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# TSF BULLETIN

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# FOUNDATIONS

(Doing theology on the basics of classical faith)

## NOTATIONS ON A THEOLOGY OF THE HOLY SPIRIT, A Review Article Based on Eduard Schweizer's book, *The Holy Spirit* By Ray S. Anderson, Assoc. Professor of Theology, Fuller Theological Seminary.

Modern theologians have often lamented the lack of attention given the third article of the Creed. From the very beginning, the church's theological mind has been occupied with probing the content of belief in God the Father and God the Son. While confessing faith in God the Holy Spirit in a full trinitarian sense, theologians have not often articulated a doctrine of the Holy Spirit fully equivalent to the doctrine of God or the doctrine of Christ. In most text books on Systematic Theology, the section on the Holy Spirit is usually subsumed under Soteriology and Ecclesiology. From the perspective of the Eastern (Orthodox) Church, this is a tendency restricted to the Western (Roman and Protestant) Church and can be accounted for (they say) by the implied subordination of the Holy Spirit to the Son by the inclusion of the *filioque* phrase in the Nicene Creed. The original form of the Creed (4th century) reads: "And [I believe] in the Holy Ghost, the Lord and Giver of Life; who proceeds from the Father." Following the lead of the Church at Rome, the Western Church added, "who proceeds from the Father and the Son (*filioque*)." This was at least one of the reasons why the Eastern and Western Churches separated in the 11th Century, and to this day the Eastern Church sees the *filioque* issue as a continuing barrier to reconciliation within the Western Church. The direct procession of the Spirit from God the Father is necessary, argues the Eastern Church, in order that the Spirit be considered fully equal to both Father and Son in the Godhead. This is not the place to rehearse this argument. There are quite compelling reasons for continuing to hold that the *filioque* clause in the Creed is theologically justified (cf. Karl Barth, 1975, pp. 546-560). Whatever the merits of the *filioque* clause, the doctrine of the Holy Spirit has certainly not received the same treatment as the doctrines of God and of Christ.

However, what systematic theologians may have tended to overlook, biblical theologians now seem to be discovering. Recent activity in the publication of books on the Holy Spirit are one evidence of this. Another is the discussion taking place with regard to Jesus and the Spirit (e.g., James Dunn, 1975). With the contemporary interest in "theology from below," it is not surprising that some theologians would see the Spirit of God, or Holy Spirit, as the proper point of entry for constructing a theology itself.

It is precisely this approach that Eduard Schweizer has taken in his most recent book, *The Holy Spirit*. Schweizer, who is Professor of New Testament Theology and Exegesis at the University of Zurich, states, "if we take seriously the fact that God in his Holy Spirit dwells with us, working in us and influencing us, it should be easy to discover even in the midst of our own experiences the reality of that God who as our Lord and Master stands above us with all his authority and power" (p.8). And he goes on to suggest that if it is really God whom we encounter in our experiences, the "theology from below" which "begins with our needs and desires, our troubles and concerns, will suddenly turn into a 'theology from above'" (p.8).

In developing his theology of the Holy Spirit, Schweizer is faithful to his task as preeminently a biblical theologian. Beginning with Israel's understanding of God as Spirit in the Old Testament, he moves quickly through the period of intertesta-

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mental Judaism to the New Testament period. Indeed, it becomes clear that the New Testament is the most product source for his own research. Out of a total of 134 pages in 1 book, 79 pages are devoted to the New Testament period. In addition to his survey of the biblical resources, Schweizer creatively carries through four motifs in his discussion: the Spirit as God in his *strangeness*, as God in his *creative power*, Spirit as our *knowing* of God, and the Holy Spirit in the *future consummation*. In each period where there is human experience of God's Spirit, Schweizer insightfully develops these motifs such a way that a theology of the Spirit emerges.

The Spirit of God is not the spirit of man, insists Schweizer, nor is it the higher life of idealism in contrast to the concrete and physical world. The Spirit of God is always God's presence and power in both his strangeness (inspiration and judgment) and his creative power (life creating, life possessing). Knowledge of self as human (body and soul) as well as knowledge of God as the transcendent source of all life is entailed in the experience of God as Spirit. For Schweizer, a theology of the Spirit is a theology of God as a personal presence, with the power to effect and transform present life as well as the power to consummate his purpose in a new humanity and a new creation. "God comes to us as Holy Spirit" (p. 50); "Jesus is the bearer of God's Spirit" (p. 51); and, "The fact that the Spirit of God was at work in him is what raised Jesus above everything that was human or capable of human explanation" (p. 56). Also, "In the Spirit God descends in person to man," (p. 99).

In looking at the New Testament sources, Schweizer concludes that there is not one theology of the Holy Spirit, but rather, an emerging theology of the Spirit. From the synoptic Gospels to the Johannine writings, the Spirit gives us the ability to perceive Jesus in the world which is blind to the presence of God. This is experienced in his own life of teaching, healing, forgiving sin, and calling for disciples. For Luke, the Spirit is the power of God revealed in Jesus as a power to proclaim the gospel, and in the church as the power to witness to the risen Christ and to go forth to the world with this message. In Paul, says Schweizer, the Holy Spirit is so bound up with the Spirit in Jesus that incorporation into Christ's own life of community is the primary experience of the Holy Spirit. The gifts of the Spirit are for the purpose of building up community. In the Johannine writings, we have the latest development of the doctrine of the Holy Spirit, according to Schweizer. The Spirit gives us the ability to perceive Jesus in the world which is blind to the presence of God. This is experienced as new birth and issues in new life, abundant life, which, because it is the life of God himself, is eternal life. Schweizer's book is highly original, insightful, and written in an extremely readable style. Thoughtfully read, it provides a helpful look at the emergence of a theology of the Holy Spirit from the biblical sources alone, with no attempt to carry out further reflection on the theological implications.

But it is precisely in following out these implications that "theology from below" must be critiqued. Certainly Schweizer cannot be faulted for circumscribing his doctrine of the Spirit with prior theological commitments to a doctrine of God as Father and Son. The Spirit of God is fully God; in fact, for Schweizer, God and Spirit are so identical that one wonders if

ere remains sufficient differentiation within God for what the church has traditionally spoken of as "three in one," or the doctrine of the Trinity. Schweizer himself is aware of this. "In a certain sense," writes Schweizer, "God, the risen Jesus Christ, and the Holy Spirit are one and the same" (p. 76). True, the church has always said as much in arguing for the unity of the Godhead. However, it is not clear in what sense they are *not* the same. From below, that is, from the perspective of human experience, it is the same Spirit of God present in the world as either Creator, in Jesus as faithful Son, and in the church (or Christian experience) as true knowledge of God. Is this really very different from earlier modalistic concepts of God? And an even more serious question is, can the doctrine of the Incarnation be sustained if the differentiation between Spirit be one only of divine function rather than one of divine being?

It is of interest to note the similarity between Schweizer's theology of the Spirit "from below," and James Dunn's "Christology from below." In his book referred to earlier, *Jesus and the Spirit*, Dunn suggests that as the "Spirit was the 'divinity' of Jesus, so Jesus became the personality of the Spirit" (p. 325). Earlier in his book, Dunn asks whether or not the divinity of Christ may be understood as "inspiration to the nth degree" (p. 1). In his more recent book, *Christology in the Making* (1980), Dunn says that Jesus did not understand himself to be the incarnation of a preexisting divine Logos, but as inspired and empowered by the Spirit of God (p. 138). It is only in the Johannine literature, suggests Dunn, that we "cross the boundary line between 'inspiration' and 'incarnation'" (p. 212). While Dunn allows for the fact that the Johannine interpretation of Jesus as the incarnation of a pre-existing divine Logos may be understood as a valid interpretation of Jesus' divinity, he does not argue convincingly that this rules out what some others have called a "Spirit-Christology."

G. W. H. Lampe (1977) is more forthright in arguing against a concept of Jesus as the Incarnation of a pre-existent divine Logos in favor of a "Spirit Christology" which understands God himself to be present to us in Jesus through a total inspiration of the Spirit (p. 144). Wesley Carr, in his essay, "Towards a Contemporary Theology of the Holy Spirit" (1975), suggests that we view the person of Christ as "The Spirit-filled man" (p. 115). "If a Spirit Christology is accepted," continues Carr, "the uniqueness of Jesus can be affirmed while at the same time preserving the universality of God's redemptive work in every time and place." It is important for us to see what this means for us in understanding the basis for our reconciliation and relationship to God. If the Spirit now directly relates us to God as the presence of God in our own experience, then any need of a mediator between God and the human person is eliminated. This is precisely what Lampe argues. "For when we speak of God as Spirit we are not referring to a divine mediator. The early Church's theology demanded a mediator between God and his creation, and the Logos-Son Christology was developed with the praiseworthy intention of affirming that the mediator was himself of one and the same essence as God the Father. Yet in fact we need no mediator" (p. 144). The Spirit of God as the person and presence of God himself now inspires the believing Christian with the same Christlike quality which Jesus of Nazareth himself became under this indwelling of God.

Does this constitute a trend in a contemporary theology of the Holy Spirit? Possibly. It is not clear how Schweizer himself would come out in the debate over a Spirit Christology as against what might be called a Logos-Son Christology. Does the concept of inspiration replace that of incarnation for him, so that the differentiation between Jesus as the Son of God and the Spirit of God (Holy Spirit) become only a modalistic understanding of the single work of God? Schweizer gives us no real clue as to how he would answer these questions, if indeed he would even accept the questions as relevant. Certainly in the case of Dunn and Schweizer we can only raise these questions. With Lampe the issue is more clear. He has replaced

*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.

Christ as the mediator with the Spirit as unmediated experience of God. The result is that the incarnation of God is replaced with the inspiration of the humanity of Jesus. If a trinitarian theology is possible after having come to this conclusion, it can only be through an adoptionist Christology by which the man Jesus is incorporated into the Godhead as an act of reconciliation of all humanity. What is more likely is that such a theology of the Spirit will lead to unitarianism, with divine Spirit and human spirit moving along an undifferentiated continuum.

The question may rightly be asked at this point: What really is at stake in the potential loss of a concept of the Trinity, which rests quite exclusively on the doctrine of the incarnation of God as Son through the power of God as Spirit? Is not the attractiveness of a "theology from below" the fact that the vexing questions about the pre-existence of the divine Logos, the two natures of Christ and the concept of God as three in one are now rendered quaint and irrelevant? The remainder of this article can only touch upon some fundamental issues which are at stake with the hope that we will be alerted to the implications of certain trends in both Christology and a theology of the Holy Spirit. It is this writer's conviction that these issues are as vital for the church and orthodox theology as they were during the first six or seven centuries.

I will only mention three areas where much is at stake in this discussion. First, there is a critical soteriological issue at stake. With a Spirit Christology, where the deity of Christ becomes more a matter of high degree of inspiration, the objective basis for the atonement in the person and work of Christ as an historical work of God for sinners is destroyed. In its place, the Christian must discover in her or his own life, and through one's own humanity, the saving work of God. Jesus becomes the exemplification of a human life under the direct inspiration of God as Spirit. Rather than a single, historical incarnation of God as the unique event of Christ's birth, life, death and resurrection, each person's experience of God as Spirit becomes an "incarnation" of the Spirit. The historical Jesus disappears behind the spirit-filled testimony of the early church and the cross becomes itself universalized in terms of each person's spiritual identity as "child" in conformity to Christ's own acceptance as a Son of God. The atonement now becomes a matter of an unmediated encounter with God as Spirit, with a corresponding moral or spiritual perfectionism creeping in on the believer. Quality of faith as a subjective experience (whether individual or corporate) becomes the sole evidence for the reality of God in one's life.

Secondly, what is at stake is the whole matter of theological language or theological statements. It is not incidental to the discussion that Schweizer, in his opening chapter, says that all theological language must necessarily be "picture language" (pp. 8-9). Theological language cannot be said to refer directly to the being of God, for all human language falls short in this attempt. Rather, theological language, to use his term, must "picture" the experience of God (even in the form of biblical language) and so hope to "create a similar mood in the listener, or to remind him of something similar that he has experienced in his own life" (ibid.). Of course, once the Spirit of God moves directly upon our humanity without being mediated through the person of Christ as the God-man, human thought forms and human language suffer a mythological gap between experience and that which is experienced as transcendent and unexpressible. It is only in the incarnation of God, as correctly perceived by the early church, that the divine being is united to human being in such a way that knowledge of God can result

from direct apprehension of Jesus Christ as both God and human. Against Arius, the fourth century theologians argued for the concept of *homoousios*—that, concerning his deity, Jesus was of the same essence as the Father. The Trinity, then, as T. F. Torrance argues, becomes the very “ground and grammar” of theology (1980, pp. 40; 84; 155; 158-9). Through the incarnation, God creates a structure of revelation and reconciliation such that human thought forms and human language can be grounded in the reality of God without having to be deflected out of time and space, or to be deflected back upon the speaker or hearer so as to only “picture” God in terms of human experience.

Thirdly, what is at stake is the subjective distinction between the human spirit and the Spirit of God, with a corresponding confusion between faith and divine revelation. When God himself is perceived as undifferentiated Spirit, experienced as a subjective expression of our own life under the power of “divine inspiration,” revelation as the truth of God becomes virtually identical with existential faith as the authentic human embodiment of that revelation. The danger of a Spirit Christology is particularly critical at this point. Disconnected from the historical Jesus, the Holy Spirit becomes incarnate in the spirit of every age, with a corresponding confusion between saving faith and religious experience, between divine Word and human interpretation, and finally, between the Kingdom of God and the church as a social and political entity.

It is worth noting at this point that a proper theology of the Holy Spirit must take account of Jesus’ own warning: “When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority. . . . He will glorify me, for he will take what is mine and declare it to you” (John 16:13, 14). Any attempt to work out a theology of the Spirit will no doubt come to grief unless it is founded on a theology of the incarnation. If it is this that the *filioque* clause in the Nicene Creed as used by the Western Church seeks to protect, it may have arisen out of appropriate theological instincts.

This is still to lament the absence of good theological works on the doctrine of the Holy Spirit. What we have reviewed in this article may be considered to be helpful, but must also be read critically and thoughtfully in terms of what is at stake. Students of the doctrine of the Holy Spirit can still be helped by Michael Green’s biblical and perceptive book (1975). For a penetrating theological critique of the importance of a doctrine of the Holy Spirit, one can find help in the essay written by T. F. Torrance, “Come, Creator Spirit, for the Renewal of Worship and Witness” (1966, pp. 240-258).

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# ACADEME

(Reports from seminary classroom special events, and TSF chapters)

## PSYCHOLOGICAL PERSPECTIVES ON CONVERSION

By Lewis R. Rambo, Assistant of Pastoral Psychology, San Francisco Theological Seminary.

*I have benefitted from syllabic, classnotes, and personal conversations with Lewis Rambo for several years. TSFers v recall his article about us in the February 14, 1980 issue of T Christian Century. His classes in San Anselmo and Berkeley indicate thoughtful integration of theology, psychology, a pastoral concerns. This article, from the Spring, 1980 issue Pacific Theological Review (published by San Francisco Theological Seminary), gives a summary of Rambo’s thought and teaching. A more thorough presentation will be published as Conversion: Tradition, Transformation, and Transcendence — MLB*

The subject of conversion has attracted a great deal of interest during the last decade. In no small measure this interest has been generated by the resurgence of “born again” religion among Evangelicals and by the emergence of the new religious movements with their special appeal to the youth generation.

Discussions of the conversion experience are sometimes difficult because many people often believe that those involved in new religious movements must either be crazy to begin with or were brainwashed.<sup>1</sup> Conversations with Evangelicals about conversion are also fraught with problems because the committed person insists that the “born again” experience is normative and that since he/she has had that experience it is a mark of superiority over those who have not. Needless to say those not in the “born again” camp resent such insinuation and, as a result, both sides fail to understand each other.

The purpose of this article is to explore the psychological dimensions of the conversion process. Before tackling the theme, it should be clearly understood that conversion is a complex phenomenon. For one thing, in some church circles the emphasis has been upon nurturing the person in the family of God. Hence *continuity* is stressed, and the view is that people change gradually as they grow in their walk with Christ. Other elements of the Christian tradition focus on the importance of *discontinuity*, the rupture between the old life of sin and the new life of the spirit. The fact is, of course, that both perspectives are important. For a person to be in Christ, there must be both family nurture and the liberating break which, paradoxically, is made possible by the solid foundation of nurture. My own bias is that each point of view needs to appreciate the contributions of the other and that both are biblically based.

Another preliminary problem in the study of conversion is the definition of the term. While it is beyond the scope of this article, note that the biblical meaning of conversion is derived from several words: *epistrephein*, *strephein*, *shubh*, and the more familiar, *metanoia*. These terms mean “to turn,” “turn again” or “return.” In their original languages, these words have very specifically religious connotations. However, within the Bible they are sometimes used to assert the importance of altering one’s life, turning from idols to the living God, or opening one’s mind to God.

Present-day definitions of conversion can mean the transfer of membership of a person from one denomination to another or the shift of loyalty from a major religious tradition to a very different one, such as from Buddhism to Christianity. For some conversion is a traumatic, emotional reorientation of life. F

purposes of this article, conversion will be seen as a significant, sudden transformation of a person's loyalties, pattern of life, and focus of energy. Lack of space prevents presentation of case materials. However, I have discerned the following themes, patterns, and stages in the lives of persons who have found new life in Jesus Christ.<sup>3</sup>

My own study of conversion has involved interviews with converts from a number of different contexts; for instance, converts within mainline Protestantism, various Evangelical churches, Jews for Jesus, and, for comparative purposes, converts from the new religious movements, especially the Unification Church. In addition, I have sought to read the literature on conversion within the fields of psychology, sociology, anthropology, theology, and history. Emerging from my own research and reading is the view that conversion is a multifaceted process.

My own model for a multidisciplinary and, hopefully, holistic point of view is the interaction between tradition, transformation, and transcendence. *Tradition* implies the social and cultural context which encompasses symbols, models, churches, leaders, groups, and other aspects of the circumstances in which a person lives. A strong view of the incarnation leads me to believe that God works through the so-called natural world to fill God's purposes. In other words, God can reach a person through a friendship, a worship service, and so on. *Transformation* is the process of individual change. I will focus on this dimension at a later portion of this article. *Transcendence*, from a theological point of view, is that dimension of God's creativity which serves as both the source and goal of the conversion process. Theology thus informs our understanding of the transcendent dimension of the conversion event. The disciplines of sociology, anthropology, and history inform our understanding of tradition. Transformation is viewed largely from the discipline of psychology. Although one can gain important insights from each of the disciplines, it is when they are all utilized that one can appreciate the complexity of conversion and understand it holistically.<sup>4</sup>

For the remainder of this article, I want to focus on the process of transformation experienced by the individual. Through interviews, the reading of biographies, and the literature on conversion, I have formulated a seven stage process which seems to typify many people's conversion experience.

The first stage is the relatively stable *conventional* or *ordinary* life. One experiences the routine activities and normal circumstances of life without significant problems. Ordinary life may begin to erode for many different reasons. A crisis, such as a severe illness or the loss of a loved one, may force a person to see that his/her life is banal, destructive, or useless. It is so possible that a person may come into contact with a person or a group which proposes a new diagnosis of one's life and the individual sees the validity of the interpretation.

Whatever the cause, the person is forced into the second stage: *breakdown*. A person experiences the breakdown as a vivid and painful awareness that he/she is unable to live on his/her own resources or that life is intolerable as it has been lived. In Christian terms, the person sees that his/her life has been a life of selfishness, violence, or merely indifference to spiritual things. Dissolution of old ways of coping lead the person to seek out new possibilities.

The third stage is the *quest*. The person is actively attempting to discover new ways of thinking, feeling, and being. Many of the converts I have interviewed have sought a new life in test, encounter groups, TM, astrology, education, politics, etc. The seeker is on the alert for something new that will relieve the suffering or aridity of his/her life.

The fourth stage is the *encounter*. The seeker contacts someone who has a message which offers a new or rediscovered way of salvation. New horizons are opened up by the new person or group, and a relationship is established.

The fifth stage is the period of *interaction*. The amount of time varies from person to person, but the interaction is crucial

#### 1981 INTERNATIONAL PRESBYTERIAN CONFERENCE ON THE HOLY SPIRIT

This year's conference of the Presbyterian Charismatic Communion will be held May 27-31 at the PCUS Conference Center in Montreat, North Carolina. Plenary speakers include Juan Carlos Ortiz, Howard Rice, Earl W. Morley, Jr., and Robert L. Wise. In addition to the plenary speakers and times for praise, prayer, and sharing, there will be six or more major curricula areas to choose from, including Introduction to Spirit-Filled Life, Deeper Life in the Spirit, Spirit Directed Service, Social Issues Facing Christians, Discipline of Prayer, and Church Renewal Concepts for Leaders. For more information, write the Presbyterian Charismatic Communion, 2245 N.W. 39th Street, Oklahoma City, OK 73112.

because it enables the seeker to discover that the group has something to offer which fulfills his/her needs. There are three basic categories of these needs. The first is the need for a cognitive or intellectual system of meaning. In our secularized world many people feel adrift, without a frame of reference that provides a sense of order, direction, and coherence. The second need is the emotional sense of belonging. Converts speak of finding a group of people who give them a sense of family relationship. The third need is a technique for living. Some people have such a paucity of structure in their lives that they are delighted to find a religious group which gives structure and directions for life. By "technique for living" I include many different things. One of the central needs among many of the younger converts is a sense of the moral fabric of life. They want and feel the need for prohibitions and prescriptions concerning sexual morality, finances, etc. Others want to know religious methods, such as how to pray, how to read the Bible, and how to worship.

The sixth stage is *commitment*. At a particular point the individual recognizes the importance of a decision to give his/her life a new loyalty. In the case of Christian groups, there is the decision to "submit one's life to Jesus Christ," to "accept Jesus as one's personal savior." The person decides that the new way of life is superior to the old way of life and makes a break with the past. For some, baptism is a powerful symbol of the end of the old life and the beginning of the new. For some the "testimony" is a crucial part of the commitment process, because it provides the person with an opportunity to see his/her life from a new perspective. One can reinterpret his/her life in terms of the new system of meaning, community, and action. A sense of joy and freedom permeates the person as he/she begins the new life. For the Christian, the previous stages of the journey are evidence of the grace of God leading the person into new paths to receive the gift of salvation.

