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

https://biblicalstudies.org.uk/articles_tsfbulletin-us.php

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"I shall have glory by this losing day"

by Michael J. Farrell

Two thousand years after the event, theologians cannot make up their collective minds about the resurrection. Some say Jesus' body rose from the dead. Others say no. Some say it doesn't matter. I bet it mattered to Jesus. One can hardly imagine God making a casual "will I—won't I" decision about whether to leave that special body there or pick it up and transform it—not the God who counts every hair on all our average heads.

It is clear, in any case, that something happened that Sunday morning. A burst of energy or grace or enlightenment as spectacular as that first Big Bang that scientists say started our old world spinning.

Jesus somehow lived on. Previously cowed and ignorant folks got up on their hind legs and said so, and thousands and then millions believed them. For the first time in history death was seen to be defeated.

Without Easter Sunday, Good Friday was your all-time downer: a decent man who talked about love, peace—and resurrection—smothering on a cross with nails in his wrists amid a welter of conspiracy, betrayal and shattered promises.

But religion is full of reversals and epiphanies—the great God grinning and showing the divine hand when we least expect it. William Shakespeare's words in the mouth of defeated Brutus sum up what Easter Sunday did for Good Friday: "I shall have glory by this losing day."

Previously, losing had always been bad form, bad politics, bad theology. If you couldn't knock the stuffing out of every enemy, human and divine, you were a failure. Then Jesus got up on the cross and said, in effect, "I shall have glory by this losing day." To go against the cultural grain and the popular ethos like that, and bring the crowd with you, you had to do something spectacular—and the resurrection was it.

This turned many people's attitudes around with alacrity. "I shall glory in my infirmity," Paul, the old warrior, would say soon afterward. You could now go into Nero's circus and be eaten by the lions and yet declared a winner, whereas earlier theology had decreed that Daniel must overcome in his own lions' den. Christians learned that the folly of the cross was a fine thing. When you were being victimized you could laugh up your sleeve knowing yours was the last laugh because Jesus had shown how to turn defeat into victory.

But Christianity seems to have lost its will to lose since the days of

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the catacombs. The world is too much with us, as the poet said. Religion has become institutionalized, part of the establishment, its interests just as vested as any multinational. The attitude is one of counting and quantifying, of building a wall around what you have and want to hold, of tying a string around your neat salvation package and holding it up as the whole, unadulterated truth. Who, in such an atmosphere, will leap to the absurd as our unsophisticated predecessors dared and did at resurrection time?

The vested interests are spiritual as well as material. The spiritual heritage is, after all, the commodity to be sold. Catholics, for example, for centuries regarded Catholicism as the best and truest, hell-bent on a triumphalist march to teach all nations its exclusive package. Most mainline Protestant denominations, ditto. Evangelicals, ditto. Some recent ecumenical advances show that even in human terms you can stoop and conquer.

But for the truly converted corporation mentality we must turn on the TV and listen to the electronic preachers. There we find that the Panama Canal, U.S. military strength and other such spiritual considerations are part of the salvation you buy with your donation. If Jesus had not risen, he would be turning in his grave. Where is the letting go? Where is the kingdom not of this world?

Our common creed is that the mustard seed must die to bear fruit, but in practice there is little letting go or giving up, only a few like St. Francis and Mother Teresa, most instead building and consolidating and taking the collection money to the bank on Monday morning. Hard to blame them, because life is insecure, but then Jesus and his crowd were risking it all and losing—it is a baffling conundrum.

The easiest target for potshots here is Ronald Reagan and his international counterparts. If Reagan decreed tomorrow to cut his nuclear arsenal in half, would he be remembered as a fool or a saint? Would he have glory by his "losing" day? Would it, in fact, be a losing day? Would "the enemy" gladly reciprocate or avidly take advantage?

There would be no glory if he knew these answers in advance. The glory is proportionate to the risk. And it seems easier to take the risk if you are prepared to settle for heavenly glory rather than seek political gain or fame in the history books. Y'all pray for Mr. Reagan that he decides wisely.

At a lower, personal level, it is not much easier when the chips are down: to give ground, to concede an argument, to make an apology, to go to jail for a principle, much less to risk your possessions or your life. As poet Patrick Kavanagh wrote,

Losing had always been bad form, bad politics, bad theology.

But some who tried the less traveled road claimed to find happiness in their forlorn hope.

Those down
Can creep in the low door
On to heaven's floor,

but there is so little incentive in the world for being "down" or a loser when everyone is shouting "win." And who but a loser would settle for the low door to heaven? We want pearly gates.

We have been saying for centuries that the resurrection is our hope. Ah, there's the rub, the all-time, outrageous, ironic rub. If an individual's or an institution's bag includes (in addition to God's mighty metaphorical right hand) a bank account against tomorrow's uncertainty, a nuclear arsenal against the godless enemy, a reputation to be polished and promoted, what you have is not hope but confidence—if you're lucky.

Hope is what you have when you have nothing else. Hope doesn't come into its own until the situation is hopeless. Like when you're on a cross having passed up the good times. Or when you're in jail or in the doghouse for having said what's true rather than what is expedient. Or when you give away your last pair of shoes (forget the Panama canal) and there's snow in the forecast.

It sounds like a callous doctrine. But most of those running with the present system of having and hoarding admit privately that Earth '83 is neither much fun nor a great success. And some at least who tried the less traveled road claimed to find happiness in their forlorn hope. And many went out smiling, having the last laugh at our expense in collusion with a good-natured God who could have given us the resurrection straight but threw in the curve of Good Friday as a backward way to happiness.

THE CHURCH & PEACEMAKING IN THE NUCLEAR AGE: A CONFERENCE ON BIBLICAL PERSPECTIVES

This conference, to be held May 25–28, 1983 in Pasadena, California, will provide the first opportunity for a large representative group of evangelical Church leaders to meet to address the nuclear arms race. The unique emphasis of this national conference is its balanced educational approach. Many responses to the issue will be presented by leading evangelical voices of different Christian traditions. An unprecedented coalition of over fifty evangelical organizations, including Inter-Varsity Christian Fellowship, has initiated this Church-wide event. An additional thirty groups are contributing to the diversity of the conference by providing in excess of one hundred practical and technical workshops to some two thousand participants on a first come/first served basis. In America, many churches have taken an active role in the nuclear arms discussion. Until now, however, evangelical participation has been minimal. This conference could prove to be a major watershed in evangelical thought regarding faith issues raised by the nuclear weapons buildup. For more information contact Jim Brenneman, The Church and Peacemaking in the Nuclear Age, 1539 E. Howard St., Pasadena, CA 91104.

INTRODUCING A NEW THEOLOGICAL JOURNAL

Readers of *TSF Bulletin* may be interested in *Evangel*, a new quarterly review of biblical, practical and contemporary theology. Edited by scholars and church leaders in Scotland, the first issue appeared in January, 1983. Committed to the essentials uniting British evangelicals, the journal is intended for thoughtful Christians, especially those with preaching and teaching responsibilities. For subscription information write Evangel Subscriptions, Rutherford House, 17 Claremont Park, Edinburgh 6, Scotland.

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Kingdom Ecology
A Model for the Church in the World

by Howard A. Snyder

I am convinced that a biblical theology is impossible without a biblical ecclesiology. This article explores that premise, looking at the church in the broader framework of the whole Kingdom and economy of God. The argument reflects my conviction that questions of ecology, economics and international justice are essential, not secondary, to the biblical picture of the church and the new order for which we yearn and to which biblically faithful churches point.

Perhaps the greatest text for the church today is Matthew 6:33: "Seek first his kingdom and his righteousness, and all these things will be given to you as well." In the Sermon on the Mount, "these things" were food and clothing—the material things the world runs after. You, Jesus says, are to seek higher things: the Kingdom of God and its justice.

Making the Kingdom our goal means deciding for justice. God told his unfaithful people in Isaiah's day, "Seek justice, encourage the oppressed. Defend the cause of the fatherless, plead the case of the widow" (Is. 1:17). According to Proverbs 29:7, "the righteous care about justice for the poor, but the wicked have no such concern." Righteousness and justice are the very foundation of God's rule (Ps. 89:14; 97:2). Righteousness before God and justice in society are not secondary or peripheral issues but the central truths of God's Kingdom—and therefore the central issues for the church.

Like the nation, America's churches breathe the atmosphere of self-protection and self-aggrandizement. They run after the same things the world does. The church is not free for the Kingdom. Its sickness is symbolized by the average church budget: eighty or ninety percent spent on itself, a pittance for the rest of the world.

If there is one charge to be made against the church today, it is the charge of worldliness. Evangelical churches protest the world's values at some points (sexual morality, family life, abortion) but have been seduced by the world at others (materialism; personal and institutionalized self-interest; styles of leadership, motivation and organization; the uses of power). Many Christians are convinced that technology changes things, even if they are unsure that prayer does. Technique works better than grace in the technological society.

Today much of the church moves with a massive misunderstanding of its own nature and mission. Especially in North America, the church shows little perception of the economy of God and therefore of the ecology of the church in God's plan. Many believers still operate with a static, institutional understanding, seeing the church as buildings, meetings, programs, professional clergy and special techniques of communication, evangelism and church growth. Worse, in the United States this whole mentality is often wed to a political and economic perspective which clashes directly with God's economy. Most Christians in our land are so tied to a perspective of unlimited economic growth, continued exploitation of resources, militarism, extravagant gadget-fed lifestyles and patriotic narcissism that they instinctively repel a more biblical view of the church and God's plan before they really understand it.

Howard Snyder, who has served as a pastor, missionary and educator, is the author of several books, including The Problem of Wineskins. *This article is excerpted from his new book to be released this month,* Liberating the Church *(©1983 Inter-Varsity Christian Fellowship, reprinted by permission of InterVarsity Press).*

We need a massive awakening to the church's cultural accommodations and a fundamental rethinking of the church itself. By and large, North American Christians are so enamored with the American dream that they have become immune to several fundamental biblical themes. We have picked and chosen—spiritualizing here, literalizing there—in the process conforming the gospel to a comfortable, materialistic lifestyle. Where Scripture speaks of preaching the gospel to the poor, maintaining justice, caring for the widow and orphan, or preaching liberty to the captives, we have said, "Oh, that must be understood spiritually. Everyone is spiritually poor without Christ." But where the Scriptures speak of getting blessings from God or receiving "the desires of our heart," we have said, "Oh, that is literal and material. God helps those who help themselves. God wants us to be prosperous. We are children of the King." To many, this is gospel. But in reality this inversion of material and spiritual values is hypocrisy and heresy. It is a biblically unfaithful splitting up of the wholeness of God's house.

America's churches breathe the atmosphere of self-protection and self-aggrandizement. They run after the same things the world does.

The Ecology of the Church

The human family and the world we live in constitute one ecological system. The very word *ecology*, based on *oikos*, the Greek word for house, tells us that the world is our habitation and that everything within it is tied to everything else. *Ecology* describes the essential interdependence of all aspects of life on this planet; *economy* (from the Greek *oikonomia*) describes the ordering or managing of these interrelationships. The more closely we look at economic and ecological concerns, the more we see that the two concerns merge. I want to explore what it means practically to view the life of the church ecologically and then to propose an ecological model for the internal life of the church.

God's house, his *oikos*, has a dual sense: the *oikoumenē*, or whole habitable world, and the church as the prototypical community of the Kingdom of God. God has an economy for his entire creation and, because of this dual sense of "house," we have been given a stewardship in the church and in the physical environment to care for and build God's household. For this task God has given us the resources of his grace. We need then to understand *the real ecology of the church* and what it means to be servants, stewards and earthkeepers for God. We need to grasp both the *internal ecology* of the church (how it functions as a spiritual-social organism) and its *extended ecology* (how it interacts with and affects the whole ecosphere of God's world).

