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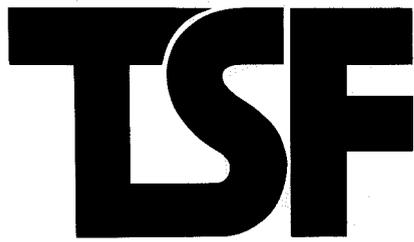
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A table of contents for *Theological Students Fellowship (TSF) Bulletin (US)* can be found here:

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EDITORIALS *(Opinions, Options, and Olive Branches)*

Fundamentalism—Left and Right Mark Lau Branson 2

FOUNDATIONS *(Doing theology on the basics of classical faith)*

Hermeneutics: A Neglected Area Clark H. Pinnock 3
Hermeneutics and History Vaughn Baker 5

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

A Proposed Solution to the Problem of Evil Keith E. Yandell 7
The Fathers: Imitation Pearls Among
Genuine Swine Frederick W. Norris 8

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

Evangelicals for Social Action Russ Williams 11

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

Faithfully Out of Control Gregory A. Youngchild 12

BIBLIOGRAPHIC SUPPLEMENT

(Center Pages)

The Authority and Role of Scripture: A
Selected Bibliography

Donald K. McKim

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

Book Reviews (Itemized on back cover) | EXPANDED | 18
Book Comments (Itemized on back cover) | SECTION | 24
Noteworthy Articles of 1980 and 1981 David M. Howard, Jr. 28

INDEX

Cumulative Index: *TSF Bulletin* volumes 4 & 5 33

EDITORIALS

(Opinions, options, and olive branches)

FUNDAMENTALISM—LEFT AND RIGHT

By Mark Lau Branson, General Secretary, Theological Students Fellowship

I am disturbed—but hardly surprised—by how rampant fundamentalism is in North American seminaries. If fundamentalism is marked by rigidity, by constant, unadmitted confusion between religious faith and cultural values, and by a refusal to study other viewpoints except to gather ammunition, then I see that it is pervasive on both the left and the right.

Although fundamentalism is often understood as a socio-religious phenomenon on the right, such doctrinaire tendencies also thrive in those institutions which are identified by such misnomers as "liberal" or "pluralistic." A United Methodist student, given the assignment of simply, briefly writing his own theological statement, received an "F" because he included a comment on demons (look out, Yoder and Ellul!). A United Presbyterian seminarian, who was working out his use of various critical tools, discovered that his professor refused to deal with the critiques of writers like Stuhlmacher. A Presbyterian Church in the U.S. student, taking a class on Pauline thought, was not allowed to discuss material that lay outside the professor's six-book Pauline canon. The earliest forms of the documentary hypothesis show up everywhere as the one correct, rigid way of approaching the Pentateuch, though more tentative and honest source criticism has advanced well beyond that stage.

The secular press has been able to discern the difference between fundamentalism and that evangelicalism which exhibits responsible scholarship and social conscience. It is strange that many "liberal" thinkers have yet to perceive that distinction. Such left-wing fundamentalism is a betrayal of open education, of the mainline churches' pluralism and of the so-called liberalism espoused by those who teach.

Much attention has been given recently by *TSF Bulletin* to those other fundamentalists, of the far-right within American culture. Pierard provided a bibliography (Nov./Dec. 1981), Pinnock offered an olive branch (March/April 1982, p. 24), and several conferences providing ongoing forums received attention

(Nov./Dec. 1981 and Jan./Feb. 1982). Although the momentum of the right may be slowing, it has not been eliminated. In the seminaries the fundamentalism of the right shows its harmful influence in particular results which I encounter repeatedly. Some students have been raised to believe the most uncritical views of Scripture and theology. They assume that authorship questions, largely based on tradition rather than textual evidence, are central to a faithful belief in biblical authority. This sets up a collision course. Since professors often begin with these issues, perhaps even to bait such novices, more reasonable and profitable discussions on authority, meaning and faithful obedience become nearly impossible. Also, conservative schools, bound by particular formulations of theology, tend to teach students to believe and defend that approach rather than how to read Scripture and to think. Honors may even be withheld if the student cannot in

Left-wing fundamentalism is a betrayal of open education, of the mainline churches' pluralism, and of the so-called liberalism espoused by those who teach.

good conscience sign the doctrinal statement. Sexism and ethnocentrism also turn up more often in the right-wing variety of fundamentalism.

Both types of seminaries also reflect a fundamentalism in their attitudes concerning political and economic issues. Both confuse religious and cultural values as they reflect uncritically the various assumptions of the wider church community. Robert Weber, in the misnamed but valuable book, *The Moral Majority: Right or Wrong?* looks both at the right, represented by the Moral Majority, and at the left, represented by the World Council of Churches. The confusion of religious and cultural values is apparent in the militaristic stances of both. One backs the U.S. arms build-up and even the use of military means to gain our own predominance around the world; the other supports guerrilla movements as viable means toward political ends. The same

SEE YOU IN SEPTEMBER, or, HOW TO BE SURE YOU GET WHAT'S COMING TO YOU

This is the last issue of *TSF Bulletin* for the 1981-82 publishing year. The next issue (September/October 1982) will be mailed late in September.

Subscribers who also receive *Themelios* will have one more issue still coming this spring. Since it will not be mailed until late May, please be sure that we have your correct address for May and June.

As the summer proceeds, please KEEP US INFORMED OF ADDRESS CHANGES. Please note that since the subscription lists for *TSF Bulletin* and *Themelios* will be separated this summer, you will need to notify both magazines, beginning July 1. Send fall address changes for *TSF Bulletin* to 233 Langdon, Madison, WI 53703, and fall address changes for *Themelios* to 5206 Main Street, Downers Grove, IL 60515.

Some of you may not have received a January 1982 *Themelios*. Several demons seem to have conspired to disrupt that mailing. We are not sure whether or not all the copies were mailed. If you are missing that issue, please let us know.

GRADUATING SOON?

If you are entering your first year of full-time pastoring, we want to help you get started. Next time your subscription is up for renewal, you can still receive the student discount for one more year! When you receive a renewal notice, tell us your new position and address, noting your denomination and graduation date. Then simply include payment at the student rate. Also, please let us know how TSF resources have been helpful to you during seminary in preparation for your vocation.

TSF BULLETIN (ISSN 0272-3913, formerly *TSF News & Reviews*) is published bimonthly during the academic year (September-June) by Theological Students Fellowship, 233 Langdon, Madison, WI 53703. The annual subscription rate is \$9.00 (\$7.00 for students). Add \$2.00 for addresses outside the U.S. *TSF Bulletin*, a member of the Associated Church Press and of the Evangelical Press Association, is indexed in *Religious Index One: Periodicals*. Second-class postage paid at Madison, WI. POSTMASTER: Send address changes to TSF Subscriptions, 233 Langdon, Madison, WI 53703.

situation appears when economics are discussed. The right (capitalism) and the left (socialism) are at their cores both materialistic. Weber calls for an evangelical "centrist" position that continues to be a prophetic voice and model in the world. The seminaries could provide a context for developing such new approaches if they would resist taking refuge in their party-line positions.

Professors trapped by all styles of fundamentalism fail to encourage students to seek understanding of other viewpoints. This is especially evident, for example, in bibliographic bigotry. Scholars on the left, limited by prejudice or stunted learning, omit evangelical scholars like F. F. Bruce, I. Howard Marshall, George Ladd, Leonhard Goppelt, Dale Moody, Helmut Thielicke, Donald Bloesch, Gabriel Fackre, Dewey Beegle, William LaSor and many others. Even moderates like Pannenberg, Bright, Childs, R. Brown, Dunn, and Wainwright too easily get dismissed. The reading assignments of professors on the right are usually broader, but too often the only purpose of excursions into Bultmann, Tillich, Cobb or Fohrer is to prepare an assault. Instead, honest, clean critiques are needed. Students could benefit greatly if professors would discuss their views openly with colleagues or neighboring professors. They would benefit even more if those professors would show their own ability to learn, change, and appreciate the viewpoints of others.

Perhaps professors face a failure of nerve. There is a certain vulnerability required in opening oneself and one's students to serious study of other viewpoints. Too many educators on the left work with hidden agendas, chipping away toward a goal rather than openly "professing" an opinion and then seeking truth within the accountability of Christian community. It is far easier to say, "Most scholars agree . . ." than to admit, "I currently believe this, and have the support of several other scholars. I have worked hard. However, these other writers express different opinions, so our discussions can move us further now into the issues." Some professors work at creating anxiety, even humiliation as they chisel away at a student's tradition. This fairly violent form of education witnesses to an unbiblical view of humanness and a lack of respect for the individual's integrity. Little learning can take place; defensiveness is forced and pervades not only the student's countenance but the professor's as well. Furthermore, the seminarian hardly has here an appropriate model for further pastoral work.

Is there an alternative to such fundamentalistic approaches? Yes! And Christians should be the first to discover them. Martin Marty, in *The Public Church: Mainline-Evangelical-Catholic*, claims that the well-known standoffs have been overcome in some quarters. We can see a convergence of several groups which witnesses to common elements in both the inner life of the church and in the ways it faces the public sphere with a unique message and ministry. I also see such possibilities at seminaries and hope for the benefits of realigned priorities and reformulated content.

Education needs to be done within the context of such community as is represented by Marty's "public church." Such community in the seminaries will have all the strengths of accountability, faithful submission to Scripture, the work of the Holy Spirit, and the call of the Lord for the church to serve the world in the name of Jesus; and it will also have all the weaknesses of human frailty, limited vision, selfish agendas and pride. Henri Nouwen, in *Creative Ministry*, provides a model: "redemptive teaching." It is dialogical and prayerful. It calls for clear, open scholarship.

Seminary students and professors should work to provide such "redemptive education." Bible study should be the primary source of truth, light and power. Scholarship is only a tool, to be used as we seek God and his salvation. Relationships are intended for love, not antagonism. Disagreements are a path toward learning, mutual submission and wisdom. The church must receive more than fundamentalism offers. Seminaries can provide more, by God's grace.

FOUNDATIONS

(Doing theology on the basics of classical faith)

HERMENEUTICS: A NEGLECTED AREA

By Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Conservatives have tended to imagine that once they have successfully defended the Bible as God's written Word the rest is easy. All you have to do is read and apply the text, is it not? Operating with this simple-minded approach, we have tended to sit out the debates raging around hermeneutics, figuring that they result from a low view of Scripture and are probably heretical. We did not suppose that we might have a problem here. So like ostriches we stuck our head in the sand and let Bultmann and Gadamer go on their merry way. Not that we were wrong to believe in the importance of recognising the Bible to be divinely authoritative as the first step in biblical interpretation—that is correct. Where we went wrong was in supposing that *applying* the Bible after you did your historical exegesis was a simple, straightforward matter. We did not reckon on the *second step* in hermeneutics being so problematic. We did not think enough about how the authority of the Bible works.

What has been waking us up out of our hermeneutical slumbers is a set of nitty gritty issues that dramtise the problem for us.

Both radicals and fundamentalists pick up the whole package—demons, atonement, miracles, recent creation—and either throw it out or try to stuff it down people's throats.

We have begun to ask such questions as these: do you always have to submit to authority? are there miracles today? can there be a just war? what about other religions? should women always wear veils in church? can people be demon-possessed? Questions like these force us to recognise that applying the Bible is not at all a simple matter. Getting solid answers to them is no easy business.

So hermeneutics is our problem too. It will no longer do to scoff at the liberals' solutions to this problem when we have no alternative to offer. At least they are trying! It will not do just to play it by ear and make all kinds of inconsistent moves and dump the problem in the lap of the church. After all, if anything we have a *larger* problem than others, in that our higher view of biblical infallibility compels us to bring more truths into the twentieth century to make sense of. Because of our concern to be faithful to the Bible, we deprive ourselves of the liberty and flexibility available to others. The challenge we have to face is this: what do we propose to do about the fact that twentieth-century people do not think the way scriptural writers think about many important topics? Whatever you think of Bultmann, you cannot deny that he faced up to a serious question here, and one which we dare not continue to sidestep.

In my opinion we do not get much help from left or right on this matter. Both the radicals and the fundamentalists are heavy handed. They both pick up the whole package—demons, atone-

ment, near parousia, miracles, recent creation, etc.—and either throw it out or try to stuff it down people's throats. Neither of them try very hard to help us *understand* the gospel. Bultmann gives the honest seeker another message altogether, while the fundamentalist chokes that inquirer half to death. There has to be a better solution!

The answer comes through seeing that hermeneutics involves a *two-step* process. First, you want to ascertain profoundly what the text really means in its language and context; and second, you want to consider what the modern hearers are going to pick up when you explain that to them. In other words, hermeneutics is like *good translation*—the skilful rendering of an original communication into contemporary speech and idiom. It is not so much a technique to master, as it is a skill to perfect, like downhill skiing or painting or swimming. The translation (*not* transformation) ought to be dynamic (*not* boring) and equivalent (*not* a replacement). Let's see how it can work.

The gospel talks about the death of Jesus, how he atoned for the sins of the world by sacrificing himself. Now here is a strange idea to humans in the secular tribe (a small but important group found mainly in the West). First of all we have to make known the rich thinking underlying the biblical material (see Leon Morris). After all, these people do not know everything important. Re-education is always part of our job. Second, we have to think of creative ways to show how meaningful this category is (Gilkey is good at doing this for what he believes—problem is, his list of beliefs is lamentably short). One line exploited in the past century is the idea that forgiveness is often costly to the one who forgives (see Fisher Humphreys, *The Death of Christ*). In this way we keep the biblical truth (vs. Bultmann) and render it in a creative manner (vs. the fundamentalist). Our high doctrine of Scripture functions to keep us hopeful that this will always work even if it is difficult. The liberals give up too soon because for them the Bible is just human tradition anyway. When they hit an awkward notion they despair and miss the joyful results that come after a little struggle with the text.

The hermeneutical two-step applies to all doctrines more or less in the same manner. We must avoid hopping about on one leg. Take the resurrection of Jesus for example. Certainly this is an odd idea to a modern person on campus. What you do is to start by learning what the resurrection meant to the early Christians who proclaimed it so enthusiastically. Look at George Ladd's *I Believe in the Resurrection of Jesus*, and you will see how it signified the vindication of Jesus' pre-Easter claims and signalled the redemption of the entire cosmos. Then you step into the twentieth century and take note of the importance both these notions have today. They answer two important questions: how can the claim of Jesus be verified? and is there hope for the world? As Pannenberg notes, the resurrection speaks rather powerfully to them both. Modern secular men and women have nothing to compare with it.

To mention another tricky topic, take belief in Satan and his cohorts. Now there is a hard one, much complicated by the superstitious ideas and imagery that have gotten tied up with the subject. But the solution is the same. Go back to the Scriptures and rediscover what biblical demonology really is, and then think about how the present historical situation reveals a bondage to evil very much like what the New Testament describes. J. Kallas, H. Berkhof, and J. Yoder are good authors to help you make the translation. It turns out that belief in Satan is not so silly after all, and can even be seen to be an essential element in any realistic social analysis. Just do not sell the Bible short or sacrifice it

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to modernity. Hang in there until the correlation comes through for you. Our confidence in the Bible as evangelicals is the guarantee that it will.

But what about the so-called failure of the Parousia? Is it not true that Jesus and Paul expected the second coming, and that it failed to materialise? How can we translate that? First by correcting the false assumption about the Bible: it becomes pretty obvious when you look at the prophetic corpus that God's spokespeople always associated ultimate events with penultimate ones. Nearness was always their appeal. They were not interested in events thousands of years distant. Nor did God give an awareness of such time gaps. What they knew was that the present time was a time of decision and that ultimate issues were hanging on it. Beyond that they knew that one day (not known to them) God would bring the curtain down on history. We need not be impressed either by hand-wringing demythologisers or slick date setters. There is a basis for neither approach. What we have to do is live in such a way that when the Lord comes (as he surely will, praise God) we are ready to greet him, and conduct ourselves in such a way that others sense the glint of hope in this time of abandonment. Even so, come Lord Jesus!

Bultmann also proposed that we get rid of belief in the Spirit, at least in the sense of an active power in the church doing wonders and giving gifts. I doubt if many of us are even tempted to go along with him here. The biblical doctrine of the Spirit is so rich (see George Montague and James Dunn), and the current experience of his ministries so widespread today that the whole idea of demythologising it seems absurd. In this case, at least, our hermeneutical task would seem to be easy. If anything, it only causes us to marvel at the bankruptcy of the academic theology which is so out of touch with the Lord and his people as to suggest there was even a problem here. It is also ironical that a theology that calls itself "existential" and which talks boldly about the "act of God in the Christ event" should cut the ground from under itself by doubting the viability of the doctrine of the Spirit, who alone can make happen what they only talk about.

The hermeneutical two-step applies across the board. The Bible speaks plainly (though not simply) to the problem of poverty, and how God's people should take it to be a concern of theirs. It speaks about the use and abuse of power and of the struggle going on in history between the powers of the kingdom and the powers of this fallen order. *Sojourners* would be an obvious example of evangelicals striving to obey what they see as the implications of these texts. But even on the other side of the political spectrum, in such alternatives as the Moral Majority or the Reformed efforts for a just society, other believers are wrestling with the Scriptures and striving to elicit their meaning for our time. It will require a profound acquaintance with the Bible, a thoughtful analysis of the current situation, and a prayerful dependence on the Lord for guidance.

Occasionally there are items in the Bible which do not need to be brought forward. Many things were said to Israel to enable their life as a covenant people of God in Palestine which do not apply to us as Gentile believers today. Even when these writings have been set aside by the gospel, however, the wisdom latent in them can often be put to new uses once we take the time to dig it out. I do not personally think that Jesus meant for us to wash each other's feet perpetually in order to show how we care for each other, when such caring can be shown in other ways as well. On the other hand, let us take care to substitute other such signs, and not just to drop this one, leaving an empty space. Let us bear one another's burdens and so fulfill the law of Christ. Similarly, consider the veils Paul advised married women to wear at Corinth. It would seem that his point, which had to do with sustaining the important creation ordinance of marriage, could be adhered to by some other sign such as a wedding ring. Whenever we decide to set the text aside in some particular like this, we ought always to be sure that the Bible justifies it by means of the actual context or some incontrovertible general principle. If

in doubt, observe. For example, to me the arguments that God approves of homosexual behavior are specious and Scripture twisting, and therefore we ought to regard it as displeasing to him. In this case the first step of hermeneutics prevents us from adopting the current permissiveness in this matter. In the end, of course, such things are not decided by some scholar, but by the whole community who lives with the Scriptures and with these questions and eventually arrives at a consensus or *modus vivendi*.

In conclusion, my advice is to observe both steps in the hermeneutical two-step. Be sure to give the Bible its full due as the written Word of God. Do not sell it short. Do not despair over the text just because some professor of yours has. Reserve your judgment and strive to see the issue through to a resolution. For we live in the hermeneutical hope that what the Bible says will prove to be the very Word which modern men and women need to hear even if at present they may resist hearing it. Our job is to let the Bible stand tall and do our utmost to understand the contemporary experiences so as to explain the claim of God in the most lucid way possible. Often we will find an interpretive breakthrough with God's help which will loose the Scriptures powerfully into the current situation. But if it should happen that they will not hear the Word whatever we do to explain it, let us stand strong in it and not yield an inch to unbelief. Like Ezekiel let us sit where they sit and help them understand, but if they refuse, the message must be given, and it remains the same.

For Further Reading

To get some help with the "new hermeneutic" consult A. C. Thiselton, *The Two Horizons* (Eerdmans), even though the book is dense and lacks sufficient positive directness. Thiselton is promising more of these in a forthcoming book.

For a guided tour through some of the difficult interpretive issues such as sex-roles and inspiration, check Robert K. Johnston, *Evangelicals at an Impasse, Biblical Authority in Practice* (John Knox).

David Kelsey makes us think twice about the question, "what kind of authority does the Bible have over us?" in *The Uses of Scripture in Recent Theology* (Fortress). He ends up sounding too relativistic for me, giving the impression that the Bible can mean more or less what you decide and want it to mean, but at least he forces us to think about that and not take it for granted. My own view is that the Bible has that authority which it indicates it wants to have when you expound it. It differs from Psalms to Isaiah to Acts to Romans. The Bible exercises authority in many modes—but not according to our decision.

Politics of Jesus, by John Yoder (Eerdmans) illustrates a creative use of Scripture, whether he is right or not. He goes back to the text and brings it right into the present in a powerful move. The problem with the actual view he presents is that for many readers of the whole Bible it will set up difficulties of interpretation once you stray too far from the Sermon on the Mount, which Yoder gives a radical anabaptist reading.

STUDENT CONTRIBUTORS NEEDED

Each year TSF accepts applications from students wishing to serve as Contributors to *TSF Bulletin*. For 1982-83, the job description includes (1) contributing to the editorial content of the *Bulletin* by filling out brief evaluative questionnaires on each issue, 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 June 15, 1982. Send them to the Editor, *TSF Bulletin*, 233 Langdon, Madison, WI 53703.

HERMENEUTICS AND HISTORY

By Vaughn Baker, M.Div. student, Perkins School of Theology.

In his book, *History and Hermeneutics* (Westminster, 1966), Carl Braaten reviews the debate in Protestant theology concerning the importance of history for faith. After discussing the role that nineteenth-century "questers" such as D. F. Strauss, dialectical theologians such as Barth, existentialist theologians such as Bultmann, and post-Bultmannians such as Ebeling, Fuchs, and Kasemann have all played in this debate, Braaten concludes along with Wolfhart Pannenberg that "the historical character of redemptive events must therefore be asserted today in discussion with the theology of existence, with the theology of redemptive history, and with the methodological principles of critical-historical investigation" (p. 28). Braaten calls for theology to find its locus once again in history, and not merely in an existential or transcendent history.

Carl Braaten notes that since the nineteenth century, hermeneutics has assumed a positivistic world-view in the historical-critical method. Such a method assumes a natural continuum and uniformity of events (Hume). The historical method also assumes that history consists of two layers: bare historical facts and their existential meanings (*Historie* and *Geschichte*). These two layers are separate and non-interdependent. The result of theology having accepted these historical assumptions is that history is seen as meaningless, and therefore theology must retreat into the safe harbors of existence or pre-history. The problem of such a retreat, however, is that the kerygma is divorced from history. Theology as a result becomes indifferent

Braaten rightly chooses to throw off the shackles of nineteenth-century positivism

to historical questions. Braaten believes that such a divorce of kerygma from history (or facts from meaning) is fatal for the following reasons: (1) The full meaning of the Incarnation implies that revelation is history happening. A separation of kerygma from history would contradict the meaning of the Incarnation. (2) An adequate apologetic must refer to the historical events from which the statements of faith arose, otherwise the truthfulness of the Christian faith would be in doubt. (3) Such an indifference to history does not do justice to the Old and New Testaments which purport to be witnesses to God's redemptive acts in history. (4) A merely existential interpretation is too limiting a principle. Both Testaments are concerned with more than one's self-understanding. (5) Event and its meaning are indissoluble. Meaning and interpretation are themselves historical, and therefore events and their significance are but two dimensions of the same historical reality. (6) A separation of event and meaning reduces eschatology to something either transcendental or radically existentialized. To view history as a uniformity of natural causes results in an eschatology which does not focus on the future, denying the possibility of something really new happening.

Does this mean, therefore, that we should reject the historical-critical method and return to a pre-critical understanding of history, existence, and the cosmos? By no means, says Braaten. While he maintains that kerygma and history are bound up with each other, and that a dichotomy between the two cannot be maintained, Braaten agrees with both Pannen-

berg and Moltmann that the historical-critical method is not necessarily bound to a closed naturalistic world view, and must be liberated from it. This is necessary, lest we end up with an existential (individualized and interiorized) historicism.

If history is not to be understood in a positivistic sense, and faith not merely as an existential act of decision which is in no way dependent upon history, how then are we to understand faith's relation to history? Again Braaten returns to Pannenberg, who proposes a theology of world history (*Universalgeschichte*) as a solution to the hermeneutical problem. Such a theology would seek to find "an over-arching perspective that can bring the horizons of the past and present together without obliterating their distinctive characteristics" (p. 145). The historical process which includes (and unifies) Old and New Testament history, church history, and world history is regarded as the work of the biblical God. Therefore, theology has the task of seeing the connection between the acts of God recorded in Scripture, and the events of world and church history. History is therefore no longer meaningless, but becomes the arena and locus of God's unfolding plan for the world. History is no longer bifurcated, but is seen in its totality as a whole from the perspective of the end of history (Hegel), i.e., Jesus of Nazareth. History is now understood in the light of Jesus' resurrection from the dead (Moltmann), and as a result history's future glows with the anticipation of God doing a new thing in history (as opposed to uniformitarianism). Eschatology regains its rightful place, eagerly awaiting the coming of God's Kingdom on this earth. Eschatology is not reduced merely to Epiphany, but is understood in the biblical framework of promise and fulfillment.

Braaten's volume is helpful as a quick survey of where theology has gone in the last hundred years, and provides a new perspective from which the hermeneutical issues of modern Protestantism may be seen and discussed. Braaten's critique of Bultmann's existentialist method of interpretation helps show its limitedness and inadequacy to explicate the breadth of the whole biblical message. Helpful also is Braaten's criticism of modern theology's separation of kerygma from history. Such a dualism sounds reminiscent of ancient dualistic thought (cf. Moltmann's allusion to gnosticism in the *Theology of Hope*, p. 92). By employing Pannenberg's theology of world history, Braaten avoids such a dualism. Also the Old Testament is restored to its proper place along with the New in the scheme of

promise and fulfillment. Perhaps most importantly of all, Braaten seeks to take the future seriously as the place where God will do a new thing. A transcendent eschatology is no eschatology, and an existentialized interpretation is too limiting and individualistic. Braaten rightly chooses to throw off the shackles of nineteenth-century positivism and allow the present and the future of history to be understood in the light of Jesus' resurrection. For those who were raised on dialectical and existential theology, but want to dive into the waters of the hope school, this volume is a good springboard.

Since the time that *History and Hermeneutics* was published, a number of other works have come out which develop to a greater extent the issues raised in Braaten's volume. One of these works is: *New Frontiers In Theology Volume III: Theology As History*, edited by James M. Robinson & John B. Cobb, Jr. (Harper & Row, 1967). This volume provides a provocative study of that school of thought which finds its center in Wolfhart Pannenberg and his thesis that any relevant theology must develop from an assumption of the ultimate revelation of God through history. Another work along these lines is one edited by Pannenberg himself, entitled *Revelation As History*, (MacMillan, 1968). In this volume one should pay particular attention to Pannenberg's own chapter, "Dogmatic Theses On The Doctrine of Revelation," in which he explains his understanding of history (pp. 125-158). Also, in Pannenberg's *Basic Questions in Theology Vol. II* (Fortress, 1971) the chapter on "What Is Truth?" (pp. 1-27) provides some helpful insights in his proleptic view of history. One last work of Pannenberg's that I would note is his article "Hermeneutics and Universal History," in *History and Hermeneutic*, Robert W. Funk, ed., (Harper & Row, 1967).

For those who wish to go even further in this school of thought I would recommend two more references, both by Jürgen Moltmann: *Theology of Hope* (Harper & Row, 1967), and *Hope and Planning* (Harper & Row, 1971). In the latter please note chapter three, "Exegesis and the Eschatology of History" (p. 56-98).

Finally, Anthony Thiselton's *The Two Horizons* (Eerdmans, 1980) is the most comprehensive work on hermeneutics in recent years. Section III, on "Hermeneutics and History: The Issue of Historical Distance" includes comments on Nineham, Lessing, Hereder, Hegel, Ranke, Troeltsch, and Pannenberg.

WOMEN AND THE PROMISE OF RESTORATION

The Evangelical Women's Caucus will hold its fifth plenary conference in Seattle, July 21-24, 1982. Plenary meetings, workshops, seminars, and small-group sessions will provide a variety of opportunities for conference participants to explore aspects of biblical feminism. Session leaders include Patricia Gundry, Roberta Hestenes, David Scholer, and Nancy Hardesty. During the conference, Linda Mercadante, Nancy Hardesty and Mark Lau Branson will also lead an informal roundtable discussion about issues facing women in seminary. The EWC has as its purpose to present God's teaching in Scripture on female-male equality to the whole body of Christ's church, and to call both women and men to mutual submission and active discipleship. Those who would like more information about this conference should write: Evangelical Women's Caucus, Helen Estep, Registrar, P.O. Box 31613, Seattle, WA 98103.

EUROPEAN THEOLOGICAL STUDENTS' CONFERENCE

The International Fellowship of Evangelical Students will sponsor this conference, to be held September 1-8, 1982 at Schloss Mittersill in Austria. The conference aim is to establish a deeper understanding of evangelical theology and to stimulate closer

fellowship among theology students from the countries of Europe. The main speakers at the conference will be Dick France (England), who will speak on "Jesus' use of Scripture and our use of Scripture;" and Peter Kuzmic (Yugoslavia), who will do Bible exposition related to the conference theme, "The Word of the Lord and the Lord of the Word." The registration deadline is June 30, 1982. For more information, write IFES, 10 College Road, Harrow, Middlesex HA1 1BE, England.

SAN FRANCISCO INSTITUTE ON URBAN MISSIONS

Simpson College in San Francisco has developed its Summer Institute for Urban Missions in response to the fact of rapid worldwide urbanization. The Institute will provide intensive cross-cultural/urban training that is biblically based and interdisciplinary. Course credit should transfer to most colleges and seminaries under any one of several disciplines. Eleven courses are offered in two sessions, June 7-July 1 and July 6-30, 1982. Course topics include urban family and youth ministries, urban church planting and growth, and urban social problems. Faculty include Craig Ellison, Donald Buteyn, Bennie Goodwin, and John Perkins. For more information write Summer Institute for Urban Missions, Simpson College, 801 Silver Ave., San Francisco, CA 94134.

INQUIRY

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

A PROPOSED SOLUTION TO THE PROBLEM OF EVIL

By Keith E. Yandell, Professor of Philosophy, University of Wisconsin, Madison.

1. Introduction: The Problem of Evil¹

"The Problem of Evil" can refer to various questions: what is the origin of evil? what is its nature? will there some day be no evil? how can evil be dealt with? can it be eliminated, or its quantity reduced? and so on. In philosophical contexts, it refers to yet another question: is the existence of evil compatible with the existence of God? This is our topic here. If the answer to this question is negative, it does not much matter what theology says about the other questions just noted.

"Is the existence of evil evidence against the existence of God?" breaks down into two other questions. One concerns the logical consistency of *God exists* and *There is evil*. The other concerns the *evidence* which *There is evil* may provide against *God exists*.

2. The Question of Consistency²

Larry Bird is a magnificent basketball player, but not even he can score a point in a game in which he does not play. Scoring a point in a game in which one does not play is not difficult, but impossible. It is not impossible in the sense in which "dunking" the ball into a basket ten feet from the floor is impossible for an overweight professor. It is impossible in the sense that its description involves a contradiction; *Bird scored but did not play* is a contradiction, and so it is logically impossible that even he accomplish this. A standard, and potentially devastating, criticism of Christianity is that *God allows evil*, or that *God exists and there is evil*, is a contradiction. In heaven and hell, on earth and throughout the galaxies, contradictions are false, and of a contradictory pair of statements, one must be true and one must be false.

If the critic is right, then, that *God exists and there is evil* is a contradiction, either *God exists* or *there is evil* is false. Christianity without God is a contradiction in terms. For that matter, so is Christianity without evil, for if there is no evil the doctrine of salvation from sin by grace is pointless—if there is no evil, there are no sins and so divine forgiveness has no object. Christianity without God is like a basketball team without players; Christianity without sin (and so evil) is like a basketball team without a basketball or a court.