The seventh stage is the *pilgrimage*. Strictly speaking, this stage is not part of the conversion experience. However, if a person does not reach this point, there is the possibility of leaving the faith. After the initial zeal and enthusiasm, the person sometimes experiences what I have come to call "post conversion depression." The high hopes, the intense joy, and the sense of certainty has diminished. Without proper pastoral care, the person may begin to question the validity of his/her new life in Christ. Through the assistance of wise Christian friends or ministers, the person can be taught that the Christian life requires discipline, growth, and hard work. Conversion is the *beginning* of the journey, not the end. Preoccupation with the initial conversion experience may point to a lack of maturation in the faith. As a person matures in the faith there is a sense that the whole of one's life is a pilgrimage. Difficulties will arise, doubts will emerge, and struggles will constantly accompany the disciple of Jesus Christ.

One of the most important recent shifts in the theological understanding of conversion is that conversion is not merely a one time event, but a constant process of turning to God. Point-

ing to the biblical concept of conversion, various authors have argued that the entire Christian pilgrimage is one of turning and/or returning to God.<sup>5</sup> Moreover, conversion is not merely an emotional experience which benefits the individual alone, but is a process in which God makes us vulnerable to the transcendent which constantly makes us break out of comfortable situations. Conversion is thus seen as a lifelong process of breaking away from selfishness and pride and turning to the Living God and to the needs of our fellow human beings.<sup>6</sup>

These seven stages of the conversion process characterize many of the people I have interviewed over the last year of research. Another way of viewing the process is the five themes of patterns discovered by Theodore Sarbin and Nathan Adler in their studies of radical personality change.<sup>7</sup> These are not a sequence of events like my stages, but rather a cluster of processes which take place in the dramatic change of an individual. The core of their understanding is the modification of a person's view of the self. The answers to the questions "Who am I?" and "What am I?" are significantly different after a person has experienced a conversion. The first theme is that of *symbolic death and rebirth*. The old self may be seen as part of the dark and evil world, and the new self as transferred into the kingdom of light. The second theme is the relationship of the self to a group. The social dimension is crucial in providing a new interpretation of life, new models for behavior, and new sources of affirmation and support. The third and fourth themes are closely related. They involve ritual and what Sarbin and Adler call "proprioceptive stimuli." In other words, a significant learning takes place in ways other than the merely intellectual. Physical alterations, such as fasting, elimination of drug consumption, etc., intensify the learning that the *self* is being transformed. Sarbin and Adler's fifth theme is that of "triggers." Their research demonstrates, and mine would agree, that there are critical events which the convert sees as the turning point of his/her life. In an intense moment, the person perceives that new life is an option and a break with the old life in imperative. Some may express it as "meeting the Lord Jesus and surrendering to his will," while others may sense that they have been forced by circumstances to acknowledge the sovereignty and mercy of God. One person I interviewed had such an experience after many days in solitary confinement in a prison. These five themes and patterns interact at many points in the seven stage process outlined previously.

Conversion is ultimately the encounter of the person with God in Christ. This happens in many different ways for many different people. The above stages are not to be seen as normative, but as a model for assimilating the data from many converts whose experiences have been rather dramatic and sudden.

Although the focus has been on the individual, the conversion experience is not for the pleasure of the individual. Rather, conversion is the radical alteration of a person's life: from self to God and from self to the service of others. The validity of a conversion must be questioned if it is merely a spiritual trip for a private individual. Transformation is made possible through the gift of God's transcendent grace which is mediated through the multifarious forms of the Christian tradition.

#### REFERENCES

<sup>5</sup>Issues involving the cults and their alleged "coercive" persuasion are very complex. For an extensive annotated bibliography on the topic, see Thomas Robbins, "Civil Liberties, 'Brainwashing,' and 'Cults.'" This document may be purchased for \$3.00 from the Program for the Study of New Religious Movements in America. Graduate Theological Union, 2465 Le Conte Avenue, Berkeley, CA 94709.

<sup>6</sup>The relationship of nurture and conversion is explored by Rosemary Haughton in *The Transformation of Man: A Study of Conversion and Community* (New York: Paulist Press, 1967).

<sup>7</sup>For a good study of some of the problems involved in the study of conversion see James R. Scroggs and William G. T. Douglas, "Issues in the Psychology of Religious Conversion," *Journal of Religion and Health*, Vol. 6, No. 3 (1967), 204-216.

<sup>8</sup>Obviously this brief article cannot provide full coverage of each of the dimensions of the conversion process. Indeed, even the psychological aspect of the process cannot be completely explicated. Currently I am working on a manuscript, with the tentative title of *Conversion: Tradition, Transformation, and Transcendence*, which will attempt adequate study of each dimension and the interaction between them.

<sup>9</sup>This theme is developed well in Walter E. Conn (Editor), *Conversion* (Staten Island, NY: Seaver House, 1978). I highly recommend this book because it contains a fine selection of article conversion from people such as Karl Barth, William James, Karl Rahner, A.D. Nock, etc. "This point is powerfully made by Sallie McFague, "Conversion: Life on the Edge of the Rite Interpretation, Vol. 32, No. 3 (July, 1978), 255-268.

<sup>10</sup>Theodore R. Sarbin and Nathan Adler, "Self-Reconstitution Processes," *The Psychoana Review*, Vol. 57, No. 44 (Winter, 1970), 599-616.

#### CONTRIBUTING EDITORS NEEDED

Each year TSF accepts student applications for Contributors to *TSF Bulletin*. For 1981-82, the job description includes, (1) monitoring two periodicals in your academic field and keeping the Editor informed of the most worthwhile articles and reviews in that publication, and (2) submitting at least one book review as arranged in cooperation with an Associate Editor.

Letters of application must include current degree program, area of concentration, a sample of your writing, and summer and fall addresses. All applications should be received by May 30, 1981. Send to Editor, *TSF Bulletin*, 233 Langdon, Madison, WI 53703.

## INQUIRY

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

### AN EVALUATION OF AN EVALUATION: RESPONSE TO JOHN WOODBRIDGE

By Donald K. McKim, Lecturer at Westminster College.

*This is the final article in a series by TSF Bulletin. In November, 1980, we published two reviews of The Authority and Interpretation of the Bible by Jack Rogers and Donald McKim (Heper and Row, 1980). In the March, 1981 issue, an extensive summary of a critical work by John Woodbridge was published (The original 80 page article in the Trinity Journal will be expanded for a Zondervan book for 1982). We asked McKim if I would write a response, thus this article.*

*TSF members can benefit not only from the particulars of this dialogue, but also from methodological concerns. Students and graduates seek to improve their skills as readers of history and commentators on contemporary issues. Guidelines and examples in these articles can improve such interpretive pursuits.*

*Thanks go to authors Jack Rogers and Don McKim, reviewers Robert Johnston and Gerald Shepperd, and article writers John Woodbridge and, again, Don McKim.*

In the "Preface" to our *The Authority and Interpretation of the Bible: An Historical Approach (AIB)*, Jack Rogers and I stated that we have "no illusions that we have provided a definitive statement" of our subject. We intended not to close but to open dialogue. Professor John Woodbridge has now honored us by taking our proposal seriously. He has produced the most extensive examination to date of our work. While he does not agree with us (nor we with him), he has set some questions from a sharp perspective. The differences between us can be instructive for all engaged in scholarly tasks.

By questioning our way of "doing history," and our theological judgments, Professor Woodbridge himself has provided a clear example of one of the reasons Jack Rogers and I felt our book had to be written. Namely, in the recent debates over the nature of biblical authority, with Harold Lindell and other

Woodbridge has claimed that the theory of inerrancy has been the historic teaching of the Christian church. Our study questioned this assertion. We believe we have shown this not to be the case. It now belongs to the "inerrantists" to produce a study as comprehensive as ours to justify their proposition. Yet what we see is that the kinds of criticisms in rebuttal offered by Woodbridge reflect precisely the same problems we found with those who would read the modern inerrancy theory back into the church's more ancient traditions. Woodbridge perpetuates the same arguments and the same shortcomings as his fellow-inerrantists have done in the past.

What is at stake here is the more appropriate way to do history and read theological documents. I would point to two general considerations we find to be problems with Woodbridge's methods.

#### **Inerrancy or Infallibility**

One problem is the false equation of "infallibility" with "inerrancy." We tried to make a strong distinction between these two terms in our book. This reflected what our studies of the theological documents revealed. We found it was more accurate historically to describe the view of Scripture held by Origen, Augustine, Calvin and the Westminster Divines, for example, as being that the Scriptures are "infallible" rather than "inerrant." These people believed the Scriptures were given by God for the purpose of instruction in salvation and the life of faith. Scripture was not intended to speak "inerrantly" on questions of science, history, medicine, etc. We found that what the adherents of "inerrancy" define as inerrancy arose only after modern science began asking questions which led some theologians to defend the notion that God in Scripture is the accurate dispenser of modern scientific information.

What the inerrantists and Woodbridge fail to do is to make this crucial distinction. They fail because they *tacitly assume* and *never prove* that the refined theory of inerrancy as defined by A. A. Hodge and B. B. Warfield in their 1881 article was also what the early church, the Reformers, the Reformed Confessions, and the Westminster Divines meant by "infallibility." The reason this is important, confusing, and misleading is that Woodbridge repeatedly charges us with making assumptions leading to the conclusion that a certain writer (the Fathers or Calvin, for example) did not believe in "complete biblical infallibility." What Woodbridge really means is we do not believe a writer believed in "inerrancy" as Woodbridge and contemporary inerrantists define the term. But by using the phrase "complete biblical infallibility" (for whatever reason), Woodbridge clouds the issue. We want to say there is a definite distinction between the two terms. Woodbridge merely *assumes* here is no distinction and then goes on to use the term we use (infallibility) as a charge against us! We can quite confidently say that the Fathers and Calvin believed in "complete biblical infallibility." We say it with the knowledge that they did not mean by that what Woodbridge and others now mean by "inerrancy." If we have shown a valid distinction of terms, the task for others is to show why our distinction is invalid. It is not simply to assume no distinction and then to use the terms interchangeably. In Woodbridge's right concern for proper historical method, surely he must grant that he himself has failed in both logic and sound historical procedure at this point.

#### **Historical Contexts**

A second problem (of which the false equation of "inerrancy" and "infallibility" is only a symptom) is the basic question of whether we really need to read our theological sources in an historical context or not. This was one of the features of our book which we believed was absolutely essential. Nowhere can one find as detailed a treatment, not only of the sources relating to the Scripture question, but also of the backgrounds, contests, and influences — historical, cultural, and philosophical — that shaped various views of Scripture.

Our perception is that the inerrantists (including Woodbridge despite his penchants for pointing out our historical foibles) do not at all seek to establish these contexts as they read the

#### **INTERPRETING AN AUTHORITATIVE SCRIPTURE**

Fuller Theological Seminary and the Institute for Christian Studies are co-sponsoring this conference designed for persons who accept the authority of the Scriptures and struggle to work it out in the practice of life. From a variety of perspectives, a group of fifteen invited scholars will interact with conference participants in an atmosphere of mutual discussion and learning. Each morning there will be a main paper and two responses; afternoons will be devoted to small group discussion and interchange. Jack Rogers of Fuller and James Olthuis of ICS are the co-directors of the conference.

#### **Program:**

Historical Theology:	Jack Rogers, John Vander Stelt, and Ian Rennie.
Biblical Studies:	Carl Armerding, Richard Gaffin, and Gerald Sheppard.
Philosophical Questions:	James Olthuis, Clark Pinnock, and Donald Bloesch.
Ethics:	Lewis Smedes, Stephen Mott, and Pheme Perkins.
New Directions:	Robert Johnston and Paul Hiebert.

The conference will be held June 22-26, 1981, at the Institute for Christian Studies in Toronto. The advisory committee for TSF will also be meeting during this week. If any TSF members are planning to attend, we would appreciate it if you would let us know.

For more information, write the Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada, M5T 1R4.

sources. Instead, they turn only to the face value, "common sense" reading of the quotes and to the "laws" of logic and English grammar. This seems their constant "historical method." They assume the fundamental congruity of their categories and vocabularies with those from the early church to the Reformation and beyond.

This was what Jack Rogers found as he did his doctoral dissertation on *Scripture in the Westminster Confession* (Eerdmans, 1967). In the 19th century, A. A. Hodge of Princeton Seminary wrote what he purported to be an "historical" commentary on the Westminster Confession. Yet Hodge (and later inerrantists) set no background theologically, philosophically, or historically for their study. They took the statements of the Confession and explicated them using their "Nineteenth-century Webster's Unabridged Dictionary" so to speak and "logically deduced what the Westminster authors meant. When further supports were needed, the inerrantists turned to later Puritan and Protestant scholastic theologians and by using their categories said they had found what the Westminster writers meant.

This was the line followed by John Gerstner in his review of Rogers' dissertation. Gerstner "reasoned": Puritans believed in inerrancy; the Westminster Divines were Puritans; therefore the Westminster Confession teaches inerrancy. Now John Woodbridge follows precisely this ahistorical and fallacious approach when he turns to the Puritan Ramist William Ames and uses him to "prove" that Westminster taught inerrancy. Woodbridge "reasons" this way: Ames was a Ramist; Rogers and McKim see the influence of Ramism on the Westminster Divines; therefore Ames is an appropriate person to use to see what the Westminster Divines taught regarding inerrancy. Since Woodbridge believes Ames taught inerrancy, his view of the Westminster Confession's doctrine of Scripture is assured!

On the other hand, Jack Rogers discovered who the actual authors of the section on Scriptures in the Westminster Confession were. He studied their writings. He probed the kinds of backgrounds mentioned above. He came to his conclusion: the



Westminster Confession does not teach "inerrancy" in the way that later Protestant scholastic theologians did.

Now who is following the more nearly valid historical method at this point? At stake here is not who is being more "logical"; but who is dealing with the documents in a more appropriate historical fashion.

Repeatedly inerrantists insist on taking what at times are legitimately ambiguous statements, lift them out of the full context of the theologian's writings, pay no heed to the writer's heritage in terms of history, philosophy, or culture, apply "immutable laws of logic" (including grammar), and then come up with what was "really meant." At various places in our footnotes when we interact with scholarly opinion on the person studied, we note how some have neglected important backgrounds and contexts so that writers are made to appear to support views that do not at all follow from a wider reading and exploration. We found, for instance, that Origen's statements about biblical authority must be read in light of his exegetical practices of allegory and typology. Augustine's statements about "faith and reason" must be read in light of his Platonic background rather than in light of later Aristotelian Thomists (p. 61, n. 93). Calvin needs to be set in the context of his humanistic studies and the theories of language and communication imbibed from the classical rhetorical tradition (pp. 96ff.). We tried to provide these contexts up through the present day, especially now in showing how dependent contemporary inerrantists are upon the Scottish common sense realism that fortified Charles Hodge and B. B. Warfield.

Our concern in *A/B* was to examine theological statements about Scripture in light of these backgrounds. It simply will not do historically to isolate statements and read quotes through the lenses of theological categories that were sharpened in a later historical period.

#### Methodological Challenges

Some attention can now be given to the general "methodological problems" Woodbridge finds with our work.

1. The Volume's Title. We did not choose the title. That was done by our publisher. Our original proposal called for a title indicating we were dealing essentially with the Reformed tradition. Also due to publishing and marketing considerations, we had to drop 125 pages of our original manuscript.

2. The Apologetic Cast of the Study. Clearly our work is presented in a form that seeks to provide as we stated in our "Preface," "a new model, perspective, or paradigm by which to view the Bible." Yet we were trying to present what we found in the central Christian tradition. We dealt with the Princeton theologians so extensively since they were so influential in America. Scholars are always open to the charge that they have not dealt with *all* the evidence. What must be shown, however, is that new evidence can substantially alter or contradict the position already drawn. We tried to interact with those scholars who did not conclude what we concluded. But why should we be charged by Professor Woodbridge with "minimizing the value of scholarly work which decisively countermand their conclusions" just from the fact that we did not frankly agree with certain other scholars?

3. The Arbitrary Selection of Data. We grant again that we were selective. We were tracing a particular line. What we've said in essence is that some — early Fathers such as Origen, Chrysostom, and Augustine; Anselm in the Middle Ages; Luther, Calvin and the Reformed Confessions, the Westminster Confession, and later figures such as Lindsay, Orr, Kuyper, Bavinck, and Berkouwer—have followed the same theological method for approaching Scripture. They came to Scripture with "faith seeking understanding." Other figures have *stressed* only one dimension of this. "Mystics" and "Pietists," for example, stressed faith leading to experience. "Scholastics" have put reason before faith and said basically that understanding leads to faith. In the "scholastic" tradition stands Abelard, the Socinians, Turretin, and the old Princeton theologians. While Woodbridge may characterize these as "arbitrary selections,"

#### RATIONALITY IN THE CALVINIAN TRADITION

This conference, sponsored by Calvin College, the Free University, Amsterdam, and the Institute for Christian Studies, is intended to explore the implications of Calvinism for the status of human rationality and the nature of philosophy. Calvinism's overt and explicit link with philosophy was late in coming and appears to have been significant and lasting in only two philosophical traditions, that of Scottish "common sense" thinking and later of Dutch "reformational" thinking. How important is this link in these two cases? What can we learn from it? The conference explores this link historically and then discusses present positions on some of the key problems involved. The conference will be held August 3-8, 1981, at the Institute for Christian Studies in Toronto. For more information, write Ms. Rosanne Sweetman, Coordinator, Institute for Christian Studies, 229 College Street, Toronto, Ontario, Canada M5T 1R4.

he does not apparently question the accuracy of our perceptions of these fundamental differences in theological *method*. While this is an area not unrelated to the "inerrancy" question, it is nevertheless separate from it.

4. The Doubtful Documentation, and —

5. The Limiting Optic Concerns about documentation can be dealt with individually. Woodbridge's charge that we do not sort out all of the complex philosophical presuppositions of seventeenth century Calvinists, for example, can only be answered by saying that we wrote of what seemed to us the most important. How would one be sure *ever* to have sorted out *all* the "complex philosophical currents"? We're well aware that no one's thought is "without mixtures" of other thought. We wrote of where the stresses were put and how these influenced ways of viewing and interpreting the Scriptures.

6. The Propensity for Facile Labeling. We used "labels" to be sure. But how could we do without them? After all, Woodbridge and the inerrantists claim that this term "inerrancy" (as they define it) is an accurate "label" for describing the church's view of Scripture through the ages. Why then should we be faulted for using a term like "scholastic" to describe people of various historical periods?

Further, Woodbridge himself is fond of "facile labeling." He claims, for example, that our analysis of Calvin is based on "a neo-protestant historiography (including the studies of Ford Lewis Battles, John McNeill [sic], T. H. L. Parker, and Francois Wendel and others." For Woodbridge, "neo-protestant" or "neoorthodox" is certainly "bad" — as when he writes of our supposed "great debt to the neo-orthodox categories of Barth." Yet why should Woodbridge be permitted *facilely* to label Battles, McNeill and Wendel as "neo-protestants"? Not only is this inconsistent of him to charge us with facile labeling and then to do it himself, but it is at times downright incorrect. As a student and friend of the late Ford Lewis Battles, I can testify that he in no way considered himself a "neo-Protestant." Dr. Battles was a classicist and Calvin scholar without peer and cannot *possibly* be charged with reading Calvin through the eyes of Barth.

Woodbridge does not approve of our using so-called "neo-Protestant historiography." Yet whom does he himself cite as a "very knowledgeable Calvin scholar" in support of a particular Woodbridge contention? Woodbridge quotes none other than Edward A. Dowey, Jr., of Princeton Seminary, certainly someone Woodbridge would see as a "neo-Protestant." So, even if Jack and I did use "neo-Protestant" sources (among a host of others), it is heartening to see that Dr. Woodbridge is not averse to using them also—especially when they appear to make his point! Woodbridge also speaks approvingly of Wendel as providing one of "the finest analyses of Calvin's thought save for the author's discussion of Calvin and biblical authority" (note 77). Fortunately the "neo-Protestant" label hung on Wendel by Woodbridge does not preclude a recognition of a superior piece of theological work. What Woodbridge claims the "scholastics" are to us, the "neo-Protestants" are to him!

7. The Inappropriate "Historical Disjunctions." We are charged in this section with assuming that "certain correct assertions about an individual's thought logically disallow other ones from being true." Woodbridge then lists a number of these. He claims, for example, that we believe "because a thinker speaks of God accommodating himself to us in the words of Scripture, it is assumed that he or she does not believe in complete biblical infallibility." (Throughout his list of our logical errors, Woodbridge repeatedly uses the "complete biblical infallibility" language which only confuses things.) But the primary question is not whether we were right or wrong in making so-called "assumptions." The question, historically, is whether or not the people and documents *actually did teach* the inerrancy position Woodbridge espouses. Does the evidence show that the people who spoke of accommodation also believe in "inerrancy"? We believe the evidence does not support this. On the positive side we've shown how accommodation, for example, was an important tool for maintaining the complete integrity of the biblical revelation and its *full* theological authority. Again the question is history and not logic. Ironically, Woodbridge knows this too when he writes that "only careful open-minded historical investigation can perhaps reveal if a person adheres to limited or complete biblical infallibility." Actually it is Woodbridge who is making the "historical disjunctions" and the "logical deductions" with his conclusions in light of our documentation that his categories are the only ones to be read rightly into the evidence.

8. The Dated Models of Conceptualization. It is said that we write "elitist history" since we do not delve into "new methods of conceptualization" dealing with the fields of "popular religion," the book trade, disparities of belief and practice, etc. This makes our study "surprisingly dated" according to our critic. Yet we must ask: since when do we find those supporting the inerrancy view producing the kinds of historical studies Woodbridge appraises so highly?

Moreover, Woodbridge claims loyalty to the idea of taking stock of the individual's thought "with the categories of his or her age." But when inerrantists use the scientific categories of the seventeenth century to read third-century theologians or the nineteenth-century categories of Hodge and Warfield to read the sixteenth-century Calvin, we must wonder who really needs to heed the advice about "models of conceptualization."

9. The Bibliographical Insensitivity. The final consideration put forth by Woodbridge is our "peculiar insensitivity to the problem of doing balanced bibliographical work." On the one hand he chastises us for not including Kantzer's dissertation on Calvin in our "Selected Bibliography." But then in the next sentence Woodbridge says that we "do interact with this and other literature." He calls our interactions, however, "sometimes at a very superficial level."