We must learn to think ecologically at all levels in the church. Ecological thinking reminds us that everything is related to everything

else, and it emphasizes the need to trace and comprehend these interrelationships. A few examples will illustrate the point. Within the church, Christians need to see how their lives really do touch the lives of other believers. In the neighborhood, Christians should ask how their lifestyles affect the environment. This ecology includes the kind of housing and transportation used, relationships with neighbors, and many other strands in the physical, social and spiritual environment. In their work, Christians should ask how the products and services they design, manufacture or distribute touch the overall environment—including, especially, their impact on the world's poor. For those who have investments, a critical question is where funds are invested and how those investments are used. Generally, invested capital operates either for or against the environment and the poor, for it is impossible for investments to be environmentally (and therefore morally) neutral. Ecological stewardship means concern as much with the impact of investments themselves as with how investment earnings are spent. And if this is true of individual investments, it is true even more of the investments of church-related institutions.

What, then, is the real ecology of the church? Here we face two immediate problems: identifying all the factors which constitute this ecology, and distinguishing between what the church's ecology ought to be and what it is in fact. The real ecology of the church encompasses an extremely large number of variables. The church, in fact, may be the most complex ecosystem in existence since it includes the total human environment and experience—physical, social and spiritual. Although these three categories are not totally satisfactory or mutually exclusive, we may use them to probe further into the church's actual ecology.

Physical Ecology. The church's physical ecology consists of the physical bodies of believers and all the material aspects of their lives. It includes the food and clothing Christians use, the products they use or help produce, and the physical energy they consume. It includes their houses and church buildings. Transportation, land use and the treatment of other life on earth are also part of the actual ecology of the church. *We cannot speak of the real ecology of the church without taking into account the combined impact Christians have in all these areas.* The key question, then, becomes whether the church's use of money, buildings, food supplies, energy and other physical resources is in harmony with God's economy or works against it. If Christians claim to be worshiping and serving God in the spiritual realm while furthering injustice through extravagant consumption of the earth's resources, then they are giving mixed signals. They are in fact working against God's economy in fundamental ways. From an ecological perspective there are no such things as *adiaphora*, "things indifferent."

Social Ecology. The social ecology of the church concerns the church as a social organism, a community. It includes the social impact of each believer, but it especially concerns the social reality and impact of Christian families and homes, Christian congregations, and the influence of Christians in their neighborhoods and in the larger human community.

The social ecology of the church thus includes the total social impact of the church and of individual Christians, as well as how the church is shaped by society. Part of this impact involves the moral and ethical values which Christians hold. These values are shown and transmitted by Christians' actual behavior. This is one reason the economic and social behavior of Christians is so important. Whether or not Christians are really cooperating with the economy of God will be revealed in the way they behave in the economic realm.

The real ecology of the church, then, includes every aspect of the social behavior of Christians. It includes the social and economic impact of the jobs Christians hold, and not just Christians' dependability at work or how they spend their off-the-job hours. And it includes the social impact of how Christians treat the physical world —for instance, whether they care for the earth and work for equitable distribution of food and clothing or are concerned only with their own accumulation and comfort.

Spiritual Ecology. The spiritual ecology of the church is even more complex than its physical and social ecology and is less available to our understanding and analysis. But Christians insist, on the basis of both Scripture and personal experience, that the spiritual dimension is the most fundamental in the church's ecology, the reality which gives ultimate meaning to all the rest.

The spiritual ecology of the church incorporates the moral and spiritual values by which Christians live, but it includes much more. It incorporates the reality of the spirit world—the actual presence of the Spirit of God in the world and the reality of angels, demons and whatever other unseen principalities and powers the universe contains. It is profoundly unecological to overlook this dimension. The church's spiritual ecology includes its battle with the kingdom of darkness, "the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient" (Eph. 2:2).

The spiritual impact of the church is tied especially to the influence Christians have on one another, the impact of righteous living on society and the power of prayer. Since prayer is the primary channel of communication between believers and God, it is a key means through which God's energy is released into the world. Here faith and hope are crucial, for through these, Christians are enabled to work constructively for the manifestation of the Kingdom of God in the present order. The key dynamic in the church's spiritual ecology is faith working by love (Gal. 5:6).

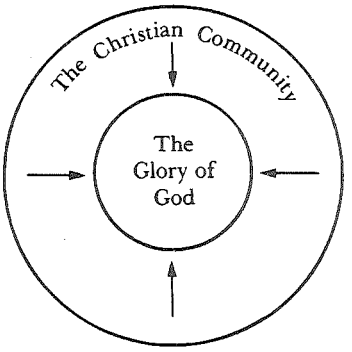
The Church's Environmental Impact. Only when we take into account the physical, social and spiritual ecology of the church can we begin to gauge her true environmental impact. Some of a local congregation's impact could actually be measured through sociological, economic or ecological analysis. One could determine, for instance, the combined effect of the energy consumed by Christians or gauge their impact on the community's social fabric. It is true, of course, that much of the church's impact could not be measured or quantified. But since the social, physical and economic life of a group of people reflects their spiritual values, some judgment could be made about the total environmental impact of a congregation and its fundamental fidelity or infidelity to the economy of God.

Questions of ecology, economics and international justice are essential to the biblical picture of the church.

An Ecological Model for Church Life

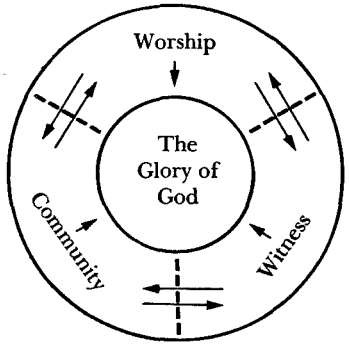
The following model is a synthesis of the New Testament teachings on the ecology of the church. I emphasize that this is a model. That is, it is not a complete description of the church's life, nor is it the only valid way to view the local church. It is a fairly comprehensive model, however, and it is consistent with Scripture and particularly apt for church life in today's world.

The Purpose of the Church. The model begins with the church's purpose. It is easier to understand the church's ecology when we know why the church exists. The church is to be sign, symbol and forerunner of the Kingdom of God. The church exists for the Kingdom. More basically, the purpose of the church is to glorify God. An ecological model for the church, then, orients church life toward God's glory.



Functions of the Church. The church glorifies God in many ways. In order to avoid the pitfall of justifying anything and everything the church does simply by saying it is "done for the glory of God," however, we need to identify the most basic functions of the church. What are the essential components of the church's life?

We find the New Testament church living a life of worship, community and witness. These functions are indicated to some extent by the New Testament words *leitourgia* ("service" or "worship," from which comes the English word *liturgy*), *koinōnia* ("fellowship" or "sharing"), and *martyria* ("witness" or "testimony," from which comes the word *martyr*). The church is a community or fellowship of shared life, a *koinōnia*. The church witnesses to what God has done in Jesus Christ and in its own experience, even when its *martyria* leads to martyrdom. Above all, the church performs the service of worship (*leitourgia*) to God, not just through acts of worship but by living a life of praise to God.



In this figure, the church is seen as glorifying God through its worship, its life together in community and its witness in the world. Recalling that this is an ecological model, we must stress not only that these functions are oriented toward the glory of God but also that each one interacts with and influences the others.

These functions stood out clearly in the early days of the Christian church. In Acts 2:42 we read that the first Christians "devoted themselves to the apostles' teaching and to the fellowship, to the breaking of bread and to prayer." Further, we read that they shared their goods and homes with each other so that no one had need and all had a house fellowship in which to worship God and be strengthened for witness in the world.

1. *Worship.* Paul tells the Ephesians: "Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord, always giving thanks to God the Father for everything, in the name of our Lord Jesus Christ" (Eph. 5:19–20). We are to "teach and admonish one another with all wisdom," singing "psalms, hymns and spiritual songs with gratitude . . . to God" (Col. 3:16).

Worship—praising God and hearing him speak through the Word—is the heart of being God's people. Often in the Old Testament we read of the special festivals of the children of Israel. These, as well as the whole sacrificial system, focused on worshiping God.

Worship means more, however, than worship services. We are to live a life of worship. Everything we do is to glorify God. But this life of worship comes to special focus and intensity in the regular weekly worship celebration of God's people.

Each week is a journey through time. The journey brings us face to face with the values, pressures and seductions of an idolatrous age. Getting through the week means turning a deaf ear to countless advertisements for clothes, cars, magazines, video recorders and other items, even while we listen for the cries of human need. Unless we plan otherwise, the week will be programmed for us by job or school commitments, errands, TV schedules, our acquaintances and many other demands. The world closes in on us.

Worship is the opening in an enclosed world. The world tries to make us like itself. It draws a circle around us, blocking out the higher, brighter world of the Spirit. We are not to deny the present world nor to flee from it. Rather we are to learn how to live like Jesus within society. We are to be lights in the world (Mt. 5:15–16; Phil. 2:15).

Here is the key. In worship the curtains of time and space are thrown back, and we see anew the realm of the Spirit. Worshiping God in spirit and truth gives us a window on eternity. It changes our lives as we see again that we really do live in two worlds. We begin to see from God's perspective: "I entered the sanctuary of God; then I understood" (Ps. 73:17).

2. *Community.* One of the things the first Christians devoted themselves to was "the fellowship" (Acts 2:42). The word *koinōnia* here denotes communion, community or fellowship—a group of people bound closely together by what they share. As sharers in God's grace, the believers devoted themselves to being and becoming the *community* of God's people.

God has made us a community and wants us to grow continually as a fellowship of believers, being "built up [*oikodomēn*] until we all reach unity in the faith and in the knowledge of the Son of God and become mature, attaining to the whole measure of the fullness of Christ" (Eph. 4:12–13). As W. A. Visser't Hooft has noted, "In the New Testament edification is not used in the subjective sense of intensification and nurture of personal piety. It means the action of the Holy Spirit by which he creates the people of God and gives shape to its life." (*The Renewal of the Church* [London: SCM Press, 1956], p. 97). Edification is community building with the person and character of Jesus as the goal.

Biblically, community means shared life based on our new being in Jesus Christ. To be born again is to be born into God's family and community. While forms and styles of community may vary widely, any group of believers which fails to experience intimate life together has failed to experience the real meaning of Christ's body. To be the Christian community means to take seriously that believers are members of each other, and therefore to take responsibility for the welfare of Christian brothers and sisters in their social, material and spiritual needs.

3. *Witness.* In the life of the church, worship and community spark the church's witness. This was so in Acts. The praise and fellowship described in Acts 2:42–47 brought an interesting result: "The Lord added to their number daily those who were being saved" (Acts 2:47). Later when the Jerusalem church was persecuted and many believers fled to other areas, "those who had been scattered preached the word wherever they went" (Acts 8:4). Jesus told his followers before his ascension, "You will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The book of Acts is the history of the church's witness throughout the Roman world in response to Jesus' words.

Worship is the opening in an enclosed world. A church weak in worship has little will for witness, nor does it have much to witness about.

A church weak in worship has little will for witness, nor does it have much to witness about. Similarly, a church with no vital community life has little witness because believers are not growing to maturity and learning to function as healthy disciples. Where community is weak, witness is often further compromised by an exaggerated individualism. Witness may degenerate into inviting people to God without involving them in Christian community. A living Christian community has both the inclination and the power to witness. It witnesses both from concern for human need and for the sake of the coming Kingdom of God. In God's economy, the church's witness has Kingdom significance.

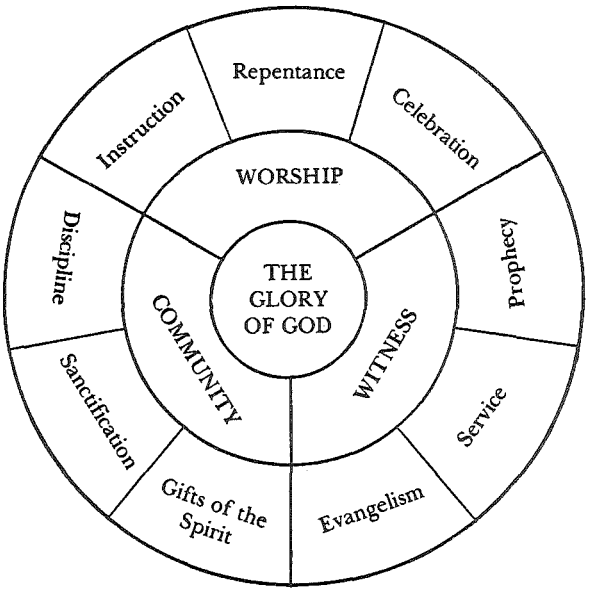
Exploring the Model

The basic elements of worship, community and witness may be expanded to clarify their function in the ecology of the church. Just as these parts combine to shape the life of the church, so each in turn depends on the proper functioning of its component parts.