3. The Consistency Strategy³

The critic claims that *God exists and there is evil* is a contradiction. A relatively simple argument to show that two allegedly incompatible statements *A* and *B* are not incompatible goes like this: if one can find a third statement *C* which, together with *A*, is clearly not incompatible with *B*, then *A* and *B* are not incompatible. *C* may be one statement, or a set of statements. The idea is: if *A*, *B*, and *C* is logically consistent, then so is *A* and *B*. To *God exists* and *There is evil*, add *God allows an evil only if he has a morally sufficient reason for doing so* and *God allows some evil*. It seems clear that *God exists, he allows an evil only if he has a morally sufficient*

reason for doing so, and he allows some evil and *There is evil* are not incompatible. Indeed, *God exists and . . . allows some evil* entails *There is some evil*. So it seems clear that *God exists* and *There is evil* are not incompatible.

4. Ethics and Evil⁴

For all its simplicity, the consistency strategy seems successful; apparently, one can use it to show that *God exists* and *There is evil* are not logically incompatible. The critic of Christianity, however, may not be so easily persuaded. There is one crucial condition on any use of the strategy; if one argues that *A* and *B* is logically consistent because *A*, *B* and *C* is, *C* itself must not be a contradiction. So the critic may claim that the notion of God having a morally sufficient reason for allowing an evil itself is inconsistent. She will rest this claim on one or another understanding of omnibenevolence or divine goodness; that is, the critic will so understand *God is all-good* that it is logically inconsistent with his being all-good that he have a morally sufficient reason for allowing any evil. Then it will be logically impossible that God allow any evil, and this use of the consistency strategy fails. Arguing along these lines is tantamount to claiming that whatever ethical theory is correct, it must be one for which the existence of evil is *not* necessary to the existence of any (or any *important*) good.⁵ That claim is not easily proved, and when it becomes clear that the critic requires this claim about ethical theories, or one much like it, in order to make her case, the apparent simplicity and force of the problem of evil as a proposed refutation of Christianity vanishes. It does not provide a "short and snappy" refutation.

Two familiar themes are relevant here; I think both are central to an ethical theory that comports with, and arises from,

God allows an evil only if he has a morally sufficient reason for doing so.

Christian theology: (i) persons are autonomous agents—agents capable of acting rightly, but also of acting wrongly, on morally significant occasions; each thus develops a moral character for which he or she is responsible; (ii) only by struggling with actual evils does one significantly exercise moral agency. An ethical theory which develops such themes as these will be far different from that which yields the result the critic desires. Yet they are the ones, I think, that theism requires (and which are the most plausible in any case).⁶

5. Epistemology and Evil

The critic serves the theist well; many errors of reasoning and doctrine can be removed from Christian theology in the light of clear and sharp critique. The critic is often a better friend than she, or her Christian target, knows. I think this is the case regarding the problem of evil. One way in which this is so is that the critic makes it clear to the Christian that *God exists* entails *God allows an evil only if he has a morally sufficient reason for doing so*. Necessarily, an all-good God will not allow evils unless it is good that he do so.

If we reflect about the matter, we can see that there are lots of evils which have this feature: while God may have a sufficient reason for allowing them, we have no idea what that reason is. Sometimes, this is taken to be evidence against Christianity. The argument that it is goes like this: if there are evils whose point, if any, is utterly unclear to us, then it is unreasonable to believe that these evils have any point—to believe that God has any morally sufficient reason for allowing

them. There are evils whose point, if any, is utterly unclear to us. So there are evils that it is unreasonable to think have any point—unreasonable to think God has any morally sufficient reason for allowing. But if there are evils like that, it is unreasonable to believe that God exists.

This argument assumes that if God has a morally sufficient reason for allowing an evil, then we will be able to see what that reason is. And that seems just false; our not knowing of any such reason does not entail, or make it probable, that there is none.⁷

An interesting conclusion, though, seems to follow from these considerations. Consider some particular evil *E*—some wrong choice or human cancer or the like. How, exactly, is one to know that there is no point served by—no morally sufficient reason for—*E*, short of knowing that God does not exist?⁸ Perhaps even then I would not know this about *E*; for present purposes, that does not matter. The point is that *E exists* and *God exists* entail *God has a morally sufficient reason for allowing E*.⁹ So I can know that *E* has no point—that God has no morally sufficient reason for allowing it—only if I know that *God exists* is false. I cannot, then, offer *There are pointless evils* as evidence against *God exists*, unless I have some reason, independent of the existence of the allegedly pointless evils, to think that God does not exist.

One can put the point as follows. It seems to be a necessary truth (a statement whose denial is contradiction) that (1) *God exists and there is evil* is true if and only if (2) *God has a morally sufficient reason for allowing the evils he allows* is true. The critic and the Christian agree that *There is evil* is true. The critic thinks *God exists* is false. One way for the critic to argue from (1) *There is evil* to (3) *There is no God* is to infer from (2a) *Some evils are pointless* or (2b) *Some evils are such that if God exists then he has no morally sufficient reason for allowing them* and (1) to (3). But (2a) and (2b) are false if (3) is true—false, that is, if God exists. So the critic cannot know that (2a) or (2b) is true unless the critic already knows that God does not exist. But then it will not be the existence of allegedly pointless evils that tells the critic this.

6. Conclusion¹⁰

I have defended these claims: (i) *God exists* and *There is evil* is not a contradiction; (ii) *If God allows an evil, he has a morally sufficient reason for doing so* is not a contradiction—indeed, it is a necessary truth; (iii) the problem of evil is more accurately viewed as concerned with ethics and epistemology than with logical consistency alone; (iv) there is at least one view of ethics which is consistent with (and naturally arises from) Christianity for which the existence of evil is not morally inappropriate; (v) that there are evils whose point we cannot discern is not evidence that Christianity is false; (vi) the existence of evil could not provide evidence against God's existence unless we already knew, on other grounds, that God did not exist. If these claims are true, then much at least of the problem of evil is solved. In particular, this is so if the consistency strategy succeeds, and the epistemic situation regarding *God exists* and *There is evil* is properly stated in Section 5.¹¹

FOOTNOTES

⁷The problem of evil can be stated externally (the critic accepts the truth of *There is evil* and claims that this is inconsistent with, or provides evidence against, *God exists*) or internally (the critic notes that the theist is committed to both *There is evil* and *God exists*, and claims that the former is inconsistent with, or provides evidence against, the latter). Here, I discuss the problem as stated externally. Exactly the same points can be rephrased to meet the objections if they are posed internally.

⁸Two articles have become contemporary classics as statements of the problem of evil: J. L. Mackie, "Evil and Omnipotence," *Mind* (1955) and H. J. McCloskey, "God and Evil," *Philosophical Quarterly* (1960).

⁹Standard applications of the consistency strategy are found in: George Mavrodes, *Belief in God: A Study in the Epistemology of Religion* (Random House) and Alvin Plantinga, *God, Freedom, and Evil* (Eerdmans).

¹⁰I have tried to put these matters more fully in "The Problem of Evil" recently in the *Southwestern Journal of Philosophy*. Cf. such passages as Hebrews 3:9–11 and I Peter 1:3–9.

¹¹The "internal" way of putting this is: "Any ethical theory compatible with theism will deny that the existence of evil is necessary for the existence of any (important) good"—a highly implausible claim.

¹²See Charles Fried, *Right and Wrong* (Harvard University Press), Alan Donagan, *The Theory of Morality* (University of Chicago Press), and R. Downie and E. Telfer, *Respect for Persons* (Methuen).

¹³This is argued more fully in "A Premature Farewell to Theism," *Religious Studies* (1969).

¹⁴That God has a morally sufficient reason for allowing an evil (which is what I mean here by an evil's having a point) does not entail that a person is not culpable or wrong in bringing that evil about. See "Ethics, Evils, and Theism," *Sophia* (1969).

¹⁵This does not entail that it would be wrong for us to eliminate *E*. See "The Greater Good Defense," *Sophia* (1974).

¹⁶The argument of this section, and the paper as a whole, is developed more fully in *Christianity and Contemporary Philosophy* (forthcoming, Eerdmans).

¹⁷The recently-released volume edited by Stephen T. Davis, *Encountering Evil* (John Knox), discusses the problem of evil through a presentation and critique of five different theodicies, dealing with some of the questions considered in this essay as well as others.

VIDEO CASSETTES ON CHRISTOLOGY CONSULTATION

Evangelical theologians from the Two Thirds World (Africa, Asia and Latin America) gathered in Bangkok, Thailand March 20–27 for a Consultation on Christology. The ten major lectures from this significant consultation will be available at the end of April on video cassettes. Speakers will include, among others, Michael Nazir Ali, Vinay Samuel, Kwame Bediako, and Ronald Sider. For more information, write David Bussau, Partnership in Mission, P.O. Box 162, St. Ives, Sydney 2075, Australia.

THE FATHERS: IMITATION PEARLS AMONG GENUINE SWINE

By Frederick W. Norris, Professor of Christian Doctrine, Emmanuel School of Religion.

When a seminarian first stumbles upon (or is pushed into) the "Church Fathers," there are two typical responses: "those men were brilliant!" or "how boring!" Continued study usually prompts another, more significant observation: "they dealt with the same issues we face today." Fred Norris offers here not primarily an analytical article or a bibliographic guide, but an impressionistic painting. Enjoy Norris, then read the Fathers.

—MLB

My first acquaintance with that odd lot called the Fathers came during a general survey of church history as a sophomore in college. The judgment of such a wise fool as me was confused and dismayed by many of the people from the Patristic era. I could not praise ignorant monks who attacked and at times killed the opponents of their leaders. They seemed more like hired thugs than admired saints. Yet those who counted on their support have been reckoned among the Fathers of the faith. What are we to think of those such as Theophilus or even Cyril whose political desires led them to wink at such violence?

Some of the great theological debates of the early church appeared at first sight to deserve the platitudes often used to deride them. Perhaps there was only an iota of difference between certain of the Homoousians and the Homoioussians. Twenty years ago I certainly did not yet grasp its supposedly earth-shaking

consequences. As we made our way through the intricacies of the various positions I kept wondering how many, if any, of those points would be significant for my future ministry. The situation often seemed to be that of imitation pearls scattered among genuine swine.

The years spent in seminary did alter my opinion, but they also deepened some of my harsh judgements. Knowing that Athanasius wanted to stop the spread of Arianism by cutting off all grain shipments from Egypt made me wonder about his compassion for enemies. Finding out that Theodoret may well have abandoned Nestorius in order to save his own hide did not endear him to me. He had sworn his support to his friend yet in exile Theodoret included Nestorius prominently in his history of heresy. "With such friends . . ." Jerome could be quite cantankerous, and not just with Rufinus. Tertullian argued on a level with the best of legal minds, proving in one instance that heretics should not have access to Scriptures which did not belong to them. He defended his position brilliantly, but seemed completely insensitive to the necessity of having Scripture open for all to investigate, whether schismatics, heretics or unbelievers.

Yet, as a less wise fool I began finding qualities in these people which raised my curiosity so much that I pursued them throughout doctoral studies. Even now they occupy the major portion of my attention.

Responding To Their World

Those monks and their practices have been scorned rather consistently by Protestants, usually because of their world-denying posture. Particularly in the midst of Marxist attacks on Christianity, many have thought those charges to be quite telling. Yet such conclusions may be too extreme. Sweeping in from the desert to kill for the bishop is hardly a high calling, even if the opponents are pagans. But it does give the lie to an accusation that monks have no worldly concerns. Spending decades on a pillar or in a tree has struck some as terribly odd, particularly in the colder climates of Middle Europe. Probably more than the one novice at Trier was forced from his perch. But the Stylites, as strange as they were, not only fascinated but also influenced political leaders. Some of them accomplished far more than other Christians supposedly active in public life. In addition, the Abbot Shenoute cared for thousands in upper Egypt made homeless by marauding Blemmays, while many monasteries throughout the empire offered shelter to those who could no longer pay the taxes on their meager farm plots. Withdrawal can in reality be a compassionate deed or preparation for significant activity. Besides, who is certain that American-style activism is the most exquisite form of Christian living?

While the Fathers have been charged with Hellenizing Christianity, they can be praised for Christianizing Hellenism. The early Alexandrians and the Cappadocians created a form of Christian humanism which is enlightening even today. All humanism is not secular. In some instances its opposite is the inhumane rather than the religious. Studying doctrine which was worked out in response to ancient philosophy does require concentration on historical problems which seem to have little relevance to the twentieth-century Church. Yet we can learn from the examples of many early Christian leaders that they did at least take the time to know their world, to understand its ideas and problems.

Accomplished in Intellectual Pursuits

The Fathers' frequent use of Middle and Neo-Platonic formulations can be maddening, and are often assumed to be completely out of place in our times. So even I was a bit taken aback upon hearing Carl von Weizsacker offer a different perspective while speaking at the 500th anniversary celebrations of Tubingen's Karl Eberhardt University. Von Weizsacker, head of the Max Planck Institutes, the most prestigious scientific research center

in West Germany, insisted that science could indeed begin on its way without religion or theology. But the moment it wanted to ask the great questions of humanity, it would find itself struggling with the problems of the idealistic tradition, particularly those of Plato and the Platonists. Wrestling with such issues could not be far from the Church and its teachers, he said. His scientifically informed opinion grasped the value of the philosophical context in which the golden age of the Fathers appeared. As an illustration, consider the work of John Philoponos. Thomas Torrance, one prominent theologian and philosopher of science, insists that his work previews many of the most interesting puzzles of twentieth-century physics.

A number of the Fathers were quite well educated. Gregory Nazianzen has been called the greatest Greek orator since Demosthenes. We have orations, letters and poetry from his hand which taken together give evidence of his ability. He was a consummate preacher even though for us today his style seems a bit overblown. He could mount persuasive arguments for his own views and against those of his opponents, at times demonstrating a substantial knowledge of Aristotelian logic. As the relationship between ancient philosophy and rhetoric becomes clearer to us, we can see how rhetorical training led to the use of logic in fields like law and literature as well as theology. The brilliant modern observations about logic which Stephen Toulmin offers have their precursors in the reknowned philosophical rhetoricians of antiquity. And it was in those circles that the best early Christian theologians moved. Of course, we must not forget that great preaching is exposition of Scripture, and John Crysostom's homilies demonstrate how well that can be done. But preaching is always more than that; it is also sensitive argumentation about contemporary issues. Rhetoric need not be empty

Augustine's writings represent as wide-ranging a group of inconsistent conclusions as one can imagine from any person with a reputation for intellectual acuity.

words. Merely being preachy is not preaching. At its best the proclamation of the Gospel is convincing because it makes sense, not merely because it feels right. It is persuasive because it reaches head and heart alike.

We remain indebted to the Fathers for many of their scholarly contributions. Eusebius's history of early Christianity is one example. Although we may be frustrated by the way his own viewpoints did color the presentations, he included very many quotations from documents which are now completely lost to us. Our work would be impoverished without his. Many took up descriptions where he left off. The student can investigate both the nature of history and the nature of Christianity by careful scrutiny of such texts.

The true genius among the Fathers, in the opinion of many, was Augustine. His command of diverse fields such as philosophy, rhetoric, Scripture, and administration is astounding. Before becoming a Christian, he sampled most of the major options open to an intellectual of the period, having been among other things a highly regarded orator, a Manichee, and a contemporary Platonist. Ambrose's intricate allegorical interpretations of the Old Testament in public homilies had a strong impact upon him, as did the witness of his mother. He had been as materialistic as most, and probably remained more sexually driven than many. His writings cover a plethora of subjects and represent as wide-ranging a group of inconsistent conclusions as one can imagine from any person with a reputation for intellectual acuity. He even-

tually published retractions in which he heroically tried to form what he had said on most sides of many issues into some sort of consistent position.

The final results do leave much to be desired. The fatalism of the Manichees which he previously rejected seeps into his understanding of God. Recent scholarship has rather forcefully questioned whether his views of providence, predestination and free will are not at least as unbalanced as those of Pelagius. Yet his penetration into perpetual human problems, his insightful observations about the commonplaces of life, as well as his comments on Scripture and tradition, make him well worth our while. One of my friends who grew up in South America speaks of a philosophy class in which the Marxist professor demanded that the students read Augustine's *City of God*. His *Confessions* are to be found in paperback editions in many bookstores; his grasp of the problems which now find their place in departments of psychology is still impressive.

Rooted in Scripture and Prayer

Histories of Christian doctrine rightly emphasize the variety of cultural and philosophical backgrounds which affected the development of doctrine. The iota of difference could be acute. When, however, one begins to read the Fathers seriously, the overwhelming impression is how much more deeply rooted in the Scriptures they were than we are. Almost every study of any Father or heretic can be troubling because of the fact that each of them knew so much Bible by heart. Conflations and misquotations, as well as uncontrolled allegorical exegesis, confront us with a disquieting imprecision—no fault to be cast mildly aside. But they lived in the words of Scripture; in fact nearly all of their debates grew from the biblical roots of the issues. Modern theologians, especially biblicists, can learn much from that. Origen may have been a rare bird (who possibly castrated himself to avoid sexual temptation), and his philosophical speculations can be mindboggling; but he preached hundreds of homilies on Scripture and even produced a remarkable, if not modern, critical edition of Old Testament texts and translations. Jerome was cranky, but his comments on the Bible can still be helpful. It is no accident that his name is affixed to the modern one-volume commentary which shows the learning of Roman Catholic biblical scholarship.

Perhaps the most valuable gift of the Fathers to any period is their concern with spirituality, with the presence of God and with prayer. I once knew a keen graduate student who continually asked the guest lecturers at Yale about their understanding of prayer. It did not matter which topic they had chosen for their presentations; he found some cogent way to introduce his concern. He was not rude, neither was he illogical. The embarrassment was often instructive. After nearly two years, the message he had heard was that religious studies have little to do with prayer. Taking those world renowned theologians at their word, he redirected his national scholarship to the study of political science, where he could make his life count. Watching that happen raised the specter of tragedy, but none of nonsense.

The Fathers are steeped in prayer and contemplation. One who tries to describe them without concentration on their devotional life cannot understand them. That facet might be explained in other than religious concepts—sometimes with insight and sometimes with a stubborn wrongheadedness—but it cannot be avoided. Among the numerous writings on spirituality, Origen has a sparkling piece. Many commented with enlightenment on the Lord's prayer. But the point is more basic. Prayer was the air they breathed. Basil of Caesarea stalked the earth as an adept political animal, a bishop who tricked his friend into becoming a bishop of a one-mule town. He could be at least gray-hearted. But he took his considerable talents into other areas. After finishing what we might properly call his university graduate education, he traveled through Syria, Palestine and Egypt learning the contemplative practices of the monks. His writings have influ-

enced much Eastern Orthodox spirituality up through the present. Athanasius gave us a somewhat glorified portrait of Antony, but much gold shines through the glitter. Benedict's rule can still repay the time spent reflecting on it. Prayer does not answer everything, nor does it always offer evidence of Christian commitment. But it seems to be the most appropriate response to God. Perhaps because of their faults as much as anything else, these Fathers do teach us about the need for contemplative lives.

Imitation pearls among genuine swine? Yes. The Fathers' occasional superficiality and mud-hole ethics should cause dismay. Not the least of their problems is that we have so little information about the early "mothers" of the Church. Even their considerable achievements in the monastic life, philosophy, rhetoric, biblical study, history and prayerful contemplation cannot make them real pearls. Yet to speak so is not to write them off. We can see through the glowing legends which have overgrown their true biography—but in doing so we discover that we are very much like them. Perhaps because of this very fact we can learn from them. In their moments of best insight, the Fathers recognized only one pearl, and that of great price. They are interesting because of the range of their feelings and failures, of their attitudes and attainments. But they are most helpful because they witness to the need for grace and discipline. I ask no more of anyone.

Resources

English Translations:

Large Nineteenth-century Collections:

Ante-Nicene Fathers (Eerdmans)
Nicene and Post-Nicene Fathers (Eerdmans)

Excellent Twentieth-century Collections:

Ancient Christian Writers (Paulist)
The Fathers of the Church (Consortium)

Handbook of the History and Literature:

Johannes Quasten, *Patrology* (Christian Classics)

History:

Henry Chadwick, *The Early Church* (Penguin)
J. G. Davies, *The Early Christian Church* (Baker)

History of Doctrine:

J. N. D. Kelly, *Early Christian Doctrines* (Harper & Row)
Jaroslav Pelikan, *The Christian Tradition*, Vol. I (Univ. of Chicago)

Spirituality:

Louis Boyer, *The History of Spirituality*, Vol. I (Seabury)

Biography:

Peter Brown, *Augustine of Hippo* (Univ. of California)
J. N. D. Kelly, *Jerome* (Christian Classics)

Journals:

The Journal of Theological Studies
Vigilae Christianiae

Bibliography:

Wilhelm Schneemelcher, *Bibliographia Patristica*, 21 vols. through 1976.

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As we approach the June 30 end of the fiscal year, we are anticipating a budget deficit of nearly \$10,000. Since subscription prices cover only half our costs, we hope that *TSF Bulletin* readers will help alleviate this deficit. Please consider sending a tax-deductible donation to TSF at 233 Langdon, Madison, WI 53703.

INTERSECTION

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

EVANGELICALS FOR SOCIAL ACTION By Russ Williams, ESA Director of Communications.

Social issues confront us daily: poverty, hunger, discrimination, abortion. The list could go on. Should the church have anything to say about these things?

Evangelicals for Social Action (ESA) says YES. The church of tomorrow will have to learn to deal with these issues from a biblical viewpoint. Theological students, who are the church leaders of tomorrow, must come to grips with these challenges. The Bible demands justice. ESA seeks to work with the church in answering this prophetic call.

ESA is a non-profit national membership organization. It works to draw together individuals and local congregations, as well as students on Christian college and seminary campuses, who are committed to social justice. ESA sprang from the Chicago Declaration of Evangelical Social Concern, a statement by 40 church leaders in 1973. Since then, with Ronald Sider as president, ESA has become a nation-wide movement, promoting peace, liberty and justice.

At present, ESA has more than 3,500 members and friends across the country and 18 active local chapters. The numbers keep growing. ESA local groups work to educate congregations into a deeper understanding of evangelism and discipleship. The message remains the same: biblical Christianity must have a social as well as personal dimension.

In addition to establishing a national membership and a network of local chapters across the country, ESA has promoted a variety of projects. The Discipleship Workshops program has presented more than 50 workshops across the country at churches and colleges interested in social justice issues. Local ESA chapters have been involved in community economic development, racial reconciliation, work with the poor and hungry, summer camps for urban youth, efforts in peacemaking and other projects. ESA members have held study groups on matters such as women's issues, nuclear disarmament, world hunger, abortion, etc. In a word, the ESA family has been active in seeking the reconciliation of Jesus Christ in a fragmented society.

And now the work goes on. The national office continues to support existing chapters and build new ones in areas where ESA organization is weak or nonexistent. We plan to develop new workshops in the area of peacemaking and train local chapters to conduct them in their own regions. Using the theme "What Does It Mean To Be Pro-Life?" ESA is developing additional "Tracts for Justice," applying the pro-life position to the organization's basic concerns. ESA has plans to establish task forces that will vigorously research biblical responses to contemporary public policy issues. ESA also plans to host a series of regional social justice conferences. With the help of concerned Christians across the country, ESA can involve many more church persons in these projects in the coming years.

In terms of basic beliefs, ESA holds that the Scriptures are the basis for addressing social issues. In terms of these issues, the organization has taken the following stands:

- For peace and nuclear disarmament
- For the defense of the poor and powerless
- For protecting the lives of the unborn
- For ensuring the sacredness of the family

- For the elimination of racial and sex discrimination
- For human rights at home and abroad

An ESA member becomes part of a national movement to educate congregations about social issues. Members receive a bimonthly newsletter plus materials showing how to organize effectively for social action at a member's church, college or seminary. Educational materials are available for teaching others about biblical viewpoints on ESA's issues. ESA can provide a network to link persons and groups together to work for social justice. By joining ESA, the individual, church member or student, can share the pilgrimage of social justice with other like-minded Christians.

Al Saiz, a TSF member at Harvard Divinity School, is the coordinator for a new ESA chapter there. Saiz, along with other students, have heard evangelicals criticized because of an alleged lack of social consciousness. Saiz reports, "We hope to show students at Harvard that evangelicals do have sufficient biblical base to evolve a theology of social action. Social action does not necessarily equate with theological liberalism. Evangelicals can have much to say to the main stream of Christianity about the church's mandate to become involved in helping to solve society's many pressing problems."

The TSF chapters at Perkins School of Theology and at American Baptist Seminary of the West have also included mention in their charters of ESA as a "national resource." TSF General Secretary Mark Lau Branson often encourages TSF members and chapters to affiliate with ESA.

In a recent editorial, ESA Executive Director Bill Kallio wrote,

Signs showing our nation is headed toward kingdom values are few. Look at the evidence. Instead of protecting civil rights and eliminating the demonic effects of racism, our government only talks about reverse discrimination and getting rid of affirmative action. Instead of a strong national commitment to the defense of the poor and powerless we find only tax incentives for the rich and a strong bias against the needs of the poor and unemployed. Instead of seeking peace we pump billions of dollars into military weapons and push the world closer to nuclear holocaust. Instead of economic justice we talk only about philanthropy. Instead of becoming solidly pro-life on the great issues of our time, we retreat into selfish individualism and choose death.

Our society needs to hear the liberating message of the gospel. It needs to know the hope and new life found only in Jesus Christ. It needs a moral anchor in a stormy sea of national confusion and distortion. In short, our nation needs the firm values of a just society.

For further information about ESA, write to Evangelicals for Social Action, 25 Commerce S.W., Grand Rapids, MI 49503.

OVERSEAS MINISTRIES STUDY CENTER

The unique combination of informal continuing education, community life and first-class resource persons makes the OMSC an ideal setting for hearing about missions. In addition to the featured speakers, the community offers Bible study/discussions, times for prayer and worship, and programs for children.

In the fall, several sessions will be of interest to TSF members. Steve Holbrook (Sept. 16-17), director of the Princeton Management Association, will speak on "Effective Decision-making and Personal Growth." Myron and Jan Chartier (Sept. 20-24) will lead a series on "Understanding Yourself as Person, Partner and Parent." Joe Bayly (Oct. 5-8) will speak on "Jeremiah and Social Upheaval." Waldron Scott and Ronald White (Oct. 19-22) will deal with "Christian Mission and Social Justice: Witnessing with Integrity." For more information, write the Overseas Ministries Study Center, Box 2057, Ventnor, NJ 08406.

SPIRITUAL FORMATION

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

FAITHFULLY OUT OF CONTROL

By Gregory A. Youngchild, Director of the West Haven Emergency Assistance Task Force, New Haven, Connecticut.

If I remember correctly, the little tract had two little diagrams sketched on it, each showing a throne representing my life. In one diagram, my ego sat atop the throne; in another, Christ reigned from the seat of authority. The question posed to me, it seems, was something like "who's in control?" or "which would you rather have in control?" I don't recall the image or words exactly after ten years, but I do vividly still have the general after-image of those diagrams in mind and can still feel the challenge it made to have me restore my ego to its proper place of servitude to Christ-upon-the-throne.

I remember, too, how eagerly I wanted things to follow the right diagram . . . and how disheartened I was to discover how easily and often things followed the wrong diagram. From simple truths we sometimes can draw simplistic conclusions. I thought that giving my life to Christ "once for all" meant never having to do it again . . . only to discover that it meant having ever to do it again, "seventy times seven." Thomas Merton, a monk of Gethsemani, once wrote: "We do not want to be beginners. But let us be convinced of the fact that we will never be anything else but beginners, all our life!"

The struggle goes on. I desire Christ to have the throne, and I bump him off the bench every chance I get. I repent, begin again in earnest servitude with great resolution to remain obedient, and soon enough discover I've edged back onto the chair's seat, wriggling my ego back into an evermore secure position of control. "Seventy times seven."

At moments I feel discouraged that so many of my intentions turn into paving bricks for the road to infernal darkness. Even the life in Christ at times seems like "a striving after wind." There is no solace in hearing Paul, among many saints echoing the lament through the ages, say: "I can will what is right, but I cannot do it. For I do not do the good I want, but the evil I do not want is what I do."

At other moments I feel regretful that so often I fall short of the mark. I feel wearied by my failures and more so by my frailty. But somehow the grace seems to be there to pick myself up again and begin once more: "forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus."

There is a difference between these two reactions to my shortcomings. In one instance my realization makes me discouraged, depressed and dejected. I feel unloved and unloveable, I feel es-

tranged from God and overwhelmed by my inadequacies and faults. On another occasion, my realization—even though it is disheartening—leads me to try again. I feel less caught in illusions about my abilities to be perfect, and I also feel more hopeful about learning from my faults; indeed, I can even smile and say, "there I go again."

The difference is an old observation, the distinction between my ego's awareness of my sin and an awareness received by my spirit. One is called guilt and the other is conviction. Guilt debilitates, whereas conviction liberates; guilt enervates, whereas conviction enables conversion, the turning of my heart and self back toward the Lord. To compare, subsequent to my experience, the state of my deepest feelings with the "fruit" spoken of by Paul in Gal. 5:22-23, is to practice discernment of spirits. It is to discover whether my feelings are "of God" as John says (1 Jn. 4:1) and characterized by the Spirit who sets the captives free, or from my own "'ought'-encrusted" and guilt-ridden conscience that knows all too well the spirit of slavery.

The curious thing about guilt, however, is that contrary to what we might imagine it is another way of our remaining in control. It is another ploy of our ego to take charge and occupy our life's throne.

The objective of the ego is control, maintaining self-dominance. Often its tactics are oriented toward reinforcing our self image as one who is "on top of things," who is successful and competent and self-sufficient. But just as often it usurps what is the rightful power of the One who holds the throne, namely, the power of judgment, and asserts its authority by condemnation. And in this capacity our ego shows its real difference from the power of the Spirit who convicts. Our ego knows only law, not gospel; it knows only damnation, not salvation; it knows only a perverse justice, not divine mercy. To recognize the spiritual qualities of gospel, salvation and divine mercy is to acknowledge another, higher power and authority . . . and this our ego cannot do of its own, precisely because of its self-orientation and inherent desire to be in control. Thus, when it cannot assert control by appeal to vanity, it resorts to control by appeal to pride.

And the even more curious thing is that the pride to which our ego appeals is usually labeled "humility." For the Christian striving to live according to the gospel call, this is particularly seductive and seditious. Our eagerness to "do the right thing" leaves us especially vulnerable to the ego's shaming of us for failure to follow the laws it proffers as "the way to salvation." In our weakness and fear, we want to be told rules and regulations. Never mind that what God calls "clean" our ego calls "unclean;" never mind that it is for freedom that Christ has set us free, as Paul writes, because our ego would rather have us submit to more yokes of bondage. It is too frightening to live without a letter of the law; there is too much ambiguity and potential for error to follow that way of freedom. We would rather submit to a rulebook order. And our ego fully encourages us, because it seems like a means of sacrificing our own will and humbly submitting to the Lord's will. Hence our ego can so easily punish us with guilty feelings for our lack of humility, for our stubborn refusal to bend to the letter of its laws.

The problem with all of this, of course, is that it has nothing to do with the gospel call to a life of faith. When we walk by faith

IS ANYTHING HAPPENING ON YOUR CAMPUS?

If there are seminary or religion students on your campus meeting for fellowship, discussion or service, we would like to hear about it. TSF can make available to such groups its resources. Also, by mentioning what is happening on various campuses in the "Academe" section of *TSF Bulletin*, we may be able to suggest ideas and encouragement to students at other schools. Please write Theological Students Fellowship, 233 Langdon, Madison, WI 53703.

HELP STAMP OUT OLD SUBSCRIPTION FORMS!