Our "Selected Bibliography" was just that. It and all the others were selective. Why Woodbridge should worry that an "unapprised reader would not generally surmise from this bibliography that a scholarly literature exists that challenges many of the conclusions of the authors' choice volumes" is puzzling. The unapprised reader would no longer be unapprised of this if he or she became actually a reader of the book since it is apparent throughout (as Woodbridge knows) that we have put forward a thesis and offered a model for biblical authority. We interacted with varying interpretations throughout. Space limitations precluded more extensive arguments with all those with whom we did not agree—whether from a "liberal" or "conservative" direction. We wanted to point people to the sources, to lay out the main contours of the scholarly debate, to provide data, and to say openly and honestly how we read and interpret the history and documents with which we deal.

Both Jack Rogers and I are glad for the opportunities to work with others in coming to understandings about the nature of biblical authority and issues of scriptural interpretation. This is

the task to which we have all been called and along with John Woodbridge and his colleagues are glad to announce our allegiance to the Lord of the Scriptures.

More specifically, Jack and I hoped to open new avenues for many who have felt increasingly uncomfortable with their present understandings of what the Bible is for and how it is to function in their lives. Some have felt this discomfort because of what they have been taught the church has believed about Scripture throughout its history. In the face of these teachings, we've sought to say what we've discovered and to hold forth the Scriptures as God's gracious communication of Himself to us, His children. We look to the Scriptures with confidence and in faith believing them to be God's written word. And we look to all our brothers and sisters in Christ to work with us in understanding the Scriptures that we might be faithful interpreters of that Word.

Correction: The address for the *Trinity Journal*, in which John Woodbridge's complete article appears, is Trinity Evangelical Divinity School, 2045 Half Day Rd., Deerfield, IL 60015. The zip code was listed incorrectly in our March issue.

## OLD TESTAMENT TEXTUAL CRITICISM: SOME RECENT PROPOSALS By A. J. Petrotta, Ph.D. candidate, University of St. Andrews

Textual criticism is not likely to excite the imagination of most students. More often than not, it conjures up visions of poring over countless manuscripts, sifting through endless variants, or the dreaded task of unlocking the mysteries of the *apparatus criticus*! Our survey is highly selective but seeks to illustrate some recent trends which promise to disenfranchise the subject from the dungeons of the exegetical task.

An essay by S. Talmon (1975) was one of the first attempts to show the new directions that textual criticism could take "in direct conjunction with the wider realm of biblical studies." He argued that the "creative impulse" did not end with the authoring of a biblical text but overlaps with the history of the transmission of a text. Once this is accepted the separation between "lower" and "higher" criticism is less distinct. He concluded the essay with numerous examples of the continuity of literary and scribal techniques to show how stylistics and textual criticism can be united to illumine a text.

An essay by M. Greenberg (1978) is a fine example of the fruitful use of textual criticism in the exegetical task. It includes a comprehensive treatment of a single pericope in the book of Ezekiel. For Greenberg, the primary role of textual criticism is not the reconstruction of a hypothetical "original," but a more precise understanding of particular texts. As Greenberg summed up his own study:

We have tried to show through study of two examples that divergences between MT (= Masoretic text) and G (= Septuagint) in Ezekiel (and by implication elsewhere) may constitute alternative messages, each with its own validity. Exegetical rewards came, in each case, by asking not which reading was the original one, but what effect the divergences work on the messages of the respective versions (p. 140).

In his presidential address for the Society of Biblical Literature, J. Sanders (1979) also sought to unite the sibling disciplines of textual criticism and exegesis. Against the backdrop of two major projects on the Hebrew text: the Hebrew University Bible Project, and the United Bible Societies Hebrew Old Testament Text Critical Project, Sanders addressed himself

to all the major issues of the text-critical task. He stated:

There is no early biblical manuscript of which I am aware no matter how "accurate" we may conjecture it to be, or faithful to its *Vorlage* (= the copy it was modeled on), that does not have some trace in it of its having been adapted to the needs of the community (p. 13).

Moreover, what we learn as we listen to the tradents checks our own proclivity towards post-Enlightenment *hubris*: "We are heirs of a very long line of tradents and not necessarily more worthy of the traditions than they" (p. 29).

B. Childs devoted an entire chapter to the question of "Text and Canon" in his monumental *Introduction to the Old Testament as Scripture* (1979). He, like Talmon, argued that there is an overlap between the literary and textual history of Old Testament books; he stressed that the textual changes were minor compared to the literary activity (Jeremiah showing the widest degree of variation in the textual phase). According to Childs,

A basic characteristic of the canonical approach in regard to both its literary and textual level is its concern to describe the literature in terms of its relation to the historic Jewish community rather than seeing its goal to be the reconstruction of the most original literary form of the book, or the most pristine form of a textual tradition (pp. 96-97).

He went on to argue for the priority of the Masoretic text in recovering the canonical text of the Old Testament.

P. Ackroyd's essay (1977) touched on textual criticism only tangentially, but has important implications for how one views the goal of textual criticism. He stated,

The authority of the biblical word is neither a matter of finding an "original" text which is accepted as coming direct from God; that search is often unproductive, but it may also take us back in a sense too far. Nor is it a matter of acceptance only of the finally agreed "canonical" form, . . . authority rests in the interaction between text and reader . . ." (pp. 171-72).

The nature of the authority of a biblical text is thus very much at stake when one engages in textual criticism.

For the above scholars, the textual study of the OT seeks to determine what if anything was intended by the variants reflected in the history of the Hebrew text and of translations made wholly or in part from a Hebrew text (Aramaic, Greek, Latin, and Syriac). It seeks to understand how and why a certain reading was preserved. It is thus an avenue for the exploration of the history of interpretation; more narrowly, an avenue for a better understanding of the text in its various forms. Its primary goal is not to reconstruct a hypothetical "original," but to understand the non-"originals" we now possess, in particular the Masoretic text.

For Childs and Sanders, the textual study of the OT makes it clear that the community which preserved the text cannot be divorced from the text itself. By implication, the nature of biblical authority will be misconceived without a proper recognition of the formative role church and synagogue played in the formation of the Bible.

Evangelicals have been severely criticized for pursuing studies on the periphery of biblical studies (Barr 1977, pp. 128f.). Perhaps recent trends in textual criticism will enable evangelicals to follow the paths of their ancestors and yet be allowed to enter the Promised Land of biblical theology. Certainly the concerns touched on above—a better understanding of the text, and the nature of biblical authority—are concordant with the concerns of biblical theologians of all persuasions.

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## INTERSECTION

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

### EVANGELICAL WOMEN'S CAUCUS By Ann Ramsey Moor

"I thought I was the *only one* who felt this way!" A few years ago, when Evangelical Women's Caucus was in its infancy, this statement was commonplace. To women (and some men) across the continent who had become privately convinced that there was a biblical basis for the equality of the sexes in church, home, and society, the knowledge that there were others who shared their conviction often came as a real surprise.

Today, in 1981, biblical feminism is no longer a novelty. EWC's international membership (now around 600) attests to that, as does the growing number of evangelical women who are going off to seminary.

Yet, despite their burgeoning ranks, theologically conservative women in North America's seminaries may still experience a certain sense of isolation. In some evangelical theological schools, women preparing for the pastorate may encounter thinly veiled hostility from male counterparts who question the legitimacy of what they are doing. In more pluralistic institutions, women who are trying to grapple honestly and carefully with "sticky passages" in the New Testament may be written off as hopeless literalistic.

Even without such conflicts, women in seminary tend to have somewhat different needs and problems than do men. Many embark upon their studies after a number of years of other life and work experiences: training for other professions, holding various jobs, and/or raising small children. Unlike male seminarians, who are often single and/or just out of college, they may not have the luxury of devoting all their time and energy to academic and field work. Furthermore, in line with a wider ranging and more wholistic concept of ministry, women frequently want to prepare for innovative ministerial situations, such as a hospital chaplaincy or staffing a halfway house or crisis center.

As a grass-roots organization of Christians attempting to become, and help others to become "all they're meant to be," Evangelical Women's Caucus can help enrich the lives of women seminarians or graduate students looking for intellectual, emotional, and spiritual support. Three of EWC's six active chapters are located in major centers of theological education (Boston, Los Angeles, and the San Francisco Bay area), and almost all local or regional chapters have theological students in their membership. Several TSF groups also have close ties with EWC.

While chapters vary in structure and emphasis from location

to location, each provides a setting where aware-and-growing women can share with and learn from one another. A typical chapter meeting might comprise anything from discussion of a new book (e.g., Patricia Gundry's *Heirs Together* or Leonard Swidler's *Biblical Affirmations of Woman*), to hearing a clergy couple talk about their experiences in the pastorate, to viewing a film on sexism in advertising. Some chapters also have small support groups where women can get together and talk on a more informal basis.

Every other year, the wider EWC organization holds a plenary conference. (Its fifth such conference, "Women and the Promise of Restoration," will take place July 21-25, 1982, in Seattle.) Historically, these conferences have been a deep source of affirmation to women struggling, sometimes against great odds, to be true to God's call on their lives. In addition, most EWC chapters sponsor annual or semiannual conferences on various themes.

Evangelical Women's Caucus also publishes a quarterly newsletter, *EWC Update*. Among other things, it features reviews of books of interest to biblical feminists and a resources column. Membership in the international organization (\$15 a year regular, \$5 students or low income) includes a year's subscription to *Update*.

EWC extends a cordial invitation to seminarians interested in or committed to maturity in all spheres of life, to become part of its fellowship. For further information, contact Ann Ramsey Moor, Public Information Officer, 725-G Blair Court, Sunnvale, CA 94087.

## SPIRITUAL FORMATION

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

### TOUGH AND TENDER—A WORD TO GRADUATING SEMINARIANS

By Donald McKim, Lecturer at Westminster College and Stated Supply Pastor of Friendship United Presbyterian Parish (PA).

Dear Graduates,

The three years have raced by quickly. Now it's time to face the church and the world full-time. Many words ring in your ears at graduation: Administer! Counsel! Educate! Preach! Witness! All of these are high on the agenda for the church you have been called to serve. Often these and a host of others will compete for your attention. They will vie for priority. How can you do them all? How will you at times decide from among them? But most importantly: How will you fulfill your task as minister of the Christian gospel with integrity in the midst of a world of oil crises and Three-Mile Islands?

On the eve of their commissioning, Jesus gave his disciples two prescriptions: "Be wise as serpents and innocent as doves" (Mt. 10:16).

"Be wise as serpents." To put its meaning in our own terms, Jesus instructed his followers to use their ability for critical reflection. They must draw on all their resources so their work for his kingdom will be intelligent and meaningful. The serpent is the ancient symbol of wisdom. So Jesus commands his followers to bring to their lives and leadership in an antagonistic world, the best thought and experience they can muster.

Merely having a degree from a theological seminary does not insure that you will always be as "wise as a serpent" or that your wisdom will always be the best course. But Christ calls

you to bring the creative intelligence which your training has fostered in you to bear as you work in your churches. Your task as a minister of Christ's Gospel is to bring to your people the very best you can offer in helping them to think critically and theologically about their problems, this world, and the Word of God for each of us. At best you will be an "amateur" theologian. We all are. None of us ever really "arrive." Yet you must bring to your people the most acute theological thinking of which you are capable. The world and the church with all our problems demand no less. There is a tough-mindedness to the ministerial task: "Be wise as serpents."

But Jesus goes on to command: "Be harmless as doves." To put it another way, Jesus calls us to use our capacity to love. The dove was a proverbial symbol of gentleness, of simplicity. And though we may be as sharp as Socrates and as brilliant as Barth, if we have not love — the world will never take us seriously. One of our greatest enemies in the church and as ministers is the credibility gap. There is so often that yawning chasm between our faith profession and our performance where we live.

We must communicate credibility. We are not called to be skillful manipulators or efficient experts in church growth through techniques alone. We work and witness by the congruence of our lives and our churches' lives with the message we proclaim and embody. What Joe Namath really believes about the popcorn poppers or after-shave he splashes on television really doesn't count for much. But for we who are ambassadors for Christ it is altogether different. Our message must have integrity and it must be matched by the identity of our lives with the life Christ calls for.

"Be as innocent as doves." Put into practice your power to love. For love is the tender medium through which our ministries move. Murdo Macdonald, who has interpreted Jesus' words as outlined above, reminds us that in his autobiography, Berdyaev the Russian philosopher describes the case of Mother Maria. When the Nazis were liquidating Jews in their gas chambers, one sobbing mother would not part with her baby. The officer in charge was only interested in the correct number of persons to be killed. So Mother Maria, without a word, pushed that mother aside and quietly took her place in line. This was what brought Berdyaev into the Christian faith—not elaborate philosophies or even scrupulous theology. But it was this costly act of love which gave credibility to the Gospel message.

Take this command of Christ as your own as you graduate from seminary. Let it influence the way you live and work as Christ's servants. Be tough-minded; be tender-hearted. As Jesus said, "Be wise as serpents and innocent as doves." God bless you in your ministry.

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### HENRI NOUWEN: SPIRITUAL GUIDE FOR A CHURCH IN TRANSITION

By Robert Durbach

One of the finest moments of vaudeville in the forties was when Jimmy Durante would run excitedly to the center of the stage before an electrified audience and yell: "STOP THE MUSIC!" The band, which had been going full blast with trumpet, sac, and clarinet, piano, drum, fiddle and bass, would come to a squealing halt. The music stopper would then proceed to castigate his accompanists, flaying them for a false

note picked up by his sensitive ear. Sometimes he would get violent. A pianist might look on in horror to see his piano music snatched up and reduced to confetti in the hands of the mad professor. Pacing the stage like a lion, Durante would continue his Dur-ranting, punctuating his sentences with yet another fistful of shredded music hurled into the audience. Only after having thoroughly raked his wayward supporters over the coals and lectured them on the difference between "schmos" and professionals would Jimmy regain his composure, turn on his famous smile, and permit the show to go on.

Somehow I have to turn to Jimmy Durante to explain who Henri Nouwen is. Many readers may never have heard of Father Henri Nouwen, a Dutch priest currently living and teaching in this country. Those who have, and have read his books and listened to his lectures and tapes, may be shocked that I would be so irreverent as to compare him with singer-comedian Jimmy Durante, of beloved, but definitely not scholastic, memory.

But I insist. Nouwen, to be sure, is no double for Durante. But he is a music stopper. And music stoppers are very important to our world. Music stoppers are the world's custodians of quality control. And quality control is what keeps rich, nutty fruitcakes from coming out of the oven looking like Aunt Jemima pancakes. Quality control is what makes the difference between someone who can play the fiddle, and someone who can make his violin cry.

Professor of pastoral theology at Yale Divinity School, Nouwen is no ordinary run-of-the-mill spiritual writer. What was once said of Thomas Merton might best characterize one of the qualities in Nouwen's writing that makes him a best-seller in Catholic and ecumenical circles today: He has a built-in radar for phoniness that beeps at all the right moments.

Typical of his approach is a story he tells, quoting a Vietnamese Buddhist monk: "There was a man on a horse galloping swiftly along the road. An old farmer standing in the fields, seeing him pass by, called out, 'Hey, rider, where are you going?' The rider turned around and shouted back, 'Don't ask me just ask my horse!'"

Who, in the Church we live in today, has not at one time or another caught oneself wondering: Does anyone know where this horse is going? Theologians disagree with the Pope. The Pope disagrees with the world; and nuns wearing armbands disagree with the theologians, the Pope, and the world. It is in this bewildering context that Nouwen has emerged as one of the most sought-after speakers and spiritual writers of our day. Many in the Church today are angry and frustrated as the Church they once looked to for direction and guidance seems to offer them only the bitter spectacle of wrangling and dissension.

Nouwen offers another alternative: a vision of Church invited to move from disputation to contemplation. With the deftness and skill of a Houdini he has consistently managed to slip through the tangled web of theological debates that have too often tended to polarize and paralyze. Combining the insights of modern psychology with the proven wisdom of traditional spirituality he leads his readers to open spaces where they can once again connect their life stories with the Great Story of God's love as revealed in the Scriptures. The Nouwen trademark, easily recognizable in his theological reflection, is: *connectedness with real life*. For Nouwen it is out of the raw materials of ordinary, day to day living that the experience of God in prayer is born.

And if you dig beneath all the unrest and sense of betrayal prevalent in the Church today, you are likely to find that what the contemporary Christian seeks, and feels he or she is not getting through "official" sources, is precisely: *experience of God*—on a deep, personal level. It is to this hunger that the ministry of Henri Nouwen responds.

Of the thirteen books he has published to date special mention must be made of *Creative Ministry* (Doubleday, 1971), where Nouwen lays the groundwork on which much of his sub-

sequent thought builds. Here he sounds the keynote, thematic of all his writings. For Nouwen: "Ministry means the ongoing attempt to put one's own search for God, with all the moments of pain and joy, despair and hope, at the disposal of those who want to join this search but do not know how."

"To put one's own search for God . . . at the disposal of those who want to join in this search but do not know how." This is Henri Nouwen's unique gift to the Church in a time of transition.

*Robert Durback, a mail carrier in Cleveland, is a member of St. Angela Parish. He has spent over six years studying theology and philosophy, including four years at Gethsemani in Kentucky when Thomas Merton was there. A personal friend of Henri Nouwen, Durback wrote this article to a parish newsletter to introduce others to the exceptionally rich resources of Nouwen. Soon, Nouwen will move to Peru in order "to learn from being with" the poor as a minister in a Lima parish.*

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# REVIEWS (Notes and critiques on recent books and periodicals)

## BOOK REVIEWS

### REVIEW ESSAY

#### *The Two Horizons*

by Anthony C. Thiselton (Eerdmans, 1980, pp. 484, \$22.50).

*Professor Thiselton's recent work, subtitled New Testament Hermeneutics and Philosophical Description, deserves serious consideration. Therefore, TSF Bulletin is featuring three perspectives.*

**Reviewed by Grant R. Osborne, Professor of New Testament, Trinity Evangelical Divinity School.**

Every now and then a work appears which fills such a necessary gap in critical dialogue that it almost immediately becomes a classic. This is such a work. Before this time most evangelical works on hermeneutics assumed that one could objectively distill the biblical authors' intent. To the non-evangelical it seemed that we were like small children who had created our own fantasy world and had never noticed that the very walls around us had crumbled into ruin. At the most we would appeal to the later Wittgenstein or to E. D. Hirsch, but never had a work comparable to Gadamer or Ricoeur appeared on the scene to argue the epistemological question in hermeneutics. The closest in the NT field was I. H. Marshall, ed., *NT Interpretation: Essays on Principles and Methods* (1977), but as a collection of articles it contained no in-depth essay on this topic (interestingly, two of the best essays therein are by Thiselton). Now the gap has been filled, and Thiselton has produced a work which can easily stand upon its own as a major contribution.

As the sub-title states, the primary purpose is to examine the role of philosophy, specifically recent trends in linguistic analysis, in NT hermeneutics. This is admirably accomplished as Thiselton begins with introductory questions dealing with the two horizons issue and "broader issues" such as the role of history, theology, and language, respectively, in the hermeneutical task. In each of these he utilizes key NT passages to exemplify the points, e.g. "*dikaiosune theou* in Rom. 1:17 as an example of paradigmatic relationship" (p. 127).

His discussions of the four principals (Heidegger, Bultmann, Gadamer, Wittgenstein) are especially illuminating as he studies each from the standpoint of NT hermeneutics. While a detailed examination will be left to Dr. Davis in this series, we would note a couple of points: the student who has torn out his hair trying to make sense out of Heidegger will probably do the same in the description herein. Dr. Thiselton employs so much of the complex Heideggerian jargon that the reader is almost as bewildered as before. Nevertheless, for the more mature student it may well be the best analysis anywhere. The same would be true with regard to the other two. Instead of attempting the delicate and speculative task of dissecting their thought in terms of their philosophical antecedents and/or their later interpreters, he primarily allows each to speak for

himself. The result is a refreshing analysis which in the long run undoubtedly is more accurate but also is much more valuable for the NT student. The description of Bultmann is especially insightful, and the scholar who thinks he has arrived at a basic understanding of this monumental scholar will still find his knowledge clarified at several points. Two other sections (among the many) are also important for NT exegesis: the discussions of Gadamer with respect to fusion and distance (section 45) and to the hermeneutics of the parables (section 50). Both demonstrate a wide-ranging acquaintance with writers and issues.

Finally, we must note his use of Wittgenstein; I have long felt that the later Wittgenstein and his view of "language games" provides one of the major solutions to the epistemological problem as well as a crucial exegetical tool. However, Thiselton convincingly argues (sections 52-53) that the early Wittgenstein of the *Tractatus* also has an important hermeneutical role in clarifying the meaning of language and preparing for his later thought. The primary section for NT study (which does focus on the later Wittgenstein) is found in chapter 14, "Wittgenstein, 'Grammar' and the NT." Here the author discusses three classes of grammatical utterance (the "topic-neutral" or universal statements, axiomatic statements depending upon a "common understanding," and "linguistic recommendations" which depend upon the application of the proper paradigms of language games). These then provide an introduction to the broader topic of language games and polymorphous concepts, i.e. terms which have a wide range of meaning and must be interpreted according to their usage in particular contexts (shades of Barr's "illegitimate totality transfer"). Here we would note especially the excellent discussion of justification and the seeming paradox of the believer being both righteous and a sinner (section 60) as well as the concomitant analysis of faith in Paul and James (section 61). These provide conclusive evidence for the value of the later Wittgenstein for the exegetical task. The two appendices to this chapter, applying Wittgenstein to the issue of structuralism and the debate on biblical authority, respectively, are also exceedingly valuable for NT study.

There could be no better way to conclude the descriptive portion of this essay than to quote the lines which close the author's conclusion: "The hermeneutical goal is that of a steady progress towards a fusion of horizons. But this is to be achieved in such a way that the particularity of each horizon is fully taken into account and respected. This means both respecting the rights of the text and allowing it to speak" (p. 445).

As one can clearly see from the tone of the article thus far, I consider this work to be must reading for anyone engaged in serious NT research, not only for corroborating the possibility of detecting historical meaning but also for honing exegetical tools on the basis of linguistic analysis. I see two major problems in this work: 1) At times the discussion is so complex that it loses clarity and only the expert can follow the fine nuances of meaning. I recognize that the subject material almost dictates the method. However, I felt at times (especially on Heidegger) that clarification was often in order. 2) The approach was naturally geared to the

British scene, and so the American state of the discussion will lead to disappointment that a further chapter was not added on Ricoeur and the new literary criticism exhibited in such works as E. V. McKnight, *Meaning in Texts*; R. Detweiler, *Story, Sign and Self*; and N. R. Petersen, *Literary Criticisms for NT Critics* (all 1978). Only Petersen is considered, and his methodology is not discussed. However, when all is said and done, this work will be a standard for years to come.