Worship, community and witness may be analyzed in several ways. One way, which seems to possess a certain internal logic and balance, is to view worship as the interplay of instruction, repentance and

celebration; community as consisting of discipline, sanctification and the gifts of the Spirit; and witness as a combination of evangelism, service and prophecy. Thus the church's ecology may be more fully pictured by our final figure.

Celebration, Instruction, Repentance. Celebration is the church in the act of praising God. In worship, the church celebrates God's person and works through music, liturgy, spontaneous praise and other



means. Special joy comes to believers in celebrating the coming new age. *Worship liberates the church for the Kingdom.* We praise God not only for what he has done but for what he will do. Already in faith we anticipate and celebrate the day when we will sing, "The kingdom of the world has become the kingdom of our Lord and of his Christ."

Instruction as part of worship involves the church in hearing God's voice through the Word read, taught or otherwise spoken. In worship, the movements of celebration and instruction are the movements of the Spirit and the Word. Particularly important in worship is the public proclamation of the Word through teaching and preaching (1 Tim. 4:13; 5:17). God has chosen through the "foolishness" of preaching "to save those who believe" (1 Cor. 1:21). Preaching means both public proclamation of the Word to unbelievers and teaching the Word to believers as part of regular worship.

Repentance is perhaps seldom seen as part of worship, but it really fits into the rhythm of Word and response. To celebrate God when our lives contradict the gospel and we remain unrepentant is false worship. Yet this is true of much of the church in North America. Worship is closely linked with God's Kingdom and justice in the ecology of the church, and therefore with repentance.

Discipline, Sanctification and Spiritual Gifts. Discipline means discipleship, building a community of people who are truly Jesus' disciples. The church is a covenant people. In fidelity to God as revealed in Scripture and in Jesus Christ, Christians accept responsibility for each other and agree to exercise discipline as needed in order to keep faith with God's covenant. In this way the church takes seriously the many scriptural injunctions to warn, rebuke, exhort, encourage, build and disciple one another in love.

Sanctification is closely related to discipline and to the edification (*oikodomē*) of the church. Sanctification is the Spirit's work of restoring the image of God in believers and in the believing community. It is having the mind of Christ and displaying the fruit of the Spirit. It is the manifestation of Christ's character in his body.

Spiritual gifts are a particularly important part of the community life of the church. The gifts of the Spirit become vital and practical when they are awakened, identified and exercised in the context of shared Christian life. In God's ecology, the fruit of the Spirit and the gifts of the Spirit go together, and to stress one over the other is to distort God's plan for the church, crippling the body.

Evangelism, Service and Prophecy. Historically, the church has found it difficult to hold evangelism, service and prophetic witness together. But where the church's evangelistic witness has been buttressed by loving service in the spirit of Jesus and an authentic prophetic thrust, the church has been at its best and has made its greatest impact for the Kingdom.

Evangelism—sharing the good news of Jesus and the Kingdom—is always important in a biblically faithful church. From an ecological perspective evangelism strongly affects the other areas of the church's life. A church which is not evangelizing runs the risk of becoming ingrown and self-centered. Adding new converts to a church fellowship is like the birth of a baby into a family.

Service means the church's servant role in the world, following the example of Christ. Like evangelism, service is part of the overflow of the life of the Spirit in the church. It is rooted in the church's community life because Christian service means both serving one another in the household of faith and reaching out in service to the world. Service is grounded also in worship, for in worship we are reminded of what God has done for us and we hear his Word calling us to follow Jesus to the poor, the suffering and the oppressed.

Prophecy is part of the church's witness to the world. Prophecy here means not primarily the charismatic gift of prophecy as it may be exercised in Christian worship, but rather the church's corporate prophetic witness in the world. This, of course, may include the exercise of the gifts of particular believers. The church's evangelism and service, in fact, are part of the church's prophetic witness when they grow out of healthy church life and genuinely point ahead to the Kingdom.

Such an ecological model for church life can be strategically useful. In addition to being a tool for understanding church life, it is helpful in diagnosing the condition of a church. When the church is weak in *worship*, its life becomes humanistic and subjective and the impulse for evangelism is often lost. When *community* life is anemic, believers remain spiritual babes, failing to grow up in Christ. Worship may become cold and formal, and witness weak or overly individualistic. If the church's *witness* is the problem, the fellowship may become ingrown and self-centered. The church may drift into legalism in order to guard its life, and it will have little growth or impact. Investigating these various areas can be very revealing to a church which is seeking to be free for the Kingdom but senses something is wrong.

If the church has one great need, it is this: To be set free for the Kingdom of God, to be liberated from itself as it has become in order to be itself as God intends. The church must be freed to participate fully in the economy of God.

BREAD FOR THE WORLD SPRING SEMINARS

The Bread for the World Educational Fund plans six spring "Outreach on Hunger" seminars across the country to train more than 850 local leaders so that they, in turn, can teach their communities about effective, long-term solutions to the problem of world hunger.

Locations for these weekend seminars include Orlando, FL (March 18–20), Milwaukee, WI (April 15–17), San Francisco, CA (April 29–May 1), Worcester, MA (May 6–8), Rochester, MN (May 13–15), and Chattanooga, TN (May 20–22). These weekend seminars offer both education on hunger issues and training in outreach skills for both current anti-hunger leaders and those individuals newly interested in hunger concerns. For further information, contact Alden Lancaster, Project Director, Bread for the World Educational Fund, 6411 Chillum Place N.W., Washington, D.C., 20012, (202) 722-4100.

BREAD FOR THE WORLD ORGANIZING PROJECT

Bread for the World, a national Christian citizens' movement, is seeking individuals to participate in the 1983 Summer Organizing Project from June 8 through August 17. Individuals will participate in a ten-day orientation in Washington, D.C., on current anti-hunger legislation, how government works, public speaking and group organizing skills. Each will then be placed in a particular part of the country to work with a local BFW group for eight weeks in organizing Christians to be involved in public policies on hunger. Follow-up and evaluation in Washington conclude the project. For more information contact Sharon Pauling, intern coordinator, Bread for the World, 6411 Chillum Place, N.W., Washington, DC 20021; (202) 722-4100.

Toward a Social Evangelism (Part II)

by David Lowes Watson

David Lowes Watson has clarified and challenged the church's agenda by countering many contemporary definitions of evangelism and by using John Wesley as a paradigm. "The doctrine of justification by faith is the source for ethical behavior," he wrote in Part I of this article. "For Wesley, sanctification did not dispense with the ongoing need for justifying grace."

In this concluding section, Watson works to integrate eschatology with our understanding of evangelism. Introducing a helpful category of justification which is corporate as well as personal, Watson is able to use eschatology as a framework for showing the relationship between evangelism and social change.

The premise of our argument is that evangelism is primarily the verbal communication of the gospel as a feature of holistic ministry. To identify it with its own implications must be regarded as an unnecessary confusion, the result of which is to blunt the critical challenge of the message itself. If the gospel is identified with the ethical behavior of its messengers, if the church confuses social ethics with the activity of evangelism, it surrenders the efficacy of the critical word which convicts of sin and offers divine pardon and reconciliation.

However, the critical word is accountable to holistic ministry, and for the purposes of this discussion, ethically accountable in particular. The question therefore becomes whether it is possible to have an evangelism contingent on a doctrine of justification that is social as well as personal. The issue is not, as David Bohr suggests, the identification of evangelism as two movements, the first being to proclaim the good news, and the second to live it.[1] For a clear phenomenology of a social evangelism, we must ask whether we can communicate a message that necessarily calls to a social as well as personal repentance.

At first sight this might seem to be a task already well accomplished. In recent decades an evangelistic urgency has emanated from the new social and global awareness of the extent and depth of human sin. Foundational work was of course done by Barth, Brunner and the Niebuhrs, among others, in their response to the challenge of Marxian thought during the 1920s and 1930s.[2]. But it was the post-World War II preparatory work for the First Assembly of the World Council of Churches in 1948 that placed it firmly on the agenda of the church.[3] Repentance was a call that once again was not only for persons, but for nations and churches.[4]

Evangelism and Eschatology

The definitive account of these developments is Hans Margull's remarkable book, *Hope in Action*. Tracing the work of the nascent World Council, as well as the significant ongoing work of the International Missionary Council, Margull shows how, through the discussion of the Christian message in its eschatological dimensions, the hope of *shalom* as the wholeness and integrity of the realm of God, concretely in the world, became widely adopted in ecumenical thinking about evangelism.[5] Fundamental to this was the work of J. C. Hoekendijk, who, as Secretary of Evangelism for the World Council, introduced and developed the comprehensive evangelistic perspective of *kerygma, koinonia* and *diakonia*.[6]

This has become a classic approach to evangelism, and has further, in the hope of *shalom*, made eschatology an inescapable dimension of the evangelistic message.[7] Yet this has also brought sharply into focus the extent to which justification by faith had lost its fullness in the practice of evangelism, most especially in the United States. Margull notes, for example, that the American report on the IMC Willingen Conference of 1952 seemed to show "great uneasiness—understandable in America—concerning terminal-historical eschatology, which has been repeatedly misunderstood as apocalyptic."[8] It was evident, he continues, that "the majority of the American commission was unable to combine any biblically appropriate conception with that of eschatology. . . . In fact, the conception of eschatology is greatly lacking in clarity in broad segments of the theology of the Anglo-Saxon world. And in some areas, it is a totally alien concept."[9]

When sin is diagnosed primarily through social analysis, not to have a doctrine of social justification comes close to a denial of grace.

Yet eschatology is perforce a focus for evangelism in a world where time has invaded the cathedral.[10] Hoekendijk's diagnosis was as disturbing as it was challenging:

> To put it bluntly, the call to evangelism is often little less than a call to restore "Christendom," the *Corpus Christianum*, as a solid, well-integrated cultural complex, directed and dominated by the church. And the sense of urgency is often nothing but a nervous feeling of insecurity, with the established church endangered; a flurried activity to have the remnants of a time now irrevocably past. . . .
>
> In fact, the word "evangelize" often means a Biblical camouflage of what should rightly be called the reconquest of ecclesiastical influence.[11]

Over against this protective shell of the *corpus Christianum*, the "shock-breaker" which, according to Hoekendijk, has filtered outside influences and intercepted condemnations hurled at the church, an eschatological perspective for evangelism has two implications. The first is that Christ, not the church, is the subject of evangelism. The second is that the aim of evangelism is to be "nothing less than what Israel expected the Messiah to do: i.e., establish the *shalom*. And Shalom is much more than personal salvation. It is at once peace, integrity, community, harmony and justice."[12] Evangelism can be nothing but "the realization of hope, a function of expectancy."[13]

All of which renders the task of the contemporary evangelist demanding and, in certain parts of the world, freshly hazardous. Not only must the integrity of the gospel be maintained in the midst of worldly exigencies, but the workings of the Holy Spirit in the world must be discerned at a time when "the stream of particular grace has broken all the dikes and spilled out all over the world." This is one of the vivid metaphors cited by Alfred C. Krass in his book, *Five Lanterns at Sundown*, one of the most important texts for North American evangelism to have appeared in recent years.[14]

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Using the parable of the wise and foolish bridesmaids as an underlying motif, Krass argues for an evangelism as eschatological announcement, and calls for an active expectancy as the appropriate attitude for the church.[15] Evangelism cannot be a celebration of the past so as to expect nothing from the present, nor yet a spiritualizing of the future predicated on the demise of the present. To understand evangelism biblically is to see that in evangelism "we are called to invite people to participate in a present reality, to respond to God's present working as well as to his past acts, and to hope for the fulfillment of this present history in the future. Biblical evangelism is calling people to active repentance and faith, calling them into solidarity with a community which knows itself commissioned to participate in God's present activity as he creates history."[16]

Those who first responded to the call to repentance in the gospel, argues Krass, had an inward experience that was "a totally new understanding of themselves as related to God's dawning history.... [It] awakened them to a realization that the salvation long spoken of as future had begun and that God had called them to be his agents."[17] Grace, no less than sin, was at work in the world, and the signs of it were everywhere around for those with eyes to see and ears to hear. It still is, and it becomes the task of the evangelist to discern these signs and to announce them abroad.[18] The church's doctrine of sin and grace must be large enough to cope with our new understandings of society, but a doctrine of sin and grace it must nonetheless be.