Because of the change in TSF subscription rates, most of the TSF membership forms in circulation are now out of date. You can help new subscribers avoid confusion and delays by discarding or destroying any membership forms that may be available in your area (attached to TSF posters, for instance). If you would like us to send new forms when we print them later in the spring, please let us know.

and not by rules, we have to relinquish our control. The walk by faith is guided by the Spirit, and our ego and the Spirit cannot both be in control as guides at the same time. "The Spirit blows where it wills," says Jesus (Jn. 3:8), and only those whose ego is out of control are free to be led wherever the Spirit may direct. Only those who have been freed from the bondage to law are able to enjoy the liberty of the children of freedom.

Having said that, it is also true that to a limited extent it is helpful for us to resist being out of control. This is so not merely for ego-preserving reasons but because of how easily the ego—defeated in its attempts to control through vanity and pride—reasserts its bid for dominance through self-righteousness. Without the restraints of law, the ego becomes inflated and believes itself to have gone beyond accountability. The excesses so abundant and obvious in the early Corinthian community, practiced so competently by the "spiritually mature," serve as a useful caution to anyone thinking he or she is so perfected as to be above correction and past the need for relearning old lessons.

But, in the case of the ardent Christian, this is perhaps less a real threat than is often supposed; more often it becomes the convenient social or personal rationale for evading the risk of

**Behind our penchant for living
under the law is, in all honesty,
the attempt to barter love from God.**

daring to become free, faithfully out of control. The thorns of scrupulosity that seem invariably to grow with the rose of a generous heart are stinging enough to keep pricking one's conscience to be alert for complacency.

The larger problem is the seeming incorrigibility of our ego and its natural resistance to losing its dominance. Are there any tactics of faith whereby we can wage this spiritual warfare and emerge victorious? Let me briefly sketch two.

In the first place it is crucial for us not to view the struggle against the ego as something foreign to the Christian life, but to identify it with the way Jesus has invited us to walk with him. There is a very persistent and pernicious assumption embedded in our thinking about the spiritual life that in fact is quite contrary to the truth of the Spirit. It runs something like this: *If only* I can do one more thing, master one more technique, learn one more discipline, read one more good book, turn just one more corner, pass one more milestone in my journey, *then* everything will be better, *then* everything will come easily, *then* it will be all downhill toward home from there. It is the same assumption behind my initial thinking which I mentioned at the outset—that it is possible to do something "once for all" and thereby be done with it for life. If pressed, we would intellectually disown that assumption in a minute. But day by day we live at a feeling and doing level as if it were true.

Ridding ourselves of this assumption is done by seeing that it is precisely in this struggle that we are "working out our salvation with fear and trembling," as Paul says of the spiritual life. Holiness of life is not a point to achieve but a process to be entered into, a taking up of the cross of this very self-struggle and this very warfare on the battlefield of the psyche, and a wrapping

ourselves upon it in an embrace of sacrifice. It is not in spite of this struggle that we are being perfected and recreated. It is exactly in the midst of it. For this we came; for this we said "yes, take control of my life"; for this dying now we have already become victors in Christ Jesus. "Not as the world gives peace do I give you mine," said Jesus, where peace was thought of as an absence of all conflict. He did not pray that we should be taken out of the world of conflict, but that we should be kept from the evil one who would deny that we could find our Lord precisely in that conflict.

Secondly—and this is so intimately bound up with the first—we must confess that at heart our ego is a fearful thing. We are filled with fears, the most central one of which is our fear that we are unloved and unloveable. Why else do we need to assert our ego-self if not to protest against this fear and to assert in the face of it that we are powerful, unique, praiseworthy, and at bottom love-worthy? What else, really, are we trying to prove if not our worthiness to receive attention, appreciation, even adoration—in the end, love—by the constant thrusting of ourselves onto the throne of our life? We desperately want to be loved, to be known as loveable, and most of our ego-antics are directed toward trying to win that from others . . . and, most of all, from God.

When we can see this truth for what it is, without allowing our prideful ego to reassert itself by judging us for being that way, then we recognize that behind our penchant for living under the law is, in all honesty, the attempt to barter love from God. If we do this, God will do that; if we don't do this, God won't do that. "An eye for an eye, a tooth for a tooth," a little acceptance for a little acceptance, a little obedience for a little love and forgiveness. *Quid pro quo*, as the old phrase goes. An "earning our salvation with fear and trembling."

Our freedom from this kind of tyranny of legalism lies in the deep internalization of a single truth: *Absolutely nothing we can do or fail to do will either increase or decrease God's love for us.*

God's love for us is itself absolute, uncompromising, unconditional. We can do nothing to change that fact. All we can do is accept it or reject it, and that is our free choice: "R.S.V.P., it is up to you," is engraved indelibly upon that invitation of love. Rail against it if we will, and so reveal how suspicious we really are of gifts that are not in some rationalizable way capable of being seen as rewards for our efforts. It will not change this fact into fiction; it will only underscore our ego-commitment to the barter system. To accept the fact, however, is to choose to be faithfully out of control, and as we hold onto it in faith, our ego slides out of the throne once again.

The struggle for control will go on. And on. And on. It is not that we have to put Christ there, and it is not Christ with whom we are wrestling. We wrestle with ourselves; the "new person" in Christ is at war with the "old person" in Adam, and we must *will* the one to have ascendancy over the other. Only gradually in fact can we transfer our deepest identity from the Adamic self to the Christian one because only gradually will our ego-self be defeated by our faith—and that will not come about without real struggle and sacrifice. Going out of control is not as easy as it sounds! But faith makes all things possible, especially a faith toward the struggle itself and faith in the One who has already made us victorious through the free gift of love, "seventy times seven." And so far as we are faithfully out of control, we will know what true freedom from the law is and what perfect liberty as children of God is all about.

Occasionally TSF will cooperate with other publishers or organizations in order to (1) let our readers learn about opportunities and resources, and (2) obtain access to other mailing lists so *TSF Bulletin* can become more widely known. If you do *not* want your name and address included in these exchange arrangements, please let us know.

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.

REVIEWS

(Notes and critiques on recent books and periodicals)

NOTICE ON EXPANDED REVIEW SECTION

Observant readers will notice that this book review section is thicker than usual (we wanted you to enjoy plenty of summer reading). The cynics will notice that many of the books were published prior to 1981. Those whose cynicism is tempered by hope may wonder if we are clearing out our files and planning to offer reviews more quickly next year. [Yes!] Those from a liturgical tradition who tend to theologize will interpret all this as a proper lenten exercise, involving both public confession and (promised) amendment of life. Those not from a liturgical tradition probably didn't have the patience to keep reading this far.

BOOK REVIEWS

Theology of the New Testament, Vol. 1 by Leonhard Goppelt (Eerdmans, 1981, 292 pp., \$15.95). Reviewed by R. A. Guelich, Professor of New Testament, Northern Baptist Theological Seminary.

In fairness to the reader, it must be noted at the outset that the author was this reviewer's *Doktervater*. Furthermore, both the editor who compiled Goppelt's manuscript and notes for a posthumous publication and the translator are personal friends and were fellow assistants under Goppelt. While this personal attachment may preclude an evaluative review, the proximity to the book's contents almost from inception enables one to offer a descriptive review and to pass judgment on the assembly of its contents and its translation.

J. Roloff has done a masterful job in capturing Goppelt's material and J. Alsop has done a real service in accurately rendering Goppelt's difficult German and style into English. The reader should have little difficulty in understanding the text and its content.

The work opens with a helpful "Translator's Introduction" that introduces the reader to Goppelt, his place in contemporary German scholarship and his work. Relatively unknown on the American scene, Goppelt followed in the line of the redemptive historical approach beginning with von Hofmann in the nineteenth century and including names like Schlatter and Schniewind in the twentieth century. He stood over against the more familiar names of his contemporaries from the Bultmann School like G. Bornkamm, E. Kasemann and H. Conzelmann. Yet Goppelt fits no neat category. He neither belonged to a "school" nor developed a "school." Perhaps one can identify him and his work as being a composite of two other contemporaries, a J. Jeremias with rigorous historical interest in the events and an O. Cullmann with equally rigorous theological interest set in the framework of redemptive history. Goppelt sought to wed "historical" and "theological" exegesis, viewing an either/or approach as a distortion of the biblical text and message.

The first of two volumes (the second is being translated now) focuses on "The Ministry of Jesus in its Theological Significance." This sub-title of the book betrays one of its most distinguishing features. By comparison with Bult-

mann's *Theology*, Jesus and his ministry occupy Goppelt's entire first volume rather than a few introductory pages. Yet by contrast with Jeremias' *Theology*, Jesus' ministry and its theological significance, rather than simply the "proclamation of Jesus," form the starting point for NT theology. Thus the contents of this volume reflect more the tradition that underlies the NT documents than any book or group of books in the NT (cf. volume two).

After an opening chapter about the historical and theological concerns of the subject, Goppelt begins his discussion of Jesus' ministry with a chapter on "The Coming of the Kingdom of God." The key to Jesus' ministry lies in his preaching of the Kingdom. A survey of the OT and Jewish "antecedents" and of the various interpretations of Jesus' view precedes a more complete discussion of Jesus' teaching about the "future and present" coming of the Kingdom. For Goppelt both the "already" and the "not yet" appear in the Jesus tradition and accurately convey this dual understanding of the Kingdom essential to Jesus' message.

In keeping with the eschatological character of Jesus' message that inaugurated the present Kingdom and anticipated the future Kingdom, his message also included a demand or call to a commensurate lifestyle that only makes sense in light of the presence of the Kingdom. This demand comes as a call to repentance for the "rich" and "righteous" and includes what has often been called the "ethics of Jesus." Directed to the "righteous," this demand stands in conflict with their self-understanding based on the Law and raises the question of Jesus and the Law. In other words, Jesus and the Law is directly related to the theme of Jesus and the Kingdom.

In chapters four and five, Goppelt turns to Jesus' ministry with the "sick" and "sinners." Perceived in terms of "repentance as a gift" in contrast to "repentance as a demand" to the "rich" and "righteous," Jesus' fellowship with "sinners" conveys God's forgiving acceptance of the "unacceptable," and his healing of the "sick" conveys the wholeness of the age of salvation. Jesus' healing and restoring ministry brings salvation to the "lost" but also comes as an offer of salvation to the "righteous." The response of the "sick" and "sinners" in contrast to the "well" and "righteous" indicate ultimately the difference in their responses to God in Jesus' ministry (cf. Parable of the "Prodigal" or "Waiting Father").

Having examined Jesus' message and ministry, Goppelt then focuses on Jesus' "Self-Understanding." Chapter six covers titles like Rabbi, Prophet, Son of David and Messiah, their application to Jesus and his response to them. But "Son of Man" emerges as the designation that best captures Jesus and his ministry. Goppelt traces the roots of all three synoptic categories of the Son of Man sayings (present, passion and parousia) back to Jesus. It was Jesus, not the early community, who took this OT concept (e.g. Dan. 7; Ezek; Ps. 8) as an old wineskin and filled it with the new wine by his application of it to himself. For Goppelt, the very ambiguity ("Messianic Secret") of the phrase "Son of Man," with its multiple meanings, served most appropriately for one whose ministry called for a decision of faith rather than of persuasion or positive proofs.

Goppelt next raises the issue of Jesus and the Church, which revolves around the rôle of

the disciples with Jesus and afterwards. He appropriately concludes this chapter with a treatment of the Last Supper, its background, meaning and promise. The last chapter bears the descriptive title, "Jesus' Exit." After treating the passion, Goppelt deals at length with the "Easter Event" and the "Easter Kerygma." Just as Jesus' ministry provided the starting point of NT theology, so the "Easter event" led to "Easter faith" and the "Easter Kerygma." While the tendency has been to identify the one with the other (for some, Easter event = Easter kerygma; for others, Easter kerygma = Easter event), Goppelt carefully distinguishes but relates the two.

The book ends with a most helpful appendix for students "confused" by the complex history of German studies in biblical theology. It traces this history from its inception to Goppelt's own vision for the future. This material stood at the outset of the German edition, but the translator felt it to be of less interest for the American scene. For theological students, however, who inherit consciously and sub-consciously the impact of German scholarship in NT studies, this appendix is a must.

There is much to commend this work to theological students. Certainly, its unique contribution lies in its very content: "The Ministry of Jesus in its Theological Significance." Yet its greatest contribution for many will be its role as a primary model of how one uses the historical critical *method* in contrast to the historical critical *school* to illumine the historical roots of our Christian faith. In a day when the historical school had abandoned the Jesus of history as fundamental to NT theology, Goppelt, using the same methodology, has argued for the very opposite. In so doing, Goppelt has illustrated that the "bankruptcy" so often attributed today to the historical critical method is actually the "bankruptcy" of the historical critical *school*. The overwhelming popularity and acceptance of this work among German theological students demonstrates that a school of thought rather than historical criticism itself has come up empty-handed.

The Testament of Jesus-Sophia: A Redaction-Critical Analysis of the Eschatological Discourse in Matthew by Fred W. Burnett (University Press of America, 1979, 491 pp., \$16.75).

The Gift of Prophecy in 1 Corinthians by Wayne A. Grudem (University Press of America, 1982, 358 pp., \$13.25).

Spirit and Martyrdom: A Study of the Work of the Holy Spirit in the Contexts of Persecution and Martyrdom in the New Testament and Early Christian Literature by William C. Weinrich (University Press of America, 1981, 334 pp., \$11.75).

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

It is encouraging to see further sources develop for the publication of Ph.D. dissertations. It is especially nice to see inexpensive ones, as opposed to the expensive monograph series which were the only source until recently. The University Press of America now joins the SBL and Baker in offering such dissertations. Bur-

nett's work was a 1979 Vanderbilt dissertation, Grudem's a 1978 Cambridge dissertation, and Weinrich's a 1977 Basel dissertation.

Burnett attempts to establish that Matthew 24 is Jesus' "testament" to himself as the Wisdom of God, in the form of both an apocalypse and a farewell discourse. In Matthew's Gospel it forms a parenthetic discourse on the necessity of endurance to the Parousia (24:13). In ch. 23 Jesus is seen as Wisdom (v. 34) who sends messengers to Israel. Israel then is judged because it has rejected Wisdom and its envoys (v. 38), and Jesus' withdrawal from the Temple is Wisdom's withdrawal from Israel. Chapter 24 as a testament is a private revelation of Jesus-Sophia, not so much with respect to the destruction of the Temple as to the days preceding the Parousia, when Wisdom will become Son of Man. In light of this the disciples are to proclaim the "gospel" and oppose false prophets who have taught a realized eschatology. In his Gospel Matthew presents Jesus as both humble Wisdom and authoritative Son of Man. Now he is rejected, but he will return in glory. Burnett's thesis is interesting and certainly a step forward in Wisdom research with respect to Matthew. However, we wonder if the details can hold up under close examination. As so often happens in wisdom research, he seems to expand wisdom passages to include the whole and then to view non-wisdom passages from that perspective. Further, in light of the evidence for the centrality of the destruction of Jerusalem in Matthew 24, his parousia thesis also seems unproven. Nevertheless, this is an important thesis and well worth perusing.

Grudem's study of prophecy is also an important contribution. His basic thesis is that there are two types of authority in 1 Corinthians, authority of actual words and authority of general content. The first category fits the prophetic period, when God spoke directly through his chosen messengers. The second describes the time when prophetic activity ceased and yet God continued to speak, though in a less authoritative tone, through the apocalypticist, etc. In the NT, the apostles had authority parallel to OT prophets and at times functioned as "prophets," with an authority of actual words. In contrast, the kind of prophecy in Corinthians has an authority not of actual words but of general content, for one's words could be challenged and even be wrong (so lacking the sort of verbal authority indicated in Mt. 10:19-20, Eph. 2:20 and 3:5, and Revelation). Further, the Corinthian type does not display the true prophetic form (i.e., losing one's own control to God and so speaking with divine authority). In 1 Corinthians 14:3, prophecy referred to any type of speech which was based on spontaneous revelation and was helpful to the hearers, without any claim to divine authority. There is no evidence prophets functioned as leaders in the apostolic churches. Therefore, there is not a formal "office" of prophecy in 1 Corinthians or likely in the NT at all. Rather, it is a functional term related to the act of prophecy. Grudem's work is an impressive, creative study which is quite convincing in its basic thesis. It is not quite as convincing in stating that there was no office at all in the NT (cf. Eph. 4:11), but as it relates to 1 Cor. 12-14 I find it compelling. It would have been helpful to have more on the NT prophet in relation to the *logia Jesu* (a la David Hill and David Aune).

Weinrich also provides a service in pulling

together the passages on persecution and Holy Spirit. He argues that the NT differs from Judaism, which viewed suffering/martyrdom as an embarrassment. In the early church suffering was cause for rejoicing in that it was proof of their participation in the life of Christ, especially in his death and resurrection. As a result, Paul opposed false teachers who believed the believer lived in resurrection glory without experiencing the Cross. For Christ, the cross was not defeat but the path to victory. In the resurrection the defeat of Satan, inherent in the Cross, became manifest. This resurrection victory was sealed for all in the age of the Spirit, and therefore suffering was cause to rejoice in the manifestation of the presence of the Risen One via the Holy Spirit in persecution. There are two sides to the Spirit's work: effecting a continual witness in the face of martyrdom (Mt. 10:17-20, Acts 4:1f, etc.; Polycarp) and leading the Christian to suffering/martyrdom as an expression of Jesus' victory over death (1 Jn. 5:6-8, Paul, Ignatius). In this study Weinrich proves the emphasis on the Holy Spirit in persecution settings, although at times he overextends it, as in John 14-16, where persecution is stressed but *not* central. Further, the idea that the Spirit leads the believer to martyrdom goes beyond the data. On the whole, however, the study is to be commended.

Each of these three essays has provided a welcome addition to trends which are becoming increasingly prominent in NT research (i.e., apocalyptic, NT prophecy and the Holy Spirit). Even more interesting, the themes are interrelated. We hope that University Press of America will continue the high quality exemplified herein.

Kingdom Citizens

by John Driver (Herald Press, 1980, 156 pp., \$6.95). Reviewed by Hal Miller, Boston College.

The Sermon on the Mount has suffered from many widely divergent interpretations, perhaps more than any other major NT passage. The various strategies for understanding the Sermon have, unfortunately, ended for the most part either in abortive attempts to submerge it in Pauline justification by faith or in tragic reductions of the good news to a joyless moralism. So, when another interpretation of the Sermon, like John Driver's *Kingdom Citizens*, comes into this interpretive thicket, the immediate task must be to clear the ground. Indeed, Driver spends almost the first third of his book cutting away at the inadequacies of previous approaches and laying out the perimeter of what he himself wishes to build. He rejects both spiritualizing and legalistic interpretations, the former as untrue to the text, the latter as untrue to the gospel. Driver's alternative involves viewing the Sermon as an ethic for kingdom citizens, for those whom God has already brought to himself by grace through faith. The text is a call to live as disciples, seeking to bring the values and priorities of God's reign to expression even in this age.

Kingdom Citizens makes its best points on the socio-economic presuppositions and implications of Christ's sermon. Righteousness, says Driver, is not the individualistic piety we

have come to associate with the word; it is rather carrying out a whole range of human relationships in a right and just fashion. Thus, being a disciple means not taking one's cues from economic "realities" or from the lust for status and power, but from implicit trust in the God who clothes the lilies and cares even for the sparrows.

Driver points out that we must misunderstand the Sermon on the Mount if we try simply to add it onto our existing ideas of the Christian life, rather than reorienting the very foundations of our thinking. Our context of Western individualism already distorts a way of life which Jesus saw as essentially communitarian. Our context of American pragmatism already distorts a belief in God who is not fundamentally interested in "what works." Driver insists that this is an ethic for disciples (not intended for the world), an ethic for a community (not realistic for an isolated person), and an ethic of excess (not possible for those who seek the path of least resistance). In short, it speaks of orienting one's life to the will of God rather than to what is safe and easy.

The analysis which *Kingdom Citizens* gives of Christian living is a challenging one. Though not written in a technical style, it bears the marks of interaction with other writers. Study questions, which follow each chapter, make it useful for group discussion, where it could provide a worthy basis for considering the meaning of discipleship.

Hosea

by F. I. Andersen and D. N. Freedman (Anchor Bible, Doubleday, 1980, \$14.00). Reviewed by A. J. Petrotta, Ph.D. candidate, University of St. Andrews, Scotland, and Adjunct Professor of OT, New College, Berkeley.

If the Anchor Bible series were a breed of dog, it could only be described as a mongrel. Some five volumes (e.g., Proverbs and Ecclesiastes by R. B. Y. Scott) are little more than translations with notes. In other volumes (e.g., M. Barth's Ephesians volume) the copious notes and excurses at times overshadow the text itself. The recent volume on Hosea by F. I. Andersen and D. N. Freedman may well prove to be one of the more helpful volumes in the series.

Andersen and Freedman write their commentary in a traditional manner: a fresh translation, followed by a lengthy Introduction, and extended comments on words or phrases of each pericope. There is no attempt to offer serious theological reflection on the pericope as a whole or to explore questions of form, setting, redaction, use by the Church and Synagogue, etc.

The approach to the text and literary history of Hosea is conservative throughout. But, as the authors confess, "These are hardly ringing affirmations; they are more like defensive desperation." The Masoretic Text, admittedly difficult, is still the best guide to understanding the book. The authors divide Hosea into two unequal parts; chapters 1-3 deal with Hosea's marriage, and chapters 4-14 are an anthology of Hosea's prophecies. Both parts stem from an essentially eighth-century setting. Part 1 is an original composition of a disciple or close follower who knew Hosea's family history. Part

2 contains compositions "reflecting the creative genius of the prophet himself." There are, of course, snippets of editorial activity, but these are difficult to isolate and assign to any particular historical setting. The final editing of Hosea took place during the Babylonian exile; some transmission errors and minor editorial work are evident.

There is little to surprise the reader here. One might have hoped for something distinctive in perhaps a more aggressive application of syllable counting (Freedman), or of the implications of computer analysis and Hebrew syntax (Andersen). Nevertheless, competent exegesis of individual passages is no small feat and constitutes the strength of the commentary; its weakness lies in the absence of a creative or imaginative approach to such an enigmatic book.

Students, pastors, or scholars will all find much of value and merit in this commentary. That a commentary of 650 pages does not address all the problems of Hoseanic studies should not be read as criticism of the authors so much as a testimony to the complexity of modern scholarship, and, more importantly, the richness of the text itself.

Redating the Exodus and Conquest
by John J. Bimson (2nd ed., The Almond Press, Sheffield, England [Eisenbrauns], 1981, 288 pp., \$14.95 paper). Reviewed by Dewey M. Beegle, Professor of Old Testament, Wesley Theological Seminary.

In this abridged doctoral thesis Bimson attempts to find the historical context which best fits the biblical data about the Exodus and Conquest. "It is here proposed," Bimson states, "that the main traditions of the Hexateuch—the Exodus, the journey to Sinai, the generation spent in the wilderness, and the Conquest—originated with historical events which all befell the same body of people. That body of people may well have been quite heterogeneous, and may have split into two or more groups during the initial stages of the Conquest, so that the whole group was not involved in the conquest of every area. Also, it is possible that just prior to, during, and immediately after the Conquest, this body of people was joined by others who had not been involved in the Exodus event. The important point is that there is no good reason to reject the implication of the overall tradition in its present form; namely, that the same group which came out of Egypt moved first to Sinai, subsequently spent about a generation in the wilderness to the south of Canaan, and then moved into Canaan itself" (p. 26–27).

Bimson's first task is to interact with the current scholarly consensus; therefore Part One (Chaps. 1–3) is "A Critical Examination of the Thirteenth Century Dating of the Exodus." This view, associated principally with William F. Albright, takes literally the claim that the Hebrews built for Pharaoh the store-cities Pithom and Raamses (Ex. 1:11). Since there was no building in this area during the 18th Dynasty, the information fits best in the reigns of Seti I and Rameses II (late 14th and 13th centuries). Bimson claims that the Hebrews worked at Pithom and Raamses at the beginning of their enslavement, "as early as the Middle Kingdom," and "not in the reign of Rame-

ses II" (p. 39). In other words, Bimson is claiming that "Raamses" is an anachronistic note of an editor who up-dated the name of a town built long before Rameses II. Bimson notes that "we find the name Rameses used retrospectively in Gen. 47:11, where the area of Egypt in which the clan of Jacob settled is referred to as 'the land of Rameses.' . . . If we admit that the name is used in this way here, why not also in Ex. 1:11?"

Having negated, in his opinion, the first of the two main pillars of the Albright hypothesis, Bimson examines the second: archaeological evidence for a Conquest towards the end of the 13th century B.C. He observes that findings at Palestinian sites during the last 30 years have eroded the former confidence in assigning the 13th- and 12th-century destructions to the Israelites. Moreover, there is no conclusive evidence for identifying the succeeding culture at these sites as Israelite. He concludes, accordingly, that "the archaeology of Palestine for the 13th and 12th centuries provides no convincing evidence for a conquest or settlement of the land by incoming Israelites during that period" (p. 60).

While Bimson recognizes that the chronology of the book of Judges does not square precisely with the 480 years of 1 Kgs. 6:1, he objects to reducing the number to fit the 13th-century view because more time is needed to account for the events in Judg. 1–9. "The view offered here," he states, "is that the period of 480 years in 1 Kgs. 6:1 should be treated with caution, but that it does nevertheless provide a rough guide to the time of the Exodus. It is doubtless a 'round number,' chosen because it embodies the numbers 12 and 40, both obviously significant to the writers of the Old Testament, but it need not be drastically different from the correct figure" (p. 79). Although "admittedly speculative," Bimson proposes the following: "If we work from a date of c. 1130 B.C. for Jephthah, the 300 years of Jdg. 11:26 imply a date of c. 1430 for the Israelites' clash with Sihon, and hence a date approximately 40 years earlier for the Exodus, c. 1470 B.C. This accords with the suggestion made earlier, that the actual period represented by the 480 years of 1 Kgs. 6:1 was probably longer than 480 years rather than shorter" (p. 94).

In Part Two (Chaps. 4–8) Bimson covers the theme "Palestinian Archaeology and the Early Date for the Exodus." He undertakes a "search" for evidence indicating the arrival of the Israelites in Palestine in the 15th century. Beginning with Jericho, Bimson works his way through all the sites in Palestine which the Israelites claim to have captured or destroyed. He finds that the series of destructions at the end of the Middle Bronze Age match the Israelite list best. There is a major problem, however, because this swath of devastation is usually dated c. 1550 and attributed to the Egyptians wreaking vengeance on the fleeing Hyksos.

Bimson solves the difficulty by a new and rather daring proposal: Middle Bronze II C should be extended down a century and Late Bronze I reduced to c. 50 years. At first glance this chronological adjustment seems only less startling than Donovan A. Courville's 600-year shift (a la Immanuel Velikovsky) of pushing Early Bronze IV down to c. 1400 in order to solve the problem of the Exodus. Bimson, however, realizes the implications of his hypothesis: "It is not simply the dates for certain strata

in Palestine that I am suggesting should be re-dated, nor even simply the MBA-LB I strata throughout Palestine, but also related strata on Cyprus, in Syria, and beyond" (p. 169).

Bimson combs archaeological reports and scholarly discussions to show that the wide range of interpretations of the MB II C and LB I periods involves a good deal of subjectivity and some reasoning in a circle. Chap. 5, "An Excursus: Bichrome Ware and Ceramic Chronology," illustrates the difficulty of determining precise date pegs for fixing the ceramic chronology. Bimson concludes, nevertheless, that bichrome pottery, which originated in Cyprus, appeared in Palestine c. 1450 and probably ended c. 1400 (p. 171).

Critical scholars will write Bimson off as too simplistic, but he shows a measure of critical sense by the variables noted above in his survey of essential biblical history. On the other hand, Bimson's critique of the prevailing view does not prove his alternative theory. There are some questions concerning his proposal, and it will need to be tested by much more research.

One issue is that he, like those whom he criticizes, has a problem with the biblical text. Where the statements fit his hypothesis he takes the text literally, but he resorts to a kind of critical reinterpretation when the information goes against his reconstruction. The answer to Bimson's question about Ex. 1:11 involves a literary issue. The name Raamses is an integral part of the verse and not a scribal addition like "the land of Rameses" in Gen. 47:11, therefore it has a literal, not an anachronistic, meaning. Another example is the difficulty of the four long periods of rest (totaling 200 years) noted in the chronology of Judges. Bimson solves the problem quickly: "Since none of these periods is tied to the ages of individuals, there is no way to assess their reliability, and they may be completely artificial" (p. 94). A different type of problem is the biblical description of two routes by the Israelites in Transjordan, one through and the other around Edom. Bimson rejects the possibility of two separate migrations of Israelites by claiming that the tradition of bypassing Edom is late and inaccurate, therefore it can be ignored (p. 23).

Bimson's 15th-century view may claim too much in that some of the Palestinian cities destroyed in Middle Bronze II are not listed by the Israelites. In any case, he is aware that his theory demands a strong army: "Such widespread destruction of fortified cities could only have been achieved through the concerted efforts of a large body of people. It is therefore likely that the situation sketched in the biblical traditions—a large and fairly unified group of people migrating from Egypt to Canaan—should be given credence" (p. 223).

Yet Bimson will have nothing to do with the biblical claim in Ex. 12:37 that the people of Israel consisted of 600,000 men of war besides women and children (that is, about 2½ million people). Sir Flinders Petrie estimated about 20,000 total because he realized that the Hebrews' word 'eleph in the census lists of Num. 1 and 26 meant "clan," not "1,000." But this total is far too small a group to carry out the devastating conquest which Bimson proposes, and so he follows J. W. Wenham's suggestion that the whole migration consisted of 72,000 with a fighting force of about 18,000 (p. 27). One gets the impression, however, that the figure stems more from the hypothesis than the

biblical data.

Although Bimson's study of bichrome ware makes a reasonable case for extending Middle Bronze II C down a century, the redating will not be accepted as a historical fact until it can be shown that this is true also for all the other types of pottery associated with it.

In the final analysis, the Exodus-Conquest issues are apparently too complex and ambiguous to be resolved completely and accurately. This reviewer, as a student of Albright and one in print favoring the 13th-century view, welcomes Bimson's challenge and his attempt to fit the biblical account into its proper historical context. In the reviewer's opinion, however, Bimson's novel proposal has about as many difficulties as Albright's view. But whether right or wrong, Bimson has served the useful role of pointing out some weaknesses in the current consensus and thereby challenging the various proponents to re-examine the data and to tackle new problems. Only time will tell whether the debate can be settled conclusively.

Theological Dictionary of the Old Testament 4 vols. to date. Edited by G. Johannes Botterweck and Helmer Ringgren; translated by J. T. Willis, G. W. Bromiley, and D. E. Green. (Eerdmans, 1974ff., [\$22.50 each]). Reviewed by David M. Howard, Jr., Ph.D. candidate in Ancient and Biblical Studies, University of Michigan.

The appearance in English translation of the *Theologisches Wörterbuch zum Alten Testament*, so soon after its first publication in 1970, has been hailed in the English-speaking world as a major event. After some initial translation problems, the volumes have been appearing at roughly two-year intervals, and only a year or two after the corresponding German fascicles have appeared; twelve volumes are the anticipated total.

On the whole, this *Dictionary* follows Kittel's *TDNT* in its theological perspective, scholarly level, and depth of coverage, although its entries are not as numerous or lengthy as Kittel's. The articles generally supersede the corresponding Old Testament sections of Kittel, most obviously in updating the material. However, there are still individual Old Testament articles in Kittel that are valuable to consult.

The general plan of each article considers, in order, the meaning and etymology of the word (or word group), its use in the ancient Near East, and its general use and theological significance in the Old Testament. One attractive feature of the work is the consistent attempt to determine meaning by a word's usage within the various genres and corpora of the Old Testament. There are no subject or Scripture indexes, as at the end of each German volume; presumably a comprehensive index will be added at the end of the project, as was done for *TDNT*. For the purposes of this review, the focus will be upon Vol. 1 as a sample of other volumes. Outstanding articles in this volume include the entries on *'dm* (man [generic]), *'hb* (love), *'mn* (to support, be faithful) and *'t* (with). Those whose Hebrew is rusty will be put off by the absence of simple, one-word definitions, but this only serves to emphasize the commitment to determining meaning by context.