**Reviewed by Bernard Ramm, Professor of Theology, American Baptist Seminar of the West.**

I genuinely admire Thiselton's mastery of such different topics as the science of linguistics, linguistic philosophy, and existentialism. Equally admirable is his mastery of such complex thinkers as Bultmann, Heidegger, Wittgenstein, and Gadamer. The book is an impressive achievement. It is virtually a *vade mecum* (handbook) of current hermeneutical discussion. His basic thesis is that certain modern philosophical systems materially help in the interpretation of Scripture; and he gives instances to show that this is the case.

The only theologian I know of who critically raises the issue of philosophy and hermeneutics and attempts to give a working hypothesis is Karl Barth (*Church Dogmatics*, I/2, p. 727ff.). In that no philosophy is a perfect correlate to divine revelation, all philosophies are potentially dangerous. In that the freedom of the Word of God seeks for light from any and every source, any philosophy may help in the understanding of Scripture. For example, philosophical materialism should warn us of the dangers for the misunderstanding of Scripture (and with that, theology) than they propose.

In order to deal with such a complex book as *The Two Horizons* in a short space, I pose the following question: do the philosophies which Thiselton summons to help interpret the Word of God pose more dangers than helps? According to Thiselton of course they are of significant help. We agree with Barth that any philosophy may help, including all those Thiselton discusses. However, in contrast to Thiselton, I think these philosophies pose much greater dangers to the misunderstanding of Scripture (and with that, theology) than they propose helps.

(1) There are those thinkers who believe that Heidegger has radically changed the whole task of philosophy, and that in a perverse way. He is the "reworder" of all philosophy. If this charge is true then it means that in Heidegger's philosopher's pot there is more theological poison than there are vitamins.

(2) A very sharp philosophical critic of the Bultmann-Heidegger program in both philosophy and theology is S. U. Zuidema (*Communication and Confrontation*). His charge is that Heidegger's existential philosophy carried over into theology converts theology into the role of making existential prescripts. This means that theological statements do not really pertain to the natural order or the historical order but are reduced to ways of looking at and living in our world. If theology is reduced to the function of writing out existential prescripts, then that is the end of theology at least as historically understood.

(3) It is highly revelatory that the bulk of the scholars Thiselton cites as profiting from the contemporary philosophies are not orthodox or

evangelical (or whatever term one wants). His stars are so uniformly Ebeling, Fuchs and Bultmann. There is then something very symptomatic, and in an adverse way, when such theologians are the prime users of the modern philosophies Thiselton cites.

(4) I do not think that Wittgenstein is as innocent of theological danger as Thiselton's account would lead one to believe. If, according to Wittgenstein, ethical judgments cannot kick their way through the net of linguistic rules, then neither can theology. Although some theologians have felt that the concept of language games liberates theology to again be an autonomous subject, I don't see that new freedom in Wittgenstein himself.

(5) Pre-understanding (*Vorverständnis*) is not the innocent procedure Thiselton presents it to be either. Whether Bultmann's basic stance is determined more by neo-Kantian dualism or existentialism (and its pre-understanding) the result is the same: a grid is placed over Scripture so only certain kinds of answers may come through. If pre-understanding is always capable of correction why in the actual materials we have is the correction never in the direction of evangelical theology?

(6) It is difficult for me to conclude otherwise than that demythologizing is inevitable in any system such as Heidegger's, Bultmann's or Gadamer's. Nothing eviscerates evangelical theology like demythologizing.

On the positive side, Thiselton's book does bear evidence that the historical-critical method so dear to past generations of biblical scholars has severe limitations. The protest against it is mounting. Thiselton's book can always be a corrective to evangelicals whose hermeneutical theory is rather flat, rationalistic, and unimaginative. There is more to meaning than the narrow parsing out of grammatical constructions.

**Review by Stephen T. Davis, Associate Professor of Philosophy, Claremont Men's College.**

The fine reviews by Professors Ramm and Osborne make it possible for me to begin *in medias res*, without the customary summary of the book's thesis and contents.

Let me begin with a complaint. (I use the word "complaint" intentionally. What I have in mind is not so much a criticism as a stylistic preference of mine that the book violates.) It is *too scholarly*. I know that sounds like a contradiction in terms, but let me explain. At 484 pages in length, the book is far longer than it needed to be. Thiselton is almost compulsive in his thoroughness. On virtually every problem that is introduced, he feels the need to cite and discuss the work of virtually every recent scholar who has considered it before presenting his own views.

In short, *The Two Horizons* is a self-indulgent book, one that in my opinion could have benefited from some rather severe editing. Its great length, its massive thoroughness, its many footnotes and references (there are 492 names listed in the index and 2023 footnotes in the book!) will limit greatly its readership and possibly its influence. And in a review in *TSF Bulletin* I think it must frankly be said that few seminarians will want to work through it.

All this is a pity, in my opinion, because the book is original, stimulating, and important. It deserves a wide reading. In Thiselton's defense, it must be said that one can only ad-

mire his broad learning. And it impressed me deeply that a book with such heterogeneous parts does in the end present a unified structure. But I believe the book would have been twice as effective had it been half as long and much less dissertation-like in style.

At heart the book asks the question whether New Testament hermeneutics can benefit from the work of Heidegger, Bultmann, Gadamer, and Wittgenstein. Thiselton believes the answer is yes. It should be said that he spends far more time discussing the views of these thinkers than showing their relevance to New Testament hermeneutics; at points in the book the reader feels far removed from the concerns of biblical interpretation. But I believe Thiselton largely succeeds in substantiating his positive answer. Though I am more familiar with Bultmann and Wittgenstein than I am with Heidegger or Gadamer, I was impressed by the sensitivity of Thiselton's handling of these complex and difficult thinkers. The Wittgenstein material is particularly good. (Also quite helpful are his critique of Nineham in Section 7 and his discussion of Pannenberg in Section 10).

Let me distinguish between three tasks in the neighborhood of biblical hermeneutics. The first is that of *interpreting the Bible*. This is a task that is performed by any Christian, especially by commentators, theologians, and clergy. The question here is: What is the Bible saying and what impact ought it to have on my life? The second task is *hermeneutics*, i.e., the task of deciding how best to go about doing the first task. The question here is: What steps should we take in trying to decide what the Bible is saying and what impact it ought to have on our lives? The third task is *meta-hermeneutics* (I am defining these terms technically, without trying to reflect how they are actually used by theologians), i.e. the task of setting the stage for the hermeneutical task, e.g. by finding fruitful and congenial philosophical systems, by formulating the right questions, and by applying the proper concepts (pre-understanding, distance, fusion, etc.).

Now despite Thiselton's intentions, *The Two Horizons* is mainly a work of meta-hermeneutics rather than hermeneutics. This is not a criticism of the book; if Thiselton accepted my distinctions he would probably claim, with justification, that meta-hermeneutics must be done before hermeneutics. But Thiselton deeply wants his book to have implications for hermeneutics and for biblical interpretation as well. He wants to ensure that his book "does not become lost in mere theory, but retains its relevance to practical issues in New Testament hermeneutics" (p. 60). At several places in the text he works to show the interpretational and hermeneutical fruits of his meta-hermeneutical labors. Some such sections are in fact quite helpful, e.g. the discussion of the many uses of "truth" in the New Testament (Section 59) and the discussion of Paul's notion of "justification" (Section 60). But in the main, the book is not one that will directly help people interpret the Bible or decide how to go about interpreting it. The difficult theoretical spade-work Thiselton has done needed to be done, in my opinion. But students should not read the book hoping to discover how to interpret the Bible.

As philosophy editor of *TSF Bulletin*, some general comments on the relationship between philosophy and biblical interpretation are perhaps expected of me. (I suspect Thiselton will agree with what I say here; I offer it not as a

criticism but as a clarification.) First, nobody is without a philosophy. Everybody who approaches the Bible does so with certain philosophical assumptions (even Tertullian and Barth). Second, all philosophical systems that are not obviously unacceptable to Christians ought to be tried to see if they yield fruitful insights for biblical interpretation, hermeneutics, and meta-hermeneutics. Third, Christians must be chary of tying Christianity too securely to any one philosophical system, no matter how congenial or helpful it seems. Aquinas tied Christianity too securely to Aristotelianism; Bultmann tied it too securely to Heideggerianism; D. Z. Phillips ties it too securely to Wittgensteinianism. Philosophy can help us interpret the word of God; but the word must be free to say no to philosophy too.

Despite my reservations, I must conclude by saying that this book has a chance of making a lasting impact. It is at least possible that it will define the terms of the hermeneutical discussion for the next decade. For that reason alone it is a book that should be read and read carefully.

***The New Inquisition? The Case of Edward Schillebeeckx and Hans Kung* by Peter Hebblethwaite (Harper and Row, 1980, pp. 173, \$4.95). Reviewed by John Bolt, Instructor, Department of Religion and Theology, Calvin College, Grand Rapids, Michigan.**

The Vatican "trials" of theologians Edward Schillebeeckx and Hans Kung in the closing months of 1979 attracted international media attention. This volume by a former Jesuit and now the Vatican correspondent for the *London Sunday Times* and the *National Catholic Reporter* is one of the better (i.e. more thorough) illustrations of such media coverage. *The New Inquisition?* is an exercise in journalism which does little more than provide an interesting chronicle of those trials and their context — it certainly sheds very little further light on the complex doctrinal issues involved.

Hebblethwaite focuses his attention on the Vatican's examination of Schillebeeckx's orthodoxy, particularly the Christology reflected in *Jesus — An Experiment in Christology* (ET). Four of the six chapters deal with Schillebeeckx and only one with Kung. A final chapter is devoted to "John Paul II and Theology" and four appendixes of major statements by the Vatican and the two theologians are also included.

Hebblethwaite's journalist training and style serve him well as he lucidly unravels and explains the procedural intricacies of the Vatican's official watchdog for orthodoxy, the so-called Congregation for the Doctrine of the Faith (CDF). In a lively, highly readable fashion, Hebblethwaite intersperses Roman canon law, historical material, personal commentary, and relevant and revealing quotations from the main participants in the trials. The reader is given a good sense of the very complex procedures and Hebblethwaite's probing questions about the justice and morality of these often clandestine procedures is clear and to the point.

However, this same journalistic approach fails him badly when he deals with the stated major concern, namely to provide some insight into the question whether the Schillebeeckx and Kung affairs "presage a new and anti-intellectual phase in the pontificate of Pope

John Paul . . . a return to the methods of the Holy Inquisition" (p. 9).

The problem is that Hebblethwaite has virtually no sympathy for anyone who accepts traditional Christian doctrine, such as the Chalcedonian Christological formula, and puts the burden of proof on those who would defend it. Appealing to the Second Vatican Council Hebblethwaite accepts a modern world-view as normative. Although he pleads for a dialogue between defenders of traditional Christology and proponents of a new functional, historical Christology, his own bias for the latter prevents him from taking the former seriously. The title of the book gives us a foretaste of the prejudicial (if often colorful) language Hebblethwaite uses throughout. The headquarters of the CDF in Rome, for example, are described as a "for-bidding place" which "looks like a fortress of the Church defensive" (p. 60). In comparing Popes Paul VI and John Paul II Hebblethwaite writes: "Where Paul VI was cautious, dilatory, diplomatic and reluctant to provoke an open break, John Paul II charges dashingly ahead like the Polish cavalry, in pursuit of his vision of a Church in which order will have been restored" (p. 105). Similarly he evaluates John Paul's concerns with theological orthodoxy as an attempt "to extend a 'Polish view' of theology to the universal Church" (p. 123). Expressions such as "heresy hunting" and "extreme right-wing Catholicism" are used when Hebblethwaite considers critics of Schillebeeckx' new Christology. All of this contributes little to the discussion.

Not only does Hebblethwaite lack all sympathy for the Pope's theological conservatism, he is also at a loss to understand John Paul's antipathy to general Western "progressive values." In a revealing passage he indicates his failure to understand the Pope's criticism of Western "consumerism." "He (John Paul II) has persuaded himself that Western theologians have succumbed to consumerism and distorted the image of Christ to turn him into a 'modern progressive.' Moreover this curious view of the West is accompanied by an apocalyptic vision which gives urgency and drama to his pontificate" (p. 112). As proof of this Hebblethwaite cites a statement of John Paul II in which he refers to Genesis 3:15 and the enmity between the seed of the woman and the seed of the serpent. Hebblethwaite professes to be completely in the dark about the meaning of this. Apparently he cannot conceive of any antithesis between the Christian Church and the modern "progressive" world.

The chapter on Kung is in much of the same vein although I find it curious that Hebblethwaite deals much more sympathetically with Kung's critics than he does with Schillebeeckx's. Could papal infallibility be more acceptable to a former Jesuit than Chalcedonian Christology?

Several concluding observations are in order here. First, important theological issues cannot and should not be dealt with in a journalistic fashion. The burden of Hebblethwaite's support for Schillebeeckx (less so for Kung) is the reporting of numerous statements of theologians supporting his orthodoxy. Not only does this prove nothing but it also fatally reverses the burden of proof by demanding that the Church justify its confession rather than insisting that detractors of the Church's confession demonstrate the need for change.

Second, it is important for non-Roman Catholic Christians as well to clearly distin-

guish between *procedural* and *doctrinal* issues in these cases. The validity (or possible invalidity) of the Chalcedonian formula is not dependent upon the propriety and morality of the procedures followed by the CDF in its dealings with Schillebeeckx and Kung. Evangelical Christians may find themselves very sympathetic to the Vatican's handling of the Schillebeeckx and Kung affairs on *theological* grounds while at the same time deploring the *procedures* used. It should be noted however that great care must be taken not to apply a thoroughly secular and humanistic notion of "human rights" or "tolerance" as a criterion for the propriety of these procedures. However, Hebblethwaite's failure to adequately come to terms with this basic distinction is the most glaring flaw in this volume.

Finally, evangelicals ought to note the genuine parallel between many evangelical and Roman Catholic theologians who are falling all over themselves in an attempt to embrace "modern," "critical," "progressive," "functional," "anthropological," and "historical" approaches to key Christian doctrines such as revelation and Christology. Is it too bold for an evangelical Protestant to suggest that, as members of the Universal (Catholic) Christian Church, we pay serious attention (not uncritically) to the Vatican's attempt to preserve the historic Christian faith concerning our Lord?

#### **The Trinitarian Controversy**

**by William G. Rusch, editor (Fortress Press, 182 pp., \$6.95).**

#### **The Christological Controversy**

**by Richard A. Norris Jr., editor (Fortress Press, 162 pp., \$6.95).**

**Reviewed by Geoffrey W. Bromiley, professor of Historical Theology, Fuller Theological Seminary (retired).**

Fortress Press deserves congratulations for launching an interesting new series of texts from the early church under the general editorship of William G. Rusch. Rusch, Director of Ecumenical Relations for the Lutheran Church in America, is also the editor of the first volume. It illustrates the aim of the series, namely, to make patristic writings more readily available in the form of extracts (in modern translation) relative to the great dogmatic themes and debates. Richard A. Norris, Jr., the professor of church history at Union, New York, edited the second, which is on patristic christology.

In accordance with the general pattern, Rusch first offers a short introduction (27 pp.) which surveys trinitarian development for students and general readers. Thirteen passages then follow ranging from early documents of the Arian controversy to the more developed works of the Cappadocians and Augustine. The creed and canons of Nicea are included (though not the creed of Constantinople) and Athanasius' *Orations against the Arians* (Book I) form the main portion of the work (pp. 63-129). The book ends with a short bibliography.

The value of such selections is obvious, but the present specimen raises some serious questions of selectivity. First, why are no passages offered from the pre-Arian period? Second, why does Athanasius receive such a disproportionate amount of space? Third, why does not the editor keep a better balance by including another western author like Hilary?

Finally, why does he not carry the story forward to, e.g., John of Damascus? Or is it the editor's intention simply to equate the trinitarian and the Arian controversy?

The volume by Norris consists of a short but informative introduction and then of texts beginning with the Passover Sermon of Melito of Sardis, taking in Irenaeus, Tertullian, Origen, Athanasius, Apollinaris, and Theodore of Mopuestia, and closing with the debates that led to Chalcedon in 451. A useful bibliography completes the work.

The merits of the collection need little commendation. Norris has selected his passages well, provides a smooth and competent translation, and says enough, at least, in the introduction to make the extracts intelligible without much further reading. A book of this kind provides interesting source material for students who need more than secondary surveys but have neither time nor money for more extensive reading. The weaknesses of the work, of course, are equally obvious. The documents will not be fully intelligible without some wider acquaintance with the period. Inevitably they leave many gaps and open up endless possibilities for dispute regarding choices. It is also debatable whether the preferred use of fewer but longer sections has more in its favor than the more representative if shorter extracts of earlier collections. Finally, experts will differ on many individual points of translation, and one may regret, perhaps, that abandonment of the generic use of "man" changes the succinct "very God and very man" of Chalcedon into "truly God and truly a human being"!

#### **Images of the Spirit**

**by Meredith G. Kline (Baker, 1980, pp. 142, \$6.95) Reviewed by J. Andrew Dearman, Department of Philosophy, Louisiana State University.**

This slim volume is a thought provoking work. Written by an Old Testament scholar, it is one of several seminal works by the author. This particular book treats several themes in Scripture associated with the *imago dei* and the Spirit of God.

Kline's study addresses systematic theology in its attempt to define the image of God in humankind. He wishes to inform theological dialogue with a series of exegetical observations on the richness of the biblical teaching on the subject so that future discussion can be restructured "so as to fit more squarely on this biblical base." Also, the author stresses the role of the Holy Spirit (or for him the Glory-Spirit or Glory-Cloud) in constructing a biblical anthropology.

In chapter one Kline underlines the significance of Gen. 1:2 with its reference to the Spirit of God "hovering" over the face of the waters. Because the rare word for hover also occurs in Deut. 32:11 — a reference to God's protective aegis in the wilderness — an identification is made between the Spirit's presence at creation and the Glory-Cloud in the Wilderness. Further exegetical steps link this Spirit in 1:2 with the creation of Adam in Gen. 2:7 and thus, finally, with creation in God's image in Gen. 1:26-7. Kline draws heavily on the New Testament as well to conclude that the "biblical exposition of the image of God is consistently in terms of a glory like the Glory of God." In his view theologians have not recognized the pervasiveness of this theme.

Chapter two traces a priestly model of the



image of God. The author takes a cue from Paul's reference to a heavenly tabernacle-house (II Cor. 5:1-4) for a study of investiture symbols in the Old Testament cult. In quick order the symbolism of the wilderness tabernacle is traced to the eternal divine presence whose image is also seen in the earth-cosmos, the garden of Eden, and even in Aaron's robes. The events of the exodus from Egypt, including the building of the tabernacle, are presented to bring out their nature as a redemptive reenactment of creation. Kline's understanding of the tabernacle, as he explicitly states, is nothing other than what the author of the book of Hebrews says when the tabernacle is identified as a copy of heavenly things.

The third chapter develops the prophetic model of the image of God. A detailed comparison is made between the announcing angel of God's presence and prophetic figures who had access to the divine council. Kline rehearses the familiar arguments that Jesus was the Angel of the Lord (in a preincarnate state) and that later as the incarnate word he was antitypically a Moses-Prophet.

Chapter four deals with the Spirit's presence and the often mentioned day of judgment or of the Lord's appearing. Genesis 3:8 is a reference, however veiled it may seem at first reading, to the advent of the Lord in judgment and is a paradigm for later references to the day of judgment in Scripture.

The book is not easy reading. Its innovative thought is obscured by difficult syntax and literally dozens of hyphenated words and phrases. Only a patient reader will finish the book. It is a work of constructive biblical theology following the lead of Paul, the author of Hebrews, and John's Revelation. Indeed much of the imagery of the Law and Prophets is explained by reference to the book of Revelation, perhaps the most symbolic book in the New Testament. The success of Kline's enterprise will be judged, in part, on how well he has illuminated the intention of Old Testament writers with his frequent appeal to the New Testament for confirmation of a point.

The author's strength comes from the ability to recognize and interpret symbols and metaphors. Time and again the reader is told that a vision is "perceived" or that a certain figure is "conceptualized." For those of evangelical persuasion who struggle with the language of Scripture, Kline's work is a good example of an exegete who has a keen sense of imagery and its function as a revelatory vehicle.

**Evangelicalism and Anabaptism**  
by Norman Kraus (Herald Press, 1979, \$5.95). Reviewed by Clark H. Pinnock, McMaster Divinity College.

Evangelical Christianity is big in North America, and is affecting every traditional group, including the Anabaptists. It calls for a response especially in view of the fact that it is not a positive influence in every respect. Ron Sider, whose credentials in both sectors are impeccable and well known, has written a chapter in this book which indicates how the two movements might learn from each other. The editor's essay, on the other hand, would seem to be more impressed by what Anabaptism, as he defines it, has to offer.

To describe the book, it is a collection of nine essays which introduce the reader, assumed to be Anabaptist, to the phenomenon of Evangelicalism. It reviews characteristics well known to

practically any reader already, such as the inerrancy debate and the prophecy obsession, and also analyzes at greater depth such a distinction as that between Pentecostalism and fundamentalism. The book correctly interprets the movement as a great coalition of very disparate elements, having a post-fundamentalist core and surrounded by a thick layer of conservative Protestant adherents who find themselves attracted by the new evangelical witness.

Now some of these conservative Christians attracted to this evangelical alignment are of course Anabaptists in their roots. Therefore the book desires to position historic Anabaptism in relation to this new magnitude, a very worthwhile aim. It does not say one cannot be both Anabaptist and Evangelical (that would be to fly in the face of the evidence that thousands of believers think they are), but only that, if this is what people think they are, it is important that the two identities are fused with the eyes wide open to what is involved.

For me the real value of this book is its witness concerning what authentic Evangelicalism could look like if the Anabaptist testimony would be heard within it. In my view, it is being heard, loud and clear, and we are all the better for it.

**Symeon the New Theologian: The Discourses**  
by C. J. de Catanzaro; Introduction by George Maloney S. J.; Preface by Basil Drivocheine (Classics of Western Spirituality, Paulist Press, 1980, XVII + 396 pp., \$7.95). Reviewed by Anna Marie Aagaard, Professor, Faculty of Theology, University of Aarhus, Denmark.