The question Krass raises first of all is whether it is possible to regard social institutions and behavior as integral to God's redeeming work in Christ. In spite of the eschatological vision at Amsterdam in 1948, there were reservations. In asking the question, "What is Evangelism?" the members of the Assembly Commission on "The Church's Witness to God's Design" concluded that, even though the church is a redemptive influence in society, the purpose of evangelism is not the redemption of society. Reinhold Neibuhr put it pointedly in the opening paper of the Assembly's commission on "The Church and the Disorder of Society":

> The Kingdom of God always impinges upon history and reminds us of the indeterminate possibilities of a more perfect brotherhood in every historic community. But the sufferings of Christ also remain a permanent judgment upon the continued fragmentary and corrupted character of all our historic achievements. They are completed only as the divine mercy, mediated in Christ, purges and completes them. Our final hope is in "the forgiveness of sins, the resurrection of the body, and life everlasting."
>
> Applied to our present situation this means that we must on the one hand strive to reform and reconstruct our historic communities so that they will achieve a tolerable peace and justice. On the other hand, we know, as Christians, that sinful corruptions will be found in even the highest human achievements.[19]

Yet, millenarian technics aside, it is clear that in times of religious revival in the United States, when personal salvation has been central to evangelistic preaching, it has also been affirmed that the grace of God has broken into human history to bring an immediate expectancy of the kingdom. Indeed, so elemental was this expectancy that it has been, to use H. Richard Niebuhr's words, "a constant source of astonishment to many modern interpreters of the Evangelical movement that its leaders paid so little attention to politics."[20] The reason, he suggests, is that they had little faith in progress toward a true peace by any means save those of Christian revolution.[21] The kingdom, the New Age, would not be engineered by human endeavor, but would be the occasion of a corporate *metanoia*, and Neibuhr's indictment of romantic liberalism has become a *dictum*: "A God without wrath brought men without sin into a kingdom without judgment through the ministration of a Christ without a cross."[22]

Corporate Repentance, Justification and Sanctification

Central to an *evangel* of eschatological hope, there must be the crisis of repentance, the acknowledgement of sin, social as well as personal, and the realization of total inadequacy and despair.[23] And while it is important, as we shall argue, to affirm the imminence of the New Age, there must also be the offer of present pardon. Carl Braaten has demonstrated convincingly that this is something of a blind spot in much of liberation theology.[24] Conscientization may bring hope to some and guilt to others, but it frequently is not linked to a present justification by faith. And when sin is diagnosed primarily through social analysis, not to have a doctrine of social justification comes close to a denial of grace. Indeed, it is this very issue which still divides evangelical and ecumenical evangelism: on the one hand, an eschatological hope that calls for a social repentance, but which is perceived as denying a present justification; and on the other hand, an offer of present justification that is perceived as failing to acknowledge the depth of social sin. If we are to evince a social evangelism, our task must be to forge a synthesis.

To pray for the coming of the kingdom obliges us to expect an answer which must not be restricted to a political present, nor relegated to an eternal future.

The answer lies in retaining the centrality of justification by faith, but traditioning it in the context of what we now know about social dynamics and global self-awareness—neither of which diagnostic criteria were available to the evangelistic giants of the eighteenth and nineteenth centuries, but both of which are frequently ignored by their successors in the twentieth. As diagnostic criteria, what they do of course is to give us a whole new understanding of human sin. The *evangel* in our time must clearly call for corporate as well as personal *metanoia*, a call which is impossible to avoid in the message of Jesus himself (Mk. 1:14–15; Mt. 4:12–17; Lk. 4:14–15, 18–19). Our *evangel* must also proclaim the merits of Christ's righteousness for human society as well as human persons, and call for a response to this in faith. The faith to which we call is faith in the sure hope of the fulfillment of Christ's work in the New Age, the *basileia*. Not to have faith in this eschatological redemption is not to have faith in the merits of Christ. Social sanctification as God's promise must be proclaimed, not as an indictment of the present, but as the fulfillment of God's eschatological promise; until which time, through the merits of Christ, and through the *metanoia* which leads to justifying through faith, human persons in human society are acceptable to God and are freed for joyful obedience.

It is on this point of social sanctification that the dialectic of a just society which is never more than penultimate cannot provide an adequate eschatology for a social evangelism.[25] It must of course be affirmed that God's *novum*, the hope to which the *evangel* calls all people, cannot be predetermined, nor yet can it be contrived. It is God's future out of which the New Age will come in its fullness, and to usurp that prerogative with misapplied and misunderstood apocalyptic is, to say the least, rank bad manners. But on the other hand, God's *novum* must not be limited in any way. To pray for the coming of the kingdom, as Christ taught us to pray, obliges us to expect an answer that must not be restricted to a political present, nor yet relegated to an eternal future. The New Age has broken into human history in the resurrection of Jesus Christ. It continues to break in. It grows like a mustard seed, and it judges the present age, which it renders obsolete and moribund. And it will come to fulfillment, on earth as in heaven (Mt. 6:10).

Justification and Social Change

Yet the tendency of this eschatological announcement, as we have noted, is to minimize justification by faith, the very doctrine we have argued should be central to the *evangel*. How does the evangelist announce the New Age with a doctrine of present justification and yet call to a social *metanoia*? How can the *evangel* bring to each man and woman a conviction of social sin over which they feel they have no control and for which they therefore feel no guilt or remorse? The prophetic call of the *evangel* in our time has done much to fuse the sense of personal and social sin. It has further brought an urgency to the call for repentance by affirming the imminence of the New Age. It must,

however, be joined anew with the call to personal repentance and the offer of a present pardon, a present fulfillment, a present relationship with God which, through the merits of Christ, is whole and complete, moment-by-moment. It is this present justification that is the mainspring of faithful discipleship, and it is in this power that God's social redemption will also be fulfilled. Our evangelism must include both, so that the crisis of repentance can lead to faith in the merits of Christ's righteousness for sin in *all* of its dimensions.

We are now close to the synthesis for which we are seeking, but we must take one further step. We have noted Reinhold Neibuhr's profoundly dialectic view of social justification, and we have also asked whether this realism imparts a sufficiently urgent expectation of the *basileia*. His warnings remain timely, that historic human communities will never achieve more than tolerable peace and justice. But we have shown that the *evangel* imparts an ultimate hope—that God's *shalom* will one day prevail on earth as in heaven. Social endeavor cannot be substituted for social grace, but social expectancy must not concede the hope of the New Age here and now. To do so debilitates the conviction of social sin by withholding God's judgment at the point of social obligation. The *evangel* is clear: *simul justus et peccator* (simultaneously just and sinner) is the critical dynamic of the New Covenant, but it also has a purpose. It is the birthpang of God's new creation (Rom. 8:22). All things will be made new, and to the extent that we do not expect this here and now, we fail to grasp the fullness of the gospel.

The step we must take, therefore, is to accept the *sinfulness* of the not-yetness of the *basileia*, precisely because we can do nothing about it. We understand so much about personal sin today that we have all but outgrown our faith in the merits of Christ's righteousness —a topic for evangelism in and of itself. Social sin, on the other hand, is an overwhelming burden that no one in an affluent culture can handle in his or her own strength. The merits of Christ's righteousness afford pardon for this sin also; for the social sin we are powerless to overcome, the sin only Christ can cancel, the power of which only Christ can break.

It is at this point that a social evangelism becomes of paramount importance for the North American context. It is not enough to present the gospel as an imperative of what ought to be done for the world, with the censure of an affluent lifestyle that offers the limited options of perennial guilt or parochial gratitude. Nor yet does the *evangel* of an alternative lifestyle strike the nerve of the North American religious consciousness, tempered as it has been by the doctrine of personal sin and justification by faith. What is needed is a social incision *into* these doctrines, so that accountability to human society becomes an inescapable demand of the evangelistic message.

Conscientization may bring hope to some and guilt to others, but it frequently is not linked to a present justification by faith.

Let us take a practical example. Have we eaten today? Then we have been guilty of social sin, in that millions have not.[26] Without a radical expectancy of the New Age, the use of guilt in this context might be questioned, even though we have known the needs of others and have done little to adjust our lifestyle accordingly; for if our expectancy is that of imperfect social structures here and now, we are eschatologically protected, so to speak, by present and personal justification. But if our *evangel* announces that the New Age which renders such anomalies obsolete is imminent, that time is short, that now is the critical moment, the guilt of our unreadiness becomes unavoidable. The *evangel* calls us to repentance for this sin, and offers forgiveness through the merits of Christ's righteousness. But then—and it is here that Wesley's distinction is of such importance—we must proceed with good works of obedience in order to maintain our justification, works not merely of grateful obedience, but necessary obedience, disciplined obedience. And our justification is such that we must continually repent of our sin as it is revealed to us, a repentance that is social as well as personal. Only when we have accepted that our very existence in human society is sinful until the coming of the New Age in its fullness, have we acknowledged our real need of the merits of Christ.

We have no help in us. We are utterly insufficient, despicable and odious, precisely because there are those who are naked, starving, in prison, hungry and thirsty, and we do not help them. It is only through the merits of Christ that we are justified for that which it then becomes our obligation to do. And our *evangel* is that, in spite of our social as well as our personal sin, we are accepted by God and empowered for service (Rom. 12).

FOOTNOTES

1. David Bohr, *Evangelization in America* (New York: Paulist Press, 1977), p. 127.
2. On this, see the important study by Charles C. West, *Communism and the Theologians: Study of an Encounter* (London: S.C.M. Press, 1958; New York: Macmillan Company, 1963).
3. The four volumes of these documents were collectively published as *Man's Disorder and God's Design: The Amsterdam Assembly Series* (New York: Harper & Brothers [1949]).
4. See, for example, H. Richard Niebuhr's paper, "The Disorder of Man in the Church of God," *ibid.*, 1:78–88.
5. Hans J. Margull, *Hope in Action: The Church's Task in the World* (Philadelphia: Muhlenberg Press, 1962), pp. 52ff.
6. J. C. Hoekendijk, *The Church Inside Out*, ed. L. A. Hoedemaker and Pieter Tijimes, tr. Isaac C. Rottenberg (Philadelphia: Westminster Press, 1966).
7. *Ibid.*, p. 19ff.
8. *Hope in Action*, p. 20.
9. *Ibid.* Reinhold and H. Richard Niebuhr would have to be regarded as important exceptions to this assessment of North American theology. See Ronald H. Stone, *Reinhold Niebuhr: Prophet to Politicians* (Nashville: Abingdon, 1972), pp. 235ff.
10. So Walter H. Capps, *Time Invades the Cathedral: Tensions in the School of Hope* (Philadelphia: Fortress Press, 1972).
11. *Church Inside Out*, p. 15.
12. *Ibid.*, p. 21.
13. *Ibid.*, p. 22. Several theologies have now provided systematic and critical reflection on these eschatological visions. See authors such as Ernst Bloch and Jurgen Moltmann. A volume illustrating Third World insights and the influence of Vatican II is *Puebla and Beyond*, ed. John Eagleson and Phillip Scharper (New York: Orbis Books, 1979).
14. Alfred C. Krass, *Five Lanterns at Sundown: Evangelism in a Chastened Mood* (Grand Rapids: Eerdmans, 1978), p. 161.
15. See especially pp. 66–87.
16. *Ibid.*, p. 67.
17. *Ibid.*, p. 68–9.
18. *Ibid.*, p. 162ff.
19. *Man's Disorder and God's Design*, 3:26. Cf. *Moral Man and Immoral Society: A Study in Ethics and Politics* (New York: Charles Scribner's Sons, 1932; paperback edition, 1960), pp. 68–9.
20. *The Kingdom of God in America* (New York: Harper Torchbooks, 1959), p. 149.
21. *Ibid.*, p. 150.
22. *Ibid.*, p. 193.
23. So David J. Bosch, "The Melbourne Conference: Between Guilt and Hope," *International Review of Mission* 69 (October–January 1981): 512–18.
24. *The Flaming Center: A Theology of the Christian Mission* (Philadelphia: Fortress Press, 1977), pp. 149ff.
25. A point made dramatically by Karl Barth in his 1938 essay, *Rechtfertigung und Recht*, translated with the title "Church and State," and published in the volume *Community, State, and Church: Three Essays* (Reprint edition, Gloucester, Mass.: Peter Smith, 1968). See especially pp. 147–48.
26. See "An Evangelical Commitment to Simple Lifestyle," *Occasional Bulletin of Missionary Research* 4 (October 1980): 177–79.