In some cases, I found the articles in the new and more compact *Theological Wordbook of the Old Testament* (Moody 1980) to be more satisfactory than their counterparts in the *Dictionary* (*'hd* [one] or *'mr* [to say], for example). The average seminarian or (especially) pastor will probably find that there is considerably more in this work than he/she wants to know, especially in some of the extended treatments of ancient Near Eastern usage (e.g., Cross on *'el*). Furthermore, the work cannot be used as a true dictionary (in spite of its name), since it only treats selected words. Here the *Wordbook* is superior, since it lists every entry from the Brown, Driver, Briggs *Lexicon* and gives extended treatment to "significant theological words." There is, however, a problem inherent in any such work, namely the nature of what is deemed "theological." It is not always clear how the *Dictionary's* "theological" treatment differs from a "non-theological" one.

Finally, two complaints. First, the transliteration system used in the *Dictionary* is archaic, awkward, inconsistent, and inadequately explained (e.g., the different signs used for the three Ugaritic *'aleps* are not identified as such). Students should acquaint themselves with the more widely accepted system used by *JBL*. Second, this work is intended "not only for exegetical research but also for pastoral work" (Preface, p. VII). In this respect, I think it has failed. Very few are the pastors who will be able to afford the time (or the money!) to use this tool in depth. Moody's *Wordbook* is much more convenient and affordable, certainly a "must" for any seminarian or pastor.

In conclusion, however, let me stress that as a scholarly tool, the *Theological Dictionary of the Old Testament* is unsurpassed. I would strongly urge seminarians to do at least one comprehensive word study (preferably of a word group, i.e., all words for man/woman, etc.) before they graduate, using it, Kittel, and a concordance (which is indispensable in any word study). Such an effort will richly repay the time invested.

Doxology: The Praise of God in Worship, Doctrine and Life: A Systematic Theology by Geoffrey Wainwright (Oxford University Press, 1980, 609 pp., \$26.95). Reviewed by Tom McAlpine, Associate Editor.

Not content with the two subtitles Wainwright has already provided, the reviewer would like to add another: "A conversation between Charles Wesley, Vatican II, *The Myth of God Incarnate*, Black Theology, and 2,000-odd years of church worship." This subtitle might be simplified to "A Systematic Theology Contextualized for Union Theological Seminary, New York," but that might be giving UTS too much credit.

To get all of this in one volume requires considerable packing: to reach its intended pluralistic audience requires careful (under)statement. An example is the claim Wainwright advances on p. 2: "a historical community, in this case the Christian Church, can transmit a vision of reality which helps decisively in the interpretation of life and the world." This appears to be a fairly weak claim. Yet when combined with Wainwright's constant nudging of the

reader to exercise at least a "modicum of trust" in God's providence through the history of the Church, it looks considerably stronger; it might best be posed as a question: "The Church claims to have been meeting God in worship for close to 2,000 years. What is her vision of reality as a result?" More bluntly: "What has she learned?" It is this question which Wainwright sets himself to probe.

Why the stress on worship? Again from the introduction: "As a believer, the theologian is committed to serving the Christian community in the transmission and spread of the vision among humanity. *Worship* is the place in which that vision comes to a sharp focus, a concentrated expression, and it is here that the vision has often been found to be at its most appealing" (p. 3).

Doxology is divided into three parts: substantial matters, traditional means, and contextual questions. Huh? "Substantial matters" (Image of God, Christ, Spirit, Church) is Wainwright's account of the Christian vision, the substance of Christianity. "Traditional means" (Scripture, Creeds and Hymns, *Lex Orandi*, *Lex Credendi*) explores the ways the Christian vision is transmitted through time. These ways influence one another. Particularly interesting is the relationship between how people pray (*lex orandi*) and how they formally articulate their beliefs (*lex credendi*). As Wainwright notes, the whole book can be seen as a discussion of the interaction between these two means. "Contextual questions" (ecumenism, revision, culture, ethics, rewards) explores the questions posed to the Christian vision by the Christian and human communities. Wainwright seeks to "deal with those questions which are presently put most sharply" and to deal with them "in the form which they take in our time and place" (p. 5). "Our place" is not, incidentally, limited to Manhattan. There is a beautifully nuanced discussion of Kimbanguism ("an African concept of Christ and of the Christian's relation to him [which] may be struggling to find liturgical and theological expression, and indeed in a potentially orthodox way" [pp. 383-84]).

How does Wainwright explore the doctrine-worship interplay? One example is provided in his discussion of the criteria according to which worship is allowed to influence doctrine. Prosper of Aquitaine (ca. 440) first formulated the original axiom, *legem credendi lex statuat supplicandi* ("let the law of prayer establish the law of belief" [p. 224]). This was later paraphrased as *lex orandi lex credendi*. Being a Methodist, Wainwright understands the difficulties Protestants have with this procedure. Roman Catholics have used it to justify "doctrinal positions and developments which Protestants have considered unacceptable" (p. 219). But Protestants, Wainwright thinks, need to make more explicit use of the *lex orandi*. How then are Christians to use Prosper's principle? Wainwright sets himself a number of questions, including "What gives to the Church's worship any authority which it carries in matters of doctrine?" (p. 241).

Wainwright starts on the answer by citing a testimony common to the (Greek) Orthodox and Lutherans: "'Worship is not primarily man's initiative but God's redeeming act in Christ through His Spirit'" (p. 242). And thus "the human words and acts used in worship are a doctrinal locus in so far as either God makes them the vehicle of his self-communi-

cation or they are fitting responses to God's presence and action (pp. 242-43)." Good. How do we decide that? Wainwright suggests three possible tests: origin (words and acts, traceable to Jesus or the primitive Church, spread in time and space (the classic *quod semper, quod ubique, quod ab omnibus*); and third, ethical correspondence ("a liturgical practice which is matched with some directness by holiness of life makes a weighty claim to be treated as a source of doctrine" [p. 245]; by this test Wainwright thinks the Quakers need to be taken extremely seriously). The probing character of these tests indicates that absolute certainty is not in view here. All doctrinal statements—including those drawn from the Church's worship—"will possess varying degrees of probability and must remain open to revision" (p. 250).

As Wainwright probes the Church's doctrinal conclusions and forms of worship, the range of arguments he uses are instructive. Thus, in discussing *The Myth of God Incarnate*, he argues that integrity demands trying to bring doctrine and worship together. This is a polite way of telling the authors to put up or shut up: either work to change the liturgy (so that Jesus is no longer worshipped as God) or be instructed by the liturgy (in which he [He!] is so worshipped). Elsewhere in the same discussion: "in the Christian tradition, the profoundest views of revelation and redemption have always, in one way or another, let God appear as the loving God who saves his erring creation at great personal cost" (p. 66). "The God of the deists is less worthy of adoration than the God of Jesus Christ" (p. 209). An argument from aesthetics? And in discussing the question of the unity of the Bible, Wainwright moves directly into a critique of Kasemann's alleged contradictions: "To take his prize example first: it must constantly be re-asserted, against all Lutheran tendencies to the contrary, that there is no 'irreconcilability, *Unvereinbarkeit*' between St. Paul and St. James on justification" (p. 169). And, finally, watch Wainwright's use of Wesley's hymns—for instance, in a discussion of the eucharistic sacrifice (p. 273):

With solemn faith we offer up,
And spread before thy glorious eyes,
That only ground of all our hope,
That precious, bleeding sacrifice.

The book, incidentally, closes with a hymn, and those who decide to work through *Doxology* together, carefully, will do well to keep a guitar, piano, or pipe organ handy. Enjoy.

Theology for the 1980s

by John Carmody (Westminster Press, 1980, 192 pp., \$9.50). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Contemporary theology is a bewildering affair, being filled with such incredible diversity. We badly need some reliable guides to lead us out of the forest. Where theology is at and where theology is heading, are questions needing a good answer. But the answers we get are not very good. From liberals like Carmody we learn where liberal theology is going and little else, while from conservatives we find out about in-house debates in that circle and not much more.

It seems to me that liberal theology is declining in relative strength and influence because of its reductionism and culture-accommodation, while new evangelical theology is gaining in strength because it can supply greater clarity of conviction within what we might call a critically conservative framework. I am still waiting for the book that tells us this, and may have to write it myself if it doesn't come soon.

In the meantime we have books like Carmody's. Once we get over our sense of indignation at his refusal to discuss evangelical theologies, we find a lucid discussion of options on the left. The book is organized by slotting theologians into five basic categories, according to their current work on nature, society, self, God, and Christ. Under nature he discusses process theology in particular; under society, liberation theology; under the self, the story or autobiographical approaches; under God, efforts like Gilkey's to rethink deity; and under Christ, efforts like Schillebeeckx' to rethink the incarnation. The effect is to acquaint the reader with much current theological reflection and give an indication of what lies ahead.

As far as I am concerned, this is not the most illuminating way to sort out the options. Most theologians say something about all these themes. It would be more systematically illuminating to ask how theologians orient themselves to reason, experience, and action, and would also enable one to draw in conservative thinkers in these orientations. For example, Carl Henry and John Cobb would both be theologians oriented to the mind, seeking a rationally coherent position. Sobrino and Sider would both be oriented to praxis, seeking a faithful response to Christ in discipleship.

It would also be helpful to ask about the role played by Scripture, tradition, and culture in modern theologians. For conservative Protestants it is essential to highlight the scriptural norms above all else. For Catholics, Roman and otherwise, tradition gives a rule of faith over and above the bare text of the Bible. For liberals it is most important to respond authentically to cultural trends and issues. In effect, Carmody only discusses such people in this book, and thus leaves out, I would estimate, the largest proportion of Christians. I would have no hope for the future of theology and church if the only ones to have input in the intellectual leadership were the ones discussed here. Fortunately it is not so, though it may seem so in the liberal academy.

This is an informative, well-written book, and a useful guide, so long as one keeps in mind the on-sidedness of its selection.

Creation, Science & Theology: Essays in Response to Karl Barth

by W. A. Whitehouse (Grand Rapids: Eerdmans, 1981, 247 pp., \$10.95). Reviewed by Gregory G. Bolich, theologian-in-residence at the Christian Studies Institute, Spokane, Washington.

Do not let the title fool you. This book, a collection of W. A. Whitehouse's articles, reviews, and public addresses, is far more than essays in response to Barth. To be sure, the first half of the text's material comprises an ongoing assessment of Barth's massive dogmatic work. But Whitehouse is a creative theological thinker in his own right, and the material in parts two

and three of this volume deserve careful consideration. Throughout his distinguished career at the University of Kent in Canterbury, as well as in parish ministry, Whitehouse has combined clear thought with active involvement in church and society. His interactions with prominent thinkers and his own contributions have long enriched British theology and now promise to do the same in the United States.

But since many American readers unacquainted with Whitehouse will be attracted to the text by its subtitle, it is appropriate to consider this aspect of the book first. Whitehouse is, in my opinion, the theological reviewer *par excellence*. He consistently fulfills with distinction the reviewer's three-fold task: to communicate the essence of the material under review, to interact with it substantively, and to evaluate it fairly. Whitehouse's debt to Karl Barth is unmistakable. But he is his own man. Unafraid to learn from the controversial Barth, Whitehouse also is unafraid to question, debate, and correct Barth. In the nine chapters comprising Part One's essays in response to Barth, Whitehouse discourses on various part-volumes of the *Church Dogmatics* with consummate skill. These chapters focus on Barth's Doctrine of Creation, and I am not aware of a finer or fairer treatment of them anywhere.

Yet, as good as this first part is, the rest of the book is even better. Whitehouse sets all of modern theology in review in his own work and person. In Part Two, "Exploring Divine Authority," and Part Three, "The Analogy of Authority," nine chapters offer everything from interaction with the philosopher R. B. Braithwaite to a biblical examination of sanctity and worldliness. In all of this the developments peculiar to recent theology both on the Continent and among English-speaking theologians are recognized and insightfully handled. Modern science and its relation to theology are earnestly wrestled with, particularly in view of Barth and his well-known arguments regarding both the place of philosophy in Christian thought and his strictures concerning any so-called natural revelation and theology. Whitehouse, I believe, is honest and careful with what he sees as "our obligation . . . to develop a theology appropriate for men whose own knowledge of the world and of themselves has been acquired by experience, men who also believe that they and their world are *known by God*" (p. 202).

If there is any fault to be found with the text it lies in its character as a collection of materials from over a thirty-year period. Whitehouse is in danger of appearing to be only a brilliant reviewer. The book lacks the cohesiveness of a logical line of argument, or a sustained positive contribution to systematic theological thought. Still, given the avowed purpose of the volume, namely to introduce to a wider audience the flavor of this theologian's thought, it is difficult to make this criticism too strenuously.

What is most evident in this book is that Whitehouse has a remarkably virile mind that propels him unflinching into arenas unaccustomed to Christians who are willing, and more than able, to fight the lions. His range is extraordinary and his understanding thoroughly professional. I suspect that every thinking individual will discover something in these essays that is so provocative, startling, illuminating, or simply well-spoken that the price of the whole book will be richly repaid.

THE AUTHORITY AND ROLE OF SCRIPTURE: A SELECTED BIBLIOGRAPHY By Donald K. McKim

AUTHORITY

Barclay, William. *By What Authority?* (Darton, Longman & Todd, 1974).

The popular biblical commentator here surveys biblical material as well as early church through Reformation views of authority. For amount of material presented in a non-technical way with wide-ranging illustrations, Barclay is unsurpassed.

Lloyd-Jones, D. Martyn. *Authority* (InterVarsity, 1958). The authority of Christ, Scripture and the Holy Spirit are the three topics tackled by this noted evangelical preacher. The book is popularly written and argues strongly for evangelicals to acknowledge these authoritative sources for faith.

Kung, Hans. *Infallible? An Inquiry* (Doubleday, 1971). This book was a bombshell when first published and is crucial still for understanding contemporary Roman Catholic struggles with papal and biblical authority. The controversial Kung must be listened to and this book introduces us to central issues in the current ferment.

McKenzie, John L. *Authority in the Church* (Image Books, 1971). A Roman Catholic scholar looks at the New Testament concept of authority and decides it is based on "service." Much of value here for Protestants as well.

Paul, Robert S. *The Church in Search of Its Self* (Eerdmans, 1972). This work contains a most helpful section on authority and its relationship to the church. Paul clarifies the channels of authority: church, Bible, Spirit and reason. These are always appealed to and the author makes us be honest in recognizing them. It is an important discussion.

Ramm, Bernard. *Patterns of Religious Authority* (Eerdmans, 1957). A look at the principle and patterns of authority in Christianity and other religious systems.

SCRIPTURE

A. Biblical Data

Achtmeier, Paul J. *The Inspiration of Scripture: Problems and Proposals* (Westminster, 1980). This is an important book by a New Testament scholar who presents a view of inspiration that does justice to the positive insights of contemporary biblical scholarship. A stimulating treatment.

Beegle, Dewey. *Scripture, Tradition and Infallibility* (Eerdmans, 1973). An Old Testament scholar here takes account of the role of tradition in the shaping of Scriptures and ties his discussions of inspiration, infallibility and inerrancy into examinations of the biblical texts. Particularly valuable for those concerned to explore the adequacy of these concepts in light of the phenomena of Scripture.

Boer, Harry R. *The Bible and Higher Criticism* (Eerdmans, 1981). Formerly published as *Above the Battle*, this book presents a veteran missionary teacher and theologian's attempt to help us see the valid insights to be gained from biblical criticism. Boer is strong on maintaining Scripture's infallibility in light of the humanity of the Bible and the different perspectives of the Gospel writers.

Brown, Colin (ed.). *History, Criticism and Faith* (InterVarsity, 1976). Helpful introductory essays on basic issues in biblical criticism and the relationship of history to faith. These essays are authored by Brown, F. F. Bruce, R. T. France and Gordon Wenham.

Ridderbos, Herman. *Studies in Scripture and Its Authority* (Eerdmans, 1978). Working on issues such as inspiration, Christology, the Kingdom of God, reconciliation and apocalyptic, this New Testament scholar provides keen theological insight and shows how the scientific study of Scripture can deepen our appreciations of scriptural authority.

B. Historical Dimensions

Bruce, F. F. *Tradition: Old and New* (Zondervan, 1970). A fine study of the role of tradition in biblical interpretation, theology and the church. Of particular interest is the discussion of the canon of Scripture and its development.

Cambridge History of the Bible (Cambridge University Press). This standard three-volume work is a wealth of information on the Bible, biblical exposition, criticism, versions, etc. from the early church to the present day. A wide variety of scholars have contributed to make these volumes very valuable sources for reference.

Johnson, Robert Clyde. *Authority in Protestant Theology* (Westminster, 1959). An historical study of scriptural authority from Luther to the 20th century which deals extensively with Tillich and Barth. This makes the volume especially useful.

McDonald, H. D. *Theories of Revelation: An Historical Study 1700-1960* (Baker, 1979). An analysis of the presuppositions and teachings of numerous schools of thought relating to Scripture. Particularly helpful in sorting out philosophical influences affecting views of Scripture from the 18th to 20th centuries.

Rogers, Jack B. and Donald K. McKim. *The Authority and Interpretation of the Bible: An Historical Approach* (Harper & Row, 1979). The most comprehensive historical survey of the Church's doctrine of Scripture from the early church to the 1980's. Takes account of historical and philosophical contexts with particular attention to the "evangelical" and "Reformed" traditions. Extensive documentation and scholarly apparatus.

Vawter, Bruce. *Biblical Inspiration* (Westminster, 1972). A very helpful historical treatment of inspiration from the early church onward with attention to both Roman Catholic and Protestant theologians.

C. Theological Developments

Abraham, William J. *The Divine Inspiration of Holy Scripture* (Oxford University Press, 1981). An accurate analysis of both conservative and liberal approaches to inspiration. Abraham also puts forth his own proposal (from the Wesleyan evangelical tradition) for a positive doctrine of inspiration. His criticisms and recommendations must be reckoned with by all evangelicals.

Barr, James. *The Bible in the Modern World* (Harper & Row, 1973). An attempt to view Scripture in light of contemporary questions and issues. Barr's views of the nature of Scripture will not be shared by all but his arguments must be dealt with by all who want to hold to an authoritative Scripture.

_____. *The Scope and Authority of the Bible* (Westminster, 1980). This collection of essays touches a number of issues relating to the Bible: its character as literature, authority, the historical-critical method, the place of "story" in biblical theology, etc. The concerns Barr raises are "musts" for discussion. Some of his conclusions need careful scrutiny but his insights are provocative.

Berkouwer, G. C. *Holy Scripture*, trans. Jack B. Rogers (Eerdmans, 1975). One of the finest theological treatments of Scripture available. Berkouwer is concerned for a constructive dialogue with the church's confessions and traditions as well as with contemporary positions. His solid commitment to Scripture's authority prevades his discussions of all the issues. Excellent.

Bloesch, Donald G. *Essentials of Evangelical Theology*, Vol. I (Harper & Row, 1978). A widely-respected evangelical scholar gives a solid affirmation of "the primacy of Scripture" (ch. IV). His comments on "infallibility and inerrancy" are particularly on target. Also, in volume II, seeing Scripture as a sacrament provides some very helpful perspectives.

Coleman, Richard J. *Issues of Theological Conflict*, rev. ed. (Eerdmans, 1980). A most useful guide to issues in question in recent debates about the nature of biblical authority, revelation and inspiration. Here is a most balanced discussion.

Donald K. McKim is Assistant Professor of Theology, University of Dubuque Theological Seminary.

Dulles, Avery. "Scripture: Recent Protestant and Catholic Views," *Theology Today* (April, 1980), pp. 7-26. A helpful survey of contemporary formulations of the doctrine of Scripture. A basic guide to Barth, Rahner, ecumenical trends and interpretive schools.

Henry, Carl F. H. *God, Revelation and Authority* (Word, 1976, 1979). These four volumes offer a detailed, step by step analysis of issues related to Scripture by the founding editor of *Christianity Today*. Particularly clear is Henry's method and commitment to "rational" procedures.

Henry, Carl F. H., ed. *Revelation and the Bible* (Baker, 1969). A useful collection of essays from noted evangelical scholars touching on numerous dimensions relating to Scripture. While some essays are now dated, others (such as Bromiley's on "The Church Doctrine of Inspiration") still stand out.

Hodge, Archibald A. and Benjamin B. Warfield. *Inspiration* (Baker, 1979). A reprint of a famous 1881 article by two outstanding representatives of the "Old Princeton" theology. Here the argument is that inspiration properly refers to the original copies of Scripture and that a "proved error" in Scripture contradicts inspiration. The classic statement of the inerrancy theory.

Kelsey, David H. *The Uses of Scripture in Recent Theology* (Fortress, 1975). A very helpful attempt to see how Scripture is actually used in a number of contemporary theologians. Kelsey's prescriptions can get somewhat technical but his analyses and paradigms are intriguing and illuminating.

Kraft, Charles H. *Christianity in Culture* (Orbis, 1979). An anthropologist and former missionary works with relationships between cultural forms and supracultural norms. His analyses of revelation, inspiration and the transculturation of the biblical message make this a crucial book for 20th century Christians to understand. A most stimulating effort.

Miller, Donald G. *The Authority of the Bible* (Eerdmans, 1972). A more popularly written volume focusing on Scripture's actual authority in the church and for the Christian life. Miller focuses directly on the center of Scripture, Jesus Christ, and shows how the Bible can live and breathe.

Ramm, Bernard. *Special Revelation and the Word of God* (Eerdmans, 1961). A prominent evangelical defines revelation and looks at the instruments and products of God's special revelation.

Rogers, Jack B., ed. *Biblical Authority* (Word, 1977). A collection of essays by evangelical scholars who wish to affirm the saving purpose of Scripture, its infallibility, and who wrestle with understanding the meaning of God's messages and the human means through which it comes to us. Helpful.

Schokel, Alonso. *The Inspired Word* (Herder and Herder, 1972). A Roman Catholic theologian analyzes inspiration with particular attention to psychological, sociological, literary and linguistic dimensions involved. Very interesting approach.

Smart, James D. *The Strange Silence of the Bible in the Church* (Westminster, 1970). A provocative discussion of the disuse of the Bible in churches and a guide to contemporary hermeneutical discussions. Smart also offers an appraisal of the theological significance of historical criticism and a "reinterpretation" of authority. His approach is most sympathetic to Karl Barth's theology.

Warfield, Benjamin B. *The Inspiration and Authority of the Bible* (Presbyterian and Reformed, 1970). This book presents some of Warfield's most important writings on revelation and inspiration. As such it is highly significant as background for understanding recent evangelical controversies over Scripture.

BIBLICAL INTERPRETATION

Brown, Raymond E. *The Critical Meaning of the Bible: How a modern reading of the Bible challenges Christians, the Church, and the churches* (Paulist Press, 1981). A Catholic scholar approaches his topic through a discussion of the respective roles of theologians and the magisterium in determining what texts meant and mean. Protestants, with little or no transposition, will find the discussion stimulating—and challenging.

Caird, G. B. *The Language and Imagery of the Bible* (Westminster, 1981). A very important book offering literary and theological analyses of the different types of language and literature of Scripture.

Childs, Brevard S., *Biblical Theology in Crisis* (Westminster, 1970). Childs traces the rise and fall of the Biblical Theology Movement. Required reading for understanding the present lack of consensus on how to use the Bible in the church.

Farrer, Frederic W. *History of Interpretation* (Baker, 1979). A reprint of an 1886 volume that surveys the history of biblical interpretation from the early church to the last quarter of the 19th century. There is a wealth of really fascinating data here and for a panoramic view, this is unsurpassed.

Frei, Hans W. *The Eclipse of Biblical Narrative* (Yale University Press, 1974). A study of hermeneutics in the 18th and 19th centuries which shows how biblical narratives (particularly the creation story and gospel accounts) lost their authority as "narratives." Frei argues that narrative authority should be regained. A striking and important proposal.

Grant, Robert M. *A Short History of the Interpretation of the Bible* (Macmillan, 1966). The best, brief survey of scriptural interpretation from the time of Jesus to the 20th century. Written interestingly and clearly.

Marshall, I. Howard, ed. *New Testament Interpretation* (Eerdmans, 1977). Very helpful collection of essays introducing the varieties in biblical criticism and current issues in biblical interpretation.

Ramm, Bernard et al. *Hermeneutics* (Baker, 1971). Reprints of articles from *Baker's Dictionary of Practical Theology* that cover a wide range of issues in interpretation from parables to typology to the "new hermeneutic." A handy, introductory guide.

Ramm, Bernard. *Protestant Biblical Interpretation*. 3rd rev. ed. (Baker, 1970). A detailed study of principles of biblical interpretation used by Protestants historically. Also deals with types, prophecy and parables.

Smart, James D. *The Interpretation of Scripture* (Westminster, 1961). A wide variety of sources are here used to address problems of biblical interpretation as well as to pose suggestions about inspiration and authority. Particular attention is given to Barth and quite useful are two chapters outlining the history of biblical interpretation in the last 200 years.

Stacey, David. *Interpreting the Bible* (Sheldon Press, 1976). A popularly written guide to the issues and approaches to biblical interpretation. Some will question Stacey's own interpretations, but he opens important problems.

Stuhlmacher, Peter. *Historical Criticism and Theological Interpretation of Scripture*, trans. Roy A. Harrisville (Fortress, 1977). A probe of the question of the relation of theological understanding to the historical investigation of Scripture. Excellent survey of the history of scriptural interpretation to the present and challenging comments on the limits of the historical-critical method.

Thielson, Anthony C. *The Two Horizons: New Testament Hermeneutics and Philosophical Description* (Eerdmans, 1980). A scholarly survey of contemporary hermeneutics examining the contributions of Heidegger, Bultmann, Gadamer and Wittgenstein. The interplay of philosophy and New Testament interpretive issues is strongly highlighted.

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Issues in Theological Conflict: Evangelicals and Liberals

by Richard Coleman (rev. ed., Eerdmans, 1980, 282 pp., \$5.95). Reviewed by Thomas Finger, Associate Professor of Systematic Theology, Northern Baptist Theological Seminary.

Amid the welter of rapidly shifting ecclesiastical alliances, religio-political coalitions and theological reorientations, Coleman seeks to discern some coherence by demarcating "evangelical" and "liberal" positions on major issues. No doubt, one could endlessly debate whether the individuals or viewpoints identified with either label fit. Then too, Coleman's distinctions are occasionally fuzzy and debatable. Nevertheless, his success depends far less on his handling of innumerable details than on his discernment of wide-ranging theological differences. If he can bring these to light, and identify their underlying assumptions, Coleman will not only clarify the current confusion, but facilitate fruitful future dialogue.

Coleman argues, first, that "evangelicals" experience Jesus as a distinct, transcendent person; they relate to him before they can perform his will in the world. For "liberals," however, Jesus is already present in the world; if they set out to do his will, they will come to know him better. Second, evangelicals insist that revelation consists of absolute truths, qualitatively distinct from relative, historically conditioned human truths. Liberals, however, find relativity and historical conditioning essential to the expression of all truth, including revelation.

Third, through prayer, evangelicals expect a personal God to influence specific persons and situations, sometimes by interrupting nature's normal course. For liberals, however, God already acts within the normal course of events; prayerful meditation discerns where and how God is involved, that liberals might work along with him. Finally, having detailed much helpful background regarding social involvement, Coleman concludes that evangelicals advocate personal evangelism above structural alteration, and liberals largely the opposite. However, discussion on both sides has far outdistanced this simple division.

But on the other issues—God as personal, the nature of revelation, and prayer—Coleman has identified fairly distinct orientations over which little foundational dialogue has occurred. For one orientation, God and Christian truth are distinct from the rest of reality. Evangelical thought "believes truth is found in the *separation* of opposites" (p. 133). It "depends upon a clear distinction between God and man, good and evil" (p. 78). But in focusing on the transcendent, divine Jesus, evangelicals may fail to discern his will in the world; by emphasizing revelation's uniqueness, they may poorly explain how the human, historical Scriptures convey it; by praying to a God who intervenes in affairs, they may escape involvement in this ambiguous world.

The other orientation sees God and religious truth immersed in finite existence. The liberal "believes truth is found in the synthesis of opposites. Truth . . . results from the contrasting of assertion and counter-assertion" (p. 133). But in focusing on the human Jesus who lived for others, liberals may lack the power and presence of a transcendent Savior; by em-

phasizing revelation's human, historical side, they may forfeit its distinctiveness; by prayerfully meditating on the often ambiguous present, they may be deprived of a strength from beyond it.

Coleman—to vastly oversimplify it—is arguing that "evangelicals" rightly stress God's transcendence but inadequately connect this with his immanence, while "liberals" do the reverse; and that both can be modified through dialogue.

In contrast to the first (1972) edition of this volume, this much-revised version is optimistic about "The Forging of a New Middle." Coleman praises the potential of dialogue for eliminating mistaken preconceptions and enriching one's views. He endeavors admirably to avoid taking sides. However, Coleman may not fully appreciate his own observation that, for evangelicals, "truth is found in the separation of opposites"; but for liberals, "in the synthesis of opposites." While dialogue indeed does correct and supplement one's views, "evangelical" readers may be less optimistic than Coleman about finding theological truth through "Forging a New Middle." Sometimes, truth may be discovered and stated through clearer, more comprehensive, and more knowledgeable distinctions of one view from others.

James Barr and the Bible: Critique of a New Liberalism

by Paul R. Wells (Presbyterian and Reformed, 1980, 406 pp., \$12.00). Reviewed by Clark H. Pinnoch, Professor of Theology, McMaster Divinity College.

James Barr is one of the most challenging participants in the modern discussion about the authority and meaning of the Bible. It is good to see this doctoral thesis on his work being published by an American Calvinist working in France. It is a full scale treatment which gives us a detailed description of all Barr's work, is fair-minded towards it, and restrained in its criticisms.

He looks at Barr from the angle of the christological analogy for biblical inspiration which is used by Warfield to support the divinity and humanity of the Bible and which Barr feels inevitably obscures the latter. The author, who comes from the Westminster Seminary group, agrees with Barr that the model is not quite apt and offers his own view based in redemptive restoration. Yet speaking as he does of divine monergism in inspiration would seem to land him in exactly the same place as Warfield with a dictated Bible whose humanity is only nominal. It does not help to deny dictation as a mode of inspiration if your view of the divine action is so total that the result is the same. The book has value as a painstaking exposition of Barr and to some extent as a cautious critique, but I do not consider it really an answer to him.

It is helpful to see that Barr is proposing the model of the presence of the Spirit in the life of the people of God in which the Bible itself is a purely human product arising out of the tradition history which results. Though a useful corrective to conservative tendencies to stare at the moment of supposed "inspiration," it leaves the actual production of the Bible to human effort alone. This cannot do justice to the claims in the Bible itself even when they

are, as they have to be, discerningly sifted. Wells is right to point this out and kind to put it in a gentle way. It is a kind of "new liberalism" as he puts it, though I would hesitate to say that about Barth as Wells is prepared to do. (The Westminster crowd never could accept Barth as an ally. Perhaps they will after Van Til is off the scene.) No evangelical should accept Barr's view that the Scriptures come into existence through a human reflex to contact with God. It does not go far enough. It leaves us with a Bible whose teachings may not be true or valid for us. If objecting to that makes one a "fundamentalist" in Barr's eyes, then that is what I shall gladly be.

As to what Wells is proposing to put in its place in terms of the divine/human cooperation in inspiration, I am less sure. But this is not fatal because of all the careful work on Barr this book reflects and the many pearls of wisdom scattered through it.

A Century of Protestant Theology
by Alasdair I. C. Heron (Westminster Press, 1980, 229 pp., \$8.95). Reviewed by Clark H. Pinnoch, McMaster Divinity College.