In 980 a young monk and mystic, Symeon, was made abbot of St. Mamas, a small monastery and "refuge of worldly monks" in Constantinople. The zeal with which he tried to reform life in the monastery soon brought him into conflict with the monks. After surviving an attempt to oust him, he gradually, over the next twenty-five years, transformed St. Mamas into a holy place steeped in the spirituality and ascetical theology of classical Byzantine monasticism. His own fame as a man of God, a recognized poet, and a learned theologian grew; Symeon became a nuisance to Stephen, the archbishop and chief theologian at the emperor's court. A dispute over the nature of authority in the church ended with exile for Symeon in 1009, and although the ban was later lifted he spent the rest of his years in a remote monastery at the seashore. Out of the solitude and visions of God's own uncreated light grew exquisite Greek poetry, Hymns of Divine Love, praising the inaccessible God who has chosen to live in the human heart, to nudge and to draw the humble into a sharing of divine life, and to be seen by cleansed eyes.

The hymns have been available since 1975 in an English translation by G. Maloney S. J. (Dimension Books). Symeon's theological treatises still await their English translation, but these Catecheses — the young abbot's fiery morning talks to his monks — are now translated and published in the Paulist Fathers' "Classics of Western Spirituality" series. In addition to careful and beautiful design, the books offer indexes, very few footnotes (lifted from the critical edition), a preface written by Basil Krivocheine, the Orthodox scholar and editor of the critical edition of the Catecheses (Sources Chrestomathies 96, 104, 113), and an in-

roduction to Symeon's life and mystical theology by George Maloney S. J. These introductory pages lean heavily on the same author's more elaborate 1975 study of Symeon's biography and teaching: *The Mystic of Fire and Light: St. Symeon the New Theologian* (Dimension Books, 1975). This short version is adequate for newcomers to Symeon's unwavering reference to discipleship on the narrow road of asceticism as the only way of reaching true contemplation and mystical union with God's abysses of fire and love. Symeon is sure that his own "charismatic competency" is no private, exceptional grace given by the Spirit to him alone. On the contrary: to be pure in heart and mind is the calling and possibility of everybody, both monk and lay, and to everybody then belongs the promise "the pure of heart shall see God." Most of the 34 Catecheses take their themes from the ascetical practices needed for purifying the heart: repentance, works of mercy, and most baffling (and most accurate in terms of psychological insights) the gift of tears as the unavoidable companion of grace. Seven of the Catecheses deal explicitly with the Holy Spirit and the necessity of being conscious of the Spirit's presence in one's own life. Symeon scorns the attitude that maintains that one can be possessed by the Spirit without knowing it, see God without actually seeing God's light, be born again without sharing goods with the neighbor and life with God.

Symeon's Catecheses offer glimpses of 10th century Byzans. They are an excellent introduction to Byzantine spirituality, and those Christians who are bold enough to assert with the Orthodox Church that the goal of every Christian's life is *theosis* (God's descent to lift women and men into God's own life) might find these discourses a treasured spiritual guide.

Symeon is "in" these days among theologians and students of theology. This is partly because of the critical edition and the translations, and partly due to the emphasis on the Holy Spirit. But Symeon cannot easily be made a member of today's Protestant prayer groups. He is a Byzantine monk, maybe the greatest writer of the Orthodox mystical tradition. He is a mystic who unabashedly asserts God's presence in human hearts and bodies, a priest and poet whose daring metaphors celebrate the union of God and purified, sinless believers. He is a theologian of experience: not any pious religious experience, but the awesome experience of being wood for God's fire.

**Liberation Theology: An Evangelical View from the Third World**  
by J. Andrew Kirk (John Knox, 1979, 246 pp., \$18.50). Reviewed by Ronald J. Feenstra, Graduate student in Religious Studies, Yale University.

J. Andrew Kirk's *Liberation Theology* reflects a healthy appreciation of and insight into an important new theology. Kirk organizes his discussion into four parts. Part one provides a brief historical background and characterization of liberation theology. Parts two and three consider its leading exponents and their handling of some important biblical themes. Part four suggests a very helpful evaluation of an alternative to its current hermeneutical procedures. This final section deserves careful reading by any theological student interested in liberation theology.

Kirk's main concern is hermeneutics. While he appreciates Marxism's ability to discern improper presuppositions in other views, he ques-

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tions its use in Christian theology. Recognizing that the Christian gospel is even more radical than the Marxist gospel, Kirk says that Marxism "is not subversive enough, by itself, either in theory or practice, for a continuous prophetic task" (p. 192). Kirk resists any attempt to soften the Bible's view of the fall and its pervasive effects. He advocates a full recognition of the powers of evil which threaten the kingdom of God. He says that, by ignoring these powers, liberation theologians have adopted too optimistic a view of the possibility of structural change in society. He advocates, in the place of an overly optimistic Marxist viewpoint, using the Bible's central theme as the hermeneutical key to understanding the biblical message. This central theme is the kingdom, says Kirk. Therefore the concept of the kingdom of God should form our hermeneutical procedures.

While Kirk is surely right about the kingdom of God's pivotal position in the Bible, he fails to explain exactly how this central theme should become embedded in a hermeneutical procedure. He never describes *how* the relationship between the kingdom and the powers of evil should affect our theology and action. He merely suggests *that* it should. Nor does he elaborate on his suggestion that a proper liberation theology should advocate evangelism as well as the struggle for liberation. How do these, for example, relate to the kingdom of God?

Kirk's discussion is marred by at least two problems. First, the book, particularly parts two and three, are conceptually unclear. His exposition of the views and biblical sources of various liberation theologians is too complicated to introduce the beginner to liberation theology and too superficial and confused to strengthen the advanced student's grasp of the issues involved. For example, what are the implications of taking the Johannine concept of truth as *doing* the truth? Why should we be so concerned about the starting point and procedure of a theology rather than its contents? Does Kirk take revelation to be propositional or propositionless? Could God, perhaps, communicate to us both by speaking through authorized messengers and by showing his power and love in his governing of the world? How should we understand such turbid statements as the following: "Hermeneutics is a dialectical process in which the biblical expression in symbols is used as a meta-language in a two-way process of communication" (p. 75)? Kirk's failure to address questions such as these renders much of the book unfit for either beginning or advanced students of liberation theology.

Second, Kirk claims that liberation theology is an indigenous third-world theology, novel in method more than in content. However, his discussion provides resources for seeing that neither claim is true. Many liberation theologians retail ideas rooted and grown not in the third world but in German soil and then transplanted to the third world. Thus Miranda claims that "God cannot be worshipped as *Being* until the *eschaton* of total world justice (the final suppression of the dialectical process) has been achieved" (p. 85). Gutierrez advocates a baffling trinitarian and incarnational scheme native to neither the New Testament nor the third world:

Gutierrez, for example, pictures the activity of the Trinity as a series of concentric manifestations of the presence of God (Emmanuel) with his

creation, culminating in the incarnation of the resurrected Christ, God's temple through his Spirit, in every man (p. 123).

Both Miranda and Gutierrez seem to be departing in matters of content from traditional theological positions, not because their theology is indigenous to the third world, but because it draws deeply from contemporary German theology. Kirk ignores this fact.

Perhaps Kirk could have been more precise both in his exposition and in his evaluation of these theologians if he had focused his discussion on specific theological issues raised by liberation theology, such as the doctrines of the Trinity, the incarnation, and the kingdom of God, rather than on their hermeneutical procedures. Then he could have evaluated their methods in the light of their views on specific issues.

Still, Kirk offers, especially in part four, a helpful evaluation of and alternative to current theologies of liberation. Moreover, he is to be commended for his attempt to bridge the apparently widening rift between Western and liberation theologians. We need more, and more penetrating, discussions that add to Kirk's efforts.

#### **Death and Eternal Life**

**by John H. Hick (Harper & Row, 1976, 466 pp., \$15.00). Reviewed by Steve Davis, Assoc. Professor of Philosophy, Claremont Men's College.**

John Hick of the University of Birmingham and Claremont Graduate School is one of the foremost philosophical theologians in the world today. *Death and Eternal Life* is his attempt to assess current religious and philosophical thinking about survival of death and arrive at a theory of his own.

The book is extremely valuable as a lucidly written, almost encyclopedic survey of various theories and issues about life after death. Hick discusses the mind-body problem, the problem of personal identity, Humanism, Existentialism, parapsychology, Christianity, Hinduism, Buddhism, and many other topics as they relate to the overall theme.

A long and thorough book, Hick's own theory is developed in Part V, entitled "A Possible Human Destiny." Students of Hick know that in recent years he has been increasingly influenced by eastern religions. What he is attempting here is a work of global theology, a synthesis of what he considers the best insights of East and West. His general Christian orientation remains, but Hick has no hesitation in adopting views usually considered inconsistent with Christianity, e.g. the hypothesis of multiple lives after death in other worlds.

*Death and Eternal Life* is recommended reading for all TSF members who are interested in the subject (and who isn't?), even if most will be unsatisfied by Hick's own specific suggestions. In particular, philosophically inclined readers will wonder whether Hick has succeeded in developing a coherent theory of life after death in which personality is retained but egoicity is transcended (cf. pp. 459-462).

#### **Commentary on Romans**

**by Ernst Kasemann (Eerdmans, 1980, 428 pp., \$22.50). Reviewed by Ralph P. Martin, Professor of New Testament, Fuller Theological Seminary.**

By common consent the letter to the Romans holds a central place in our under-

standing of Paul as a Christian missionary and theologian. Recent discussion is veering to the position that this epistle is less concerned with problems in the church at Rome and represents more a summing-up of the apostle's theological stance at the close of his mission in the eastern Mediterranean world. And it is with Paul's theology that this full commentary by a leading German scholar is chiefly concerned. Matters of introduction are passed over. All emphasis falls on a single concern: to explain "what Paul meant theologically," as Kasemann puts it in his preface.

To work your way slowly through this large-scale book is to receive an education in Paul's thinking on a wide assortment of themes, all of them central to his gospel message. Kasemann's book is one to be savored slowly, for it is almost impossible to read it quickly and just as difficult to summarize its rich contents. For one thing, the author brings an independent mind to well-worn themes, like "justification," "adoption," Israel's future, and the call to live in "freedom." With Kasemann the reader must be prepared for surprises at every turn and twist in Paul's argument. Also this book, even in translation made by an experienced translator, still carries the marks of its Teutonic origin, and there are many convoluted expressions, complex sentences and an overplus of technical theological jargon. The book requires a minimal knowledge of Greek.

The emerging picture is that Paul wrote Romans as a defensive statement. He fights on several fronts, chiefly against legalists who resisted his teaching in God's grace freely given to set the world right with himself and to usher in the new age (justification). But the equally perverse teaching, for Kasemann, was "enthusiasm," a term representing a mixture of realized eschatology, an immediate awareness of living in the new age of the Spirit, and a profession of charismatic experiences, coupled with a minimizing of the "theology of the cross." Paul set his face against this tendency among his readers and sought to correct their wrong-headed notions.

Under the rubric of these two leading themes of Romans, familiar texts take on fresh meaning. To be "in Christ" means to be in a "field of force" determined by the crucified Lord (pp. 221, 223). Chapter 7 is not Paul's own experience but a verdict passed on "religious man" caught in the tension of the two ages that exist simultaneously. "Life in the Spirit" is Paul's resolution of that tension but not implying its disappearance. Those "led by the Spirit" are the enthusiasts and their cry of ecstasy is Abba, Father and the glossolalia which Paul frowns on, since he is conscious of human frailty at all times, along with the groans of creation (p. 242).

The overruling concern in Paul's gospel is the justification of the ungodly (4:5 is Paul's chief text), and all his thought is brought to and tested by this benchmark. This provides Kasemann with his "canon within a canon" approach. So much is debatable here, and in a book on *Reconciliation: A Study of Paul's Theology* (John Knox Press, 1981) the present writer has devoted a large chapter to a critique of Kasemann's view of justification.

Every commentary is written from some theological perspective. Kasemann's *Romans* is no exception. At least he is aware of his slant: "Exegesis often betrays more of what scholars do not want to see than what they do see" (p. 221), he writes disarmingly. And of

course he is included in his own dictum!

But for an in-depth study of Paul's central letter and a firm grasping of severe exegetical nettles this book has few equals, even if Cranfield's recent two volumes are to be preferred as the "best" commentary on Romans.

**Jesus, Politics and Society: A Study of Luke's Gospel**

by Richard J. Cassidy. (Orbis, 1978, 230pp., \$7.95). Reviewed by James Parker, III, Assistant Professor of Theology, Eastern Baptist Theological Seminary.

Cassidy, a priest in the Detroit archdiocese, combines scholarly research and teaching (St. John's Provincial Seminary) with pastoral involvement (directing the archdiocese justice and peace office). This monograph is the published version of his Graduate Theological Union (Berkeley) doctoral dissertation.

The purpose of the study is to analyze the social and political conditions in Jesus' day and then analyse Luke's reports concerning Jesus' own response to them.

The first chapter entitled "Luke, Theologian and Empire Historian" begins with a brief discussion of redaction criticism and the scholarly questions surrounding the writing of Luke. After discussing Conzelmann's approach to Luke, Cassidy argues strongly that Luke is certainly reliable when touching on matters related to "empire history" (the "items encompassed fall within the broad category of political affairs and would include such things as description of rulers and officials, description of administrative and judicial procedures, and the dating of specific events in relation to other events more widely known throughout the empire"), and, by implication, has a proclivity toward accuracy in areas where he cannot be tested. The burden of proof lies with those who hold that Luke was inaccurate!

Chapters two and three are two parts of the same theme: "The Social Stance of Jesus." By "social stance" Cassidy means "the response Jesus made through his teachings and conduct to the question of how persons and groups ought to live together." Through a careful examination of various episodes in the life of Jesus in Luke, Cassidy has shown that Jesus demonstrated definite sympathies for the poor and oppressed and showed a special concern for the infirm, women, and pagans (Cassidy recalls how, according to a Dantean legend, King Robert of Sicily recognized the revolutionary sound to Mary's Magnificat and thought it better that it be sung not in the people's vernacular but in Latin!). Regarding riches and the rich, Jesus (1) opposed the accumulation of riches, (2) counseled people to live simply, (3) admonished the rich to give to the needy, and (4) criticized the rich and praised those who gave up their possessions.

As to whether Jesus had a "program" to overcome poverty (in the sense of a systematic and comprehensive political program like that of a government agency) the answer was "no." But, if one asks the question whether Jesus took a position with respect to the social and political patterns around him, the answer must be "yes." And, in so far as the Gospel shows him recommending and responding in a specific way, then it is possible, in this sense, to say that Jesus had a "social program."

What are the "points" in Jesus' "social program?" First, Jesus consistently manifested a strong concern for the weak and poor. Second,

those with surplus possessions were expected to use those goods to benefit the poor. Third, Jesus told his followers to discover ways whereby the poor and infirm could fully participate in the life of the community. The idea of an inclusive society is a fundamental component of Jesus' basic response to the suffering in society around him.

Cassidy describes Jesus' social stance as "an espousal of a new social order based on service and humility." In responding to oppression and injustice to women, Jesus adopted a pattern of acting that opened the way for a new social setting and societal identity: they were to be participants in society with broadened social roles. In stark contrast to the practice of domination employed by the political rulers of the day, Jesus called for social relationships based on service and humility. In examining the question of violence, Cassidy concludes that, while in particular circumstances Jesus acted or spoke aggressively, he never did or sanctioned violence to persons. The *raison d'être* of Jesus' social positions is rooted in his theology; i.e., the base of his ethic is his doctrine of God. Jesus adopted the positions he had precisely because of what he understood God's purposes to be. Jesus sought to incarnate his Father's actions and purposes. So a theological foundation undergirded Jesus' social and political stances, and his stances cannot be understood apart from this.

Was Jesus dangerous to the Roman Empire? Cassidy answers with a resounding "Yes!" He was not dangerous in a zealot-type way since he rejected the use of violence against persons. However, insofar as Jesus proposed radical modifications in social patterns and refused to defer to existing political authorities when their claims were in conflict with his Father's purposes, Jesus was dangerous to the existing order. Sometimes Jesus expressed his concern for the poor, sick, women, and Gentiles in a way that did not particularly disrupt existing social patterns. However, more often he acted in a way that either explicitly or implicitly demanded radical social alterations.

Was Jesus dangerous to Rome? Yes. "If large numbers of people ever came to support the new social patterns that Luke portrays Jesus advocating, and if large numbers came to adopt his stance toward the ruling political authorities, the Roman Empire (or, indeed, any other similarly-based social order) could not have continued. . . . By espousing radically new social patterns and by refusing to defer to the existing political authorities, Jesus pointed the way to a social order in which neither the Romans nor any other oppressing group would be able to hold sway."

Cassidy closes his study with (1) a comparison of Jesus with Gandhi's pacifism and (2) other interpretations of Jesus' stance (A. Richardson, R. Schnackenburg, M. Hengel, and O. Cullmann). There are four very helpful appendices: (1) The Romans and the Herods; (2) Social and Economic Factors, including: population, economy, the Law, Temple, Synagogue, socio-economic groups; (3) Five Jewish groups: chief priests, Pharisees, Zealots, Essenes, Jewish populace; (4) Conzelmann's Interpretation: The "Political Apologetic" Argument, in which Cassidy takes a broadside into Conzelmann's whole approach. There are seventy pages of end notes, sixteen pages of selected bibliography and indices of names and subjects and scriptural references, and two maps.

For those who are seriously interested in and engaged in working for social change from a distinctly orthodox biblical and theological perspective, Fr. Cassidy's book is mandatory reading. It should also be required reading alongside commentaries which minimize these aspects of Jesus' life.

**The Social Context of Paul's Ministry: Tent-making and Apostleship.**

by Ronald F. Hock (Philadelphia: Fortress, 1980, 112 pp., \$7.95).

Reviewed by John W. Simpson Jr., Ph.D. student in New Testament, Fuller Theological Seminary.

The main conclusions of this book can be summarized as follows: Paul was a leather-worker specializing in tentmaking. He learned this craft from his father, in accord not so much with Jewish prescriptions as with the larger cultural context. (In this latter, Hock disagrees with the usual view.) Paul's primary means of support as a traveling "artisan-missionary" was his tentmaking. His paraenesis on work (I Thessalonians 4:11) reflects familiarity with the Greco-Roman moral philosophy, not a problem with an eschatology-based idleness or "Jewish regard for the value of toil" (p. 47). Other means of support utilized by intellectuals of Paul's day were to charge fees, to enter a rich person's household, and to beg. The existence of these other options besides working at a trade is the background by which I Corinthians 9:1-9 and II Corinthians 11:7-15; 12:13-16a are to be understood. In addition to the arguments related to these specific conclusions, Hock devotes much of his space to illustrating from ancient sources what Paul's life as an artisan must have been.

The text of Hock's book occupies a mere fifty-eight pages. Another thirty-two pages are given to notes on the text, some of which extend the text's discussion quite a bit. The text will be easy to follow for the average seminarian, and probably suitable for the "interested layperson." Greek words are always given with English translations.

The main difference in methodology between Hock's work and more theological treatments of Paul is Hock's alternation between dealing with Paul in particular from the New Testament evidence and going to classical texts (of fairly wide dates) to make generalizations with an eye toward Paul. The picture of Paul which emerges has several distinct features. First, Hock's understanding of Paul leans in a definite Hellenistic or Greco-Roman direction rather than in a Jewish (especially Rabbinic) direction. Second, Paul was an artisan always and this had greater impact on his social standing than did his apostleship. If Hock dealt more adequately with Paul's Macedonian support and the lack of leatherworking figures of speech in Paul's letters, this part of the picture would be more convincing. Furthermore, Hock first assumes that I Thessalonians 2:9 is representative of Paul's experience in every city to which his apostleship brought him and then deals with seeming counter-indications. Third, Paul's self-understanding is paralleled in and to be understood by works by and about ancient philosophers, especially moral works and especially those by Cynic philosophers. Hock assumes that Paul was aware enough of such literary traditions to appeal to them. (For some discussion of Paul's possible knowledge of Gentile literature, see the second chapter of the book by Malherbe mentioned below.)

*The Social Context of Paul's Ministry* is one product of a growing interest in a sociological approach to New Testament study (see F. F. Bruce in *Christianity Today*, October 10, 1980, p. 22). Abraham J. Malherbe, who was the mentor for Hock's Yale dissertation (1974), on which the work being reviewed is based, has written a programmatic work on the sociological approach in *Social Aspects of Early Christianity* (Louisiana State University Press, 1977). For the development and methodology of the approach and for further bibliography, Malherbe's book should be consulted, especially its "Prolegomena." Hock occasionally expresses the concern behind the sociological approach with statements like:

Furthermore, recent treatments of Paul's defense of his self-support tend to isolate Paul from his cultural context and to view the whole matter too abstractly, that is, exclusively in terms of theology with no consideration of the social realities involved. (p. 51, cf. pp. 65, 68).

Among other works sharing this concern, three major ones are: E. A. Judge, *The Social Pattern of Christian Groups in the First Century* (Tynedale Press, 1960); Gerd Thiessen, *Sociology of Early Palestinian Christianity*, translated by John Bowden (Fortress Press, 1978); and John G. Gager, *Kingdom and Community: The Social World of Early Christianity* (Prentice-Hall, 1975); cf. Patrick Henry, *New Directions in New Testament Study* [Westminster Press, 1979], pages 180-202).

**Old Testament Exegesis: A Primer for Students and Pastors.**  
By Douglas Stuart (Westminster Press, 1980, pp. 142, \$7.95). Reviewed by Robert L. Hubbard, Denver Seminary.

This is a book whose appearance is to be heartily welcomed. There has long been a crying need for a textbook of Old Testament exegesis to replace the rather mediocre but popular Kaiser and Kummel, *Exegetical Method: A Student's Handbook*. This book will ably meet that need.

Stuart, Associate Professor of Old Testament at Gordon-Conwell Seminary, seeks to present a simple, step-by-step exegetical guide for both student and pastor, one whose end is to serve the preaching and teaching ministry of the church (p. 12). In reality, he presents two such guides: in chapter 1, "Guide for Full Exegesis" — a comprehensive, thorough procedure appropriate for academic exegetical papers (pp. 19 ff.) — and in Chapter 2, a "Short Guide for Sermon Exegesis" — one suited for the needs and schedule limitations of the average pastor (pp. 53ff.). For each the author presents a summary outline of the procedure followed by a narrative explanation of what each step entails.

Finally, the author devotes the lengthy chapter 3 (64 pages!) to "Exegesis Aids and Resources" — an extended listing of resources with commentary as to their use. Here Stuart "covers the waterfront" — textual criticism, literary analysis, form, structure, grammar, lexical analysis, theology, to sample his lengthy list. His thoroughness makes this handy volume a most useful bibliographical supplement to the popular *Old Testament*

*Books for Pastor and Teacher* by Brevard Childs.