NORTH AMERICAN NETWORK OF THEOLOGICAL STUDENTS

During the summer of 1983 there will be an ecumenical student conference in conjunction with the World Council of Churches' Sixth Assembly in Vancouver, British Columbia. Although there is no official connection between the WCC and the student gathering, participants will be able to learn from church leaders who are in the area for those meetings. This is the first major event organized by the North American Network of Theological Students in an attempt to start an ecumenical network of seminarians. The conference aims to provide an ecumenical environment for reflection on North American theology and theological education, to expose North American theological students to the global Church, and to stimulate continuing ecumenical activity among theological students. The conference will be held in two sessions, July 23–30 and July 30–August 6, 1983. For more information about the conference or about opportunities to participate in organizing it, write Tim Anderson, NANTS Coordinator, 5555 S. Woodlawn Ave., Chicago, IL 60637.

Who is my Neighbor?

Nicaraguan Evangelicals Host U.S. Evangelicals

by Ronald J. Sider

During the week of December 12–19, I was one of seven American evangelicals who visited Nicaragua to talk with top leaders in the government and the church. We were invited by Nicaragua's evangelical Christians, who are deeply disturbed by the lack of information flowing between evangelicals in the U.S. and Nicaragua. We talked with Daniel Ortega, "President" of this country (his title is Coordinator of the Junta of the Government), Foreign Minister Miguel d'Escoto, Minister of Culture Ernesto Cardenal, and other key governmental leaders as well as dozens of Christian leaders, both Catholic and Protestant.

The U.S. team included David Howard, General Secretary of the World Evangelical Fellowship, Vernon Grounds, former President of Conservative Baptist Theological Seminary, Linda Doll, editor of IVCF's *HIS* magazine, Tom Minnery, news editor of *Christianity Today*, Jim Wallis, editor of *Sojourners* magazine, Joyce Hollyday, associate editor of *Sojourners*, and myself.

Today, some Americans view Nicaragua as a dangerous, totalitarian, Communistic, anti-American country which is destroying the church and exporting Marxist revolution. Others see it as having begun a near-perfect revolution for justice. What is the truth about Nicaragua today?

A brief history is important. U.S. Marines occupied the country for most of 1911–33. When they left, they installed the Somoza dynasty. Until its overthrow in 1979, it was one of the more corrupt, brutal dictatorships in Latin America. The Somoza family acquired huge estates and large businesses. Opponents were tortured and crushed. Evangelical historian Richard Millett has published a careful historical study (*Guardians of the Dynasty*, 1977) showing how the U.S. installed, trained and equipped the National Guard that enforced Somoza's rule.

On July 19, 1979, a popular revolution overthrew the Somoza dictatorship. The new government included people from a number of political parties, although the dominant party was the Sandinista Front. Its announced platform was a non-aligned foreign policy, a mixed economy, political and religious freedom, and the improvement of conditions for the poor.

Positive Effects of the Revolution

Particularly striking has been the attitude toward the supporters of the former dictatorship. Most revolutions have taken revenge, but the Sandinistas have not. Fifty thousand persons (in a country of 2.8 million) died during the revolution; the majority of the dead were killed by the National Guard's random bombing of the civilian population, indiscriminate killing and torture. The U.S. ambassador, Anthony Quainton, stated in our interview with him that very few people were killed after the revolution in spite of this history. Members of the National Guard received a three-year sentence. If they were guilty of specific instances of torture, they received longer sentences. But, said Quainton, they are treated fairly, and the penal system works as well as anywhere. And Quainton also stated that, unlike most other countries in Central America, there is virtually no government sponsored or tolerated killing today.

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Even before the revolution succeeded, the Sandinista rebels had developed a program to promote reconciliation rather than hatred because they feared that some of the people might seek revenge. So they created a popular slogan, "Relentless in struggle but generous in victory." We saw billboards in the capital of Managua that said: "If your enemy is hungry, feed him." When we visited the Foreign Minister, Miguel d'Escoto, he recounted a striking event that symbolizes this policy of reconciliation. Right after the victory, d'Escoto went to see imprisoned National Guardsmen with Thomas Borge, now Minister of the Interior. Borge had been imprisoned and tortured by Somoza. When Borge came face to face with the man who had tortured him, he said: "I have come for my revenge. For your hate, I give you love. And for your torture, I give you freedom." Borge then allowed his torturer to leave the country. As a result of this policy of reconciliation, only a few instances of unauthorized personal revenge occurred.

There have been other striking successes. A massive literacy program reduced illiteracy from about 60 percent to 12 percent in two years. Tens of thousands of teenagers helped in the literacy campaign, living for months in primitive rural areas teaching peasants how to read. We talked with well-off evangelical youth who described the profound impact this experience had on their understanding of rural poverty. Government clinics provide free health care almost everywhere in the country. Almost all children have been vaccinated. Dr. Gustavo Parajon, the leader of Nicaraguan evangelicals, walks with a limp because he had polio as a child. Today he proudly points out that the polio index in his country is zero. The U.S. ambassador stated that the present government has constructed much more low-income housing than the previous government.

Nicaraguan evangelicals have a strong feeling of being neglected and ignored by their evangelical brothers and sisters in the U.S.

The Ordeal of the Miskito Indians

The November 8, 1982 issue of *Newsweek* reported that the U.S. had launched a massive campaign to destabilize and eventually remove the present government. The CIA is funding armed attacks on Nicaragua by former members of Somoza's National Guard.

Why? The Reagan administration points to problems in Nicaragua that they claim justify their view that the country is becoming totalitarian. There are some reasons for concern. Nicaragua today is not a utopia. Miskito Indians have suffered unfair treatment. There have been some attacks on the churches. The press is partly censored and elections have been postponed until 1985.

We talked at length with Rev. Norman Bent, a Moravian pastor and leader of the Miskito Indians (most Miskitos are Moravians). Bent showed how a complicated history, racial prejudice, a series of government mistakes, isolated killing and CIA involvement have

devastated Miskito Indian society.

Historically, the Spanish population of the west coast controlled Nicaragua. Racial prejudice existed both on the part of the light-skinned Spanish on the Pacific coast and the darker Indians on the Atlantic coast. However, the central government largely ignored the sparsely-populated Miskito area, so there was relatively little friction. But when the new government decided to integrate the east coast fully into the new literacy and health programs, the Miskitos feared their traditional culture would not be respected.

The new government's traditional Spanish prejudice toward the Indians was heightened by other reasons for suspicion. The major Miskito political organization had declined the Sandinistas' invitation to support the revolution in 1978. The new government also knew that the new Indian leader, Steadman Fagoth, elected by the Miskitos after the revolution, had been supported by a top lieutenant of

"I have come for my revenge. For your hate, I give you love. For your torture, I give you freedom."

Somoza and had acted as an informer against both Sandinista supporters and fellow Miskito Indians during his university studies.

When the government learned that a few Miskito leaders were supporting the Somocistas (members of Somoza's National Guard) who were already launching raids on Nicaragua from Honduras, they overreacted and arrested all the Miskito political leaders in February, 1981. In one incident, when they tried to arrest one leader during a worship service, shots killed four Moravians and the congregation battered four soldiers to death. The young soldiers were poorly equipped to deal with another culture and were sometimes offensive. Tensions rose. Moravians engaged in a peaceful protest of fasting and prayer were pushed out of churches by the government. With every new incident, more fearful Indians waded or paddled across the Rio Coco to Honduras.

Finally, with life in the Miskito area along the Rio Coco nearly paralyzed, the government admitted that it had made mistakes and released Steadman Fagoth. He promised to return to his people, calm their fears and persuade those who had fled to Honduras to return. Instead, he gathered more Miskito leaders together, fled to Honduras, and joined the CIA-funded Somocista guerillas. Using their radio station, Fagoth urged the Miskitos in Nicaragua to join him in Honduras and fight the "totalitarian, Communist" government in Managua.

The government then forcibly evacuated at least 10,000 Miskitos along the river, taking them to new villages further inland. They burned their houses along the river and killed their cattle so they could not be used by the Somocistas in their raids into Nicaragua from Honduras. The government has provided new villages, technical assistance and health care in the new location. Physical conditions are probably better than they were in their traditional vilages, but the people still long for their familiar surroundings and resent their forced evacuation.

Bent freely acknowledges that some Miskitos have been killed and that the Nicaraguan government made serious mistakes. But he believes it was due to ignorance and inexperience, not intentional destruction of the Miskitos. Because of those mistakes, however, several thousand Miskitos are fighting with the Somocistas, and the whole affair provides the U.S. with its most spectacular propaganda piece to justify the CIA's intervention.

Bent has proposed a workable solution to end the suffering of his people. He has called for a dialogue between the Miskito Indians in Honduras and Nicaragua under the supervision of international groups like the Red Cross. But that could happen only if Honduras and the U.S. agreed. They refuse because reconciliation would take away one of the main instruments of propaganda for the U.S. and part of the anti-Sandinista armed forces. Bent's protest about this policy to top U.S. officials has been of no avail.

Racial prejudice, mistakes, overreaction and mutual suspicion, greatly compounded by CIA intrigue and U.S. weapons, are destroying important sections of a peaceful Indian society. Bent believes that the Miskitos could solve their problems if the U.S. would stop interfering. But if the U.S. continues to manipulate them for larger geopolitical designs, large numbers of Miskito Indians will continue to suffer and die.

Other Reasons for Concern

More briefly, I will comment on the attacks on churches in 1982, press censorship and the postponement of elections.

In the summer of 1982, relations between the Sandinistas and the churches became very tense. (Since the events dealing with the Catholic church are rather widely known, I will deal with the Protestants.) Most evangelical denominations had supported Somoza. They were proud when church members joined the National Guard. Nor had very many evangelicals participated in the overthrow of Somoza. After the revolution some Moravian pastors did support the Somocistas. Furthermore, the Santa Fe document (a background document influential in the preparation of the 1980 Republican platform) had outlined a strategy for using fears of Communism to motivate Christians in countries like Nicaragua to "fight Communism." The Sandinistas therefore were suspicious of evangelical denominations, most of whom had strong ties to the U.S.

In May and June of 1982, a few evangelicals anonymously waged a campaign in Managua buses declaring that the devastating spring floods were God's judgment on the atheistic Nicaragua. They urged people to leave their jobs. Some Assembly of God pastors denounced the government's vaccination program. At the same time leaflets announcing the evangelistic campaign of Morris Cerullo, a U.S. charismatic evangelist, said that Satanic activity in Nicaragua was stronger than ever. Cerullo, they said, would come to exorcise the devil. The government assumed this was counter-revolutionary activity. When Cerullo arrived (on his own private plane!) on the day the country was celebrating General Sandino's birthday, the government refused to let him enter the country.