Here we have a very well-conducted tour through the Protestant theology of the past century. It is a survey constructed chronologically beginning with the Enlightenment and moving forward to the present day. Each chapter is accompanied by a usable bibliography, and Heron's insight is uniformly penetrating. I would highly recommend it as the base for investigating recent trends in theology. Heron's own position I would judge to be in Barth's direction, but he refrains from scoring points unnecessarily. He does, however, suggest what the critical questions are in most cases, and these enable the reader to guess where he might come down. This procedure also establishes a dialogue with the position being described. Heron has the considerable gift of making plain and lucid difficult ideas in theology and other disciplines.

The first chapter on the challenge of the Enlightenment is especially helpful because it not only explains the several dimensions of that challenge but also gives one a clear impression why liberal theology arose in the first place. Heron shows that liberal theology is not just perversity on the part of apostates, but a serious even if wrongheaded (he thinks it is) attempt to respond responsibly to the new set of questions being posed. A lot of conservative theology, it seems to me, prefers to sidestep the questions rather than answer them and to hurl stones at those who make an effort to do so. Heron is sympathetic with conservative positions providing they take their place in history seriously and do not pretend it is business as usual despite Hume and Kant. A failing in the book is that it ignores the resurgence in our day of post-modern conservatism represented by Bloesch, Fackre, Oden, and Ramm.

One of the longest chapters is given to a study of liberal theology. He explains positions like Schleiermacher's most plainly, noting the apologetic move and the theological shift involved clearly, and raises the best questions posed in the light of them. At the same time he brings forward the figure of Kierkegaard, who most powerfully expressed the conviction that we

ought to be challenging the Enlightenment, not imitating it. The chapters that follow treat the attempt of Barth to reassert a theology of divine revelation and the significance of his altercation with Brunner over the place of human reason. Although I suspect most of us would side with Brunner, Heron makes one respect more the thinking that made Barth feel he had to hold the line against encroaching man-centered theology. He represents a consistent way to defend orthodoxy, by denying to reason any autonomous rights in the realm of faith. If we choose to defend it in some other way we will have to show how we propose to keep reason on the short leash and prevent it from devouring all dogmatic substance. Further chapters treat Bultmann and the trends outside of Germany between the wars. In his discussion of Tillich and process theology, Heron again makes use of his iron fist in the velvet glove approach. In good British fashion he poses critical questions ever so gently but the effect is practically to blow the theology under examination out of the water. This will be appreciated by evangelicals who are often fundamentalists with reformed manners.

The book closes with a brief treatment of radical, secular, and political theology and then a long closing chapter of a different sort. In it he chooses to discuss what he calls three frontier areas which theology is now having to deal with: the ecumenical climate, world religions, and modern science. To me this is a cop-out and a weak substitute for what we need and what would be appropriate in this book. Heron ought to have taken the risk of trying to discern where we now stand in theology and where trends are likely to proceed in the near future. I even thirst for some exhortation along the lines of what we *ought* to be saying and doing. I guess that is what to expect from a cautious Briton who dislikes taking risks and wants everything he says to be sound and sure. There are times, though, when you need a person of Heron's evident wisdom to go out on a limb and try a little discernment and even prophecy. Despite this failure of nerve, this is a very fine introduction to contemporary Protestant theology.

Christian Hope and the Future

by Stephen H. Travis (IVP, 1980, 143 pp., \$4.95). Reviewed by D. A. Carson, Professor of New Testament, Trinity Evangelical Divinity School.

The thrust of this useful and well-written little book is made clear by the title of the series to which it belongs: "Issues in Contemporary Theology." In other words, this book is less a summary of biblical eschatology than an intelligent summary and critique of some of the most prominent thinkers in the field today.

After attempts at defining "eschatology," and a sketchy history of eschatological debates outside evangelical circles during the past one hundred years (chap. 1), Travis, who teaches at St. John's College, Nottingham, provides three chapters on apocalyptic—its rise in the intertestamental period, its relation to the preaching of Jesus and the expectations of the NT writers, and its treatment by systematists such as Pannenberg, Moltmann and Braaten. The fifth (and longest) chapter treats the

parousia in the theologies of Bultmann, Dodd, Robinson, and Cullmann. Chapter 6 struggles with the relationships between resurrection and immortality, between individual existence beyond death and corporate, end-of-history resurrection, primarily in terms of the writings of John Hick, Paul Badham, and John Macquarrie—but with some mention of John Wenham, Murray Harris and others. The last chapter wrestles with questions relating to hell, conditional immortality, universalism and the like.

Throughout the book, the writing is irenic, the treatment of the positions of others fair. One senses behind the simplifications necessary in this sort of book a good bit of deep thought that could not find its way into print. Travis usually shows where he himself stands on the various issues he discusses. In general he is a sure-footed guide, though it may be doubted that he has adequately weighed the profound hermeneutical and conceptual problems inherent in his position on the intermediate state (p. 112). Desires for greater discussion of some points, or longings for the inclusion of some other writers, probably overlook the parameters of the series. All in all, this study is condensed and balanced, and eminently useful to students.

The Nicene Creed

by Geddes MacGregor (Eerdmans, 1980, xv + 149 pp., \$7.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

The anniversary of the Nicene Creed (Constantinople I, A.D. 381) has not produced the crop of commemorative festivals and writings it surely merited. Happily, however, Geddes MacGregor composed a work which came out on the eve of the celebration, so that the date has not passed unnoticed in theological literature.

The aim of the book is apologetic rather than historical or dogmatic. The author spends little time on the situation leading to the adoption of the so-called Nicene Creed. He does not delve deeply into the conceptual soil in which it emerged. Nor does he attempt a biblical or systematic exposition. As the subtitle tells us, what he tries to do is to see or exhibit the ancient confession as it is "illuminated by modern thought."

In discharging this task, for which he is exceptionally well equipped and which he does with enviable clarity and elegance, MacGregor makes some telling points. He argues persuasively that the statement is not so dominated by archaic concepts as its detractors suppose. For this reason he does not think it must either be discarded or submitted to a demythologizing process which empties it of recognizable content. Indeed, the essential theses of the creed may all be held without difficulty today—perhaps with less difficulty than yesterday!—by those who are conversant with the drift of modern thought.

The author substantiates this conviction in fifteen short chapters which he devotes to the successive affirmations of Nicea. "Ground of being," the title of the second, shows that, where possible, he is ready to substitute new terminology; but his primary aim is to demonstrate that the old doctrines fit in with modern

thinking in such different fields as physics, parapsychology, and medicine (the virgin birth). In carrying out this aim he presents some interesting information, makes some provocative suggestions, and establishes his point that, if not taken too literally, the creed is not an impossibly dated confession for twentieth-century Christians.

Not everyone, of course, will attach the same confidence to all spheres of modern exploration as the author. In particular, his reinterpretation of the resurrection in the light of parapsychology will evoke some resistance. A wider problem, however, is whether the linking of Christian truths with changing concepts in science does not give rise to constant problems that it is ultimately better to avoid. Certainly a temporary purpose might be served for the people of a given generation, but the cost might also be too great unless it is firmly stressed that the Nicene Creed is only *illuminated* by modern thought, as MacGregor says, and not identified with it or reinterpreted by it.

Individuals will obviously have detailed questions as they work through the book, but since it is meant, one supposes, to provoke discussion, this is all to the good. It might be noted in passing, however, that there is an odd dating of Trent on p. 60 and that the way Barth is quoted on the virgin birth on pp. 64 and 68 tends to leave a most inadequate impression of his endorsement and exposition of it.

Essentials of Wesleyan Theology: A Contemporary Affirmation

by Paul A. Mickey (Zondervan, 1980, 185 pp., \$4.95).

The Radical Wesley & Patterns for Church Renewal

by Howard A. Snyder (IVP, 1980, 189 pp., \$5.25).

Reviewed by Donald W. Dayton, Assistant Professor of Historical Theology, Northern Baptist Theological Seminary.

One of the significant developments of the last decade or so has been the discovery of self-confidence by traditions within American evangelicalism whose distinctive voices have been somewhat submerged in the Calvinistic commitments dominant since World War II. These two books struggle with the reappropriation of the Wesleyan tradition, and in doing so reveal the major difficulty facing that task: how to restate the thought of a contextual ad hoc thinker for a different time and cultural context.

Mickey's book is essentially a commentary on the various articles of the "Junaluska Affirmation" of 1975, a statement of "evangelical" conviction by the "Good News Movement," a "Forum for Scriptural Christianity within the United Methodist Church." As such, it poses the interpretive questions most sharply. The major concern of the "Good News" movement is apparently to preserve "orthodoxy" in the face of alleged "liberal" dilutions of the Wesleyan tradition. The Junaluska Affirmation reads like a summary of conservative doctrine—and Mickey uses the term "Scriptural Christianity" as the "Trademark" of the "evangelical Christian" or the "orthodox believer" (as, for example, on p. 94). But this, I believe, shifts

the fundamental axis of Wesleyan thought in a new direction. Wesley himself, though he was certainly generally "orthodox," was fond of observing, following the book of James, that the devil himself is "orthodox," while "true religion" is a "disposition of the heart." To put it another way, Wesley's concern was with "vital" or "earnest" Christianity rather than with the preservation of "orthodoxy" as such.

Thus Mickey's book and the underlying Juna-luska Affirmation subtly push Wesley too much in the direction of "conservative evangelicalism" and blunt the distinctiveness of Wesleyanism. Mickey is almost as inclined to quote Calvin as Wesley to explain a theme in the "essentials of Wesleyan theology." The major exception to this pattern is his treatment of Scripture—probably the most valuable and certainly the most extended section of this book. Here Mickey emphasizes the experiential side of Wesleyan thought to accentuate Wesleyan differences from the inerrancy formulations.

Howard Snyder's focus on "church renewal" and ecclesiological themes much more appropriately picks up the basic thrust of Wesley's thought and practice. The book is divided into three parts. Section one traces Wesley's spiritual development during the formative years 1725–1745. Particular emphasis is placed on his interaction with continental pietism (especially Moravianism) as a major stimulus to this development. A second section focuses more directly on Wesley's ecclesiology and his understanding of such themes as "ministry" and "sacrament."

It is section three, however, that attempts translation to the contemporary scene. Snyder sees Wesley basically as an Anglican modified by his spiritual experience and the practical demands of the rise of Methodism. Those who know Snyder's thought from *The Problem of Wineskins* and *The Community of the King* (IVP) will not be surprised that Snyder regrets that Wesley failed to develop a full theology of "spiritual gifts." The word "radical" in the title reflects Snyder's conviction that Wesley's final position (except concerning infant baptism), roughly approximated that of the "Radical Reformation" or "Anabaptism," without losing the broader themes of an established churchman. That balance illustrates one of Snyder's reasons for commending Wesley: he was essentially a "both/and" rather than an "either/or" thinker.

Pentecostal Grace

by Laurence W. Wood (Asbury, 1980, 276 pp., \$8.95). Reviewed by Robert G. Tuttle, Jr., Professor of Historical Theology, Oral Roberts Graduate School of Theology.

Talk about theological debate: here it is. For those of us who struggle with the issues of Spirit baptism as subsequent to or simultaneous with the experience of salvation, the lines have been drawn. For many, this debate is crucial, and Wood takes it head-on. Although many of us will disagree with his conclusions, at least the issues have been raised. Non-Pentecostal Holiness theology has virtually been lost in the "Spirit baptism" debate. Here non-Pentecostal Holiness teaching gets on-board.

Wood attempts to make the case that the

identification between baptism with the Holy Spirit and Wesley's doctrine of entire sanctification has been a main part of the Wesleyan tradition since the time of Wesley. Some will applaud this; some will disagree. The real issues at stake are these: What is Spirit baptism? Is Spirit baptism concurrent with conversion, or is it subsequent to conversion? If it is subsequent to conversion, can it be identified with Wesley's doctrine of entire sanctification?

First, Wood does not define Holy Spirit baptism in classical Pentecostal terms. His emphasis is on *graces*, not *gifts*. Although classical Pentecostals will agree with his understanding of Spirit baptism as subsequent, they will not understand Spirit baptism as virtually devoid of spiritual gifts. For those familiar with theological "types" Wood makes the connection between the Old Testament Exodus and New Testament with Jesus' Resurrection and Pentecost. This "Canaan Land language" sounds relevant and makes for an extremely interesting study, but so much of the book is devoted to developing this motif that very little is done to refute those who would disagree. For example, Wood might have answered James Dunn's exegesis suggesting "conversion initiation" with his own exegesis of those passages used by Dunn. As it is, the two seem to pass without much contact.

Second, if Spirit baptism is to be so re-defined, can the identification be made with Wesley's doctrine of entire sanctification? Indeed it can, but several problems occur. Many Wesleyans will argue that the proper place to identify the baptism of the Holy Spirit is in Wesley's understanding of the New Birth. Conversion, for Wesley, involved two phases of one experience: the first phase being justification, the second phase being New Birth. Wesley insisted that both phases occurred at *one point in time*. Also, Wesley describes the New Birth the way many Pentecostals (with the exception of speaking in tongues as the initial evidence) describe Baptism with the Holy Spirit. So, what is the biblical evidence for subsequent or Spirit baptism as concurrent with the experience of salvation? For many, the Bible seems to assume that when one is baptized as a believer into Jesus Christ, one is at that moment filled with the Holy Spirit. It seems to me that if Wood is to accuse Dunn of "freezing" the Spirit at conversion, he then needs to provide an adequate explanation of just how the Holy Spirit works in the sanctifying process.

Third, John Wesley never used the phrase, "The Baptism of the Holy Spirit." Charles Finney popularized that phrase. Although Wood does not deal with Finney as such, it is interesting to point out that the two approaches are very similar. Also, a word considering the Keswick influence might have been helpful.

In fairness, the book does define entire sanctification in Wesleyan terms. Most will agree that Wesley's emphasis was on the fruit of the Spirit. So Wood plows the right field and gains considerable support with his references to John Fletcher. Also, he takes considerable support from Karl Barth. From a purely theological perspective, Barth does strengthen the case substantially, though Barth does not deal with the issues as they have been defined in the present debate.

Again, some will argue that Wood needs to spend more time defining Spirit baptism and entire sanctification and less time making the case for subsequence if he is to make that con-

nection clear. Although there is some similarity in the way Wesley talks about entire sanctification and the way Wood describes Spirit baptism, Wesley never made that identification clear. The point still remains that Wood needs to consider Wesley's understanding of the New Birth in light of this entire debate. Nonetheless, we are indebted to Wood for reintroducing non-Pentecostal Holiness theology into the Holy Spirit debate.

In the final analysis, the ultimate question is: Does one have to be sanctified entirely in order to experience the Baptism of the Holy Spirit? In his attempt to connect Pentecostal language with non-Pentecostal Holiness theology, he seems to suggest that Spirit baptism is not the *cause* of entire sanctification, but is the *sign* of entire sanctification. This is the issue. Those of you who read this book carefully will no doubt enjoy choosing sides.

Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelicalism 1870–1925

by George M. Marsden (Oxford University Press, 1980, 306 pp., \$19.95 cloth, \$7.95 paper). Reviewed by Richard V. Pierard, Professor of History, Indiana State University.

George Marsden's book is one of those that has needed to be written, and he amply fulfills our hopes and expectations with what surely will be numbered among the most significant works of the decade in American church history. A historian at Calvin College, the author has deep roots in the fundamentalist movement, as his father was a Presbyterian minister who broke with the mainline denomination in the 1930s. He has demonstrated both a thorough grasp of American Christianity in numerous articles and a major monograph (*The Evangelical Mind and the New School Presbyterian Experience*, Yale University Press, 1970), and a deep concern for relating his Christian faith to his work as a historian (*A Christian View of History?* Eerdmans, 1975).

The underlying theme is the relation of Christianity to American culture. Marsden sees fundamentalism as the outgrowth of nineteenth-century evangelicalism. The question which confronted its adherents was whether they should reshape the culture and the churches from within or rather condemn both and separate from them. He insists that it shared in the traditional evangelical commitment to Baconian science and Scottish common sense realism and that it was molded by premillennialism and holiness teaching. As new winds of thought increasingly challenged the characteristic tenets of Protestant Christianity, especially supernaturalism and all that this implied for understanding the Scriptures and the work of Christ, evangelicals became alarmed and cooperated to resist the incursions of liberalism. After World War I the fundamentalist movement coalesced, and for a while seemed to carry the day in the struggle for doctrinal orthodoxy and against the teaching of evolution, which epitomized the challenge of the new science to supernaturalism. But the offensive stalled in 1924–25, and fundamentalism soon was relegated to the sidelines. Marsden's study concludes with an assessment of fundamentalism as a social, political, intellectual, and American phenomenon.

The book is so rich in provocative insights that space permits me only to select out a couple items for comment. For one, Marsden makes the point clearly that the later nineteenth-century evangelicals had a strong sense of social concern, one reflected in deeds as well as words, but that this was lost in the period between 1900 and 1920 in what some writers refer to as the "Great Reversal." This is a problem that I have wrestled with myself, and he does likewise. He insists that the emphases on holiness and premillennialism, although contributory to a more privatistic faith, were not sufficient causes for the disappearance of social concerns from the purview of fundamentalists. Certainly they did not prevent Christians from resorting to political action in the campaigns for prohibition and against evolution and communism. Although these doctrines did augment trends toward more private Christianity and were readily available for providing rationales for rejecting social reforms, Marsden feels other factors determined which aspects of social action and reform would be avoided. Among them were the predominantly white, aspiring middle-class nature of Protestantism, the tensions arising from urbanization, immigration and the resulting pluralization of America, and World War I, which intensified every sort of conservative reaction to problems.

For Marsden, the crucial item explaining the timing and shape of the Great Reversal is the fundamentalist response to the liberal Social Gospel. The earlier evangelicals saw social programs as complementary outgrowths of the regenerating work of Christ. Good works followed repentance for sin and total dependence on God's grace. The Social Gospel, following the lead of contemporary philosophical pragmatism, stressed action as the test of truth. Although the affirmation of faith in Christ and acceptance of theological doctrine were not denied outright (at least not by Rauschenbusch), Social Gospellers held that the validity of these beliefs hinged on their results. The fundamentalists saw the Social Gospel undercutting the concern for right belief and the salvation of souls, while the liberal emphasis on the kingdom of God being realized in the progress of civilization clashed with the premillennialist understanding of societal retrogression. Thus, when they rejected liberalism, they also rejected the values of the Progressive movement with which the Social Gospel had closely identified. The result was a fixation on the social and political views of middle-class Americans of the 1890s. Their outlook was frozen into a pre-Progressive era mold, and the memory of their earlier espousal of advanced social concerns was repressed.

But perhaps the close links forged between the leading evangelists (especially Moody) and big businessmen contributed to a significant erosion of social concern long before the theological liberal-Social Gospel nexus had emerged. If so, the fundamentalist repudiation of the Social Gospel is essentially the visible sign of the invisible transformation in their commitment that had taken place prior to the second decade of the twentieth century. I believe this is a matter that merits further attention. It is especially relevant for us today, as so often we see leading evangelicals nuzzling up to the possessors of wealth and power and parroting the reactionary social views of their

prestigious patrons.

Another interesting issue concerns why fundamentalism declined after hitting its high point in 1925. Marsden suggests that although it was an urban movement, its meaning had expanded to include rural America with its hostility to modern culture and intellect. Further, the seemingly victorious secular establishment had so effectively pasted the obscurantist label on fundamentalists that their arguments were no longer taken seriously. Their bizarre actions after 1925 simply lent credibility to the voices of ridicule, and moderate conservatives shied away from them rather than be embarrassed by association with a group that had acquired such a sordid and reactionary cultural image. Yet, as Marsden accurately points out and a number of other scholars (e.g., Joel Carpenter, David Rausch, and James Owen) recently have shown, fundamentalism continued to be a significant force in American Protestantism in spite of its apparent demise. We can look forward to the publication of studies in the coming years that will explore the vast diversity and genuine strengths that persisted in the movement after 1925, and we are grateful to Marsden for helping make us aware of this fact.

American Protestant Women in World Mission: A History of the First Feminist Movement in North America

by R. Pierce Beaver (Eerdmans, 1968, rev. 1980, 237 pp., \$7.95 paper).

Mission for Life: The Story of the Family of Adoniram Judson

by Joan Jacobs Brumberg (Macmillan, 1980, 302 pp., \$12.95).

Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, Georgia.

The missionary movement has been one of the major achievements of the American church. Women have always played a significant role as these two books show.

Eerdmans is to be congratulated for reissuing Beaver's classic treatment of the women's missionary movement from its inception in 1800. His overview is without parallel and is must reading for anyone interested in missions. To this edition Beaver has added a chapter on the Seventies.

Unfortunately, as he notes, the feminism currently stirring the American church has yet to filter down to mission organizations. While single women in particular were the backbone of nineteenth century missions, only a few faith missions, notably Overseas Missionary Fellowship and World-wide Evangelization Crusade number more unmarried than married women on their current rolls.

Brumberg has given us a fascinating view of missions' First Family, the Judsons. Pioneer Burma missionary Adoniram Judson took, in turn, three wives to the field. Each of them became a heroine to her American sisters. The first, Ann Hasseltine, worked beside him in the early translation work and stood by him in prison. Sarah Hall Boardman bore him ten children while running a mission compound and a number of schools. Novelist Emily Chubbuck survived him and insured the literary immortality of the family.

Brumberg explores the lives of each wife in turn and then the lives of their children, offering some sidelights on what it is like to be the children of famous Christian leaders.

Those interested in the history of missions and especially anyone (particularly females) considering service on the mission field should read these two books.

Theology and Revolution in the Scottish Reformation

by R. L. Greaves (Christian University Press, 1980, xi + 280 pp., \$10.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

Outside his native Scotland, John Knox has hardly received the attention he merits. We may thus be grateful to Dr. Greaves for these studies in his thought, in which he assembles several articles dealing with facets of the reformer's contribution. The book consists of four sections, the first devoted to theological foundations (Scripture and predestination), the last three to the Christian community from ecclesiastical, political, and social standpoints.

Formally the book has both the qualities and defects of a collection of scattered materials. The essays were prepared for learned journals. Hence they are well researched and annotated, and the select bibliography is enough to satisfy even the most curious student. On the other hand, the treatment suffers from a certain monotony, and there is a good deal of overlapping that would have been avoided if the author had planned the work as a unity. Attempts to tie the pieces together, as in the Epilogue, leave an unfortunate impression of artificiality.

Materially, the book's chief value lies in the stress on distinctive elements in the life and thought of Knox. Far too often Knox has been presented as a mere echo of Calvin, as a transplant of Geneva to Scottish soil. Greaves, however, shows convincingly that, while Knox admired Calvin and owed many things to him, he had his own theological emphases and followed his own ecclesiastical and political path. Thus he took a narrower line, tending toward Puritanism, on what is permissible by biblical standards. Again, while he taught a tight predestinarianism in his formal treatise, in the Scots Confession, at least, he allowed a concept closer to that of Zurich. Furthermore, in his views on rebellion he went far beyond the more conservative Calvin, even sanctioning assassination in certain circumstances. His condemnation of women's rule, provoked more by Mary Tudor than Mary Guise, agreed in principle with the views of many contemporaries but horrified them by its extremism and indiscretion. Knox realized that the Genevan order, while suitable for a small city-state, did not fit in so well with the Scottish situation, although here perhaps he was more in tune with Calvin's understanding than with the doctrinaire presbyterianism of the next generation. Knox also worked out an original political application of the covenant which finds no parallel in Calvin's more strictly theological view.

In arguing for independence of Calvin, Greaves is not claiming any great originality for Knox. Indeed, he devotes much of his work to a

study of other dominant influences, e.g., local factors, Lutheran teaching, the English connection, and contacts with Bucer and Bullinger. Since Knox does not help us with notes, references, acknowledgements or bibliographies, much of the discussion is inconclusive. But half the fun of doing history lies in making cases for what cannot be finally demonstrated, and Greaves does this with some cogency—even if in the last resort his exposition is more valuable than his attempt at intellectual genealogy.

All in all, this is a good collection of essays. It enhances our knowledge and appreciation of Knox. It helps to fill out the picture of the reformation. It provides stimulation for further research and offers a model for it. It leaves room for discussion while establishing its major thesis.

The Call to Conversion

by Jim Wallis (Harper & Row, 1981, xviii + 190 pp., \$9.95). Reviewed by David W. Gill, Assistant Professor of Christian Ethics, New College, Berkeley.

Just as there is more to life than being born, there is more to the Christian life than being "born again." Ethics is doomed to remain infantile if the theological and ecclesiastical focus remains fixed on spiritual obstetrics. Jim Wallis has emerged as a leader in the evangelical call to mature discipleship during the Seventies. His most recent book offers little that he has not often said or implied before. Nevertheless, it is a helpful look at his agenda.

Jim Wallis is best known as the leader of the Sojourners community in Washington, D.C., and editor of its magazine since its inception in 1972. He is author of one earlier book, *Agenda for Biblical People* (1976).

Wallis reminds us that the early Church was known as the "people of the Way." His *Call* is rooted in the biblical emphasis on conversion as a turning from one way of life to another, to following in the footsteps of Jesus in companionship with his disciples. Wallis points to a serious betrayal by those who take the name of Jesus and espouse a "high Christology" on dogmatic issues, but who ignore the way of Jesus and, in effect, have a "low Christology" when it comes to ethics.

While Wallis and *Sojourners* have spoken out quite clearly against abortion, pornography, and other contemporary plagues, the *Call to Conversion* focuses on the two problems of poverty and nuclear weapons. Insensitivity and inactivity with respect to these global challenges is permitted and encouraged by the weak, subbiblical approach to conversion in the Church. Wallis's chapters on these two demons are, in my view, among the most sane, realistic, sensitive, and Christian reflections you will find anywhere.

Wallis calls for a better, more biblical understanding of conversion and discipleship. He details a vision for Christian community as the critical need in today's individualistic churches. A renewed worship (including greater appreciation of the Lord's Supper) must be the very heart and soul of the Christian koinonia, in Wallis's view. It is in this community that identity (as the people of Jesus Christ) is formed and nurtured. Here, the Spirit can provide discernment and support for corporate

and individual action in the world. Wallis allows for civil disobedience, but does not believe that violence has a place in the way of our Lord.

I think Wallis is on target in his reading of the "signs of the times." More importantly, Wallis's book rings with the clarity and power of Holy Scripture. Wallis is a preacher and pastor of the Jesus type. It is hard for anyone to compete with the power of a simple restatement of the way of our Lord.

The Christian Entrepreneur

by Carl Kreider (Herald, 1980, 222 pp., \$7.95). Reviewed by Gregory Mellema, Department of Philosophy, Calvin College.

The Christian Entrepreneur is aimed at Christians engaged in business, and, more specifically, Christians who are entrepreneurs. Entrepreneurs are defined here as, "persons who organize, manage, and bear the financial risks of business enterprise." Although Carl Kreider is not himself an entrepreneur (he has been Professor of Economics and Business at Goshen College since 1940), he is sensitive to the ethical problems faced by entrepreneurs and succeeds in offering advice which is both sound and practical. The issues he addresses are real-life issues: advertising, the just wage, public relations, litigation, monopolistic practices, pollution, hiring of minorities and the disadvantaged, and trade with South Africa.

One of Kreider's central concerns is to emphasize the relevance of the Bible to these issues. There is little doubt that in his opinion the Bible speaks clearly and directly to the problems of the Christian entrepreneur. The reader finds this concern borne out in the degree to which his arguments are supported by Scripture references, there being citations to passages from over forty different books of the Bible.

Since he is a Mennonite, some readers might anticipate that Kreider will call for a radical restructuring of the economic order. However, for him there is no simplistic return to a pre-capitalist economic order as we attempt to solve the social and economic problems of our day. Moreover, he does not see Acts 2 as describing the only authentic form of a Christian community, a position he believes will probably disappoint some of his most committed Christian friends. Rather, he stoutly defends capitalism as legitimate, arguing that the productive use of capital is a theme which occurs over and over again in the Bible. (He also uncovers passages making implicit references to mortgages, inventories, and accounts receivable).

His defense of capitalism, however, should not lead one to suppose that he has no radical proposals for Christians in a capitalist society. The practice of tithing he takes to be in need of radical restructuring. Rather than the traditional ten per cent tithe of all income, his proposal is that the tithe be graduated. Specifically, he recommends a tithe set at ten per cent for the first \$12,000 of annual income, thirteen per cent for the next \$1,000, sixteen per cent for the next \$1,000, and so forth by increments of three per cent. Thus, for income in excess of \$42,000 the tithe is set at one hundred per cent.

Clearly a Christian community which put into

practice a graduated tithe of this sort would find itself a giant step closer to the Acts 2 model. The resulting system is one Kreider describes as a system of free sharing. The sharing of profits within a firm is also a concept Kreider enthusiastically supports, and he calls upon Christian entrepreneurs to be creative in exploring ways in which profit-sharing can be implemented in a capitalist society.

This book may be of some interest to students of theology, biblical studies, or ethics, but it has not been written with these people in mind. On the other hand, for the Christian engaged in business who is looking for ethical guidance, or for the pastor or future pastor of such business people, this book has much to offer.

Jacques Ellul: Interpretive Essays

Edited by Clifford G. Christians and Jay M. Van Hook (University of Illinois Press, 1981, xiii + 336 pp., \$24.95 cloth, \$8.95 paper). Reviewed by David W. Gill, Assistant Professor of Christian Ethics, New College, Berkeley.

Christians and Van Hook deserve much credit for providing us with the first broad-ranging academic discussion of Ellul's work. Martin Marty's opening essay on "Creative Misuses of Jacques Ellul" is (as we have come to expect from Marty) stimulating and thought-provoking. The essays on Ellul's intellectual roots are helpful for those making a first encounter with Ellul. David Menninger is top-notch in showing Ellul's complex relationship with Marx; G. W. Bromiley on Barth and Vernard Eller on Kierkegaard are valuable and reliable. The main problem with this section is the editorial failure to include a chapter on Ellul's roots in the Bible itself. More than Marx, Barth, and Kierkegaard, Ellul's intellectual roots are in the Bible itself; he often says so, and it is transparently obvious in his works.

Five essays on sociopolitical issues and four on ethics and theology are included in the volume. John Stanley and Jay Van Hook provide solid, sometimes intriguing discussions of Ellul's political thought. George Benello on "Technique and Power," Michael Real on "Mass Communications and Propaganda," and Cliff Christians on Ellul's proposals for "Solutions" are generally interesting and helpful, though I think Christians sells short the prophetic elements in Ellul's proposals. What is missing in this section (speaking ideally!) is a rigorous examination of his sociological method by someone like Bill Vanderburg, Katherine Temple or James Albritton—the experts on Ellul's sociology. It would also have been interesting to have Jim Wallis or Will Campbell write on Ellul's social perspectives from the point of view of a social activist.

The essay by Gene Outka on Ellul's ethics is superb, though it achieves depth at the necessary expense of breadth. The volume lacks a more comprehensive analysis of Ellul's ethics. Arthur Holmes on natural law, Kenneth Konyndyk on violence, and David Clark on the city are all disappointing. This is primarily because they have failed to draw on important other works by Ellul on their topics. Holmes indicates no familiarity with Ellul's vast number of writings on law and his five-volume *Histoire des Institu-*

tions. Konyndyk does not refer to Ellul's works on revolution and the theologians of violence. Clark depends almost exclusively on *The Meaning of the City*. Again speaking ideally, it would have been helpful to have the perspectives of John Howard Yoder, Marlin Miller, Dale Brown, Ronald Ray or others expert in Ellul's theology and ethics.

Ellul's own essay "On Dialectic" is worth the price of the volume in itself. My own bibliography in this volume is by far the best there is—but there's not much competition! Furthermore, it already needs a great deal of supplementation since Ellul continues to write and my co-bibliographers and I continue to track down the details of other Ellul articles and secondary sources. But what goes for my bibliography, goes for the whole volume: we have sorely needed this material, and despite some clear weaknesses, it is the best available and will be a valuable asset for any serious students of Ellul's work.