Though the author claims to have "de-emphasized" some critical methods (p. 12), he still shows how those methods may yield profitable results — particularly form criticism which plays a large role in his approach. All methods are employed for one clear purpose, namely, to expound the Scripture and apply it to the daily lives of God's people ("a theology that is not applied to the lives of God's people is sterile" p. 12).

Several weaknesses may be noted. First, some exegetical questions suggested by the author seem rather vague (for example, in analyzing a poetic text literally we are told to ask how "narrow or broad is its range" p. 30). At times the same ambiguity afflicts Stuart's use of technical terminology. Second, he fails in my judgment to differentiate strongly enough the historical setting (i.e., the situation in which the events narrated happened) from the literary setting (i.e., the situation from which the written report of the event derives). Failure to separate these two perspectives will lead to a misunderstanding of biblical texts.

Third, while properly stressing the relationship of a passage's theology to that of its context, the Bible as a whole, and systematic theology, Stuart fails to clarify how one derives the theology of a given passage. What if one has no explicit theological affirmation in a text — how does one determine its theology? Further, with his heavy emphasis upon textual criticism, Stuart might have provided a summary of principles for doing textual criticism rather than referring the reader to Klein's handy work on the subject. Also, the collection of the many resources sprinkled throughout the book into one single bibliography at the end — as in Child's book — would give the reader a handy "shopping list" and ready reference tool.

Finally, Stuart's method would be greatly improved if he would spell out in more detail how the many individual pieces of data derived from study are to be integrated into a sermon. I fear that his approach still leaves too large a methodological gap between study and sermon.

Nevertheless, this is a very useful, readable book for all educated students of Scripture, particularly those with some acquaintance with the original languages. Pastors and seminararians will find it to be invaluable even if they conclude that some steps of the author's "short guide" may be eliminated. If that method is applied consistently, the lives of God's people cannot help but be enriched.

**The Message of the Bible**  
by William Neil (Harper & Row, 1980, 208 pp. \$3.95).  
Reviewed by Robert L. Hubbard, Denver Seminary

This book is an attempt by Scottish professor William Neil to demonstrate the relevance and cruciality of the Bible's message for a modern, scientific audience which finds the Bible's form and culture confusing. To achieve his purpose, Neil surveys the Bible as if it were a three-act play written in three "books" — "The Body of the Old Testament" (Act I), "The Gospels: The Heart of the New Testament" (Act II), and "Bible, Church and World" (Act III, drawing upon Acts and a few epistles).

For Neil, the Bible "is a book about God, the world and ourselves" which "tells us why we

are here, where we are going and how to get there" (p. 4). Its main theme is "the story of God's plan to recreate the world" (p. 201), that is, through the formation and experiences of the people of God to provide help and guidance so that disaster-prone mankind may find relationship with God and its place in the universe (pp. 201f.). That plan today is to be carried out by the redemptive ministry of the church infiltrating the world (pp. 204f.).

Neil is at his best in discussing the New Testament. His denial of Matthean authorship of the first gospel and Johannine authorship of the fourth gospel (he believes "John the Elder" wrote it using material from John the Apostle) does not overshadow his helpful explanation of the settings and characteristics of each gospel. His account of the early church's growth from Jewish sect centered in Jerusalem to world-wide church centered (at first) in Antioch is excellent. However, the reader will find no coverage of the content of the Epistles and Revelation — a serious shortcoming for a book whose subtitle is "a concise introduction to the Old and New Testaments."

The discussion of the Old Testament is on the whole disappointing. Neil's resurrection of a developmental "history-of-religious ideas" schema for his presentation gives me the impression that the author is heavily dependent upon Wellhausen's *Prolegomena*. I see no evidence of more recent scholars like Von Rad or Eichrodt, for example. Neil also seems overly preoccupied with getting the modern reader past the allegedly unpalatable "mythical" and "legendary" parts of the historical books to enjoy the more "rational," ethical and moral insights of the prophets. There is also a problem of selectivity: the devotion of one section to Job (an excellent chapter, by the way) but the omission of any consideration of Psalms or post-exilic prophecy is certainly short-sighted. He makes the New Testament come alive — gospels being written by real people for real-life situations with which I can identify — but the Old Testament's similar vitality gets lost behind Neil's developmental schema.

In sum, I am unenthusiastic about this book as a whole. The message of the New Testament comes through spottily, the message of the Old Testament only faintly.

**God's People in God's World: Biblical Motives for Social Involvement**  
by John Gladwin. (InterVarsity, 1980, 191 pp. \$5.95). Reviewed by Richard J. Mouw, Professor of Philosophy, Calvin College.

Like their North American counterparts, British evangelicals are showing a renewed interest in "Christian social action." This book, by an Anglican clergyman who heads the Shaftesbury Project and is associated with the monthly magazine *Third Way*, is a useful guide to what some of them are thinking about this subject.

There is much that is stimulating and helpful in this book. Gladwin seeks a basis for social action which is biblically faithful. The Jesus who is our Savior, he insists, is also the Creating Lord, the King who calls his people to obedience in all areas of life. As the incarnate Word, Jesus took the needs and cares of the whole world — including the full scope of cultural life — upon himself. The followers of Jesus are called to be "in the world," through genuine involvement in their culture, but not "of" it — we are not, for example, to "baptize" the status quo.



In spelling out the proper Christian motives for, and modes of, political involvement the author pays attention to a number of important biblical themes: creation, fall, and redemption; Jesus' earthly ministry, atoning death and future return; the relationship between the Kingdom of Christ and the kingdoms of this present world. He also applies these themes to practical areas of concern, offering some helpful observations on a number of items of contemporary importance: the relationship between Christianity and capitalism, the challenges and dangers of Christian-Marxist cooperation, and church-state relationships. Gladwin's discussion of the relevance of the Decalogue to Christian cultural witness is thought-provoking and full of practical wisdom.

The weakest part of Gladwin's overall case is his negative critique of various "separatist" versions of Christianity. In challenging the mindless, "world-flight" or "anti-worldliness" sentiments among some evangelicals, he is at his best — indeed the book as such is a full-scale and convincing response to such a mentality.

But in attempting to combat more intelligent versions of what he considers to be "separatism" his case is less than convincing. Is it enough, for example, to tell the traditional Mennonites that they are not "effectively involved"? Or that they should try to have a "Christian influence on the developing life of the community"? Might they not reply that the issue is precisely what we mean by words like "effective," "involvement," and "influence"?

Gladwin also seems to miss the point when he criticizes the "separatism" of those who advocate alternative modes of Christian organization in the societal arena, in the form of "Christian schools," "Christian political parties," and "Christian social services." "Where does one draw the line and how is it to be drawn?" he asks. Do we need "Christian factories"? Should we seek Christian alternatives to tax-paying? "Where do we stop? The further one goes on in this argument the more stupid and unbiblical it becomes."

This harsh judgment seems unnecessary. Defenders of this perspective want to encourage Christians to find patterns of corporate obedience in various spheres of cultural life. In certain political cultures "Christian political parties" may be effective instruments. In other settings Christians might do better to gather regularly for collective discussion and debate on political matters — in "Christian political education" units. "Christian factories" may never be appropriate instruments. But there may be other ways in which Christians ought to band together for mutual correction and witness in economic life: as workers, consumers, stewards of the earth's resources. To seek corporate — even "organizational" — channels for collective Christian discernment and service in various spheres of social life will strike some of us as neither "stupid" nor "unbiblical," especially if room is allowed for a plurality of legitimate organizational forms.

Similarly, Gladwin is critical of the "separatism" of those "underground Christians in eastern Europe today" who refuse to "live in and alongside the Marxist order of the state." One wonders exactly whom he has in mind here. It may be that some Christians in East Germany or Yugoslavia are passing up genuine opportunities for services in their societies. But if Gladwin has a plan for a more effective political witness on the part of Soviet Pentecostals,

it would be interesting to have him reveal its details.

The fact is that it is very difficult to talk about Christian involvement in "culture" as such, without paying close attention to the concrete shapes of specific historical cultures. There may be historical conditions under which Christians — even those of us who are fond of Genevan Calvinism or "the English settlement" between church and state — are called to something very much like a "separatist" posture. There may be situations in which talk about "effectiveness" and "influence" borders on disobedience to the Gospel.

If we are to find patterns of Christian cultural obedience, we desperately need dialogue among Bible-believing Christians, a dialogue which takes place across national, racial, confessional and gender borderlines. Gladwin's book should be considered as one stimulating contribution to that broad-ranging discussion.

**Separation Without Hope? Essays on the Relation between the Church and the Poor During the Industrial Revolution and the Western Colonial Expansion**  
Edited by Julio de Santa Ana (Orbis, 1980, pp. 192, \$8.95, originally published by WCC, Geneva, 1978). Reviewed by Douglas J. Schurman, doctoral student in Ethics and Society, The Divinity School, University of Chicago.

What are and what ought to be the relations between the Church and the poor today? This question sets the agenda for a series of studies published by the World Council of Churches Commission on the Churches' Participation in Development. Volume 1 (*Good News to the Poor*, Geneva, 1977) examines the Western Church's relation to the poor from the first centuries A.D. up to the end of the Middle Ages. *Separation Without Hope?* is the second volume, dealing with Church-poor relations throughout the world during the period roughly between 1800 and 1914. The first two studies are intended to provide historical and thematic background for the still awaited third volume on the mission of today's churches to the poor.

The editor of the second volume (and author of the first) is a Uruguayan theologian/philosopher/sociologist and participant in organizations for Christian social reforms on local, national, continental, and global levels. The ten essays which constitute this anthology, like the editor's credentials, reflect a concern which is global in scope and an approach that is interdisciplinary in character. The authors write out of and are involved in the Church-poor struggle in Russia, Asia, Africa, Latin America as well as in North America and Europe. Nearly all the contributors have areas of expertise in theology and in one or more of the social sciences. They attempt to bring insights gained from the social sciences to bear on problems related to the churches and the poor during the 19th century.

The editor's general aim is to stimulate discussion and action in the churches so that they will show their solidarity with the poor. The essays certainly are catalysts generating reflection. The five essays focusing on the Western Church during the industrial revolution analyze various ways the churches ministered to the poor. Three concern the missionary activities of the Western churches in Latin America, Africa, and Asia. Two essays, one on the Church and the poor in Russia and one on

social thought among Arab Christians, fit neither the "industrial revolution" nor the "colonial expansion" theme. Their analyses of Church-poor relations within contexts of internal revolution and totalitarian states, however, provide materials for comparing Christian social thought and action in very diverse sociopolitical situations. The major theological issue raised by the anthology is the ecclesiological question of the nature and mission of the Church. The thrust of the essays (except for the last two mentioned above) is that the institutional church must go beyond the charity-oriented, paternalistic ethic which marked its mission to the poor in the 19th century, to address itself to the deeper, structural causes of poverty.

The more specific action for which the editor calls is that of acknowledging the churches' failure to proclaim Good News to the poor. Although there were many zealous Christians supplying temporary relief for the poor through charity, on the whole there has been a "vast, solid, structural separation between the poor and the churches" (p. 180). Although the editor emphasizes this theme in his conclusion, his selection of essays sometimes contradicts this perspective. In the essay on the Russian Orthodox Church, for example, it is evident that there is no gaping separation of the Church from the poor since so many of its members are themselves victims of poverty.

The major strength of this anthology lies in the host of questions it generates about the nature of the Church, the role of social sciences in analyzing and resolving social problems, and the importance of the context of a given church as this influences its response to social issues. These areas are not addressed in a systematic fashion, but they quickly come to the reader's attention as one begins to compare any two essays. The prophetic challenge to relate the Gospel to the systemic, structural dimensions of poverty is also needed in many evangelical circles. If we, as evangelical Christians, are to develop our social consciousness and demonstrate God's deep concern for the victims of injustice, then we must reckon with the kinds of issues raised in this anthology.

**Mission and the Peace Witness**  
by Robert L. Ramseyer (Herald Press, 1979, pp. 141). Reviewed by Charles R. Taber, Professor of World Mission, Emmanuel School of Religion.

This little book, coming out of the missionary involvement of contemporary Mennonites, is a blockbuster. Ramseyer, the editor, is an anthropologist and missionary to Japan, and the other authors, some of them already well known for other works, are equally qualified. The seven essays ("The Gospel of Peace," Marlin E. Miller; "The Search for a Biblical Peace Testimony," Sjouke Voolstra; "Shalom Is the Mission," James E. Metzler; "A Call for Evangelical Nonviolence," Ronald J. Sider; "The Contemporary Evangelical Revival and the Peace Churches," John H. Yoder; "Church Growth Principles and Christian Discipleship," Richard Showalter; and "Mennonite Missions and the Christian Peace Witness," Robert L. Ramseyer) deal in a profound and creative way with the issues involved. Each essay is powerful in its own right, though to my thinking Yoder's is the best; and cumulatively they present a compelling argument. Rather than summarize each paper, I will attempt to isolate the

key points made in all of them.

1. Because the consequences of human sin and the fall vitiate not only individual lives but also interpersonal, intergroup, and international relations, "*shalom* is the mission" (Metzler). The restoration and renovation of all things which is God's ultimate plan for his creatures and creation includes as an *essential component* the overcoming of all hate, oppression, contempt, fear, resentment, anger, and conflict between humans.

2. Because God's *shalom* is not a mere matter of absence of overt violence but includes as integral elements justice and harmony, peace has an unavoidable ethical content. Thus the distinction commonly made in evangelical circles between the gospel and social ethics is spurious, and,

Peace as a present social and structural reality as well as an inner tranquility and future promise inherently and explicitly belongs to a biblically adequate understanding of salvation through Jesus the Messiah (Miller, 11).

This entails that it is impossible to hold "to an Anabaptist ethic while adopting Protestant understandings of the gospel and methods of evangelism" (Metzler, 41); rather, "evangelism needs to be seen as a political reality: the proclamation of a new kingship" (Metzler, 47). dience . . ." (Voostra, 26). Therefore *metanoia* inevitably involves a social and even political dimension. But such a radically transformed way of life is impractical and ineffective for individuals; therefore "our challenge is to relate to the world in a way determined not by individuals but by the church" (Voolstra, 29). But for this to happen, the church itself must concretize and incarnate the reconciliation of enemies and the accommodation *within* the one Body of all human differences. "The community made up of former enemies is itself the message . . . of God's intent in creation, as in the cross of Christ" (Miller, 15). This must obtain not only within each congregation, but also between congregations and historical groupings of congregations, denominational and national. This latter point is the thrust of Yoder's paper. After describing in detail the etymology and history of the use of the term "evangelical," he points out how most recently it has become a schismatic and partisan term, deeply fracturing the Body, and precipitating the formation of opposed groups *within* the church which speak only within their own closed ranks. Doctrinal agreement rather than the sharing of Christ's life becomes the criterion for fellowship; it is the precondition rather than the fruit of Christian unity. Yoder argues passionately and cogently for untiring persistence and perseverance in dialogue with fellow-believers with whom we disagree precisely *because* we disagree and can therefore help one another move beyond our provisional positions towards God's truth.

4. Mission requires missionaries who themselves live *shalom*; otherwise, they have scant hope of producing it on the field. "If *shalom* has not been a part of evangelism, neither will it become a part of congregational life" (Metzler, 43). It also follows, as we saw above, that the ethic of *shalom* must be a part of the original proclamation, so that even considerations of numerical growth or lack of it dare not alter the content of the message. Though it is useful to be knowledgeable about the sociocultural context and conditions of successful communica-

tion, "*we must not take a principle of communication and make it an ecclesiological norm*" (Showalter, p. 111; italics in original).

5. The biblical version of *shalom* means that the use of armed revolution or other form of violence to bring about God's will is a contradiction in terms. This point is made with special force in Sider's contribution.

One may quibble with this or that detail; but it would be a serious error to dismiss this book as a mere expression of sectarian notions. In this day of rampant violence in the world and schism in the church, of the breakdown of national and international order and the failure of projects to unite the church, brothers and sisters of the Anabaptist tradition may be onto a crucial insight. I for one am convinced that they are, and I recommend the book without qualification.

#### **Corporation Ethics — The Quest For Moral Authority**

**Edited by George W. Forell and William H. Lazareth (Fortress Press, 1980, pp. 63, \$2.25). Reviewed by Gregory Mellema, Department of Philosophy, Calvin College.**

This book is a collection of essays by Christian writers on themes loosely related to the subject of ethics in the modern corporation. Christopher Davis, resident counsel with the Ford Foundation, opens with "Making Ethical Issues Part of Corporate Decision-Making." Richard Niebanck, secretary for social concerns of the Lutheran Church of America, follows with "Transnational Capital and the Illusion of Independence." Foster McCurley and John Reumann, both of the Lutheran Theological Seminary in Philadelphia, co-authored "Ethical Guidance Provided by the Bible — Confusion, Chimera, or Prophetic Realism." And George Forell, Professor of Religion and Ethics at the University of Iowa, concludes with "Corporate Social Responsibility: Sources of Authority."

There is also a section of book reviews contributed by George Brand, a staff researcher for the Lutheran Church of America, in a section entitled "Recent Literature." Here the reader will find concise summaries of four of the most significant recent books.

It is not the primary aim of these writers to provide advice of a practical nature to Christian men and women employed by a corporation. Clearly it is their intent to address and challenge the Christian community as a whole.

Davis' challenge centers around what he calls the problem of legitimacy. The ethical climate of a corporation, he argues, is in large part determined by the legitimacy of ethical discourse. For example, if the suggestion, "Don't you think it's wrong to . . . ?" elicits an awkward clearing of the throat by a senior executive, the signal is clear: the issue is not appropriate for discussion. Davis believes Christians in business can unify and begin to overcome this problem. Davis also suggests ways in which ethical considerations might be integrated into the decision-making process.

Forell's piece avoids the pious condemnation of business practices and the call for a radical reconstruction of society which one almost comes to expect in an article on the social responsibility of business written by a "professional religionist" (to use Forell's term). A review of a few landmark court decisions since 1919 serves as an enlightening introduction to the problem of social responsibility. The law of God written upon the hearts of all people can

become the basis for promoting social justice. Furthermore, many if not most U.S. and Canadian executives are members of religious communities, and our access to such persons (familiar with the structure and operation of corporations) is an opportunity not to be wasted.

Does the Bible offer ethical guidance to men and women employed by a corporation? McCurley and Reumann get at the question by considering how various passages in the Bible would be understood by a person of "biblical mentality and outlook." For example, such a person would fully comprehend the sense of justice by which it was appropriate for Achan's family to be stoned. If we are willing to penetrate the mind of this person, there is a wealth of insight available to us. The authors unveil many examples of such insights, and the end result is truly fascinating for the ordinary student of the Bible.

Some readers may feel uneasy over what might appear to be a background assumption of the essay: that the ordinary student of the Bible could not correctly acquire ethical guidance from the Bible without the aid of the scholar. However, there is nothing in the essay itself which explicitly commits the authors to such a position, and certainly no one will question that there is an important place for the type of scholarship displayed in it. This too is a matter which deserves further exploration.

Niebanck's paper deals with the problems created by the failure of a newly independent nation to achieve economic independence. He rightly suggests that these problems are often magnified by the presence of large, multinational corporations; however, the paper ends abruptly before this suggestion is barely developed. Thus, his discussion of an issue which ought to be of immense concern to both Christians and non-Christians is disappointingly sketchy, and consequently quite unhelpful.

This collection is recommended to all Christians for whom morality in the modern corporation is a concern. It is, at its modest price, an unquestionable bargain.

**Talking About Prayer by Richard Bewes (InterVarsity Press, 1979, 128 pp., \$2.95)**  
**A Long Obedience in the Same Direction by Eugene H. Peterson (InterVarsity Press, 1980, 197 pp., \$4.95). Reviewed by Gregory A. Youngchild, a S.T.M. student at General Theological Seminary, New York.**

Richard Bewes' book, *Talking About Prayer*, opens with a two-paragraph "Foreword" by Billy Graham in which the notable evangelist remarks, "I hope this readable little book will find its way into the hands of Christian people on every continent. . . ." After taking his words to heart and the book to a careful reading, this reviewer cannot understand why Reverend Graham was so enthusiastic in his appraisal.

*Talking About Prayer* is a good dose of sometimes much needed Christian common sense about prayer and praying, but it comes in a form that is not particularly pleasant to imbibe. The book is marred by an overly anecdotal style; the author narrates episode after episode from his personal experience to illustrate very simple points which could be said — and would be far stronger if said — more directly, without the constant intrusion of "I-statements." Indeed, the medicine is effective as a counter to the egocentrism of a "light switch" view of prayer, and as a corrective to an enthusiastic piety that forgets God chooses

human instruments to carry out the divine will. But to reach the medicine one has to dissolve a large coating of Richard Bewes' typical Anglican homiletical style that, in the end, leaves one's palate bland. It is unfortunate that the carefully chosen quotes which precede each brief chapter — e.g., "Some people's prayers need to be cut off at both ends and set fire to in the middle" (D. L. Moody) — make Bewes' points more forcefully and richly than the author himself.

In all fairness, the book does have its place, perhaps most appropriately in the hands of one six months past initial conversion, when the ambiguities inherent in any solid Christian life must begin to appear and be embraced. Bewes' book at this juncture might be one small pill among several from which to choose to counter the downheartedness that inevitably follows such a high; so taken it might well help sustain one's hope for the long journey ahead into Christ.

When considering Eugene H. Peterson's *A Long Obedience in the Same Direction*, one finds that drawing on personal experience and relating insights through it can be used very effectively for pointing the reader Godward, rather than back toward the author. Peterson wisely avoids the "no win" attempt to write broadly on prayer; to talk about prayer is, inevitably, to say too little or too much. Instead, Peterson offers reflections on the "Songs of Ascents," Psalms 120-134, which themselves touch a wide variety of personal/communal experiences in life (and necessarily in the life of faith). His illustrations from his experience illuminate, not merely discuss (or worse, obscure) the points intended; and as Christian commonsensical as his insights are, they come across freshly and vividly.

As is to be expected, some reflections are more profound and provocative than others. The chapter reminding one of joy is much needed and well taken; the piece on "perseverance" very rightly puts the emphasis not on our "stick-to-it-iveness" but on God's fidelity to us, and that is a valuable corrective to our usual myopia. The chapter concerned with hope, as moving and faith-emphatic as it is, seems to this reviewer not to deal directly or seriously enough with the reality of felt-hopelessness (as distinct from a genuine loss or abandonment of faith) in a believer's time of great personal trial.