It was in this context that the unauthorized seizure of a number of churches by local popular organizations occurred. Hostile slogans were painted on some churches. All evangelicals were attacked as "sects" in a story in the government newspaper, *Barricada*.

The Evangelical Committee for Aid Development (CEPAD), which functions as an evangelical alliance, promptly protested to the government. The government newspaper printed their rebuttal. They also met with top government officials demanding the return of the churches.

In early September, Daniel Ortega, leader of the government, met with CEPAD and made a major speech. He apologized for the mistake and repeated the government's clear commitment to religious liberty. All church properties (except those of the Jehovah's Witnesses) have been returned. Virtually all evangelical leaders we talked to said that the situation had improved dramatically and that the crisis was over.

Some restrictions on the freedom of the press provide another reason for concern. Citing the state of emergency caused by the raids from Honduras, the government imposed prior censorship on the Catholic radio station and the newspapers on March 15, 1982. Since then, all copy must be submitted to the government before publication. *La Prensa* helped overthrow Somoza and supported the revolution for the first year, but then began to oppose the government. The editor to whom we talked, Dr. Roberto Cardenal, acknowledged that most of the paper's professional staff left at that point. Working closely with the Catholic Archbishop, *La Prensa* functions as a vigorous opposition newspaper. And it regularly has articles censured.

In the San José proposals agreed to just before Somoza fell, the Sandinistas agreed to early elections. It is unclear why they did not keep that promise since almost everyone agrees that they would have won a resounding victory at that time. Instead, they have postponed elections until 1985 and are now in the process of writing the electoral laws that will govern those elections.

U.S. Government Charges

In short, there are causes for concern as well as reasons for approval. Three additional charges, however, have been made to justify the Reagan administration's policy. These need to be addressed. Is Nicaragua sending large quantities of arms to El Salvador's rebels? Is

Marxist-Leninist ideology being promoted by the government? Is there religious liberty?

The U.S. ambassador told us that "something like half" of the Salvadoran rebels' arms come through Nicaragua. Nicaragua has no common border with El Salvador. But Nicaragua has offered to conduct a joint border patrol with Honduras. This would prevent the flow of arms from Nicaragua through Honduras to El Salvador, but it would also prevent the Somocista raids into Nicaragua. The U.S., our ambassador acknowledged, opposed a joint patrol.

What of Marxist-Leninism? No one denies that some members of the Sandinista Party are Marxist-Leninists although Marxism-Leninism is not official Sandinista ideology. That the present government favors socialism is clear and public, but so do the British Labor Party and the West German Social Democrats. Socialism is not the same as Marxism-Leninism.

Miskito Indians have suffered. There have been some attacks on the churches. The press is partly censored. Elections have been postponed.

If the Sandinistas intend eventually to promote totalitarian, atheistic Marxism-Leninism, then they are proceeding in an unusual way. A number of Christians are in key government posts crucial for ideological indoctrination. A Jesuit, Fernando Cardenal, was the head of the literacy campaign (which the government saw as an instrument for ideological education). Cardenal now is the head of the Sandinista youth movement. Another priest heads up the educational program for the newly literate (one-half of the people). The Minister of Education is a devout Catholic. The Ministry of Culture (informally viewed as the "Ministry of Ideology" by the government) is directed by the poet-priest Ernesto Cardenal. Ernesto has been deeply influenced by Marx and calls himself a "Marxist Christian," but he is certainly not anti-Christian, totalitarian or atheistic.

Ignacio Hernández, Director of the Bible Societies, told us that a young man came to him in 1980 asking for books. He liked their *Jesus is The Model of The New Man*, a collection of biblical texts, so much that he took 20,000 for distribution in the army's training schools.

There are doctrinaire Marxist-Leninists in Nicaragua. But even the ambassador acknowledged there was not a lot of evidence that the Sandinistas were promoting Marxism-Leninism.

What of the charge that there is no religious freedom in Nicaragua? Virtually everyone we spoke to said this is simply not true. The Rev. Joaquin Cago, a pastor in the pentecostal Church of God, said he has travelled all over the country and found full religious freedom everywhere. There is freedom to worship, to evangelize in public places, and to distribute Christian literature freely. The U.S. ambassador flatly asserted he had no fear that religious freedom would be threatened even in the long term.

In our interview with Daniel Ortega, leader of the government, I said many American Christians were afraid, because of the history of other revolutions, that religious liberty would eventually be restricted. I asked why he thought the Nicaraguan revolution would be different from many other modern revolutions. In a lengthy reply, he said that if the Nicaraguan revolution had occurred at the time of the Cuban revolution, something similar might have happened. At that time, the church was a willing tool of the Somoza dictatorship. But a strong Catholic movement of concern for social justice subsequently emerged, and large numbers of Catholics (and some Protestants) participated over many years in the overthrow of Somoza. That long friendship and partnership, he insisted, would not end. Interestingly, the U.S. ambassador pointed to the same facts and drew the same conclusion.

We asked Ignacio Hernández what effect the revolution had had on his work. He said that before the revolution about 9,000 Bibles and 15,000 New Testaments were being distributed annually. In 1980, distribution jumped to 30,000 Bibles and 100,000 New Testaments. In 1981 it was 40,000 Bibles and 200,000 New Testaments, and in 1982, 46,000 Bibles and 136,000 New Testaments. He said they had given away about 400,000 copies of the New Testament to people who had just learned to read in the government's literacy program. And he appealed for help to fund an additional 400,000 that they want to distribute to other newly literate folk. There are instances of local harassment, but it is not official policy. Genuine religious freedom exists in Nicaragua today.

Nicaraguan Churches and their Government

What is the attitude of the churches toward the present government?

Catholics are divided. Large numbers of clergy and laity are enthusiastic about the revolution. Four of the eight bishops are supportive and four are not. Archbishop Miguel Obando is decidedly hostile. He was the only prominent person who would not talk to our delegation.

Working closely with *La Prensa*, the Archbishop had used reports of the appearance of the Virgin Mary to arouse opposition to the government. After a peasant claimed to have seen the Virgin a couple of times, Archbishop Obando led a large group of pilgrims to the spot for a mass. He implied that the danger of Marxism-Leninism was so severe that the Virgin had to appear. A little later, there were reports that a statue of the Virgin was sweating—again for the same reason. *La Prensa* printed a story claiming that scientific tests had confirmed that the liquid was indeed human perspiration. But a few days later the other non-government paper discovered that the plaster of paris statue was being soaked with water, frozen each night, and then allowed to thaw out while on public display during the day.

About 14 percent (400,000) of the population is evangelical. The churches are growing about 4 percent per year. About 80 percent of the evangelicals participate in the work of CEPAD (Evangelical Committee for Aid Development), which began under the leadership of Dr. Gustavo Parajon immediately after the earthquake in 1972. CEPAD functions both as an evangelical alliance and a development agency. Its programs in 400 communities work with more people (100,000) than any agency other than the government. Dr. Parajon, a doctor trained in the U.S. and a devout evangelical, is now President of CEPAD and the most prominent leader of Nicaraguan Protestants.

CEPAD has good relationships with the government and is generally supportive, but has also challenged the government on the illegal seizure of church buildings and the treatment of Miskito Indians. On October 5, 1979, about three months after the fall of Somoza, 500 evangelical pastors connected with CEPAD endorsed a document thanking God for the fall of the Somoza dictatorship and affirming the goals of the revolution. But they insisted: "Our participation in any human project is relative to our loyalty and faithfulness toward the Lord Jesus Christ."

During our visit many people talked about the way the earthquake in 1972 and especially the revolution in 1979 have made an impact on evangelical thinking. Nicanor Mairena, a Nazarene pastor, said that he had been educated by North Americans to believe that participation in politics was wrong. (Others confirmed that this view had been widespread.) Living through the last three years has helped him, he said, to see that it is necessary both for the soul to be saved and for the body to avoid illness and illiteracy. Now he tries to be concerned for the whole person. Thelma Pereira, manager of the evangelical radio station, underlined this new concern for the whole person, saying they were now concerned "not just with the soul but with integral growth." Rodolfo Fonseca from the Church of God (Pentecostal) confessed that formerly they had had no concern for hungry people and injustice. Now they had discovered Luke 4:16 and were concerned to transform both the soul and the environment.

Nicaraguan evangelicals have a strong feeling of being neglected and ignored by their evangelical brothers and sisters in the U.S. Church delegations from the WCC and NCC, they said, had come much earlier to listen to them, but evangelicals had not. They do not in any way demand that U.S. evangelicals agree with them, but they very much want us to come and listen to their problems, concerns and viewpoints. It is critical that many more American evangelical leaders respond to this urgent plea, offering whatever corrections may be needed in the attitudes of our churches and in the policies of the U.S. government.

Studies in Matthew

Professional Societies Evaluate New Evangelical Directions

Matthew: A Commentary on his Literary and Theological Art **by Robert H. Gundry (Eerdmans, 1982, 665 pp., $24.95).**

The Sermon on the Mount: A Foundation for Understanding **by Robert A. Guelich (Word, 1982, 451 pp., $18.95).**

The Group on Evangelical Theology at the American Academy of Religion meetings this past December decided to focus a major seminar on "New Approaches in Evangelical Biblical Criticism. Focusing on Robert Gundry's *Matthew* and Robert Guelich's *Sermon on the Mount*." The reason for choosing these two works is that they have become landmark publications from an evangelical perspective, especially in terms of their open attitude toward and utilization of biblical criticism. Gundry's *Matthew* commentary was also discussed in a plenary session of the Evangelical Theological Society annual meeting. A report of the discussion at these two meetings can provide substantial reviews of these important works.

Gundry's *Matthew* commentary has as its central focus his theory regarding Matthew's use of his sources. Gundry believes that Matthew was indeed the traditional Jewish Christian disciple of Jesus, who utilized that approach which was familiar to his readers. Thus, Gundry sees three basic sources behind Matthew's gospel: (1) Mark, which Gundry believes is basically historical; (2) an expanded Q, which included not only the material common to Matthew and Luke, but also Luke's infancy narratives; and (3) the material peculiar to Matthew, which Gundry takes to be "creative midrash." By creative midrash, Gundry means an approach which takes existing stories, such as the shepherd account in Luke, and reworks them into new stories which portray Matthew's particular interest, such as the magi story, which Gundry takes to be the shepherd story rewritten from a gentile perspective. As a result of such an approach, Gundry's work has caused constant discussion and critique in both evangelical and non-evangelical circles.

Guelich's *Sermon on the Mount* is clearly the most comprehensive commentary on Matthew 5–7 ever produced. It is written in a style reminiscent of Raymond E. Brown's *Birth of the Messiah*. Guelich proceeds section by section, beginning in each with an exegetical translation, followed by literary analysis, notes (which form a basic commentary on the text), and finally comments (excurses on particular issues which arise from the text). This work has produced widespread admiration in the academic community, and at the same time criticism from the evangelical community for its use of tradition-critical techniques.

The first plenary session at the ETS meeting included a critique of Gundry's commentary by Douglas Moo (Trinity Evangelical Divinity School). Moo recognized that Gundry's classification of the sections peculiar to Matthew as midrash cannot be disallowed a priori, but he argued that Gundry has erred in his definition and use of midrash as well as in his approach to the synoptic problem. First, Moo questioned Gundry's radical and rigid dependence on Mark and an expanded Q. This does not take into account important recent scholarship regarding Markan priority (which Moo also accepts but with critical clarifications) and Q. To take Matthew as being the major author altering sources is, according to Moo, untenable. We cannot so absolutely identify the sources behind Matthew. Second, Moo considered the use of word statistics to identify Matthean composition suspect, since no control is observed regarding the valid possibility that a word also appears in the tradition. Therefore, the extent of Matthean redaction is exaggerated in Gundry's commentary. Third, Moo challenged the assumption that any redaction is theologically motivated and therefore a Matthean creation. The interface between history and theology has been demonstrated too many times; thus Gundry's theory lacks support from the evidence. Fourth, Moo argued that Gundry's use of the genre "midrash" fails for two reasons: (1) the generic categories which could identify creative midrash are not readily identifiable in Matthew's narrative (the only one mentioned by Gundry is a mixture of history and non-history, and is itself circular); (2) his evidence comes from such a wide variety of sources that any definition becomes impossible. Matthew's genre is more similar to Mark or Luke than to Jubilees or the Genesis apocryphon. Therefore, Moo concluded, there is insufficient evidence to warrant the view that Matthew is creative midrash.