John Updike and the Three Great Secret Things: Sex, Religion, and Art
by George W. Hunt, S. J. (Eerdmans, 1980, 232 pp., \$13.95). Reviewed by Kathryn Lindskoog, free-lance writer and lecturer.

Anyone willing to overlook the less than felicitous prose style and the 1979 cut-off date will find much information and delight in this excellent book. It ranges from a handy chronology of Updike's life at the front to generous footnotes at the back, with all kinds of matters between. Hunt has concentrated on eleven of Updike's twenty-five books. He offers simple aids to reading as well as theological subtleties. Updike's character Harry "Rabbit" Angstrom is, in fact, inspired by Peter Rabbit; Angstrom is German for "stream of anxiety." Hunt does not assume that his readers know all the basics, and he is careful to help without being intrusive.

Hunt has an endorsement on the cover from the cooperative Updike himself as well as one from John Cheever, who considers Updike the most distinguished writer of his generation. Updike is unquestionably one of the most gifted, entertaining, and influential writers in the United States today. (As a college student he was editor of the *Harvard Lampoon*.) The fact that he is out of the literary mainstream because of his Protestant (Lutheran) sensibilities is reason for students of theology to watch him.

There are two great secret things wrong with this ambitious book. First, Hunt's prose is occasionally more dull or difficult than necessary, considering the liveliness of his subject. For example, "When one returns to a consideration of Updike's *oeuvre*, the over-arching themes of his novels stand revealed as dialectical in character and sympathetic to the Kierkegaard-Barth perspective on the elusiveness of conceptual 'truth.' Updikean fictional truth, instead, will be existential and will elude any facile reductionist explication, for a realization of human ambiguity will be their inspiration and the dialectical will be their artistic effect." This needs editing.

Second, this book came out a bit too soon to include Updike's latest significant novel, *Rabbit Is Rich* (1981). This is a serious loss. Hunt's careful descriptions and interpretations of *Rabbit, Run* (1960) and *Rabbit Redux* (1971) need to

be completed with his description and interpretation of *Rabbit Is Rich*.

For those who are new to Updike, the cover story in *Time* on April 26, 1968, serves as good introduction before tackling Hunt. After Hunt, Ralph Wood's review of *Rabbit Is Rich* in the January 20, 1982, issue of *Christian Century* is a useful up-date. Wood sees Rabbit making a gradual spiritual advance—not all the way to the realm of God's redemptive victory, but to a reluctant middle-aged acceptance of ambiguity.

"I think a writer has no choice but to deliver what goods he has," Updike has said. Updike does not have the same goods as Roman Catholic Flanner O'Connor or Protestant Frederick Beuchner, and so it is no use looking for an orthodox C. S. Lewis *Redux* in him. But at the heart of Updike's fiction, even deeper than his questions about goodness and dread, is a longing that C. S. Lewis called our homesickness for heaven.

Updike has said it for himself—"What is nostalgia but love for that part of ourselves which is in Heaven, forever removed from change and corruption? A woman, loved, momentarily eases the pain of time by localizing nostalgia." That is the religious key to Updike's heavy use of explicit heterosexuality in his fiction. Likewise, it is the key to his painterly (like Andrew Wyeth) fiction in general. As a boy, he says, he sometimes rode a thin pencil line (both drawing and writing) out of the limits of Pennsylvania poverty, "out of time altogether," into a kind of radiant infinity. He still writes out of his lyrical love for the inherent goodness in the essence of things and his pained confession, full of irony and humor, that everything is spoiled.

For an understanding of Updike's religious and philosophical themes there is no more authoritative guide than George Hunt's *John Updike and the Three Great Secret Things*.

BOOK COMMENTS

Christology in the Making: A New Testament Inquiry Into the Origins of the Doctrine of the Incarnation
by James D. G. Dunn (Westminster, 1980, \$24.50 paper).

The Incarnation Debate now has more data to consider before it can make final conclusions. James Dunn has given us an historical development of Christology in the NT by examining crucial terms (Son of God, Son of Man, Last Adam, Spirit or Angel, Wisdom of God, Word of God). His *purpose*: to discover the time at which the idea of the incarnation of a pre-existent being began in developing NT christology. His *conclusion*: whereas Jesus saw himself as the eschatological moment, the first generation of Christians saw him in light of his resurrection and death, combined with some wisdom speculation. The second generation pushed christological ideas back to his birth, and eventually, to pre-existence and incarnation. Thus, the notion of the incarnation of a pre-existent being was not present prior to the end of the first century. In reading this book for students and scholars, the reviewer wondered if the author allowed room for enough novelty

on the part of the NT authors and whether background was overly determinative for understanding them. But his synthesis of literature is brilliant, his careful historical method admirable and his forthright demonstration of christological diversity illuminating.

—Scot McKnight

New Directions in NT Study
by Patrick Henry (Westminster, 1979, \$9.95 paper).

This survey of NT research is certainly one of the better studies of recent years. It is helpful particularly for the student who wishes an up-dated discussion of current trends (the bibliography goes through 1977 with several more recent references). In fact, this is an excellent textbook for any survey course on critical issues. Henry begins by discussing the new attitudes developing today, especially in the area he describes as "thinking historically." With this in mind he discusses key issues in recent approaches, such as continuity and discontinuity, unity and diversity, and text and meaning. He then applies them to the major topic areas of NT research—Judaism, gnosticism, life of Jesus, Paul, the sociology of early Christianity, the sacraments, and the early church—and to contemporary issues like prophecy and the occult, existentialism, etc. In each area he provides an illuminating discussion of current trends, such as the dialogue between evangelical and liberal perspectives and the new openness to historicity. As in all surveys, he tends to be too selective and to generalize too much. However, I have found this extremely helpful, though more for the middle-level student than for the scholar.

—Grant R. Osborne

Is Christ the End of the Law?
by Gerard S. Sloyan (Westminster, 1978, \$4.95).

This is part of an important series entitled "Biblical Perspectives on Current Issues," and it obviously addresses the Gospel-Law debate. Sloyan, professor of religion at Temple University, approaches the issue systematically. He begins from the standpoint of the meaning of Torah in ancient Judaism, which he sees as instruction expressing God's covenant of deliverance/liberation. He then considers Jesus' teaching in the synoptics, arguing that the evangelists agree that both Jew and Gentile must keep the Law, though they differ as to how it is to be kept. Paul, on the other hand, seems to make Judaism the antithesis of life in Christ. However, this relates not to Jews but to the mythical "this age"/"age to come" structure; the Law in Paul then represents a works righteousness in opposition to Jesus as Messiah. Sloyan concludes that Christ is the end of the Law only in terms of fulfillment, not in terms of the Law's repeal. Believers today should stress not a negative, but a positive view of the Law as a covenant relationship with God and as such binding for all time. This study does not provide anything new but is a helpful summary. While one cannot agree with everything stated

e.g., the simplistic contrast between Paul and Matthew), it provides a good starting point for a study of this question, which is emerging once more as a major theological issue.

—Grant R. Osborne

Dictionary of the New Testament
by Xavier Leon-Dufour, tr. T. Prendergast
(Harper & Row, 1980, 441 pp., \$19.95).

This is translated from Leon-Dufour's second French edition. It begins with an extremely learned introduction dealing first with the historical context of Jesus and the church, then proceeding to the land, the people, the Mediterranean world and culture, politics and economics, family life, religious movements and morality. Each section is concise and full of content. The major portion of the volume contains an alphabetical list of terms which are discussed in relation to both semantic and theological (denotative and connotative) elements. While the mature scholar will find these too concise, all will find them helpful. Only a scholar with the wide-ranging experience of a Leon-Dufour could have compiled such a work. The only criticism would be that it attempts too much even for Leon-Dufour. It would have been better to parcel out certain articles to those who have done major research on the topics. Nevertheless, it would be well to consult it for obscure topics.

—Grant R. Osborne

The Text of the Old Testament
by Ernst Würthwein, Erroll F. Rhodes, trans.
(Eerdmans, 1980, 224 pp., \$8.95).

Würthwein's book on textual criticism has long been a staple in the field. This volume represents a revised edition keyed to the Stuttgart edition of the *Biblia Hebraica*. It offers an excellent introduction to the history of the transmission of the Old Testament, a survey and evaluation of the many versions, and an introduction to the science of textual criticism. It will be of value as a reference book for anyone using the textual apparatus of the BHS text in studying the OT. A series of pictures of the many manuscripts and versions conclude the book.

—Robert L. Hubbard

The NIV Interlinear Hebrew-English Old Testament, Vol. 2, Joshua to 2 Kings, edited by John R. Kohlenberger III (Zondervan, 1980, 512 pp., \$19.94).

This volume (and Vol. 1 in the same set) is just the "crutch" for the Hebrew student who wants to use his language skill but cannot afford to look up every word in the lexicon. Its format is simple: most of each page has the Stuttgart Hebrew text with the translation of the New International Version below the corresponding Hebrew word. Then the NIV is printed in a slender column down the right-hand side of the page.

—Robert L. Hubbard

Reading the Old Testament Prophets Today
by Harry Mowley (John Knox, 1979, 153 pp., \$4.95).

This book offers a survey of background concerning the Old Testament prophets to help the reader understand them on their own terms. Thus, it presents something of a consensus of where the study of prophecy stands today, albeit in non-technical form. A British scholar, Mowley covers the field: the nature of prophetic calls and inspiration, how the words of the prophets were preserved and compiled, the relationship of the prophets to other clergy and the wisemen, and their main themes. While more attention could have been paid to the ethical implications of prophecy, the major emphases of that ancient movement still resonate. Hence, the book serves as a good introduction to the subject of Old Testament prophecy.

—Robert L. Hubbard

The Ancient Library of Qumran and Modern Biblical Studies
by Frank Moore Cross, Jr. (Rev. ed., Baker Book House, 1980, 260 pp., \$5.95).

This book, a classic in Qumran studies since its appearance in 1967, now appears in reprinted form. It remains a useful, stimulating book despite its age, particularly its sections on Old Testament textual criticism and the relationship between Qumran and the early Christian community. Anyone pursuing those topics will profit from its contents.

—Robert L. Hubbard

The English Bible: From KJV to NIV. A History and Evaluation
by Jack P. Lewis (Baker, 1981, 408 pp., \$16.95 cloth).

Lewis, Professor of Bible at Harding Graduate School of Religion, has written a useful guide to the characteristic strengths and weaknesses of twelve English translations: KJV, AIV, RSV, NEB, NASB, JB, NAB, NWT (of the Jehovah's Witnesses), LB, TEB (the Good News Bible), NIV, and the New KJV. The first two chapters survey the history of the Bible prior to English versions, and the English versions prior to the KJV. Each of the remaining chapters treats one version; and the book concludes with a forty-page bibliography, primarily concerned with works which discuss the versions treated throughout the book.

Lewis is not concerned to spell out the criteria by which he assesses Bible versions (unlike, for instance, Eugene H. Glassman, *The Translation Debate: What Makes a Bible Translation Good?* [IVP, 1981]); but his practice reveals him to be a sensitive supporter of "dynamic equivalence." His balance and fairness are attractive, even when the reader calls in question this or that detail. For the versions it treats, Lewis's book is considerably more detailed than its closest competitor, the shorter volume (240 pages) by Sakae Kubo and Walter Specht, *So Many Versions?* (Zondervan, 1975).

—D. A. Carson

New Century Bible Commentary (Eerdmans, 1980, 1981):

Exodus by J. P. Hyatt,
Deuteronomy by A. D. H. Mayes,
Job by H. H. Rowley,
Psalms I and Psalms II by A. A. Anderson,
Isaiah 1-39 by R. E. Clements,
Isaiah 40-66 by R. N. Whybray,
Matthew by David Hill,
Mark by Hugh Anderson,
Luke by E. Earle Ellis,
John by Barnabas Lindars,
I & II Corinthians by F. F. Bruce,
Philippians by Ralph P. Martin,
Revelation by G. R. Beasley-Murray

The reprints of the New Century Bible Commentary continue to arrive from Eerdmans. Although some will be overshadowed by newer works, and several were criticized for their stogginess originally, a few volumes are still notable. Hyatt, with a helpful analysis of historical, geographical and cultic issues in Exodus, provides a thorough, critical volume. Mayes (Deuteronomy), works at historical and literary issues, and provides an updated bibliography. Rowley, though helpfully surveying various approaches to Job, offers little real help (so check F. I. Andersen's volume in TOTC). The contributions by A. A. Anderson (Psalms) are among the best, with strengths in literary and exegetical categories. He avoids any of the current dogmatic restrictions on the genre but does emphasize liturgical elements. Clements and Whybray are all right, but we still lack the work we need on Isaiah.

Hill has been one of the best on Matthew, and will still be valued as a brief commentary even as Beare and Gundry offer new works. Hugh Anderson is bested by Lane (NICNT) on Mark. Ellis offers helpful comments on the meaning of individual pericopes in Luke, but, like Marshall, shows an amazing ability to avoid socio-ethical issues. Lindars offers theologically insightful guidance on John. F. F. Bruce's brief volume on the Corinthian letters has some very good points. Martin is very helpful on Philippians, and Beasley-Murray is excellent on Revelation. Eerdmans is to be thanked for these paperback reprints, especially with all the prices (except for Lindars) under \$10!

—Mark Lau Branson

Harper's Introduction to the Bible
by Gerald Hughes and Stephen Travis
(Harper & Row, 1981, 128 pp., \$9.95).

How does one introduce and survey the entire Bible in a mere 128 pages? That was the challenging task confronting Gerald Hughes and Stephen Travis; the result is a noteworthy achievement.

In a clearly written text admirably complemented with color pictures, charts, maps, drawings and diagrams, the authors introduce the reader to the biblical world and writings. The special burden of the authors is to place the Scripture in its historico-cultural setting so that the reader, assumed to have little or no prior knowledge of the Bible, can better appreciate its message.

In general this introduction is well researched and up-to-date. Only a few instances

of doubtful interpretation caught my eye. I was disappointed, however, that a useful chart summarizing each OT book does not have its counterpart for the NT; indeed, NT coverage suffers by comparison with the OT portion. The perspective of the authors is an informed conservatism. Critical issues are generally not raised (though brief comments on the unity of Isaiah and the date of Daniel are included). On the whole, Hughes and Travis content themselves with setting forth the biblical writers' versions of what happened rather than indulging in reconstruction.

The virtue of *Introduction to the Bible* is its compression of a large amount of material into a manageable bite. This book actually encourages a person to attempt an overview of the Bible! On the other hand, brevity has its drawbacks; if pressed to recommend an Introduction to the Bible for undergraduates, I would have to go with the more "meaty" Eerdmans' handbook. But for the busy general reader here is just the book that is needed.

—Larry R. Helyer

Archaeological Backgrounds to Bible People by Jack P. Lewis (Baker, 1981, 199 pp., \$4.95).

The author is a specialist in Near Eastern History who concentrates on the biblical period. This book was originally published in 1971 and has been re-issued a decade later because of its usefulness. Lewis writes for the non-specialist but interested student.

The information provided by archaeology and non-biblical writers on persons named in the biblical accounts is large and growing. Sixty-three men and women mentioned in the biblical record are discussed from the standpoint of this extra-biblical evidence. For example, the career of the Israelite king Ahab is illuminated by the Assyrian annals of Shalmaneser III and the title of *prefect* for Pontius Pilate is found through the discovery of a dedicatory inscription at Caesarea in 1961.

Lewis does three things well. He makes judicious use of footnotes to provide references to ancient texts and excavation reports. He is also brief and to the point. Finally, he is not overly apologetic either, for he refuses to draw (apparently) attractive conclusions unless the evidence calls for it.

The volume is a good buy and will repay careful study.

—Andrew Dearman

Theological Reflections by Henry Stob (Eerdmans, 1981, 267 pp., \$11.95).

Here is the fruit of Christian reflection over many years. Calvin College and Seminary emeritus professor Stob has gathered articles and addresses representing 30 years of his thinking on perennial issues: biblical themes like the Logos and Paul's doctrine of revelation; theological matters like prayer, miracles and the death of God; historical interests like Augustine, Aquinas, Calvin and the rise of modern science; ecclesiastical concerns like leadership and tradition; and the topics of

moral, religious and liberal education.

A retrospective of this sort has many values. It introduces the reader to a wise man whose learning and experience have shaped student minds and enriched the church, it shows how little the real issues actually change, it reveals the broad vision and lasting pertinence of Reformed thought. At the same time, these essays combine a lucid style in somewhat theoretical discussion with cogent application. The reader will enjoy them and one will benefit from absorbing the vision they offer.

—Arthur Holmes

Theology Primer: Resources for the Theological Student by John Jefferson Davis (Baker, 1981, 111 pp., \$5.95).

From the pen of the editor of *The Necessity of Systematic Theology* (Baker, 1978), who is theology professor at Gordon-Conwell, comes this guide to help the beginning student find his or her way around the landscape of theology. Davis recognizes how bewildering it can be and seeks to provide assistance in the form of five chapters. Here we find guidelines for research papers, a brief glossary of terms, a succinct directory of contemporary theologians, a definition of truth, and an introductory bibliography, briefly annotated and including 375 titles. A book like this is needed, and this is not a bad version of it. I recommend it.

—Clark H. Pinnock

C. S. Lewis's Case for the Christian Faith by Richard L. Purtill (Harper & Row, 1981, 146 pp., \$10.95).

Purtill has given us in his book (*another* one on Lewis?) a fine introduction to Lewis' thought, especially with regard to his defense of the Christian faith. Purtill surveys most of the theological literature Lewis authored, and shows a good grasp of this material. The topics he deals with in Lewis' thought are: reasons for faith, the nature of God and his Son, miracles and history, faith and reason, other religions, the Christian life, the nature of prayer, and death and the afterlife. Even though the price per page may cause some of us to await a paperback edition, this is one of the better fruits of the recent crop of works on Clive Staples Lewis, and even the ardent devotee will find it worth reading.

—Alan Padgett

Contextualization: A Theology of Gospel and Culture by Bruce J. Nicholls (IVP, 1979, 72 pp., \$2.95).

Bruce J. Nicholls seeks to lead the reader to a full understanding of the term "contextualization." In order to do this, he discusses such issues as cross-cultural communication, cultural insensitivity, hermeneutical principles, and biblical theology.

Though a large portion of this book deals with background information, its main thrust is

threefold: First, Nicholls believes that the one communicating the gospel must oneself be a disciple of Christ, must be transformed by the gospel he or she proclaims. If not, one will more likely be a proclaimer of cultural superiority than gospel in context. Second, contextualization means to apply the gospel to all that concerns humankind: social, economic, political, and spiritual life. Third, contextualization is not syncretism—the pseudo-reconciliation of principles that are, in essence, different. The gospel is the judge of culture. While the gospel takes on a different appearance within each culture, it is the gospel that transforms culture; culture does not transform the gospel.

Contextualization is a stimulating and insightful work which treats the subject from an evangelical viewpoint. It assumes specialized knowledge on the part of the reader in the field of theology, and without such knowledge reading does, at times, become difficult. Nevertheless, a serious student would gain much from this small but informative book.

—David Barnes

By What Authority: The Rise of Personality Cults in American Christianity by Richard Quebedeaux (Harper & Row, 1982, 204 pp., \$11.95).

Richard Quebedeaux's latest is almost two separate books. The first, part one, is largely an historical survey of the emergence in America of what he calls "popular religion." Attention is also given to its links with mass media and technology, permitting the rise of Hollywood style "personality cults" that dominate especially the "electronic church." This survey leads to the conclusion that "the essential theological content of popular religion in the 1980s derives from the conceptual and functional integration of New Thought and revivalistic Christianity within mass cultures beginning in the 1950s" (p. 78). A shorter part two, stronger in my view than the first, is more sociological in character, focusing on the nature of religious authority and leadership: Quebedeaux uses the categories of Peter Berger and others to trace a collapse of authority in the West and a resulting sense of "homelessness," which popular religion addresses in its own way.

The result is probably the most substantial of Quebedeaux's writings to date, with the possible exception of *The New Charismatics*. At the same time it is "vintage Quebedeaux,"—at its best in providing journalistic vignettes of a variety of movements and figures, both historical and contemporary, that impinge on the present religious scene. The book is weaker in its historical understanding and grasp of the inter-relationships between the currents he surveys. (I think, for example, that there are better ways to understand current popular religion than as a synthesis of "New Thought" and "revivalism"). Even so, his book has many values: synthesizing a great deal of material, providing useful analytical tools (such as a typology of styles of religious leadership), and making other useful and thought-provoking comments about the present scene.

—Donald W. Dayton

Vision of the Disinherited: The Making of American Pentecostalism
by Robert Mapes Anderson (Oxford University Press, 1979, 334 pp., \$15.95).

Anderson has given us the most balanced and scholarly, yet readable introduction to American Pentecostalism now available. He tries to balance the contributions to the movement from Wesleyan, Keswick, and non-Wesleyan sources.

As the title implies, Anderson suggests that Pentecostalism, as a social movement, grew out of Southern and urban poverty. He documents Pentecostal membership by region, race and rural or urban location, and finds in a 1936 survey of 26 denominations that 62.4 percent of the membership was urban, with 177,867 of their 356,329 members living in the South.

Anderson details the various streams which formed Pentecostalism, the revival itself, its leaders, theology, and participants along with its controversies and divisions. An appendix offers a list of 45 early Pentecostal leaders and biographical sources on each. His documentation throughout the book is most helpful to any student of the movement.

While scholars and term-paper writers will still want to refer to Vinson Synan's *The Holiness—Pentecostal Movement in the United States* (particularly for information on the South) and to Walter J. Hollenweger's *The Pentecostals* (of which Anderson is quite critical), Anderson has given us the best general introduction to date.

—Nancy A. Hardesty

John Calvin's Sermons on the Ten Commandments
Edited and translated by Benjamin W. Farley (Baker, 1980, 307 pp., \$12.95).

These sixteen sermons give a rare look into the heart of Calvin's pastoral ministry. They were preached between June 7 and July 19, 1555 as part of a two-hundred-sermon series on Deuteronomy. The two most important issues Calvin addressed were the Christian use of the Decalogue, and by implication the rest of the Old Testament Law, and the role of human religious authority instituted by God. Ford Battles in his preface notes that Andre Bieler considered Calvin's *Sermons on Deuteronomy* the most important source for his "magistral" study of Calvin's economic and political thought, an issue apparently more important to historians than to Calvin.

This book will appeal primarily to students of Calvin and to a lesser extent to the reader who wishes to broaden his or her theological perspective. Benjamin Farley's introduction outlines the relationship between Calvin's other works and these sermons, including a brief discussion of Calvin's use of the Law. His copious footnotes relate parallels between Calvin's sermons and his other works, and often give the original French word or phrase. The general reader will find this book to be very slow (and often boring) reading, but it gives him or her the chance to discover Calvin's pastoral teaching emphases and to examine and question his own theology.

—Stephen G. Burnett

Word of God Across the Ages: Using Christian History in Preaching
by Bill J. Leonard (Broadman, 1981, \$3.50).

Professor Bill Leonard of the Southern Baptist Theological Seminary in Louisville, Kentucky has written a unique and intriguing series of sermons based on the lives of Christians. Paul, Saint Francis, Martin Luther, George Fox, John Wesley, The Shakers, Sojourner Truth, and Lottie Moon (a Baptist Missionary) are the lives that lived out the Gospel. Yet this is not a simplistic Sunday School whitewash, but a presentation of their lives, "warts and all." Leonard introduces the sermons by I Corinthians 1:21: "it pleased God through the folly of what we preach to save those who believe." The folly of these lives is abundant—cowardice, depression, unorthodoxy—and yet they present a witness to Christ!

The sermons are well crafted and about right in length and complexity for an average congregation. The characters come alive, are tied into a text from Scripture, and usually raise a question for the listener's life. There is a chapter that describes this method of writing a historical sermon. Leonard's style reminds me of Frederick Buechner's series of novels about Leo Bebb.

Martin Marty, in the forward, says he wishes Leonard had hooked each sermon more deeply into the motivating biblical text. My wish is for courage to try preaching in this style. The Gospel comes alive as I read. How much more could it come alive through preaching?

—John W. Ackerman

Freedom for Ministry
by Richard John Neuhaus (Harper and Row, 1979, \$10.95).

Calling his book "a critical affirmation of the Church and its mission," Richard John Neuhaus sets about the task of offering to "parish pastors and others in Christian ministry" a way to "freedom for ministry," always, he says, "within the context of affirming the urgency and dignity of the calling." Neuhaus strives for that freedom by establishing definitions: what the church is and is not, and what it is yet to be, in the milieu of American culture and the "busy, busy business that is religion in America." He holds radically to Christ crucified and resurrected. Of central importance to the book is his strong statement that the Church is not the Kingdom of God but points toward the Kingdom. The integrity of Neuhaus' definitions and message are refreshing and strengthening, grounded as they are in his passion for the Gospel and love for the Church. They call us back to who we are and what we are to be doing as Christians, as ministers of the Christian gospel. Readers may well be troubled, however, by certain narrowness on Neuhaus' part. He lambasts the "kingdom psychology" and "enthusiasm" for pastoral counseling. Despite his own history of involvement in important social justice work he implies that ministry is not to be given over to such concerns. Throughout the book he uses sex exclusive language, stating that "both principle and good taste militate against employing *he/she, his/her*, and similar constructions that currently litter the linguistic environment." Such provin-

cialism is particularly troubling in light of Neuhaus' call to us to take on the prophetic, reconciling ministry of Christ's gospel.

—Tara Seeley

The Gift of Administration
by Thomas C. Campbell and Gary B. Reier-son (Westminster, 1981, 144 pp., \$6.95).

This is an important biblical study on a much neglected but vitally important theme. It is the kind of helpful theological reflection which is not found in much of the contemporary management literature. This helpful volume should be an encouragement both to those who sense a special calling and gifting by the Holy Spirit to exercise the gift of administration, and to those who find themselves "bogged down" by what they seem to feel is a lesser gift.

The book's goal of presenting a model of ministry has, I am convinced, been met. The authors carefully examine four biblical terms that explain the content of the biblical gift of administration—steward, elder, bishop and deacon. Each of these focuses on a critical aspect of the Christian ministry. The often difficult role of the ordained clergy is carefully defined and treated, in contrast to—or perhaps in concert with—"the priesthood of all believers." The roles of clergy and laity, particularly as they work together, are clearly delineated.

The volume is not easy reading. It seems at times that the authors "slog through" some sections which could have been briefer, more cogent and lightened. However, it is a needed statement and a new look at the wonderful gift from the Holy Spirit of administration.

—Ted W. Engstrom

The Weight
by Joel Kauffmann (Herald Press, 1980, 152 pp.).

The author of this novel is a Mennonite whose high school and college years coincided with the Vietnam War era. He has decided that the experiences of Mennonite youth in that period should be recorded — and he has chosen to do so in the form of a short novel.

The story centers on the struggles of Jon Springer, a Mennonite preacher's son, who must decide whether he wants to claim "conscientious objector" status in registering for the draft. But this struggle is only one of a complex of tensions which he is experiencing during the summer between high school and college: he is drawn into the beer-drinking crowd, he has "girl problems," he participates in prankish acts of vandalism, and — in all of this — feels somewhat alienated from Mennonite beliefs and mores.

My fifteen-year-old son also read this book, and we arrived at similar assessments. We both thought that the struggle over "war and peace" issues would have been portrayed more profitably if Jon would have encountered "just war theorists" who were not red-necked zealots. But we also agreed, as my son put it, that "the author has a nice style" and he "focuses well on the struggles of decision-making."

I haven't read a novel for or about "Christian

boys" in a long time, and I was pleasantly surprised by the more "realistic" portrayal of teenage life here than was the case in the books of my own youth. The Sugar Creek Gang would turn away in pious embarrassment from much of what happens in this book, but your favorite teenager will probably find it to be a fair and helpful portrayal of the tensions of Christian adolescence.

—Richard J. Mouw

The Church between Temple and Mosque: A Study of the Relationship between the Christian Faith and Other Religions
by J. H. Bavinck (Eerdmans, 1981, 206 pp., \$5.95).

I found this reprint provocative and worthwhile to read and think through. I do not agree with everything the author has to say, but I believe his stand is well within the range of evangelical Christianity. In approaching dialogue with other religions, Bavinck encourages sympathy and understanding while avoiding syncretism. He believes that the Christian faith and other religions are comparable, but there are also qualitative differences. He views religion as the human response to divine revelation. Therefore, it "can be a profound and sincere seeking of God; it can also be a flight from God, an endeavor to escape from his presence, under the guise of love and obedient service" (p. 19).

Bavinck includes several chapters describing five foci of what he sees as a universal religious consciousness. A second section addresses such issues as human religion in God's sight, how the Bible is different, the law of the kingdom and human bondage. In light of these issues, Christians need to decide what attitude they will take towards other religions. From the perspective of Romans 1, he urges us to affirm that "every religion contains, somehow, the silent work of God" (p. 200). We can realize how all people seek God and at the same time flee him. "As soon as I understand that what [the adherent of another religion] does in a noticeably naive and childish manner, I also do and continue to do again and again in a different form; as soon as I actually stand next to him, I can in the name of Christ stand in opposition to him and convince him of sin, as Christ did with me and still does each day" (p. 200). Although I would not necessarily go as far as he does, I think this is a book everyone should read.

—Charles O. Ellenbaum

The Sociology of Hope
by Henri Desroche, tr. by Carol Martin-Sperry (Routledge & Kegan Paul, 1979, 209 pp., \$22.50).

In *The Sociology of Hope* Desroche guides the reader along a learned but abstract and overly-stylized journey through the maze of sociological thought on religion and related phenomena. His point, after linking specifically religious hope (e.g., millenarian, messianic) with other modes of hope (e.g., dreams, revolutions), is to lay bare the phenomena of hope itself as a

fundamental sociological category. The thesis is that hope is a paradox: it neither succeeds nor fails, is neither fully realized nor completely crushed; it is, rather, a spiral — a dialectic of hope realizing itself and hopelessness.

This is a sociological, not a theological, book. It is, moreover, difficult reading, expensive, and only sporadically insightful. Those who already possess a fair amount of expertise in the sociology of religion may find this treatise worthy of a modest perusal. Probably the majority of us, however, will find our time more profitably spent with more standard or classical works on the subject.

—Kenneth E. Morris

Helping Networks: How People Cope with Problems in the Urban Community
by Donald C. Warren (University of Notre Dame Press, 1980, 272 pp., \$10.95).

Persons immersed in the life of urban communities will find this book confirming. Whereas it does not surface any insights that have not been the considered hunches of many urban pastors and street workers, it does classify and fortify many of them.

It points clearly to the significance of caring networks among persons, families and neighborhood groups—in contrast to the more professional approach to crises which has been ponderous and often ineffectual. It portrays the informality and the complexity of these networks, the fears that handicap their functioning, and also the creative freedom that allows genuine caring to take place in a community.

At points, like other research projects in the field of urban sociology, the conclusions reached after long, intricate, and often tedious research are so ordinary as to leave the reader frustrated and incredulous. An example will suffice: "We find that individuals have more close friends who are neighbors in stronger neighborhoods than in weaker neighborhoods" (p. 196).

However, the author does make a strong case in support of the inadequacy and "limits to social policy" in many public programs. And, in addition, he upholds the belief long held by many in the urban church that voluntary local approaches are "a key to maximizing community action and local problem solving." A case is made as well for the empowerment of such small-scale locally-based grassroots efforts.

In my judgment this volume will be useful to students of sociology, but will have little to say to veteran community organizers, social workers or clergy.

—Donald P. Buteyn

Discovering Israel: A Popular Guide to the Holy Land
by Jack Finegan (Eerdmans, 1981, 143 pp., \$7.95).