Overall, Peterson's book is to be welcomed as exactly the sort of contemporary spiritual reading that belongs as a part of one's daily practice of prayer: a stimulus (albeit, importantly, a gentle one) to deeper meditation, not a substitute for one's own reflection, phrased and paced well, of broad appeal and broader applicability in the practice of daily Christian life. It deserves the success it will earn, and is — gratefully — one book that can be recommended without worry by the book-barraged pastor.

***Patterns in History: A Christian View* by D. W. Bebbington (Inter-Varsity Press, 1979, 211 pp., \$7.25). Reviewed by Douglas R. Marshall, candidate for the M.A. in Church History, New College, Berkeley.**

D. W. Bebbington, lecturer in History at the University of Stirling, Scotland, has provided a non-technical handbook to aid the history enthusiast in sorting through the diffuse fields of historiography and the philosophy of history.

The book is based on lectures he has given to student groups in Great Britain over the past several years on Christianity and history.

The book has eight well-organized chapters. The first explains how competing views of the historical process are important for those who read or write history. The heart of the book, chapters two through six, examines the traditions of historical thought beginning in chapter two with the cycle theories of ancient China, India, the Middle East, Classical Antiquity, and modern historians such as Nietzsche, Spengler, and Toynbee. In chapter three he describes the linear view found in the Bible and set forth by Christian thinkers from Augustine to Herbert Butterfield. Bebbington excuses Origen from the tradition for having "unconsciously assimilated Stoic thinking about cycles" (pp. 52). The Enlightenment split philosophies of history into two camps that carried over into Christian thought: rationalism (Lord Acton) and historicism (Thomas Arnold). Since this time, Bebbington concludes, western civilization has ceased to be dominated by the Christian, or linear, view of history.

In chapters four, five, and six he critiques the post-Enlightenment historical traditions of the idea of progress, historicism, and the Marxist theory of history. The chapter on historicism is worth noting because little is known of this school in America. Historicism is the school of historical thought that dominated Germany from the rise of romanticism in the late 18th century down to the 1930's. No historicist tradition has emerged in the English-speaking world; the best known exponent was R. G. Collingwood. In Bebbington's view, historicism collapsed in the early twentieth-century because as belief in God declined, so did its standard for the formulation of objective values. Historicists "had upheld the belief that God is the source of what is right in all societies over time" (pp. 115). With its premises gone, historicism collapsed into historical relativism.

Chapter seven is devoted to historiography, which is the imaginative reconstruction of the past from the data interpreted by the historical method. Positivism and idealism dominate present-day historiography but Bebbington does not view either of them as threatening the Christian position. Instead, they emphasize opposite features of what should be a whole enterprise.

In the eighth and final chapter, Bebbington argues that implicit in a Christian understanding of history is confidence in the future. The outcome of world history was assured when Jesus won at the cross the battle with evil. Biblical eschatology together with a belief in divine control further guarantees the future. A Christian perspective on the world demands the inclusion of divine intervention because the Incarnation demonstrated that God is prepared to take a more direct role in human affairs. Furthermore, Jesus taught that God pays attention to the minute details of human life. This does not mean that the historian can pinpoint how and where God is at work in historical events. "The purposes of God are veiled even from believers until the end time" (pp. 172). But the historian can identify specific examples of divine intervention by judging the outcome of an event by the standard of God's character.

In Bebbington's program the cross of Jesus alone gives meaning to history. Christ confirmed the vision of history as an ongoing line in that he fulfilled the Old Testament prophecies and established a church that embodies the hope that God will bring history to a triumphant

conclusion. But in the meantime human suffering continues unabated. To this Bebbington offers a reminder that God suffered for us in Jesus, and evil, the cause of suffering, will be overthrown once and for all when God's kingdom is fully established.

Bebbington's chief weakness is his failure to give due account to the movement, particularly vocal in the 1960's, that views history as an autonomous discipline, *sui generis* — half art, half science. In much the same spirit as Bebbington, this movement seeks to mingle freely romantic notions such as intuition, insight, empathy, and imagination with scientific concepts of analysis. It is a movement among secular historians and does not base itself upon Christian belief. See the works of H. Stuart Hughes, Henry Steele Commager, Siefried Dracauer, C. Vann Woodward, and Haskell Fain.

I commend Bebbington for a fine job overall. His writing is lucid, epigrammatic, and largely free of historians' jargon, which makes it well-suited for the newcomer to the field. The ample footnotes provide further doors to be unlocked and the annotated booklist is one of the best I have seen. *Patterns in History* is a welcome addition to recent evangelical attempts to construct a truly Christian philosophy of history.

**W. A. P. Martin — Pioneer of Progress in China**

**by Ralph Covell (Christian University Press/Eerdmans, 1978, 303 pp., \$6.95). Reviewed by George C. Kraft, a missionary of the China Inland Mission — Overseas Missionary Fellowship 1935-1973, now OMF Local Representative in Berkeley, CA.**

Serious students of missions will discover provocative and enlightening material in this technical analysis of the life and work of a man who was called the most influential American of his day in China. His "day" was a long one, stretching an unprecedented sixty-six years, 1850-1916.

By design, Dr. Covell has not written a "popular" missionary biography. William Martin was an unknown Presbyterian minister when he arrived in China on his 23rd birthday, April 10, 1850. At his death he was "the senior in age and continuous service of all foreigners resident in China." Li Yuan-hung, the President of the Republic, wrote in his eulogy that Martin "enjoyed an exceptional popularity as well as the respect of the scholars and officials both in the government and elsewhere in the country."

Martin was a controversial figure, involved not only in evangelism, but in science, diplomacy, economics, and education. In analyzing Martin's life and work, Covell attempts, successfully, "to be critical, to give historical perspective, to examine cross-cultural problems" and to compare the subject with his contemporaries and organize his material according to scientific concepts. Martin was a prolific author in both Chinese and English and his "T' IEN-TAO SU-YUAN" (Evidences of Christianity) from 1854 to 1912 went through thirty or forty editions in Chinese as well as many in Japanese and Korean. As a long time missionary and professor of missions, Covell gives us a penetrating critique of both Martin's theology and methodology. T' IEN-TAO SU-YUAN "attained more popularity in China than any other missionary book. It ranks of first importance for an understanding of the Presbyterian Christian message as it was articulated in nineteenth-century China."

Missionary ties with western imperialism are candidly discussed. Chinese history is skillfully and sympathetically related to western and missionary influence. "Martin identified his Christian faith with western civilization." In Covell's judgment Martin did not empathize with China's perceived needs and presented to her "the secular gospel of reform." In true imperialist fashion he believed that missionaries had the right to be in China and that this right was obtained and should be maintained by force. Martin believed in and preached the gospel but this was subordinate to his emphasis on social reform and tended to inoculate China against the gospel. Covell credits Martin's sincerity in seeking "to be God's agent to bring about what was best for China. In the process he became more the agent and interpreter of an alien culture than of the Biblical faith."

Strangely lacking in this book is any hint of devotional life in Martin or other missionaries. Did prayer play no part in early motivation and subsequent ministry? Or is the devotional aspect to the aims of the original Ph.D. thesis and the technical and intellectual volume which has grown out of it? The four short paragraphs in which Covell touches on prayer are technical rather than devotional. Was there something more than Calvinist convictions and imperialist ambitions which kept William Martin at his various posts for sixty-six years? An extensive bibliography of more than 300 books and periodicals, and 1184 (count them!) documentary notes culled from them along with a full index attest to the thoroughness of the author's research. The traditional reporter's what, where, when, and how are well covered. Further enquiry into the "why" of this complex enterprise would be helpful.

**John R. Mott 1865-1955: A Biography** by C. Howard Hopkins (Eerdmans, 1979, 816 pp., \$22.50). Reviewed by Richard V. Pierard, Professor of History, Indiana State University.

D. L. Moody once said that it had yet to be demonstrated what a person fully consecrated to God could accomplish. His most distinguished protégé, John R. Mott, perhaps unconsciously, sought to be that person. Convinced that achievement depended upon dedication, love, and the guidance of the Holy Spirit, he embarked upon one of the most remarkable careers in the recent history of Christianity. In a mind-boggling fashion Mott incessantly traveled around the United States and criss-crossed the oceans organizing and administering missionary and evangelistic ventures. Possessing a deep sensitivity to the needs and feelings of others along with the ability to conciliate differences, get to the heart of problems, and master detail, he brought Christians together everywhere and laid the foundations for the modern ecumenical movement.

A definitive biography has long been needed and Professor Hopkins, the noted historian of the social gospel movement and the YMCA now retired from Rider College, spent a quarter-century of labor in the Mott papers at Yale and in collections all over the world as well as interviewing almost everyone who knew him well in order to accomplish this. He shows that Mott came from a Methodist-Holiness background in Iowa where he underwent a profound conversion experience. Already in his student days at Cornell his commitment to Christ's ser-

vice was total, and he plunged into YMCA work which became his primary vocation. Nevertheless, because of his enthusiasm for foreign missions, at age twenty-three he helped establish and for thirty years led the Student Volunteer Movement and seven years later formed the World's Student Christian Federation. As a missionary statesman he chaired the pivotal Edinburgh Conference of 1910, its Continuation Committee, and the International Missionary Council. He was a central figure in the various meetings that resulted in the creation of the World Council of Churches in 1948, and for his tireless efforts on behalf of international understanding he was awarded the Nobel Peace Prize in 1946.

Mott's life reveals clearly how foreign mission endeavors constituted the foundation of ecumenism — when people worked together to spread the gospel, they quickly discovered their commonalities. The orientation of his ministry was lay-centered (he was neither seminary-trained nor ordained), interdenominational (although he always considered himself a Methodist), and universal (he understood the needs of other peoples and races with whom he dealt on a basis of equality). He even built bridges to the Roman Catholic and especially the Eastern Orthodox communions. Mott's warm personality, unswerving commitment to evangelism, worldwide ministry, ability to motivate people, and ready access to the heads of state and captains of industry (he was particularly close to Presidents Wilson and Hoover), is reminiscent of Billy Graham. And, his uncanny skill in raising vast amounts of funds for various enterprises would make him the envy of today's practitioners of the electric church.

To be sure, Hopkins' narrative drags in spots and suffers from excessive detail, but Mott's personality is such that the book is hard to lay down. At times the account waxes nostalgic and hagiographical. The explanation of his compromised position in World War I is not really convincing, and errors occasionally creep in — for example, Garrett Hobart, not Roosevelt, was elected vice-president in 1896 (p. 174) and Melvil, not Orville, Dewey originated the decimal book-cataloging system (p. 425) — but by and large the picture of Mott is balanced. It is the inspiring story of a "liberal evangelical" (p. 629) who saw the present as the time of ideas, of crisis, and of promise. His understanding of the gospel squared firmly with the Scriptures, in that he never abandoned his belief that people must receive Christ while at the same time affirming that he is the answer to the social as well as the spiritual ills of humankind. We can learn much from this remarkable servant of God.

**Baptists and Ecumenism**  
Edited by William Jerry Boney and Glenn A. Igleheart (Judson Press, 1980, 177 pp., \$6.95). Reviewed by Paul K. Jewett, Professor of Systematic Theology, Fuller Theological Seminary.

Those who regard Baptists as anti-ecumenical will find this book highly informative. While in a way it will confirm the stereotype, in a larger way it will correct it. Considering the fact that some fifteen different authors contribute to the effort, the book is remarkably even in its level of competence. Of the many items that could be mentioned, the following seemed to this reviewer worthy of special notice.

1) Light is shed not only on the historically complex issue of Baptist origins, but also on the way in which this issue shapes the differing attitudes Baptists have toward ecumenical dialogue.

2) The reader is helped in understanding not only why so many black Christians are Baptists but also why black Baptists are often more ecumenically inclined than white Baptists whose conservative and evangelical theology they share.

3) Comments on William Carey's pragmatic ecumenicity and W. N. Clarke's distinction between "visible, organic unity" and "inward, spiritual unity" help the non-Baptist reader perceive why Baptists respond as they do to ecumenical dialogue.

4) Both the Baptist contribution to ongoing ecumenical dialogue and the contribution of ecumenists to the Baptist understanding of the church are helpfully discussed.

5) Finally, the book contains good definitions of terms, such as "free church," "believers' church," "radical Reformation" and the like.

**C. S. Lewis Spinner of Tales, A Guide to His Fiction**

by Evan K. Gibson, (Christian University Press/Eerdmans, 1980, ix + 284 pp.) Reviewed by Fay Blix, student at Fuller Theological Seminary.

Most friends of Narnia will find C. S. Lewis *Spinner of Tales* awakens pleasant memories of the delights experienced in reading C. S. Lewis's fiction. Although Evan K. Gibson, Professor of English Emeritus at Seattle Pacific University, writes in a highly readable style for the common reader, his book is written especially for those who already enjoy Lewis's fiction. The beginner will find it to be a fine overview, but the seasoned Lewis enthusiast will find some fresh insights as well. Gibson, while not setting himself up as a literary critic, devotes some time to examining Lewis's storytelling techniques and logistics in addition to dealing with some of the ethical and theological implications of Lewis's work.

The book is organized as a journey through various Lewis landscapes which culminates in the final chapter, "The Tapestry of Spun Tales," where the major themes and techniques of Lewis's fiction are summarized.

The first landscape, "The Inner Landscape," reveals C. S. Lewis, known to his friends as Jack Lewis, as a representative of the common man. In a series of little known but delightful anecdotes, Gibson presents Lewis as a man with a special kinship with the ordinary.

After this brief introduction, Gibson moves in "The Solar Landscape" which discusses the Lewis space trilogy. "The Infernal Landscape" deals with *The Screwtape Letters* and *The Great Divorce*. *The Narnia Chronicles* are examined in the next landscape, "Beyond the Universe," and Gibson's final landscape, "The Way of the True Gods," analyses *Till We Have Faces*.

It seems as if Gibson has taught these books in his English classes so often that they have become like children to him, and his book is his sharing of snapshots from the family album with delightful armchair commentary from a proud father. He handles each work of fiction with love, yet his objectivity is not destroyed in the process.

One of the things I appreciate about C. S. Lewis *Spinner of Tales* is that it is more than a

collection of plot summaries. Gibson provides a perceptive treatment of the meaning behind those plots.

A strong point in Gibson's favor is that he conscientiously avoids the temptation of making Lewis say more than he meant to say. He continually reminds us that Lewis's fiction is more "sacramental" than "allegorical." I appreciate his soft touch, particularly in his discussion of Narnia. He says, "*The Chronicles* are lightly told. It would be disastrous to hang weights on their wings." I agree.

Gibson is especially sensitive to how Lewis depicts Christ the Redeemer in almost every world, the pervasiveness of God's providence and Lewis's portrayal of an approachable God. He presents the broad spectrum of Lewis's views on the nature of divinity.

Gibson successfully examines Lewis's personal style and concreteness and inventiveness of his tales, but he is less strong in his discussion of the literary aspects of Lewis's fiction. However, this does not detract significantly from the value of the book. I would highly recommend *C. S. Lewis Spinner of Tales* to anyone who wants a refreshing reminder of overview of the truths contained in Lewis's fiction. Out of about a half dozen similar books on the market today, I recommend Gibson's most highly.

#### **Will Evangelicalism Survive Its Own Popularity?**

by Jon Johnston (Zondervan, 1980, 209 pp., \$5.95). Reviewed by Neil Bartlett, Editor, *Inter-Varsity News*.

In an easy-to-read style, Jon Johnston takes a critical look at the recent rapid growth of evangelicalism in the U.S. He describes a group of prevailing societal values (pursuit of pleasure, self-worship, abuse of technology, and hero worship, to name a few) and says they're rapidly seducing the evangelical church. Johnston, a sociologist who teaches at Pepperdine and Fuller, covers a lot of ground and produces convincing evidence to support his thesis. It's recommended reading for observers of the evangelical scene and for church leaders.

## **NOTEWORTHY ARTICLES**

- Ag *Agora*, PO Box 2467, Costa Mesa, CA 92626
- BP *Baptist Peacemaker*, 1733 Bardstown Rd., Louisville, KY 40205
- CC *Christian Century*, 407 S Dearborn St., Chicago, IL 60605
- C&C *Christianity and Crisis*, PO Box 1308-C, Fort Lee, NJ 07024
- Ci *Cities in Transition*, 2641 Lynbrulee Ln., Knoxville, TN 37920 (bi-monthly, \$12/yr.)
- Cl *Commonlife*, Grace Haven Farm, Route 10, Woodville Rd., Mansfield, OH 44903
- CT *Christianity Today*, PO Box 354, Dover, NJ 07801
- XC *Crux*, 2130 Westbrook Mall, Vancouver, BC V6T 1W6 CANADA
- DS *Daughters of Sarah*, 2716 W. Cortland, Chicago, IL 60647
- Et *Eternity*, 1716 Spruce St., Philadelphia, PA 19103

- FEH *Fides et Historia*, Dept. of History, Indiana State University, Terre Haute, IN 47809
- HIS 5206 Main St., Downers Grove, IL 60515
- IBMR *International Bulletin of Missionary Research* (formerly the *Occasional Bulletin of Missionary Research*) PO Box 1308-E, Fort Lee, NJ 07024
- JAAR *Journal of the American Academy of Religion*, Scholars Press, 101 Salem St., PO Box 2268, Chico, CA 95927
- JASA *Journal of the American Scientific Affiliation*, PO Box 862, Elgin, IL 60120
- Ld *Leadership*, PO Box 1105, Dover, NJ 07801
- NICM *NICM Journal*, published by the National Institute for Campus Ministries, 885 Centre St., Newton Centre, MA 02159
- RN *Renewal News*, published by the Presbyterian Charismatic Community, 2245 NW 39th St., Oklahoma City, OK 73112
- Rx *Radix*, PO Box 2116, Berkeley, CA 94702
- SCPJ *Spiritual Counterfeits Project Journal*, PO Box 2418, Berkeley, CA 94702
- Sj *Sojourners*, 1309 L St., NW, Washington, D.C. 20005
- SS *Seeds and Sprouts*, published on alternate months, 222 E Lake Dr., Decatur, GA 30030
- TOS *The Other Side*, 300 W Apsley St., Philadelphia, PA 19144
- TT *Theology Today*, The Crossroad Publishing Company, 18 E. 41st St., New York, NY 10017
- WV *Worldview*, PO Box 1308 M, Fort Lee, NJ 07024

### **CHURCH AND SOCIETY**

"Taking God to Court" by Carl Horn III (Director of Estate Planning for Wheaton College, Wheaton, IL). "Case studies show that the courts, contrary to what was intended, are using First Amendment rights to restrict religious expression in the private sphere," CT, January 2, 1981, p. 24.

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*Sprouts* is the offspring of *Seeds*. Described as a "simple, action oriented" newsletter, *Sprouts* is showing up in Southern Baptist Churches as a practical consciousness-raiser. Published bi-monthly, alternating with its parent. SS.

"How Many is Too Many of Which Kind of Who?" by Co-editor Gary Gunderson. "How Poverty Breeds Overpopulation (and not the other way around)" by Barry Commoner (Director of the Center for Biology of Natural Systems at Washington Univ.). No easy

answers on birth control, but population growth is no valid excuse for avoiding the need to feed the hungry. SS, February 1981, p. 9, 12.

"If Malachi Had Attended the White House Conference on the Family..." by Norman W. Wetterau (M.D., Delegate to WHCF). "Despite the controversy that involved many Christians at the White House Conference on the Family (notably over abortion and homosexuality), some of the ideas discussed there were pertinent to strong family life and biblical in substance," p. 27. "John Perkins: Voice for Blacks—and Whites." Interview on his major concerns for the black community. p. 21. "The Greening of Gulf and Western" by Anthony Campolo (Sociology Professor at Eastern College, St. Davids, Pennsylvania). Another view of GW's operations in the Dominican Republic. Et, January 1981, p. 30.

"Of Saints and Senators," interview with Garry Wills (a nationally syndicated columnist with the Universal Press Syndicate, and Professor of American Culture and Public Policy at Northwestern University in Evanston, IL). Sj, February 1981, p. 12.

"Now!" by Mary Cosby (Author, from Washington's Church of the Savior). "What else do we need to understand before we can choose to follow Jesus toward a more compassionate way of life? Perhaps, nothing." SS, December 1980, p. 4.

"Bread for the World: Clear Command, Complicated Task" by Arthur Simon. Faithful obedience. (Executive Director) IBMR, January 1981, p. 22.

"The Failure of Conventional Wisdom". A forum on economics including Richard Barnett, Larry Rasmussen, Jeremy Rifkin, Robert Hamrin, p. 13. "Why People are Poor" by Tom Hanks (Presbyterian minister, teaches Old Testament at the Seminario Biblico Latinoamericano in San Jose, Costa Rica). An excellent biblical, theological analysis. Sj, January 1981, p. 19.

"Confessions of a Punctured Prophet" by Gayle Boss Koopman (Part-time student at Wesley Seminary in Washington, D.C.). "Alone in this architectural showplace, I imagined myself as Moses calling Pharaoh to let the people go..." TOS, April 1981, p. 17.

"Inter-Varsity Generates Soul to Reach the Heart of the City" A report on the history and happening if IV's Washington '80. CT, February 6, 1981, p. 72.

"Listen, Jerry Falwell!" A Response to "Listen, America!" by Robert McAfee Brown (Contributing Editor, teaches at Pacific School of Religion, Berkeley, CA). Good critique, except Brown incorrectly associates Falwell with the Southern Baptists. C&C, December 22, 1980, p. 361.

"Thank God for My Black and White Sisters" by Lucile Todd (Personal and Academic Counselor for Students at Pepperdine Univ.) and "... Except for the Healing of Jesus," interview with Cathy Meeks (black author). Two exceptional articles on the struggle for interracial relationships. DS, January/February 1981, p. 3, 6.

"The Class Struggle in American Religion" by Peter L. Berger (Professor of Sociology at Boston College). "If one says of a particular political position that it and no other is the will of God, one is implicitly excommunicating those who disagree." CC, February 25, 1981, p. 194.

"Putting the Bomb on the Shoshone" by Steven Lindscheid. "Building the MX missile: In whose defense? Native Americans get it again." TOS, January 1981, p. 32.

## INTERNATIONAL ISSUES

"Crisis in Overseas Mission: Shall We Leave It to the Independents" by Richard G. Hutcheson, Jr. (Executive of the Office of Review and Evaluation of the Presbyterian Church in the U.S.). "No wonder that the debates between liberals and evangelicals about overseas mission are so often circular, fruitless, and frustrating to all concerned. The two sides are not talking about the same thing." CC, March 18, 1981, p. 291.