At the AAR, an even more intense discussion occurred. Four scholars interacted with the works by Gundry and Guelich. In the first half of the session, centering on methodology, John P. Meier (St. John's Seminary) critiqued Guelich, and Raymond Brown (Union Theological Seminary, New York) critiqued Gundry. In the second half, James A. Sanders (School of Theology at Claremont) and Richard N. Longenecker (Wycliffe College, Toronto) discussed theological implications of the works. Gundry and Guelich then responded and a spirited interaction ensued between panel members (including questions from the floor).

Brown asserted that Gundry's work has "enormous problems." While Gundry states that his study is not a full-scale commentary, Brown wondered why he would choose such a narrow approach (dealing rigidly with the redaction of Mark and Q by Matthew) since no full-scale commentary on Matthew exists in any language. The major problem, Brown stated, is Gundry's methodology, which reads the high theology of the Church back into Matthew. Brown does not believe that incarnational or divinity language occurs in Matthew. Further, Gundry never provides evidence that Matthew made the changes purported for the infancy narratives. The theory, for instance, that Matthew altered the shepherd story of Q into his own magi story is posited but never proven.

Guelich's historical-critical methodology in *The Sermon on the Mount* received praise from Meier, who stated that Guelich approaches as nearly as possible to a reasoned objectivity. Meier especially notes Guelich's respect for philological and historical data, his emphasis on the author (and avoidance of the historical Jesus issue) and his weighing of exegetical options. Meier's disagreements centered on three issues: (1) Guelich is not successful in his argument that the five-fold structure approach to Matthew's organizational plan does injustice to the infancy and passion narratives; (2) he strains too much to create a parenetic tone and so short-circuits the issue of morality; and (3) he reads Paul into Matthew.

In discussing theological implications, Sanders was pleased to find in both works a commonality between liberal and conservative. He commended the authors both for their willingness to grapple with the positions traditionally held by evangelical scholars and for the ecumenical pluralism evident in the books. As one of his major concerns, Sanders argued that Gundry had misused the category of midrash (which Sanders defined as the use of Scripture to throw light on the problems of that day). Even more, Sanders was concerned with the assumption that inspiration resides with the individual authors, emphasizing the difficulty of approaching the Bible from the Reformation perspective. Rather, according to Sanders, canon criticism has shown that inspiration resides in the believing communities. Therefore, the stages of tradition are equally valid, and we cannot return to previous modes of harmonizing or seeking a canon-within-a-canon.

Longenecker lauded Guelich for his attempt to trace the tradition through its various stages and to note the connections between the redaction and the tradition behind it. The major weaknesses he noted concerned details, for instance the mountain motif in Matthew. Longenecker saw Gundry's strength as lying in the massive evidence and word statistics compiled. He also saw several weaknesses: (1) Gundry's statement that Matthew was an eyewitness contradicts his view that only those sections drawn from Mark and Q are historical; (2) with his view that Mark and Q are historical but Matthew is "truthful fiction," Gundry is more conservative than the evangelicals on Mark and Q and more liberal than the liberals on Matthew; (3) Gundry constantly appeals to midrash but does not demonstrate any serious study of the problem within Judaism; (4) there is insufficient interaction with opposing views. To Longenecker, Gundry's work is more a polemic than a commentary.

These two works have become landmark publications from an evangelical perspective.

Guelich responded primarily to Meier's critique. First, he agreed that the five-fold structure was viable but was not convinced that we can conceptualize an intentional structure. He also agreed that he had sidestepped the issue of morality, mainly because of his reaction to "rabbinic" approaches. Guelich believes that Matthew's christology is fulfillment-oriented rather than stressing Jesus as Teacher of Righteousness. At the same time, he agreed that Matthew has both christology and ethics as central foci. Regarding Matthew and Paul, Guelich stated that the many parallels show an analogous relationship, even a "unity" between the two.

Gundry responded to the critiques by arguing that his use of Mark and Q does fit the external and internal evidence. It does not obviate Matthew's eyewitness basis, for his high esteem for Mark and Q led him to embellish their accounts. Mark can be viewed as more historical on the basis of the Papias tradition; Q, while not necessarily a single document, still is a uniform tradition. In later correspondence, Gundry states that Luke is indeed redactional but is more conservative in dealing with Jesus' sayings. Therefore, he believes that his theory is more economical and just as adequate to explain the data. In his response, Gundry stated that Sander's appeal to canonical meaning does not obviate the "canonizer," especially when seen as the "inspired canonizer." While we recognize tradition-levels of meaning, authority still resides primarily in the intended meaning of the text. Finally, Gundry argued that he is not dichotomizing history from tradition, but rather is noting the differing genres inherent in the text.

The fact that sections in both the ETS and the AAR chose to interact with Gundry signifies the importance of his volume. Also, Guelich's commentary will no doubt be one of the most significant works on the Sermon on the Mount in this century. Both indicate the quality and excitement of work currently being done by evangelicals. May their number increase.

—Grant R. Osborne

Evangelical Theological Society: 1982 Annual Meeting

The thirty-fourth annual meeting of the ETS was one of the most significant meetings in recent memory, the topic being "biblical criticism," and the repercussions continue. The opening plenary session, which set the agenda for the entire conference, contained a dialogue between Robert Gundry and Douglas Moo on Gundry's *Matthew* commentary (see the preceding article).

This was followed by the first series of sessions, one of which contained a paper by Norman Geisler, "Biblical Criticism: The New Methodological Heresy." With respect to Gundry's affirmation of inerrancy, Geisler said in the discussion that while he believes Gundry's methodology to be wrong, he does not think that it is an explicit denial of inerrancy, since Gundry does affirm the text as he understands it. Other papers included David Turner's "Redaction Criticism and the Evangelical: An Introductory Survey and Evaluation" and Robert Stein's "Luke 1:1–4 and Traditionsgeshichte," among others. While Geisler was negative toward any type of historical-critical methodology, the others were quite moderate, recognizing the validity of a positive approach to critical tools. There were of course cautionary notes, as for example in Robert Thomas' "The Hermeneutics of Evangelical Redaction Criticism," which argued that recent examples departed from the historical veracity of the text. On the whole, however, there was an openness demonstrated toward critical tools. Such papers included those on canon criticism (Paul Feinberg), composition criticism (Ronald Russell), text criticism (James Borland), genre criticism (G. Lloyd Carr), sociology (David O'Brien: Edwin Yamauchi), as well as several others on redaction criticism in general or with reference to specific texts. This trend culminated with the presidential address, "The Historical-Critical Method: Egyptian Gold or Pagan Precipice?" by Alan Johnson (Wheaton), which argued strongly for the value of critical methods when utilized properly.

Of course, biblical criticism was not the only focus of the conference. Other plenary sessions, covering a wide range of topics, were also highlights. The second session featured four papers on "Jewish-Christian Relations after the Holocaust: Continuing Points of Tension between Evangelicals and Jews in the United States" (by J. Ramsey Michaels, Robert Ross, Belden Menkus and David Rausch). It was widely felt that this session provided a real step forward in the ongoing dialogue. The third session focused on Ronald Nash's recent book, *The Word of God and the Mind of Man*, with critiques from Clark Pinnock and Robert Johnston. This too provided stimulating interaction about biblical authority and its impact on the modern mind-set. The fourth plenary session may have been the single most appreciated event of the conference. The session, "The Question of Unity and Diversity in the New Testament," featured a dialogue between Krister Stendahl (Harvard) and J. I. Packer (Regent) on the former's paper, "Biblical Diversity: Asset or Liability?" The spirited interaction of these two giants in the field was valued by all. The final plenary session focused on the topic, "Where are We Today Concerning Biblical Criticism and the Evangelical?" The session featured papers on Old Testament (Walter Kaiser), New Testament (Harold Hoehner), Biblical Theology (Grant Osborne), Apologetics (Norman Geisler) and Philosophy of Religion (Win Corduan). Again the tone was positive toward a judicious use of the critical methodology.

One of the most significant aspects of the conference was the unanimous affirmation by the ETS executive committee of Robert Gundry's right to remain within the society. The committee reported that, while they disagreed with Gundry's conclusions, there was no basis in the by-laws for removing his name from the list, so long as he has affirmed the basic criterion for membership in the society, the doctrine of inerrancy. The debate concerning the implications of Gundry's case is continuing at the present time and will certainly be central at the next meeting of the society next December in Dallas.

—Grant R. Osborne

Biblical Studies and Modern Linguistics

by Richard J. Erickson

Theology and biblical exegesis are full of questions about language. There is no avoiding the issue; we are forced to face it by two factors. For one thing, Christian theology deals first and foremost with the *Word* of God, which indeed appeared in the flesh, but has also been handed on to us couched in human language. Second, the languages in which it has been passed down are, to us, *foreign* languages. Seminary students may balk at Greek and Hebrew studies (perhaps with good reason, considering how these have usually been taught), and some schools may relax their language requirements; but the fact remains that somewhere someone must deal with the texts in their original languages if Christian theology is to maintain its biblical footing.

Roughly speaking (very roughly!), the way in which theologians and exegetes have typically handled the language questions that arise in their discussions of theology has been to provide citations of standard lexicons and grammars. This is only reasonable, since the day is long past when a person could master all fields relevant to one's own. We depend on each other.

Our attention is turned then to the grammarians and the lexicographers. We have here perhaps the most impressive history of scholarly industry the world has ever seen. Names like Luther, Calvin, Bengel, Grotius, Cremer, Brown, Driver, Briggs, Gesenius, Kautzsch, Thayer, Moulton, Kittel, Bauer, Arndt, Gingrich, Danker, Robertson, Blass, Debrunner, Funk and many others float immediately to mind, just from the more recent centuries. No one can seriously fault the works represented by these names for lack of thoroughness, acumen, or insight. They have propelled our understanding of God's Word far beyond where it would otherwise have been. One thing they do lack, however (speaking generally again and at the risk of oversimplifying), is a unifying system, an undergirding theory. Thus the monumental NT Greek grammar by Blass and Debrunner has been criticized, rightly, because it offers no consistent theory of syntax, based on linguistic science, but understands itself rather as a compendium of examples of the many particular NT Greek constructions (R. Wonneberger, p. 312). In other words, until quite recently very little attempt has been made to view biblical Greek and Hebrew from the perspective of theoretical linguistics, a science which considers many languages in order to understand language as a human phenomenon and to construct theories which can elucidate and explain all languages in their similarities and dissimilarities.

It is no new thing that theologians and biblical scholars should avail themselves of the fruits of other disciplines and apply them to their own concerns. Philosophy, archaeology, political science, economic and social history, comparative religions, comparative philology and literary science are among the numerous fields whose results have thrown welcome light on biblical studies. And while modern linguistics is a relatively young science (its "father," F. de Saussure, was active even into the second decade of this century), it is not so new that theologians could not have been expected to make use of it before they actually did. Perhaps their tardiness is to be explained by the very fact of the long and fruitful history of traditional biblical language study.

It is worth recognizing, however, that modern linguistics, including modern semantics, has advanced our knowledge and understanding of human language to an astounding degree. In the past five or six decades there has been a virtual explosion of research and literature in this area. But not until 1961, when James Barr published his iconoclastic *Semantics of Biblical Language*, did the insights of theoretical linguistics begin to be widely considered as having anything really important to say about the exegesis of the Bible. (One notable exception here is the Summer Institute of Linguistics.)