The author of this work is a noted archaeologist, biblical scholar and writer. Presently retired, he summarizes in this unpretentious volume many important facts and events for the traveler to Israel concentrating on archaeological and religious history. One might think (hope) from the subtitle that more than the sig-

nificant past of what is now the modern state of Israel is treated in the volume, but such is rarely the case. The book is divided into three parts: (1) "The Land"; (2) "The Past," which introduces the reader to periods ranging from the prehistoric era to the birth of the modern state in 1948 (this section is superb); and (3) "Today's Israel," also a fine discussion of the present state's religious and political complexities.

Finegan knows his subject matter well and he writes clearly. He has packed a surprising amount of information into the book, all of which provides understanding for the pilgrim or first-time traveler. I would recommend the book highly for such people.

—Andrew Dearman

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front cover), the following reviewers have contributed book comments in this issue: **John W. Ackerman** (Pastor, First Presbyterian Church of New Castle, Pennsylvania); **David Barnes** (M.Div. student, Emmanuel School of Religion); **Stephen G. Burnett** (M.A. student, University of Wisconsin, Madison); **D. A. Carson** (Associate Professor of New Testament, Trinity Evangelical Divinity School); **Andrew Dearman** (Assistant Professor of Philosophy, Louisiana State University); **Ted W. Engstrom** (Executive Director, World Vision); **Larry R. Helyer** (Assistant Professor of Religion, Taylor University); **Arthur Holmes** (Professor of Philosophy, Wheaton College); **Scot McKnight** (student, Notts, England); **Albert C. Outler** (Emeritus Professor of Theology, Perkins School of Theology); **Alan Padgett** (San Dieguito United Methodist Church, Encinitas, California); **Tara Seeley** (student, Vanderbilt Divinity School).

SELECTED NOTEWORTHY ARTICLES OF 1980 AND 1981

By David M. Howard, Jr., Ph.D. candidate in Ancient and Biblical Studies, University of Michigan.

Hermeneutics

"Canonical Criticism: a recent trend in biblical studies?" *ET* 92 (Dec 1980): 33–38, by R. P. Carroll. A helpful survey of this new trend in O. T. studies by a non-evangelical.

"Tradition and Scripture in the Community of Faith," *JBL* 100 (1981): 5–21, by B. W. Anderson. A good survey which attempts to bridge the gap between historical and canonical criticism. 1981 SBL Centennial Presidential address.

"The Old Testament, Scripture or Theology?" *Interp* 35 (1981): 229–42, by Sean E. McEvenue.

"Revelation through History in Recent Biblical Theology: A Critical Appraisal," *Interp* 36 (1982): 36–46, by W. E. Lemke. Defends the revelation through history position.

"Canonization: Hearing the Voice of the Same God through Historically Dissimilar Traditions," *Interp* 36 (1982): 21–33, by Gerald T. Sheppard (*TSFB* Contributing Editor).

Argues against artificially unified constructs, while asserting that "the dominant hermeneutical construct of Christian Scripture must remain the same: the gospel of Jesus Christ" (p. 33).

"The Concept of Revelation," *ATR* 63 (1981): 229-39, by Owen Barfield. Argues that there is an "underlying Idea" behind literature and also religious thought (reprinted from *JAAR* 47 [1979]).

"Is It Lawful for a Man to Divorce His Wife?" *JETS* 22 (1979): 115-21, by R. H. Stein.

"'Authentic' or 'Authoritative'? What is the Difference?" *JETS* 24 (1981): 127-30, by R. H. Stein. This Bethel Theol. Sem. professor challenges evangelicals to broaden the horizons of their hermeneutics.

"The New Testament on Divorce and Remarriage: Some Logical Implications," *JETS* 24 (1981) 131-38, by P. H. Wiebe.

Biblical Archaeology

"Saving the Dead Sea Scrolls for the Next 2000 Years," *BAR* 7.4 (July/Aug 1981): 44-49, by D. J. Shenhav. Interesting report on current storage and maintenance techniques.

Two contributions appear in *BAR* 7.5 (Sept/Oct 1981) on Prof. Goedicke's controversial hypothesis of an early 15th-century date for the Exodus.

"Play Ball! (Even as it was done in Biblical Times)" *BA* 43 (1980): 192. A reprint of an old reconstructed "biblical baseball game." Good for a hearty laugh.

Scholarship

"The Role and Relevance of Biblical Research," *JSOT* 18 (Oct 1980): 19-31, by Peter C. Craigie. An excellent contribution by an outstanding scholar who is also an evangelical.

"The Two Tasks," *JETS* 23 (1980): 289-96, by Charles H. Malik. Dedication address at the Billy Graham Center, Wheaton College (IL). Challenges evangelicals strongly to pursue the dual tracks of spiritual and intellectual excellence, by the former president of the U.N. General Assembly.

"New Testament Greek for Laymen," *ET* 92 (Dec 1980): 78-80, by J. D. Bowman, a pastor from Bethel, PA. He says laypeople love learning Greek; a good article on why the biblical languages should be studied.

Soteriology

Interpretation devotes an entire issue (35.2, Mar 1981) to the theme of "Jesus Christ Savior," and includes a good treatment of "Soteriology in Contemporary Christian Thought" by Donald Bloesch.

Homiletics

Interpretation devotes another issue (35.1, Jan 1981) to the "preacher as interpreter."

Miscellany

"Limits of Cultural Interpretation," *JETS* 23 (1980): 113-24, by J. R. McQuilkin. Cautions against overuse of the contextualization hermeneutic.

"The Woman Who Looked out the Window," by S. Abramsky. A fascinating note in *OTA* (vol. 4 [1981], p. 22, no. 90) summarizes this Hebrew article on the similarities between the three women depicted in the Old Testament as "looking out the window": Sisera's mother, Saul's daughter Michal, and Jezebel.

Abbreviations:

ATR	Anglican Theological Review
BA	Biblical Archeologist, 1980
BAR	Biblical Archaeology Review
ET	Expository Times
Interp	Interpretation
JAAR	Journal of the American Academy of Religion
JBL	Journal of Biblical Literature
JETS	Journal of the Evangelical Theologi-

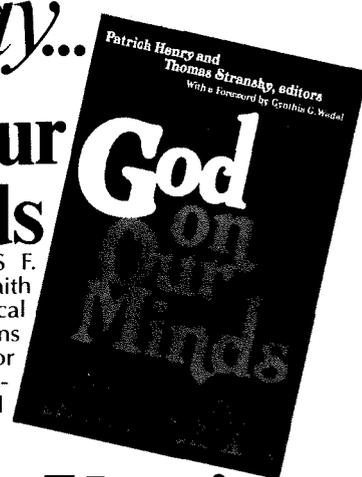
JSOT	Journal for the Study of the Old Testament
OTA	Old Testament Abstracts

Five journals that deserve regular browsing are the *Evangelical Quarterly* and the *Tyndale Bulletin* (both from England, with an evangelical stance); *Andrews University Seminary Studies* (from the Seventh-Day Adventist school in Berrien Springs, MI); *The Bible Translator* (from the United Bible Societies); and *Bibliotheca Sacra* (America's oldest theological journal, now published by Dallas Theological Seminary. It has many exegetical articles of worth. A recent four-part series on the archaeological backgrounds of Daniel, Esther, Ezra, and Nehemiah in the 1980 volume by Edwin Yamauchi might be especially noted.)

Faith today...

God on Our Minds

By PATRICK HENRY and THOMAS F. STRANSKY, C.S.P. Candid thoughts about faith in God today as expressed by an ecumenical mix of pastors, theologians and laypersons who gathered informally at the Institute for Ecumenical and Cultural Research to discuss the meaning of God for their lives and their world. \$6.95 paper



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**JACQUES
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JACQUES ELLUL, Professor of law and history at the University of Bordeaux, is a noted theologian and lay member of the reformed Church of France. He is the author of some thirty books (translated into thirteen languages) including: *The Betrayal of the West* and *The Technological Society*.

5215 The Ethics of Freedom
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**JÜRGEN
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JÜRGEN MOLTMANN, since 1967, has been Professor of Systematic Theology at the University of Tübingen in Germany. In addition to the titles listed below he is also the author of *Theology of Hope*.

0017 Trinity and the Kingdom
"A kind of summa... a solid book," —*Martin Marty*, 256 pp, \$15.
3606 The Crucified God
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4207 The Experiment Hope
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**HANS
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HANS KÜNG, the sole member of the Ecumenical Faculty at the University of Tübingen in Germany, was recently censured by Pope John Paul II. His previous books, such as *The Church Infallible?* *An Inquiry*, have not only provoked controversy

but raised the level of contemporary theological debate.

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"Intellectual history at its best," —*Library Journal*, 864 pp, \$17.50.
5421 On Being a Christian
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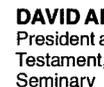
GEOFFREY WAINWRIGHT studied at Cambridge, Geneva and Rome, was professor of Systematic Theology at Yaounde, Cameroon and taught at Queen's College in Birmingham, England. He is currently Professor of Systematic Theology at Union Theological Seminary in New York City.

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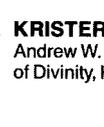
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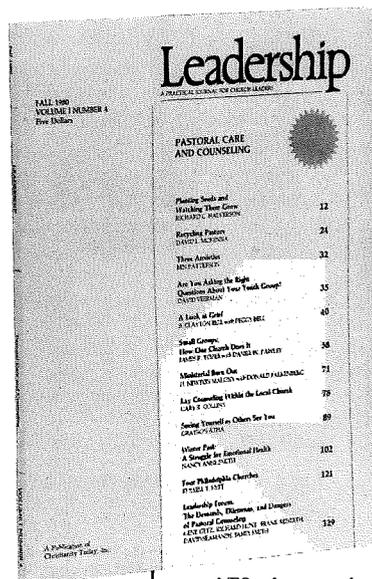
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CUMULATIVE INDEX: TSF BULLETIN VOLUMES 4 & 5

KEY TO VOLUME AND NUMBER ABBREVIATIONS

4:1 October 1980
4:2 November 1980
(misnumbered on front cover as 4:1)
4:3 February 1981
4:4 March 1981
4:5 April 1981

5:1 September/October 1981
5:2 November/December 1981
5:3 January/February 1982
5:4 March/April 1982
5:5 May/June 1982

ARTICLES—AREA/TITLE LISTING

FOUNDATIONS

Current Directions in Christology Studies, by L. W. Hurtado 4:3, pp. 2-3; 4:4, pp. 2-3.
The "Doing of Theology" in a Latin American Context, by Peter F. Savage 5:4, pp. 2-8.
Hermeneutics: A Neglected Area, by Clark H. Pinnock 5:5, pp. 3-5.
Hermeneutics and History, by Vaughan Baker 5:5, pp. 5-6.
The Inspiration and Interpretation of the Bible, by Clark H. Pinnock 4:1, pp. 4-6.
Notations on a Theology of the Holy Spirit, by Ray S. Anderson 4:5, pp. 2-4.
Participating in the Sufferings of God, by Patty Taylor 5:3, pp. 2-5.
Which Eschatology for Which Christ? by Vernard Eller 5:1, pp. 2-5; 5:2, pp. 9-12.

INTERSECTION

Articles:

Evangelical Women's Caucus, by Ann Ramsey Moor 4:5, p. 10.
Evangelicals for Social Action, by Russ Williams 5:5, p. 11.
The New Testament and Anti-Semitism: Three Important Books, by T. L. Donaldson 4:4, pp. 12-14.
The Tyndale Fellowship—Then and Now, by R. T. France 5:3, pp. 12-13.

Events:

The 1980 SBL/AAR: A Most Remarkable Meeting, by Grant R. Osborne and Paul D. Feinberg 4:3, pp. 5-6.
Another "Chicago Statement": A Response to the New Right, by Donald Dayton 5:2, pp. 8-9.
A Break in the Battle, by Mark Lau Branson 5:1, pp. 11-12.
An Evangelical Observes a WCC Assembly, by Clark H. Pinnock 4:1, pp. 7-8.
The Finney Festival: Perspectives on American Evangelicalism, by Donald Dayton and Jeff Smith 5:2, pp. 7-8.
Guarding the Ashes or Tending the Flame: Wesley Theological Society Annual Meeting, by Donald Dayton 5:3, pp. 11-12.
Lausanne's Consultation on World Evangelization: A Personal Assessment, by Peter Wagner 4:2, pp. 2-4.
The Public Face of Evangelicalism, by Jim Wright 5:3, pp. 10-11.
Relationships Between the Testaments: Evangelical Theological Society Meeting, by Barry D. Smith 5:4, p. 14.
A Report From Europe on the Third Biennial Conference of F.E.E.T., by Donald Dean Smeeton 4:2, p. 7.
Report on Thailand '80, by Orlando E. Costas 4:2, pp. 4-7.
Urbana '81: Searching for a True Picture of Missions, by Harvie M. Conn 5:4, pp. 12-13.
Wesleyan Theological Society, 1980 Annual Meeting: A Search for Distinctives, by Donald Dayton 4:3, p. 6.

EDITORIALS

Afro-American Studies at Princeton Theological Seminary, by Robert Cathey 5:2, pp. 13-14.
A Full-Orbed Gospel, by Gabriel Fackre 5:4, p. 17.
Fundamentalism: Left and Right, by Mark Lau Branson 5:5, pp. 2-3.
Mainline Theological Education: A Loss of Focus, by Clark H. Pinnock 5:3, p. 15.
Put on the Whole Armor of God, by Greg Ikehara Martin 5:1, pp. 13-14.

INQUIRY

Biblical Authority: Towards an Evaluation of the Rogers and McKim Proposal, by John D. Woodbridge 4:4, pp. 6-12.
Evangelicals and the Religions of the World, by Stephen T. Davis 5:1, pp. 8-11.

Evangelism and Social Ethics, by Richard J. Mouw 5:3, pp. 6-9.
The Fathers: Imitation Pearls Among Genuine Swine, by Frederick W. Norris 5:5, pp. 8-10.
Old Testament Textual Criticism: Some Recent Proposals, by A. J. Petrotta 4:5, pp. 9-10.
A Proposed Solution to the Problem of Evil, by Keith Yandell 5:5, pp. 7-8.
A Report on Paul Vitz's Lecture "From a Secular to a Christian Psychology," by Mark Lau Branson 4:2, pp. 7-8.
Response to John Woodbridge, by Donald K. McKim 4:5, pp. 6-9.
The Sociology of the Gospel? An Analysis of Stephen B. Clark's book, *Man and Woman in Christ*, by Hal Miller 5:1, pp. 5-8.
A Summary of Francis Andersen's 1980 Payton Lectures, by Kenneth Litwak 4:1, pp. 9-10.
What is My Christian Response to Other Faiths? by Charles O. Ellenbaum 4:3, pp. 3-5.
Woman Shall Be Saved: A Closer Look at 1 Timothy 2:15, by Mark D. Roberts 5:2, pp. 4-7.

SPIRITUAL FORMATION

Burnout, by Mary Berg, R.N. and Mark Lau Branson 4:1, pp. 10-12.
"But YOU can't be a Pastor . . ." by Jan Erickson-Pearson 4:4, pp. 14-16.
Faithfully Out of Control, by Gregory Youngchild 5:5, pp. 12-13.
He and His Kind of Kingdom, by Joseph G. Donders 5:1, pp. 14-16.
Henri Nouwen: Spiritual Guide for a Church in Transition, by Robert Durbach 4:5, pp. 11-12.
Keeping a Journal: Practical Notes for the Beginner, by Mark Lau Branson 5:2, pp. 12-13.
Ministry Begins with a Pilgrimage to the Wilderness, by Mark Lau Branson 4:3, pp. 7-8.
The Search for Spiritual Guidance, by John W. Ackerman 5:3, p. 14.
Seasons of Prayer, by Gregory A. Youngchild 4:2, pp. 9-10.
The Spiritual Pedagogy of Henri Nouwen, by John S. Mogabgab 5:4, pp. 14-16.
Tough and Tender—A Word to Graduating Seminarians, by Donald K. McKim 4:5, p. 11.

MINISTRY

Karl Barth as a Preacher, by Robert B. Ives 5:2, pp. 2-4.

ACADEME

The Athanasian Theological Society: TSF at Perkins, by Ted Campbell 5:1, p. 13.
Evangelical/Liberal Theology—A False Dichotomy? Report on the Harvard/Gordon-Conwell Dialogue, by Priscilla Felisky Whitehead and Tom McAlpine 5:4, pp. 8-11.
News from TSF Chapters, by Tom McAlpine and Mark Lau Branson 5:3, p. 9.
Psychological Perspectives on Conversion, by Lewis R. Rambo 4:5, pp. 4-6.
A Sample Constitution of the Evangelical Students Union, 4:2 pp. 8-9.
Teaching Evangelism at Perkins: A Conversation with David L. Watson, by Mark Lau Branson 4:4, pp. 3-5.
TSF Bulletin and Membership Survey, by Mark Lau Branson 4:1, pp. 2-4.
TSF at Perkins, by Ted Campbell 4:1, p. 4.
TSF at Drew: A New Chapter Introduces Itself, 4:3, p. 7.

BIBLIOGRAPHIES

The New Christian Right, by Richard V. Pierard 5:2, pp. S.1-S.4.
Evangelicals in Biblical Studies: A Survey of Basic Books, by Mark Lau Branson 5:4, pp. S.1-S.2.
The Authority and Role of Scripture: A Selected Bibliography, by Donald K. McKim 5:5, pp. S.1-S.2.
Christianity and Homosexuality: A Brief Bibliography, by David W. Gill 4:1, p. 8.

ARTICLES—AUTHOR LISTING

Ackerman, John W., The Search for Spiritual Guidance 5:3, p. 14.
Anderson, Ray S., Notations on a Theology of the Holy Spirit 4:5, pp. 2-4.
Baker, Vaughn, Hermeneutics and History 5:5, pp. 5-6.
Berg, Mary, and Mark Lau Branson, Burnout 4:1, pp. 10-12.
Branson, Mark Lau, A Break in the Battle 5:1, pp. 11-12.
_____, Evangelicals in Biblical Studies: A Survey of Basic Books 5:4, pp. S.1-S.2.
_____, Fundamentalism: Left and Right 5:5, pp. 2-3.
_____, Keeping a Journal: Practical Notes for the Beginner 5:2, pp. 12-13.
_____, Ministry Begins with a Pilgrimage to the Wilderness 4:3, pp. 7-8.
_____, A Report on Paul Vitz's Lecture "From a Secular to a Christian Psychology" 4:2, pp. 7-8.
_____, Teaching Evangelism at Perkins: A Conversation with David L. Watson 4:4, pp. 3-5.

_____, TSF Bulletin and Membership Survey 4:1, pp. 2-4.
Branson, Mark Lau, and Mary Berg, R.N., Burnout 4:1, pp. 10-12.
Branson, Mark Lau, and Tom McAlpine, News from TSF Chapters 5:3, p. 9.
Campbell, Ted, The Athanasian Theological Society: TSF at Perkins 5:1, p. 13.
_____, TSF at Perkins 4:1, p. 4.
Cathey, Robert, Afro-American Studies at Princeton Theological Seminary 5:2, pp. 13-14.
Conn, Harvie M., Urbana '81: Searching for a True Picture of Missions 5:4, pp. 12-13.
Costas, Orlando E., Report on Thailand '80 4:2, pp. 4-7.
Davis, Stephen T., Evangelicals and the Religions of the World 5:1, pp. 8-11.
Dayton, Donald, Another "Chicago Statement": A Response to the New Right 5:2, pp. 8-9.
_____, Guarding the Ashes or Tending the Flame: Wesley Theological Society 1981 Annual Meeting 5:3, pp. 11-12.
_____, Wesleyan Theological Society, 1980 Annual Meeting: A Search for Distinctives 4:3, p. 6.
Dayton, Donald, and Jeff Smith, The Finney Festival: Perspectives on American Evangelicalism 5:2, pp. 7-8.
Donaldson, T. L., The New Testament and Anti-Semitism: Three Important Books 4:4, pp. 12-14.
Donders, Joseph G., He and His Kind of Kingdom 5:1, pp. 14-16.
Durbach, Robert, Henri Nouwen: Spiritual Guide for a Church in Transition 4:5, pp. 11-12.
Ellenbaum, Charles O., What is My Christian Response to Other Faiths? 4:3, pp. 3-5.
Eller, Vernard, Which Eschatology for Which Christ? 5:1, pp. 2-5; 5:2, pp. 9-12.
Erickson-Pearson, Jan, "But YOU can't be a pastor . . ." 4:4, pp. 14-16.
Fackre, Gabriel, A Full-Orbed Gospel 5:4, p. 17.
Feinberg, Paul D., and Grant R. Osborne, The 1980 SBL/AAR: A Most Remarkable Meeting 4:3, pp. 5-6.
France, R. T., The Tyndale Fellowship—Then and Now 5:3, pp. 12-13.
Gill, David W., Christianity and Homosexuality: A Brief Bibliography 4:1, p. 8.
Hurtado, L. W., Current Directions in Christology Studies 4:3, pp. 2-3; 4:4, pp. 2-3.
Ives, Robert B., Karl Barth as a Preacher 5:2, pp. 2-4.
Litwak, Kenneth, A Summary of Francis Andersen's 1980 Payton Lectures 4:1, pp. 9-10.
Martin, Greg Ikehara, Put on the Whole Armor of God 5:1, pp. 13-14.
McAlpine, Tom, and Mark Lau Branson, News from TSF Chapters 5:3, p. 9.
McAlpine, Tom, and Priscilla Felisky Whitehead, Evangelical/Liberal Theology—A False Dichotomy? Report on the Harvard/Gordon-Conwell Dialogue 5:4, pp. 8-11.
McKim, Donald K., The Authority and Role of Scripture: A Selected Bibliography 5:5, pp. S.1-S.2.
_____, Response to John Woodbridge 4:5, pp. 6-9.
_____, Tough and Tender—A Word to Graduating Seminarians 4:5, p. 11.
Miller, Hal, The Sociology of the Gospel? An Analysis of Stephen B. Clark's Book, *Man and Woman in Christ* 5:1, pp. 5-8.
Mogabgab, John S., The Spiritual Pedagogy of Henri Nouwen 5:4, pp. 14-16.
Moor, Ann Ramsey, Evangelical Women's Caucus 4:5, p. 10.
Mouw, Richard J., Evangelism and Social Ethics 5:3, pp. 6-9.
Norris, Frederick W., The Fathers: Imitation Pearls among Genuine Swine 5:5, pp. 8-10.
Osborne, Grant R., and Paul D. Feinberg, The 1980 SBL/AAR: A Most Remarkable Meeting 4:3, pp. 5-6.
Petrotta, A. J., Old Testament Textual Criticism: Some Recent Proposals 4:5, pp. 9-10.
Pierard, Richard V., The New Christian Right 5:2, pp. S.1-S.4.
Pinnock, Clark H., An Evangelical Observes a WCC Assembly 4:1, pp. 7-8.
_____, Hermeneutics: A Neglected Area 5:5, pp. 3-5.
_____, The Inspiration and Interpretation of the Bible 4:1, pp. 4-6.
_____, Mainline Theological Education: A Loss of Focus 5:3, p. 15.
Rambo, Lewis R., Psychological Perspectives on Conversion 4:5, pp. 4-6.
Roberts, Mark D., Woman Shall Be Saved: A Closer Look at 1 Timothy 2:15 5:2, pp. 4-7.
Savage, Peter F., The "Doing of Theology" in a Latin American Context 5:4, pp. 2-8.
Smeeton, Donald Dean, A Report From Europe on the Third Biennial Conference of F.E.E.T. 4:2, p. 7.
Smith, Barry D., Relationships Between the Testaments: Evangelical Theological Society Meeting 5:4, p. 14.
Smith, Jeff, and Donald Dayton, The Finney Festival: Perspectives on American Evangelicalism 5:2, pp. 7-8.
Taylor, Patty, Participating in the Sufferings of God 5:3, pp. 2-5.
Wagner, C. Peter, Lausanne's Consultation on World Evangelization: A Personal Assessment 4:2, pp. 2-4.

Whitehead, Priscilla Felsky, and Tom McAlpine, *Evangelical Liberal Theology—A False Dichotomy? Report on the Harvard/Gordon-Conwell Dialogue* 5:4, pp. 8-11.

Williams, Russ, "Evangelicals for Social Action" 5:5, p. 11.

Woodbridge, John D., *Biblical Authority: Towards an Evaluation of the Rogers and McKim Proposal* 4:4, pp. 6-12.

Wright, Jim, *The Public Face of Evangelicalism* 5:3, pp. 10-11.

Yandell, Keith, *A Proposed Solution to the Problem of Evil* 5:5, pp. 7-8.

Youngchild, Gregory A., *Seasons of Prayer* 4:2, pp. 9-10.

Youngchild, Gregory A., *Seasons of Prayer* 4:2, pp. 9-10.

_____, *Faithfully Out of Control* 5:5, pp. 12-13.

BOOKS REVIEWED

Author/Title/Reviewer/Issue

Achtmeier, Paul J., *The Inspiration of Scripture, Problems and Proposals*. Clark H. Pinnock 4:1, p. 15.

Aland, Kurt, *Four Reformers: Luther-Melanchthon-Calvin-Zwingli*. Bernard Ramm 4:1, p. 23.

Alexander, John W., *Managing our Work*. Mark Lau Branson 4:1, p. 23.

Andersen, F. I. and D. N. Freedman, *Hosea* (Anchor Bible). A. J. Petrotta 5:5, p. 15.

Anderson, Gerald H., and Thomas F. Stransky, *Mission Trends Vols. 1-5*. David Lowes Watson 5:1, p. 17.

Anderson, Robert Mapes, *Vision of the Disinherited*. Nancy A. Hardesty 5:5, p. 27.

Armerding, Hudson T., chair, *An Evangelical Agenda: 1984 and Beyond*. Charles R. Taber 5:4, p. 26.

Armstrong, James, *From the Underside: Evangelism from a Third World Point of View*. David Lowes Watson 5:3, p. 17.

Avis, Paul, D. L., *The Church in the Theology of the Reformers*. Geoffrey W. Bromley 5:4, p. 25.

Ayling, Stanley, *John Wesley*. Steve Harper 4:4, p. 18.

Banks, Robert, *Paul's Idea of Community: The Early House Churches in Their Historical Setting*. Larry W. Hurtado 5:2, p. 18.

Bavlnck, J. H., *The Church Between Temple and Mosque: A Study of the Relationship between the Christian Faith and Other Religions*. Charles O. Ellenbaum 5:5, p. 28.

Beasley-Murray, G. R., *Revelation: Three Viewpoints*. Robert Mounce 4:4, p. 19.

Beaver, R. Pierce, *American Protestant Women in World Mission: A History of the First Feminist Movement in North America*. Nancy A. Hardesty 5:5, p. 22.

Bebbington, D. W., *Patterns in History: A Christian View*. Douglas R. Marshall 4:5, p. 22.

Becker, Joachim, *Messianic Expectation in the Old Testament*. Stephen A. Reed 5:4, p. 18.

Beker, J. Christian, *Paul the Apostle: Triumph of God in Life and Thought*. Kenneth D. Litwak 5:1, p. 23.

Berger, Peter L., *The Historical Imperative: Contemporary Possibilities of Religious Affirmation*. Kenneth E. Morris 4:1, p. 17.

Berkhof, Henrikus, *Christian Faith: An Introduction to the Study of the Faith*. Bernard Ramm 4:3, p. 11.

Bethge, Ebergard, *Costly Grace*. Patty Taylor 5:1, p. 21.

Bewes, Richard, *Talking About Prayer*. Gregory Youngchild 4:5, p. 21.

Blimson, John J., *Redating the Exodus and Conquest*. Dewey M. Beegle 5:5, p. 16.

Birch, Bruce C. and Larry L. Rasmussen, *Bible and Ethics in the Christian Life*. David W. Gill 4:1, p. 20.

_____, *The Predicament of the Prosperous*. Aileen Van Bellen 4:3, p. 14.

Bloesch, Donald G., *Faith & Its Counterparts*. Gabriel Fackre 5:3, p. 21.

_____, *The Struggle of Prayer*. William B. Oglesby 5:3, p. 25.

Bobgan, Martin and Deldre, *The Psychological Way/The Spiritual Way: Are Christianity and Psychotherapy Compatible?* H. Newton Malony 4:1, p. 17.

Boer, Harry R., *The Book of Revelation*. Robert Mounce 4:4, p. 19.

Bolich, Gregory C., *Karl Barth & Evangelicalism*. David W. Gill 5:4, p. 22.

Boney, William Jerry, and Glenn A. Igleheart, *Baptists and Ecumenism*. Paul K. Jewett 4:5, p. 23.

Bonkowsky, Frederick O., *International Norms and National Policy*. Robert L. DeVries 5:2, p. 22.

Bordin, Ruth, *Women and Temperance: The Quest for Power and Liberty, 1873-1900*. Nancy A. Hardesty 5:3, p. 22.

Bosch, David J., *A Spirituality of the Road*. Marc Benton 4:2, p. 14.

Botterweck, G. Johannes, and Helmer Ringgren, eds., *Theological Dictionary of the Old Testament*. David M. Howard Jr. 5:5, p. 17.

Bray, Gerald L., *Holliness and the Will of God: Perspectives on the Theology of Tertullian*. Geoffrey W. Bromley 5:4, p. 25.

Bromley, Geoffrey W., *Children of Promise: The Case for Baptizing Infants*. Geoffrey Walnwright 5:2, p. 20.

_____, *Introduction to the Theology of Karl Barth*. Clark H. Pinnock 4:1, p. 22.

_____, (ed.), *Zwingli and Bullinger*. Mark Lau Branson 4:3, p. 15.

Bruce, F. F., *The Spreading Flame*. Geoffrey W. Bromley 5:2, p. 19.

Brumberg, Joan Jacobs, *Mission for Life: The Story of the Family of Adoniram Judson*. Nancy A. Hardesty 5:5, p. 22.

Burnett, Fred W., *The Testament of Jesus-Sophia: A Redaction-Critical Analysis of the Eschatological Discourse in Matthew*. Grant Osborne 5:5, p. 14.

CaIRD, G. B., *The Language and Imagery of the Bible*. Grant Osborne 4:4, p. 17.

Campbell, Thomas C., and Gary B. Reiser, *The Gift of Administration*. Ted Engstrom 5:5, p. 27.

Carmody, John, *Theology for the 1980's*. Clark Pinnock 5:5, p. 18.

Cassidy, Richard J., *Jesus, Politics and Society: A Study of Luke's Gospel*. James Parker, III 4:5, p. 18.

Catanzaro, C. J., tr., *Symeon the New Theologian: The Discourses*. Anna Marie Asgaard 4:5, p. 16.

Catherwood, Frederick, *First Things First*. Wayne Joesse 5:2, p. 22.

Chen, Jack, *The Chinese of America*. Nina Lau Branson 5:4, p. 28.

Christians, Clifford G., and Jay M. Ban Hook, eds., *Jacques Ellul: Interpretive Essays*. David W. Gill 5:5, p. 23.

Clark, Elizabeth A., *Jerome, Chrysostom, and Friends*. Geoffrey W. Bromley 5:3, p. 22.

Clark, Stephen B., *Man and Woman in Christ*. Hal Miller 5:1, p. 5.

Clebsch, William A., *Christianity in European History*. Donald Dean Smeeton 4:2, p. 15.

Clements, R. E., *Old Testament Theology: A Fresh Approach*. A. J. Petrotta 4:3, p. 12.

Coleman, Richard, *Issues of Theological Conflict*. Thomas Finger 5:5, p. 19.

Common Witness: A Study Document of the Joint Working Group of the Roman Catholic Church and the World Council of Churches. Albert C. Outler 5:2, p. 22.

Coote, Robert B., *Amos Among the Prophets: Composition and Theology*. David A. Hubbard 5:1, p. 25.

Covell, Ralph, W. A. P. Martin—*Pioneer of Progress in China*. George C. Kraft 4:5, p. 22.