"Church Growth as a Multidimensional Phenomenon: Some Lessons from Chile" by Orlando E. Costas (Professor of Missiology and Director of Hispanic Studies at Eastern Baptist Theological Seminary, Philadelphia). IBMR, January 1981, p. 2.

"Many Taiwans and Lordship Evangelism" by Harvie M. Conn (Associate Professor of Missions and Apologetics at Westminster Theological Seminary in Philadelphia). Government regulations permit only Mandarin Bibles, thereby keeping 90% of the population without Bibles. Other difficulties for missionaries are also discussed. IBMR, January 1981, p. 9.

"A Focus on China includes several excellent articles, among them: "The North American Churches and China, 1949-1981" by Donald MacInnis (Director of the Maryknoll in China History Project and Coordinator for China Research at the Maryknoll Mission Society). MacInnis contends that the attitude of missionaries expelled from China in 1948 was parochial, institutional, and subjective—that neither they nor their mission agencies had considered in any depth the issues of social justice smoldering beneath the surface of a civil war in that land, p. 50. "Discipleship and Domination: Mission, Power, and the Christian Encounter with China" by Richard P. Madsen (a teacher in the Department of Sociology at the Univ. of California, San Diego). "I would argue that if missionaries follow the new economic and political trade routes leading from the West into China, they will again be perceived as part of the problems that the new relationship with the West will bring, rather than as solutions to those problems." IBMR, April 1981, p. 55.

"Oppressors on the Run" by Tom Hanks (Professor of OT at The Latin American Biblical Seminary in San Jose, Costa Rica). "It's a witness we must hear and respond to, for God has chosen to make the divine response to oppression an important part of our Scriptures." TOS, February 1981, p. 23.

"Religious Revival in China" by Donald MacInnis (Coordinator of China Research, the

Mission Research and Planning Department, Maryknoll Fathers and Brothers). "Without question an extraordinary burst of activity is revitalizing the Christian churches of China at national, provincial and local levels." CC, April 1, 1981, p. 346.

"Spies, Strings and Missionaries," by George Cotter (a Maryknoll priest who has worked as a missionary in Tanzania and in Latin America, now assists church workers in securing funds for self-help projects in Latin America, Africa and Asia). "At times missionaries will have to be unpatriotic in order to be religious. The church cannot play the cloak for the CIA's dagger." CC, March 25, 1981, p. 321.

"Who Benefits" by Joe Mulligan (a Catholic priest and Jesuit, works with the Latin America Task Force in Detroit, MI.) "Unraveling the strings attached to U.S. foreign aid." Sj, February 1981, p. 11.

"On the Side of the Poor" by Penny Lernoux (a reporter living in Bogota). While each country in Central America is different—Costa Rica, for example, boasts an admirable tradition of democracy—most of the region shares a history of violence and social injustice described as semifeudal. Sj, December 1980, p. 12.

"Checklist of 40 Selected Periodicals in English from Mission Agencies and Institutions" by Gerald H. Anderson (Director of the Overseas Ministries Study Center, and Editor of this journal). This list supplements two earlier checklists of periodicals for mission studies published in the *Occasional Bulletin of Missionary Research*, October 1980. IBMR, January 1981, p. 27.

"Great Decisions '81." Produced by the Council on Religion and International Affairs; eight regional reports on the world and various ethical issues. WV, January 1981, p. 23.

## THEOLOGY

"Loss of the Sacred" by Albert C. Outler (Professor of Theology, Perkins School of Theology). This analysis of modern man's predicament turns us away from liberalism to a faith grounded in God's sovereignty and human dependence. CT, January 2, 1981, p. 16. Continued "Recovery of the Sacred," January 23, p. 21.

"God's Presence in History" by Wolfhart Pannenberg (teaches theology at the University of Munich, West Germany). There is no direct conceptual approach to God, nor from God to human reality, but God's presence is hidden in the particulars of history. CC, March 11, 1981, p. 260.

"Jonathan Edwards and the Language of God" by William J. Wainwright (Professor of Philosophy at the University of Wisconsin-Milwaukee). Edwards' understanding of nature as an expression of personal deity is compared with other reviews. JASA, December 1980, p. 519.

"Conservative Christians and Anthropologists: A Clash of Worldviews" by

Charles H. Kraft (Fuller Theological Seminary). Excellent! JASA, September 1980, p. 140.

"Why Do We Need Theology" by Clark Pinnock (Professor of Systematic Theology at McMaster Divinity College in Hamilton, Ontario, Canada). "If we are to get the message out, we had better get it right." CT, March 27, 1981, p. 68.

"Refiner's Fire-Imagination: That Other Avenue to Truth" by Luci Shaw (Editor for Harold Shaw Publishers, Wheaton, IL). When God reasons with us it is not by creed or abstract propositions of dogma, but by images. CT, January 2, 1981, p. 32.

"Christian Thought in the Greek World" by John Nolland (Assistant Professor of New Testament at Regent College). "Though we stand indebted to the Greek philosophical tradition . . . for our capacity to engage in critical evaluation, it is important that Christians reaffirm, over against Greek thought, that ultimate truth is not abstract but personal, it is not as much informational as relational." CX, December 1980, p. 9.

"East Meets West—How Much Dialogue is Possible?" by Steve Scott (Associate of the Spiritual Counterfeits Project). "Unless Christianity recovers some of its distinctive, Biblical elements, then what will actually occur will be less than dialogue." RX, January/February 1981, p. 13.

## PASTORAL THEOLOGY

"The Spirit of Orthodoxy" by Hal Miller (Ph.D. student at Boston College). "In fact, true orthodoxy *can't* be dry. If it is, something is wrong. If orthodoxy is dry, it is because the 'spirit of orthodoxy' is lacking." CI, Spring/Summer 1980, p. 3.

"Scripture: The Light and Heat for Evangelism" by John R. W. Stott. "Let's not consume all our energies arguing about the Word of God, let's start using it." CT, February 6, 1981, p. 26.

"Liturgical Scholars: A New Outspokenness" by James F. White (Professor of Christian worship at Perkins School of Theology). If worship is the most important thing a church does, why doesn't it get more attention in seminaries and national church agencies? CC, February 4-11, 1981, p. 103.

"Women's Role in Church and Family." Several articles in this issue deal with scriptural and cultural issues about women. This editorial endorses the ordination of women! CT, February 20, 1981, p. 10.

"Completing an Awakening" by Richard F. Lovelace (Professor of Church History at Gordon-Conwell Theological Seminary). "It is mainly in the area of social and cultural transformation that America's current religious awakening appears to be lagging." Did I miss something? CC, March 18, 1981, p. 296.

"The Gospel that Speaks to Blackness" (an interview with Herbert Daughtry, pastor of The House of the Lord Pentecostal Church in Brooklyn, NY). Ag, Summer 1980, p. 14.

"What Ruins Christian Leaders?" by Russ Reid (President of the Russ Reid Agency, an advertising firm in Pasadena). How a leader can establish checks on one's own power. Et, February 1981, p. 29.

"On College Preaching" by Krister Stendahl (Professor at Harvard Divinity School). In a critique of seven printed sermons, Stendahl says "... the seven sermons strike me as lacking in joy, excitement, fascination about God and Christ and the whole company of heaven. The celebrative dimension of faith and worship is not overwhelming, and the transposition of theology into psychology, anthropology and ethics is too fast." NICM, Fall 1980, p. 66.

"Then and Now: Corporate Lifestyle of the Church" by E. Glenn Hinson (Professor of Church History at the Southern Baptist Theological Seminary in Louisville). "History shows that mainline churches, like people, will choose the lifestyle they can afford or to which they would like to become accustomed. But it shows us more than just that, too." SS, December 1980, p. 7.

"All of Life Together" by Richard Rohr, O.F.M. (Pastor of the New Jerusalem Community in Cincinnati). "... there are some universal shifts and crises that any living body must go through in order to grow up." SJ, February 1981, p. 17.

"Charismatic Contributions to the Church" by Mark Hillmer (Professor of Lutheran Northwestern Seminary in St. Paul). (Originally printed in the *Lutheran Charismatic Renewal Newsletter*.) RN, March-April 1981, p. 11.

"When Cultures Collide—A Surprising Look at John 4" by Thom Hopler (worked as an IVCF specialist in urban and crosscultural ministries until his death in 1978). "We, too, hold only part of the truth. If all people—Black, White, Hispanic, Asian—will exchange the partial truth we each have, then we will all have a more complete picture. HIS, May 1981, p. 22.

"Success in Three Churches: Diversity and Originality" by Thomas A. Minnery (Assistant News Editor). The words "successful church" mean different things to different people. p. 57. "Leadership Forum. Must a Healthy Church Be a Growing Church?" De Witt, Eller, Huffman, Jr., Patterson, Wagner. Ld, Winter 1981, p. 127.

"Sacraments as Visible Words" by David Willis (Professor of Systematic Theology, Princeton Theological Seminary). TT, January 1981, p. 444.

"Pastoral Counseling Comes of Age" by John Patton (Vice-President of the International Committee on Pastoral Care and Counseling). "Increasingly, pastoral counseling centers are more like churches than like mental-health clinics. They are extensions of a central functions of the church—the preaching of the Word and administration of the sacraments." CC, March 4, 1981, p. 229.

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**Success in Three Churches: Diversity and Originality** by Thomas A. Minnery (Assistant News Editor). The words "successful church" mean different things to different people. p. 57. **Leadership Forum. Must a Healthy Church Be a Growing Church?** De Witt, Eller, Huffman, Jr., Patterson, Wagner. Ld, Winter 1981, p. 127.

**Sacraments as Visible Words** by David Willis (Professor of Systematic Theology, Princeton Theological Seminary). TT, January 1981, p. 444.

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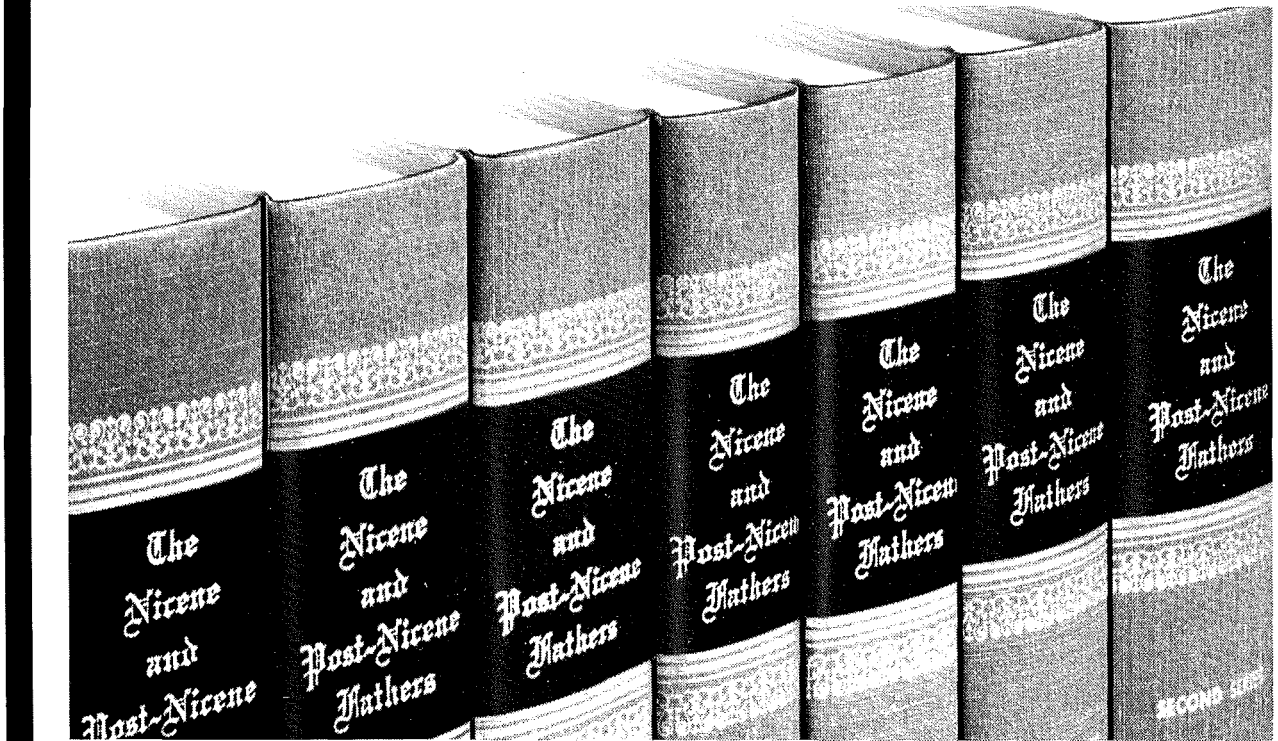
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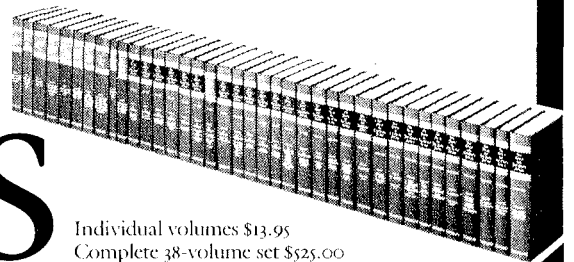
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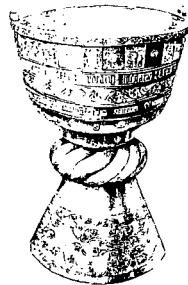
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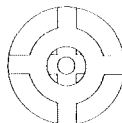


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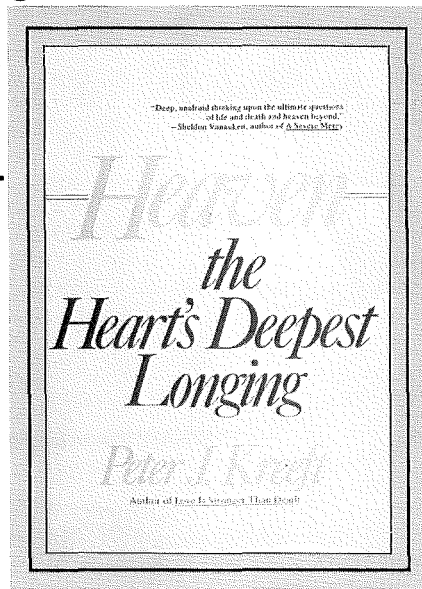
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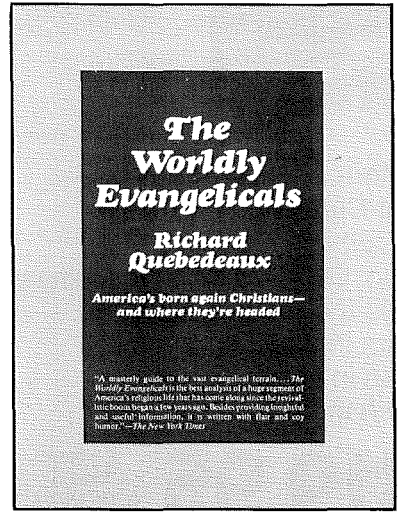
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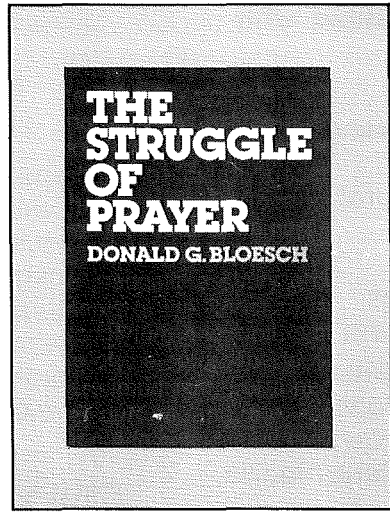


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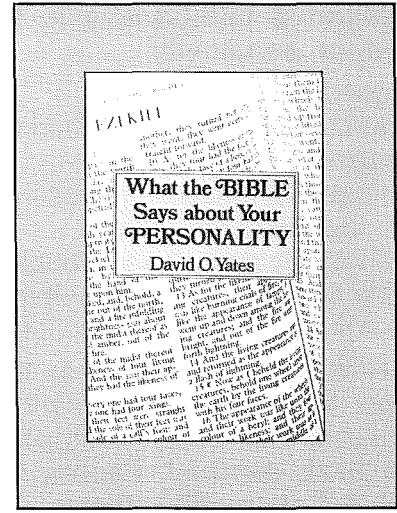
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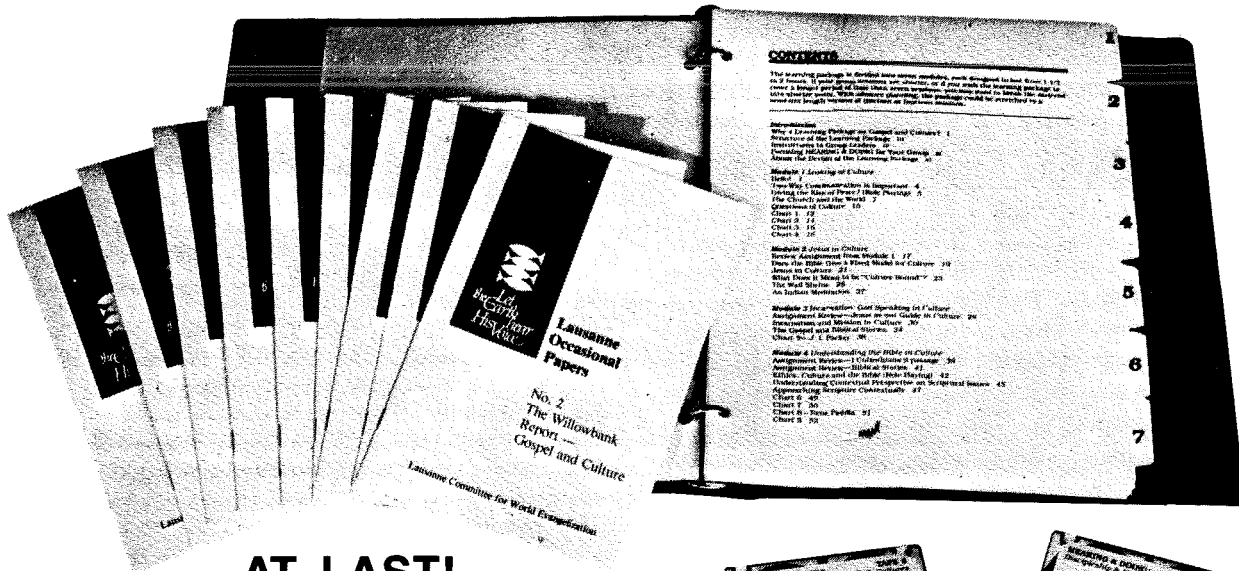
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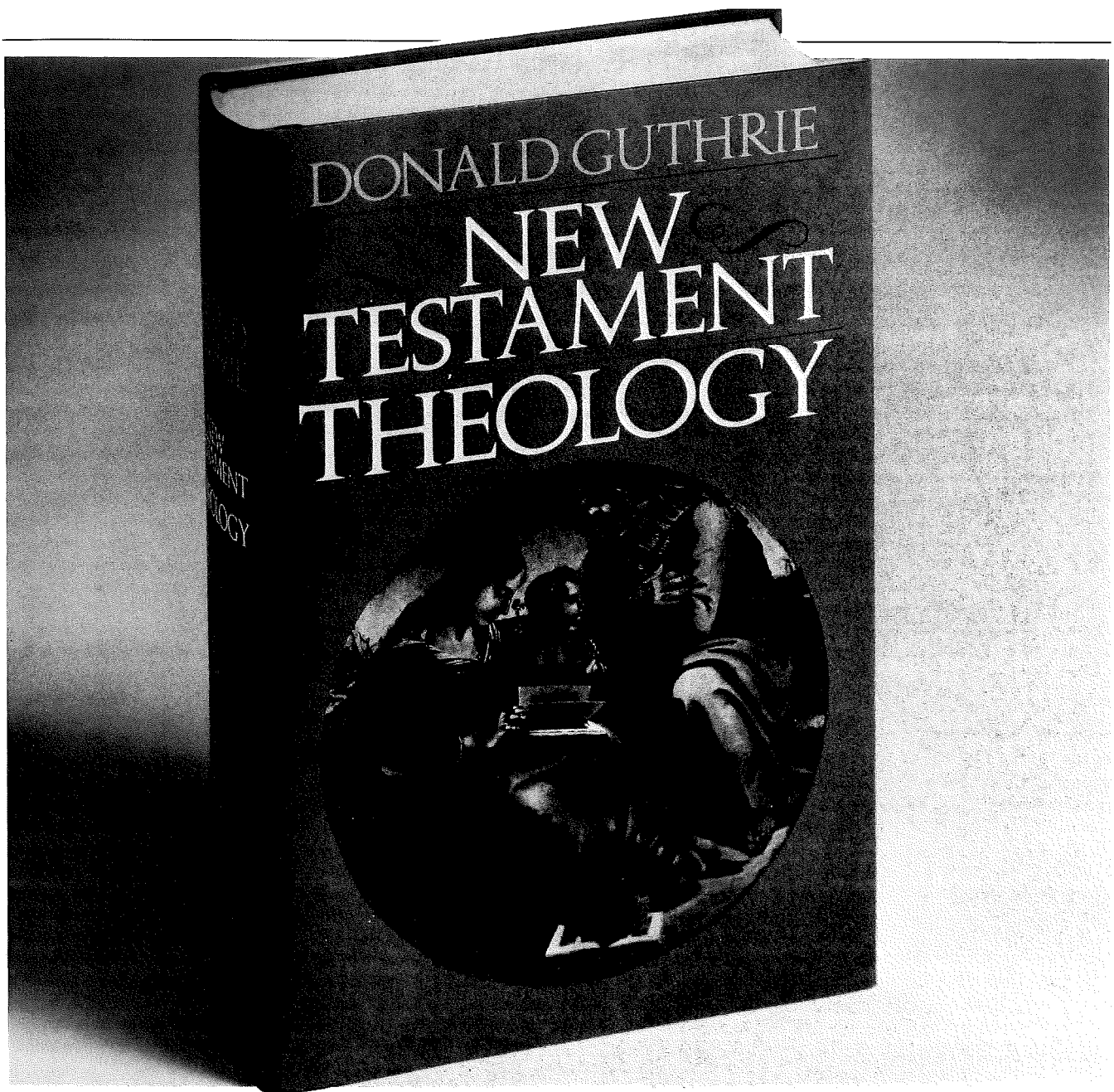
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