Craigie, Peter C., *The Problem of War in the Old Testament*. Anthony J. Petrotta 4:1, p. 21.

Crenshaw, James L., *Gerhard von Rad, (Makers of the Modern Theological Mind)*. Robert L. Hubbard 4:2, p. 14.

Cross, Frank Moore, *The Ancient Library of Qumran and Modern Biblical Studies*. Robert L. Hubbard 5:5, p. 25.

Cunliffe-Jones, H., ed., *A History of Christian Doctrine*. Geoffrey W. Bromley 5:1, p. 21.

Custance, Arthur C., *The Mysterious Matter of Mind*. H. Newton Maloney 5:1, p. 23.

Davis, John Jefferson, ed., *The Necessity of Systematic Theology*. Clark H. Pinnock 5:1, p. 22.

_____, *Theology Primer: Resources for the Theological Student*. Clark H. Pinnock 5:5, p. 26.

Dayton, Edward R., and David A. Fraser, *Planning Strategies for World Evangelization*. David Lowes Watson 5:2, p. 15.

De Santo, Charles P., Calvin Redekop, and William L. Smith-Hinds, eds., *A Reader in Sociology: Christian Perspectives*. Kenneth E. Morris 4:2, p. 15.

Desroche, Henri, *The Sociology of Hope*. Kenneth E. Morris 5:5, p. 28.

DeVries, Simon J., *Prophet against Prophet*. John Bright 5:2, p. 17.

Dixon, John W., *The Psychology of Faith*. John Culp 5:3, p. 20.

Donders, Joseph G., *Jesus, the Stranger; Jesus, the Way; Jesus, Heaven on Earth; and The Jesus Community*. James Parker, III 5:1, p. 20.

Driver, John, *Kingdom Citizens*. Hal Miller 5:5, p. 15.

Dunn, James D. G., *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*. Scot McKnight 5:5, p. 24.

Dyck, Cornelius J., ed., with Robert Kreider and John Lapp, *The Mennonite Central Committee Story*. Peter J. Klassen 5:3, p. 21.

Dyrness, William, *Themes in Old Testament Theology*. Kapp L. Johnson 5:3, p. 18.

Eells, Robert, and Barteld Nyberg, *Lonely Walk: The Life of Senator Mark Hatfield*. Mark Lau Branson 4:3, p. 15.

Eller, Vernard, *The Outward Bound: Caravaning as the Style of the Church*. David Lowes Watson 5:3, p. 16.

Ellul, Jacques, *Apocalypse*. Robert Mounce 4:4, p. 19.

_____, *Perspectives on Our Age: Jacques Ellul Speaks on His Life and Work*. Vernard Eller 5:3, p. 25.

Engelsman, Joan Chamberlain, *The Feminine Dimension of the Divine*. Herbert Jacobson 4:2, p. 13.

Engstrom, Ted W., and Edward R. Dayton, *The Christian Executive*. John W. Alexander 4:1, p. 23.

Epsstien, Barbra Leslie, *The Politics of Domesticity: Women, Evangelism, and Temperance in Nineteenth-Century America*. Nancy A. Hardesty 5:3, p. 22.

Erskine, Noel Leo, *Decolonizing Theology: A Caribbean Perspective*. Luis Cortes 5:4, p. 21.

Evans, Robert A. and Alice F., *Introduction to Christianity: A Case Method Approach*. William W. Wells 5:4, p. 23.

Ewert, David, *And Then Comes the End*. Larry R. Helyer 5:4, p. 23.

Falwell, Jerry, ed., *The Fundamentalist Phenomenon*. Clark H. Pinnock 5:4, p. 24.

Farley, Benjamin W., *John Calvin's Sermons on the Ten Commandments*. Stephen Burnett 5:5, p. 27.

Finegan, Jack, *Discovering Israel*. Andrew Dearman 5:5, p. 28.

Finney, Charles G., *Reflections on Revival*. Nancy A. Hardesty 5:4, p. 26.

Forell, George W., *History of Christian Ethics, Vol. 1: From the New Testament to Augustine*. David W. Gill 4:1, p. 21.

Forell, George W. and William H. Lazareth, *Corporation Ethics—The Quest for Moral Authority*. Gregory Mellema 4:5, p. 21.

Frenchak, David, and Sharrel Keys, eds., *Metro-Ministry: Ways and Means for the Urban Church*. Donald P. Buteyn 4:2, p. 19.

Geisler, Norman, ed., *Inerrancy*. Clark H. Pinnock 4:3, p. 11.

George, Denise, *How to be a Seminary Student and Survive*. Kenneth D. Litwak 5:4, p. 28.

Geitz, Lorine M., *Flannery O'Connor: Her Life, Library and Book Reviews*. Kathryn Lindskoog 5:4, p. 28.

Gibbs, Mark, *Christians with Secular Power*. David Lowes Watson 5:3, p. 16.

Gibson, Evan K., C. S. Lewis *Spinner of Tales: A Guide to His Fiction*. Fay Blix 4:5, p. 23.

Gilkey, Langdon, *Message and Existence: An Introduction to Christian Theology*. Clark H. Pinnock 5:3, p. 20.

Gladwin, John, *God's People in God's World: Biblical Motives for Social Involvement*. Richard Mouw 4:5, p. 19.

Goppelt, Leonhard, *Theology of the New Testament, Vol. I*. Robert Guelich 5:5, p. 14.

Greaves, R. L., *Theology and Revolution in the Scottish Reformation*. Geoffrey W. Bromley 5:5, p. 22.

Greene, Dana, *Lucretia Mott: Her Complete Speeches and Sermons*. Linda Mercadante 5:3, p. 22.

Grudem, Wayne A., *The Gift of Prophecy in 1 Corinthians*. Grant R. Osborne 5:5, p. 14.

Grunlan, Stephan A., and Marvin K. Mayers, *Cultural Anthropology: A Christian Perspective*. Charles R. Taber 4:4, p. 19.

Guelich, Robert A., ed., *Unity and Diversity in New Testament Theology: Essays in Honor of George E. Ladd*. R. T. France 4:1, p. 15.

Gunneweg, A. H. J., *Understanding the Old Testament*. William Sanford LaSor 5:1, p. 24.

Gustafson, James M., *Protestant and Roman Catholic Ethics: Prospects for Rapprochement*. David W. Gill 4:1, p. 21.

Guthrie, Donald, *New Testament Theology*. D. A. Carson 5:4, p. 20.

Hall, Mary, *The Impossible Dream: The Spirituality of Dom Helder Camara*. Marc Benton 5:3, p. 24.

Hanson, Paul D., *Dynamic Transcendence: The Correlation of Confessional Heritage and Contemporary Experience in a Biblical Model of Divine Activity*. Francis I. Andersen 4:1, p. 16.

Hardesty, Nancy A., *Great Women of Faith*. Mark Lau Branson 4:3, p. 15.

Haring, Herman, and Karl-Josef Kuschel, Robert Nowell, tr., *Hans Kung: His Work and His Way*. Donald D. Smeeton 4:1, p. 14.

Harrington, Daniel J., S.J., *God's People in Christ: New Testament Perspectives on the Church and Judaism*. Robert H. Gundry 5:1, p. 24.

Harrison, R. K., *Leviticus: An Introduction and Commentary (TOTC)*. Robert L. Alden 4:4, p. 18.

Hebblethwaite, Peter, *The New Inquisition? The Case of Edward Schillebeeckx and Hans Kung*. John Bolt 4:5, p. 14.

Henderson, Robert T., *Joy to the World: An Introduction to Kingdom Evangelism*. David Lowes Watson 5:1, p. 18.

Hengel, Martin, *Jews, Greeks and Barbarians: Aspects of the Hellenization of Judaism in the pre-Christian Period*. Bruce Metzger 5:2, p. 18.

Henry, Patrick, *New Directions in New Testament Study*. Grant R. Osborne 5:5, p. 24.

Heron, Alasdair I. C., *A Century of Protestant Theology*. Clark H. Pinnock 5:5, p. 19.

Hesselgrave, David J., ed., *New Horizons on World Mission: Evangelicals and the Christian Mission in the 1980's*. Charles R. Taber 5:4, p. 26.

_____, *Theology and Mission*. Charles R. Taber 5:4, p. 26.

Hick, John H., *Death and Eternal Life*. Stephen T. Davis, 4:5, p. 17.

Hill, David, *New Testament Prophecy*. D. E. Aune 5:2, p. 17.

Hock, Ronald F., *The Social Context of Paul's Ministry: Tent-making and Apostleship*. John W. Simpson, Jr. 4:5, p. 18.

Holl, Karl, *The Reconstruction of Morality*. Peter H. Davids 5:3, p. 23.

Holland, Clifton L., *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study*. Donald P. Buteyn 4:2, p. 26.

Holmer, Paul L., *The Grammar of Faith*. Alan Padgett 5:1, p. 22.

Hopkins, C. Howard, *John R. Mott 1865-1955: A Biography*. Richard V. Pierard 4:5, p. 23.

Horizons in Biblical Theology: An International Dialogue [a journal]. John F. Hobbins 5:1, p. 26.

- ornus, Jean-Michel, *It is Not Lawful For Me To Fight: Early Christian Attitudes Toward War, Violence, and the State*. Monty Ledford 5:4, p. 26.
- ughes, Gerald, and Stephen Travis, *Harper's Introduction to the Bible*. Larry R. Helyer 5:5, p. 25.
- unt, George W., S.J., *John Updike and the Three Great Secret Things: Sex, Religion, and Art*. Kathryn Lindskoog 5:5, p. 24.
- utcheson, Richard G., *Wheel Within the Wheel: Confronting the Management Crisis of the Pluralistic Church*. John W. Alexander 4:1, p. 23.
- wett, Paul K., *Infant Baptism and the Covenant of Grace*. Geoffrey Wainwright 5:2, p. 20.
- hnston, Jon, *Will Evangelicalism Survive its Own Popularity?* Neil Bartlett 4:5, p. 24.
- hnston, Robert K., *Evangelicals at an Impasse*. Thomas N. Finger 4:2, p. 13.
- ing, L. Shannon, *Identity and Community: A Social Introduction to Religion*. Kenneth E. Morris 4:4, p. 20.
- antzer, Kenneth S., and Stanley N. Gundry, *Perspectives on Evangelical Theology: Meeting of the Evangelical Theological Society*. Robert K. Johnson 5:1, p. 21.
- asemann, Ernst, *Commentary on Romans*. Ralph P. Martin, 4:5, p. 17.
- atoppo, Marianne, *Compassionate and Free: An Asian Woman's Theology*. Nina Lau Branson 5:2, p. 19.
- auffman, Joel, *The Weight*. Richard J. Mouw 5:5, p. 27.
- aufman, Gordon D., *The Theological Imagination: Constructing the Concept of God*. Clark H. Pinnock 5:4, p. 21.
- ae, Howard Clark, *Christian Origins in a Sociological Perspective: Methods and Resources*. Kenneth E. Morris 5:3, p. 26.
- rk, Andrew, *Liberation Theology: An Evangelical View from the Third World*. Ronald J. Feenstra 4:5, p. 16.
- ein, Ralph, *Israel in Exile: A Theological Interpretation*. Elmer A. Martens 5:3, p. 18.
- ine, Meredith G., *Images of the Spirit*. J. Andrew Dearman 4:5, p. 15.
- hlenberger, John R. III, ed., *The NIV Interlinear Hebrew-English Old Testament*. Robert L. Hubbard 5:5, p. 25.
- aus, C. Norman, *Evangelicalism and Anabaptism*. Clark H. Pinnock 4:5, p. 16.
- _____, *Missions, Evangelism, and Church Growth*. David Lowes Watson 5:2, p. 16.
- eider, Carl, *The Christian Entrepreneur*. Gregory Mellema 5:5, p. 23.
- ing, Hans, and Jurgen Moltmann, *Conflicting Ways of Interpreting the Bible*. Donald K. McKim 5:4, p. 24.
- pide, Pinchas, and Jurgen Moltmann, *Jewish Monotheism and Christian Trinitarian Doctrine*. James R. Edwards 5:1, p. 27.
- derach, Paul M., *A Third Way*. Hal Miller 5:3, p. 21.
- e, Robert, *Faith and the Prospects of Economic Collapse*. Douglas Vickers 5:3, p. 24.
- onard, Bill J., *Word of God Across the Ages: Using Christian History in Preaching*. John W. Ackerman 5:5, p. 27.
- on-Dufur, Xavier, *Dictionary of the New Testament*. Grant R. Osborne 5:5, p. 25.
- sick, Thomas Lawrence, *The Lane Rebels: Evangelicalism and Antislavery in Antebellum America*. Douglas F. Anderson 5:1, p. 20.
- wis, Jack P., *Archaeological Backgrounds to Bible People*. Andrew Dearman 5:5, p. 26.
- _____, *The English Bible: From KJV to NIV. A History and Evaluation*. D. A. Carson 5:5, p. 25.
- rd, Millard C., *Yahweh is a Warrior: The Theology of Warfare in Ancient Israel*. P. C. Craigie 5:3, p. 18.
- chhead, Marion, *Renaissance of Wonder*. Mark Lau Branson 4:4, p. 21.
- velace, Richard F., *Dynamics of Spiritual Life: An Evangelical Theology of Renewal*. Daniel Swinson 4:1, p. 18.
- ace, David and Vera, *What's Happening to Clergy Marriages?* Norman K. Miles 4:4, p. 20.
- acGregor, Geddes, *The Nicene Creed*. Geoffrey W. Bromley 5:5, p. 20.
- akers of the Modern Theological Mind (11 vols., Bob Patterson, ed.) John J. Davis 4:3, p. 15.
- arsden, George M., *Fundamentalism and American Culture: The Shaping of Twentieth-Century Evangelicalism*. Richard V. Pierard 5:5, p. 21.
- obrien, Richard P., *Catholicism*. Albert C. Outler 4:3, p. 10.
- oy, Charles S., *When Gods Change, Hope for Theology*. Clark H. Pinnock 4:4, p. 21.
- owell, Josh, *The Resurrection Factor*. Stephen T. Davis 5:2, p. 21.
- Elvaney, William K., *Good news is bad news is good news* . . . David Lowes Watson 5:3, p. 17.
- avran, Donald A., *Understanding Church Growth*. David Lowes Watson 5:2, p. 15.
- oughlin, William G., *Revivals, Awakenings and Reform*. Nancy A. Hardesty 5:4, p. 26.
- lton, Gordon, *The Encyclopedia of American Religions*. Donald Tindler 4:2, p. 16.
- stzger, Willi, *Tell the Truth: The Whole Gospel to the Whole Person by Whole People*. David Lowes Watson 5:2, p. 16.
- Mickey, Paul A., *Essentials of Wesleyan Theology: A Contemporary Affirmation*. Donald W. Dayton 5:5, p. 20.
- Migliore, Daniel L., *Called to Freedom: Liberation Theology and the Future of Christian Doctrine*. Clark H. Pinnock 5:2, p. 20.
- Miller, Donald E., *The Case for Liberal Christianity*. Richard J. Coleman 5:4, p. 22.
- Moody, Dale, *The Word of Truth*. Mark Lau Branson 5:1, p. 22.
- Mouw, Richard, *Called to Holy Worldliness*. David Lowes Watson 5:3, p. 16.
- Mowvley, Harry, *Reading the Old Testament Prophets Today*. Robert L. Hubbard 5:5, p. 25.
- Neil, William, *The Message of the Bible*. Robert L. Hubbard 4:5, p. 19.
- Neuhauss, John Richard, *Freedom for Ministry*. Tara Seeley 5:5, p. 27.
- Neville, Robert C., *Creativity and God: A Challenge to Process Theology*. Alan Padgett 5:4, p. 23.
- New Century Bible Commentary: Exodus, Deuteronomy, Job, Psalms, Isaiah, Matthew, Mark, Luke, John, I & II Corinthians, Philipians, Revelation*. Mark Lau Branson 5:5, p. 25.
- Nicholls, Bruce, *Contextualization: A Theology of Gospel and Culture*. David Barnes 5:5, p. 26.
- Norris, Richard A., *The Christological Controversy*. Geoffrey W. Bromley 4:5, p. 15.
- Nouwen, Henri, *A Cry for Mercy: Prayers from the Genesee*. Robert Durbach 5:2, p. 24.
- _____, *The Way of the Heart: Desert Spirituality and Contemporary Ministry*. John W. Ackerman 5:4, p. 27.
- O'Connor, Elizabeth, *Letters to Scattered Pilgrims*. Linda Mercadante 5:1, p. 19.
- Osthathios, Mar, *Theology of a Classless Society*. Cornelius Plantinga, Jr. 4:3, p. 14.
- Patterson, Bob, ed., *Makers of the Modern Theological Mind* (11 vols.). John Jefferson Davis 4:3, p. 15.
- Peters, George W., *A Theology of Church Growth*. David Lowes Watson 5:2, p. 15.
- Peterson, Eugene H., *A Long Obedience in the Same Direction*. Gregory A. Youngchild 4:5, p. 21.
- Piepkorn, Arthur C., *Profiles in Belief*. Donald Tindler 4:2, p. 16.
- Pinnock, Clark H., *Reason Enough: A Case for the Christian Faith*. Mark D. Roberts 4:4, p. 16.
- Polzin, Robert, *Moses and the Deuteronomist: A Literary Study of the Deuteronomistic History*. Ted J. Lewis 5:4, p. 20.
- Punt, Neil, *Unconditional Good News: Toward an Understanding of Biblical Universalism*. Clark H. Pinnock 4:4, p. 18.
- Purtill, Richard, *C. S. Lewis' Case for the Christian Faith*. Alan Padgett 5:5, p. 26.
- Quebedeaux, Richard, *By What Authority: The Rise of Personality Cults in American Christianity*. Donald W. Dayton 5:5, p. 26.
- Rad, Gerhard Von, *God at Work in Israel*. Robert L. Hubbard 4:2, p. 14.
- Ramseyer, Robert L., *Mission and the Peace Witness*. Charles R. Taber 4:5, p. 20.
- Richardson, Peter, *Paul's Ethic of Freedom*. Nancy Dart Roberts 4:1, p. 19.
- Rifkin, Jeremy, *Entropy: A New World View*. Howard A. Snyder 4:3, p. 13.
- Roberts, Robert C., *Rudolf Bultmann's Theology: A Critical Interpretation*. Alan Padgett 5:3, p. 19.
- Robinson, John A. T., *Jesus and His Coming*. George E. Ladd 4:1, p. 15.
- Rogers, Jack B., and Donald K. McKim, *The Authority and Interpretation of the Bible: An Historical Approach*. Robert K. Johnston 4:2, p. 17; Gerald T. Sheppard 4:2, p. 18.
- Rolston, Holmes, *The Apostle Paul Speaks to Us Today*. Peter R. Rodgers 5:3, p. 19.
- Rottenberg, Isaac C., *The Promise and the Presence: Toward a Theology of the Kingdom of God*. David Lowes Watson 5:1, p. 18.
- Rowatt, G. Wade Jr., and Mary Jo Brock Rowatt, *The Two-Career Marriage*. Donald McKim 5:3, p. 25.
- Rudnick, Milton L., *Christian Ethics for Today: An Evangelical Approach*. Allen Verhey 4:4, p. 21.
- Rusch, William G., *The Trinitarian Controversy*. Geoffrey W. Bromley 4:5, p. 15.
- de Santa Ana, Julio, ed., *Separation Without Hope? Essays on the Relation Between the Church and the Poor During the Industrial Revolution and the Western Colonial Expansion*. Douglas J. Schurman 4:5, p. 20.
- Savary, Louis M., and Patricia H. Berne, *Prayerways*. Gregory A. Youngchild 5:1, p. 20.
- Scanlan, Michael, T.O.R., and Randall J. Cirner, *Deliverance From Evil Spirits: A Weapon for Spiritual Warfare*. James Parker, III 4:3, p. 14.
- Schweizer, Eduard, *The Holy Spirit*. Ray S. Anderson 4:5, p. 2.
- Scott, Nathan A., Jr., *Mirrors of Man in Existentialism*. Alan Padgett 4:1, p. 23.
- Sider, Ronald J., *Christ and Violence*. Kenneth E. Morris 5:1, p. 19.
- _____, *Cry Justice!* Mark Lau Branson 4:3, p. 15.
- Simon, Marcel, *Jewish Sects at the Time of Jesus*. E. Earle Ellis 5:1, p. 26.
- Sire, James W., *Scripture Twisting: 20 Ways the Cults Misread the Bible*. Charles O. Ellenbaum 4:4, p. 20.
- Sloyan, Gerard S., *Is Christ the End of the Law?* Grant R. Osborne 5:5, p. 24.
- Smart, James D., *The Past, Present, and Future of Biblical Theology*. Clark H. Pinnock 4:1, p. 22.
- Smyth, Bernard T., *Paul: Mystic and Missionary*. T. L. Donaldson 4:4, p. 19.
- Snyder, Howard A., *The Radical Wesley & Patterns for Church Renewal*. Donald W. Dayton 5:5, p. 20.
- Southard, Samuel, *Pastoral Evangelism*. David Lowes Watson 5:2, p. 16.
- Sproul, R. C., *Stronger than Steel: The Wayne Alderson Story*. Mark Lau Branson 4:4, p. 21.
- Stob, Henry, *Theological Reflections*. Arthur Holmes 5:5, p. 26.
- Stone, Michael Edward, *Scriptures, Sects and Visions*. Marvin R. Wilson 5:4, p. 19.
- Stone, Ronald H., *Paul Tillich's Radical Social Thought*. Jay M. Van Hook 5:3, p. 23.
- Stott, John R. W., and Robert Coote, eds., *Down to Earth: Studies in Christianity and Culture*. Charles O. Ellenbaum 5:1, p. 18.
- Stuart, Douglas, *Old Testament Exegesis: A Primer for Students and Pastors*. Robert L. Hubbard 4:5, p. 19.
- Student Map Manual: Historical Geography of the Bible Lands*. John Andrew Dearman 5:1, p. 26.
- Sulzberger, Jean, *Search: Journey on the Inner Path*. Gregory A. Youngchild 5:1, p. 20.
- Swanson, Reuben J., *The Horizontal Line Synopsis of the Gospels*. Mark Lau Branson 4:4, p. 21.
- Sweet, J. P. M., *Revelation*. Robert Mounce 4:4, p. 19.
- Swidler, Leonard, *Biblical Affirmations of Woman*. Marguerite Shuster 4:1, p. 14.
- Swinburne, Richard, *The Existence of God*. Clark H. Pinnock 5:2, p. 21.
- Talbert, Charles H., *Perspectives on Luke-Acts*. Grant Osborne 4:3, p. 12.
- Thiselton, Anthony C., *The Two Horizons*. Grant R. Osborne, Bernard Ramm, and Stephen T. Davis 4:5, p. 13.
- Thompson, J. A., *The Book of Jeremiah* (NICOT). Raymond Van Leeuwen 5:4, p. 18.
- Tollers, Vincent L., and John R. Maier, eds., *The Bible in its Literary Milieu: Contemporary Essays*. Stanley K. Riegel 5:2, p. 19.
- Travis, Stephen H., *Christian Hope and the Future*. D. A. Carson 5:5, p. 20.
- Unger, Merrill, *Israel and the Arameans of Damascus*. Gleason L. Archer 5:4, p. 20.
- Wallace, Ronald S., *The Lord Is King: The Message of Daniel*. Thomas E. McComiskey 4:3, p. 13.
- Wallis, Jim, *Call to Conversion*. David W. Gill 5:5, p. 23.
- Wainwright, Geoffrey, *Doxology: The Praise of God in Worship, Doctrine and Life*. Tom McAlpine 5:5, p. 17.
- Walter, J. A., *Sacred Cows: Exploring Contemporary Idolatry*. Dawn McNeal Ward and Daniel L. Lewis 5:2, p. 23.
- Warren, Donald I., *Helping Networks: How People Cope with Problems in the Urban Community*. Donald Buteyn 5:6, p. 28.
- Weber, Timothy P., *Living in the Shadow of the Second Coming: American Premillennialism, 1875-1925*. Nancy A. Hardesty 5:2, p. 19.
- Weidman, Judith L., *Women Ministers*. LindaJo McKim 5:4, p. 27.
- Weinrich, William C., *Spirit and Martyrdom: A Study of the Work of the Holy Spirit in the Context of Persecution and Martyrdom in the New Testament and Early Christian Literature*. Grant Osborne 5:5, p. 14.
- Wells, Paul Ronald, *James Barr & the Bible: Critique of a New Liberalism*. Clark H. Pinnock 5:5, p. 19.
- Wenham, Gordon J., *The Book of Leviticus* (NICOT). Robert L. Alden 4:4, p. 18.
- White, R. E. O., *Biblical Ethics*. David W. Gill 4:1, p. 20.
- Whitehouse, W. A., *Creation, Science, and Theology: Essays in Response to Karl Barth*. Gregory Bolich 5:5, p. 18.
- Wilkinson, Loren, ed., *Earth Keeping: Christian Stewardship of Natural Resources*. Merold Westphal 5:1, p. 18.
- Williamson, Wayne B., *Growth and Decline in the Episcopal Church*. John R. Throop 5:4, p. 25.
- Wingren, Gustaf, *Creation and Gospel*. James H. Olthuis 5:2, p. 20.
- Wood, Laurence, *Pentecostal Grace*. Robert G. Tuttle, Jr. 5:5, p. 21.
- Wood, Leon J., *The Prophets of Israel*. C. L. V. Hensley 5:1, p. 25.
- Woodbridge, John D., Mark A. Noll, and Nathan O. Hatch, *The Gospel in America: Themes in the Story of America's Evangelicals*. Douglas F. Anderson 4:1, p. 19.
- Wurtwein, Ernst, *The Text of the Old Testament*. Robert L. Hubbard 5:5, p. 25.
- Zimmerli, Walter, *Ezekiel: A Commentary on the Book of the Prophet Ezekiel, Chapters 1-24 (Vol. 1)* (Hermenia). Gerald T. Sheppard 5:2, p. 16.



BOOK REVIEWS

<i>Theology of the New Testament, Vol. 1</i> by Leonhard Goppelt	14	R. A. Guelich
<i>The Testament of Jesus-Sophia</i> by Fred W. Burnett; <i>The Gift of Prophecy in 1 Corinthians</i> by Wayne A. Grudem; and <i>Spirit and Martyrdom</i> by William C. Weinrich	14	Grant R. Osborne
<i>Kingdom Citizens</i> by John Driver	15	Hal Miller
<i>Hosea</i> by F. I. Andersen and D. N. Freedman	15	A. J. Petrotta
<i>Redating the Exodus and Conquest</i> by John J. Bimson	16	Dewey M. Beegle
<i>Theological Dictionary of the Old Testament</i> edited by G. J. Botterweck and H. Ringgren	17	David M. Howard, Jr.
<i>Doxology: The Praise of God in Worship, Doctrine and Life: A Systematic Theology</i> by Geoffrey Wainwright	17	Tom McAlpine
<i>Theology for the 1980s</i> by John Carmody	18	Clark H. Pinnock
<i>Creation, Science & Theology: Essays in Response to Karl Barth</i> by W. A. Whitehouse	18	Gregory G. Bolich
<i>Issues of Theological Conflict: Evangelicals and Liberals</i> by Richard Coleman	19	Thomas Finger
<i>James Barr and the Bible: Critique of a New Liberalism</i> by Paul R. Wells	19	Clark H. Pinnock
<i>A Century of Protestant Theology</i> by Alasdair I. C. Heron	19	Clark H. Pinnock
<i>Christian Hope and the Future</i> by Stephen H. Travis	20	D. A. Carson
<i>The Nicene Creed</i> by Geddes MacGregor	20	Geoffrey W. Bromiley
<i>Essentials of Wesleyan Theology: A Contemporary Affirmation</i> by Paul A. Mickey and <i>The Radical Wesley & Patterns for Church Renewal</i> by Howard A. Snyder	20	Donald W. Dayton
<i>Pentecostal Grace</i> by Laurence W. Wood	21	Robert G. Tuttle, Jr.
<i>Fundamentalism and American Culture</i> by George M. Marsden	21	Richard V. Pierard
<i>American Protestant Women in World Mission</i> by R. Pierce Beaver and <i>Mission for Life: The Story of the Family of Adoniram Judson</i> by Joan Jacobs Brumberg	22	Nancy A. Hardesty
<i>Theology and Revolution in the Scottish Reformation</i> by R. L. Greaves	22	Geoffrey W. Bromiley
<i>The Call to Conversion</i> by Jim Wallis	23	David W. Gill
<i>The Christian Entrepreneur</i> by Carl Kreider	23	Gregory Mellema
<i>Jacques Ellul: Interpretive Essays</i> edited by Clifford G. Christians	23	David W. Gill
<i>John Updike and the Three Great Secret Things: Sex, Religion and Art</i> by George W. Hunt, S.J.	24	Kathryn Lindskoog

BOOK COMMENTS

<i>Christology in the Making</i> by James D. G. Dunn	24	Scot McKnight
<i>New Directions in New Testament Study</i> by Patrick Henry	24	Grant R. Osborne
<i>Is Christ the End of the Law?</i> by Gerard S. Sloyan	24	Grant R. Osborne
<i>Dictionary of the New Testament</i> by Xavier Leon-Dufour	25	Grant R. Osborne
<i>The Text of the Old Testament</i> by Ernst Würthwein	25	Robert L. Hubbard
<i>The NIV Interlinear Hebrew-English Old Testament</i> edited by John R. Kohlenberger III	25	Robert L. Hubbard
<i>Reading the Old Testament Prophets Today</i> by Harry Mowley	25	Robert L. Hubbard
<i>The Ancient Library of Qumran and Modern Biblical Studies</i> by Frank Moore Cross, Jr.	25	Robert L. Hubbard
<i>The English Bible: From KJV to NIV</i> by Jack P. Lewis	25	D. A. Carson
<i>New Century Bible Commentary: Exodus, Deuteronomy, Job, Psalms, Isaiah, Matthew, Mark, Luke, John, I & II Corinthians, Philippians, Revelation</i>	25	Mark Lau Branson
<i>Harper's Introduction to the Bible</i> by Gerald Hughes and Stephen Travis	25	Larry R. Helyer
<i>Archaeological Backgrounds to Bible People</i> by Jack P. Lewis	26	Andrew Dearman
<i>Theological Reflections</i> by Henry Stob	26	Arthur Holmes
<i>Theology Primer: Resources for the Theological Student</i> by John Jefferson Davis	26	Clark H. Pinnock
<i>C. S. Lewis's Case for the Christian Faith</i> by Richard L. Purtil	26	Alan Padgett
<i>Contextualization: A Theology of Gospel and Culture</i> by Bruce J. Nicholls	26	David Barnes
<i>By What Authority: The Rise of Personality Cults in American Christianity</i> by Richard Quebedeaux	26	Donald W. Dayton
<i>Vision of the Disinherited: The Making of American Pentecostalism</i> by Robert Mapes Anderson	27	Nancy A. Hardesty
<i>John Calvin's Sermons on the Ten Commandments</i> edited and translated by Benjamin W. Farley	27	Stephen G. Burnett
<i>Word of God Across the Ages: Using Christian History in Preaching</i> by Bill J. Leonard	27	John W. Ackerman
<i>Freedom for Ministry</i> by Richard John Neuhaus	27	Tara Seeley
<i>The Gift of Administration</i> by Thomas C. Campbell and Gary B. Reierson	27	Ted W. Engstrom
<i>The Weight</i> by Joel Kauffmann	27	Richard W. Mouw
<i>The Church between Temple and Mosque</i> by J. H. Bavinck	28	Charles O. Ellenbaum
<i>The Sociology of Hope</i> by Henri Desroche	28	Kenneth E. Morris
<i>Helping Networks</i> by Donald C. Warren	28	Donald P. Buteyn
<i>Discovering Israel</i> by Jack Finegan	28	Andrew Dearman