Perhaps a few concrete examples will help to show the relevance of modern linguistics for biblical studies. Take for instance the matter of Bible translation (for which the Summer Institute of Linguistics was established). While some scholars may continue to argue the basic sufficiency of the King James Version, most recognize its inadequacies for our day and, consequently, the real need which more recent English versions have tried to fill. There is here a wide variety of translations in English, however. Among those versions whose proponents consider them generally acceptable, the two extremes with reference to translation theory are probably occupied by the *New American Standard Bible* on the one hand, the the *Good News Bible* on the other. The *NASB* editorial board placed a very high premium on what they apparently understood to be "adhering as closely as possible to the original languages," namely, preserving in the English version as much of the *structure* of the Greek or Hebrew modes of expression as the English would tolerate. So, for example, Romans 3:21–22 is rendered

> But now apart from the Law *the* righteousness of God has been manifested, being witnessed by the Law and the Prophets, even *the* righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction.

The rendering succeeds admirably in following the structure and vocabulary of the original. But consider now the same passage in *Good News*:

> But now God's way of putting people right with himself has been revealed. It has nothing to do with the law, even though the Law of Moses and the prophets gave their witness to it. God puts people right through their faith in Jesus Christ. God does this to all who believe in Christ, because there is no difference at all.

The *Good News* translators have operated on the principle of "dynamic equivalence," striving to make the translation give to American readers the same *message* which the original gave its first readers, and with equal clarity. Thus they made no attempt to adhere to Greek vocabulary and structure. This theory of translation is based solidly on current linguistic theory, which recognizes that every language is a system more or less self-contained, having its own peculiar ways of expressing thought, ways which are purely conventional and which have no intrinsic relationship with whatever message is being expressed. Hence it (almost literally) makes no sense to force upon an English version Greek ways of saying things which may be perfectly clear in Greek but interfere with English clarity. A comparison of the

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two translations above should bear this out. (Nida and Taber argue this very persuasively.)

In the area of word meanings, modern semantic theory has a great deal to offer. James Barr approaches the question of the meanings of the "image" and "likeness" of God (Genesis 1:26 etc.) from the point of view of "semantic field" theory. This theory teaches that the meanings of semantically related words impinge upon and limit one another, and that shifts in the meanings of one word will affect the meanings of other words within the "field" in question. Thus Barr is able to argue that from several Hebrew words available, the author of Genesis 1:26 selected *dĕmût*, "likeness," because the others were unsuitable for one reason or another to refer to an aspect of God. And yet "likeness" was itself too closely associated with theophanies to fit a context describing what *man* was made like. Thus the more general term *selem*, "image," is used also, and the effect is that the two terms mutually restrict each other in the context. What is meant then is not that the image of God and the likeness of God are two *separate* things which man was made in, but that man was given something which is described by the *overlapping* Hebrew meanings of the "image" and "likeness" of God.

Or take the one hundred year debate about the two most common NT Greek words for "to know," *oida* and *ginōskō*; are they synonyms or do they represent two different kinds of knowledge: *oida* intuitive, complete knowledge, *ginōskō* knowledge gained through experience? New light can be shed on this question by employing a tool of modern semantic theory, the concept of relations of implication between sentences (Erickson). By a careful examination of verb tenses and aspects and of the relations between statements using the verbs of "knowing," it can be seen that *oida* and *ginōskō* are indeed synonymous but that *ginōskō* in the aorist aspect can be used to refer to the process of acquiring knowledge, something which *oida* cannot be used for simply because it does not have the aspectual equipment *ginōskō* does, not because it refers to a different *kind* of knowledge.

The application of linguistic and semantic theory to the language problems facing Christian theology today is a "wide open" field.

We may wonder what other information might be discovered about verb meanings in this way.

One of the most exciting advances in linguistics in recent decades has been the development of "generative" grammar theories, especially so-called transformational grammar (TG). Rather than simply catalogue the seemingly infinite details of a language's grammar, TG attempts to account for the fact that a speaker can "generate" an infinite variety of meaningful sentences from a finite number of grammatical and lexical resources. TG organizes into a coherent system the ways in which a very simple "sentence" like *God loves John* can be "transformed" into other shapes like *God's love (for John), John is loved by God, the love of God*, and so on, and even how these new "sentences" can be made parts of other sentences: *God's love is deep and wide.*

TG is much more complex than it appears here, of course, and it can be applied very fruitfully to the study of the Scriptures. For example, in the case of *oida* and *ginōskō* mentioned above, the "sentences" which were examined were "discovered" by a reverse application of TG. TG also explains why a concordance cannot be exhaustive if it lists only the visible, ostensive occurrences of a word in a text; there are many "functional" occurrences of words, which while not appearing in a text, are nevertheless operating there. G. Henry Waterman has demonstrated how TG untangles the confusing ways in which the genitive case in Greek can be used to transform a simple sentence into at least seven different constructions for various purposes. R. Wonneberger applies TG to exegesis and clarifies the very difficult reading at 2 Corinthians 5:2,3. Instead of Paul's saying "we groan in this present body, yearning to be clothed with our heavenly dwelling, inasmuch as having put it on, we shall not be found naked . . . ," Wonneberger shows how generative syntax permits, or rather demands, that the rendering be: "for this reason we are anxiously groaning (we who long to be dressed in our heavenly dwelling), lest we be found naked in spite of our (earthly) clothing (i.e. body)." In other words, it is not our earthly body that makes us anxiously groan, but the fear of being found naked because of the inadequacy of our earthly body, and this fear also explains our longing for our heavenly body.

These few examples could be multiplied many times to document what has been and is being done with modern linguistics in biblical studies. But viewed against what could be accomplished here, given the expertise and manpower, the little distance we have come since James Barr first called for our attention in 1961 seems almost microscopic. Readers of the *Bulletin* who hope to pursue a scholarly career and are in a position to make some choices, even if they are at present "linguistically" uninformed, would do well to consider this "wide open" field of the application of linguistic and semantic theory to the language problems facing Christian theology today.

Everything needs attention, from isolated points of exegesis to full-scaled theories of "text grammar"; from questions on the meaning of "flesh" at 1 Corinthians 5:5 to entire lexicons completely reworked according to the principles of semantic fields; from questions on the aspectual structure of *ginōskō* to a theory of verbal tense and aspect; from individual word counts to concordances based on both ostensive and functional occurrences of individual words, as well as concordances of syntactical patterns and constructions; from individual questions of syntax to full-blown generative grammars of the biblical languages, especially ones which can be used for teaching. People like James Barr, Anthony Thiselton, John Sawyer, Eugene Nida, Kenneth Burres, Moisés Silva, Erhardt Güttgemanns, René Kieffer, J. P. Louw, F. I. Andersen, Robert Funk, David Kiefer and numerous others have made an exciting beginning in exegesis, lexicography, stylistics, hermeneutics, grammar, translation, and the like, from this point of view of modern linguistics. Moreover, much of the tedious legwork can now be done by computer. A door of opportunity stands open; with some determination and personal initiative on our parts, a great deal can be done to enhance our understanding of God's Word by our being good stewards of what linguistics is offering us today.

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Fifteen Outstanding Books of 1982 for Mission Studies

The Editors of the *International Bulletin of Missionary Research* have selected the following books for special recognition of their outstanding contribution to mission studies in 1982. They have limited their selection to books in English since it would be impossible to consider fairly the books in many other languages that are not readily available. They commend the authors, editors, and publishers represented here for their continuing commitment to advance the cause of the Christian world mission with scholarly literature.

Anderson, Gerald H., ed.
Witnessing to the Kingdom: Melbourne and Beyond (Orbis).
Barrett, David B., ed.
World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World, A.D. 1900–2000 (Oxford University Press).
Brown, David.
All Their Splendour. World Faiths: A Way to Community (London: Collins-Fount).
Bühlmann, Walbert.
God's Chosen Peoples (Orbis).
Costas, Orlando E.
Christ Outside the Gate: Mission Beyond Christendom (Orbis).
Dussel, Enrique.
A History of the Church in Latin America: Colonialism to Liberation, 1492–1979 (Eerdmans).
Eerdmans' Handbook to the World's Religions (Eerdmans).
Forman, Charles W.
The Island Churches of the South Pacific: Emergence in the Twentieth Century (Orbis).
Henkel, Willi, ed.
Bibliografia Missionaria: Anno XLV (1981) (Vatican City: Urban Pontifical University).
Jacobs, Sylvia M., ed.
Black Americans and the Missionary Movement in Africa (Westmont, Conn.: Greenwood Press).
Krass, Alfred C.
Evangelizing Neopagan North America (Herald Press).
Motte, Mary and Joseph R. Lang, eds.
Mission in Dialogue: The Sedos Research Seminar on the Future of Mission (Orbis).
Nemer, Lawrence.
Anglican and Roman Catholic Attitudes on Missions: An Historical Study of Two English Missionary Societies in the Late Nineteenth Century (1865–1885) (St. Augustin, West Germany: Steyler Verlag).
Sider, Ronald J., ed.
Evangelicals and Development: Toward a Theology of Social Change (Westminster).
Tutu, Desmond.
Crying in the Wilderness: The Struggle for Justice in South Africa (Eerdmans).

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Christ Outside the Gate: Mission Beyond Christendom

by Orlando E. Costas (Orbis, 1982, 154 pp., $12.95). Reviewed by David Lowes Watson, Assistant Professor of Evangelism, Perkins School of Theology.

This is a volume of substance, and yet it is more. It is that rare occurrence in theological publication where the author assumes that the reader is a colleague—a sister or brother in Christ—and places on the printed page the sort of agenda which professionals in the field usually claim to be arcane. The coming New Age of Jesus Christ renders such distinctions void. There is a job to be done, the priorities of which are clear to any committed disciple of Jesus Christ. And if this was not evident before Orlando Costas put these chapters together, there can be little doubt about it now.

The volume is evangelical writing at its best, and will probably become a standard text for missiologists of all persuasions. It is well-documented, and Orbis has been meticulous in reproducing the lengthy and refreshingly informative footnotes. It has more than thirty pages of current bibliography, arranged in such a way as to provide a sound yet imaginative introduction to the field. Most important of all, it is written with a contextual awareness consistent with the author's own conviction that the God in whose mission we share is a God of historical particularity. Jesus of Nazareth makes the salvation of this planet concrete, not abstract.

Costas identifies himself throughout as an Hispanic-American living in the United States and as a Third World missionary to American Christians. As he points out in an admirably lucid survey of liberation theologies, such contextual honesty is a characteristic notably lacking in the Western scholars who continue to dominate theological studies by insisting that their criteria provide the only ground rules. Yet if European and North American theologies are studied in their proper context, they are seen quite clearly for what they are: abstractions which emanate first and foremost from European philosophy and the past three centuries of Western history. Costas is gracious not to put the issue altogether bluntly, but the further implication is unavoidable—that European theology from Schleiermacher onwards should be strictly checked against German history in particular.

And for evangelical theology, the question is no less pressing. In illuminating footnotes, Costas takes to task some leading writers for their lack of contextual self-awareness—Carl Henry, for example, and Peter Wagner. Indeed, the most significant polemics of the book are directed at Wagner and the Church Growth School. For a movement which has made deep inroads into the North American ecclesial consciousness, Costas feels that it makes a weighty missional error. It identifies church growth as a methodological category rather than one of the many "surprises" related to God's work in history, a gift to be received with praise and thanksgiving. As a result, the growth of churches is taken to be synonymous with the Kingdom of God, and this is profoundly to misunderstand the place which the church occupies in the eschatological horizon of God's love and justice in the world.

Costas does affirm church growth, but merely as a sign—and a penultimate sign at that—of the real work of the Kingdom. Moreover, if it is to be healthy growth, it must be *multi*dimensional: organic, reflective and incarnational. There must be growth in understanding the faith, and growth in its application in the world through costly discipleship. However much the Church Growth School may stress that their principles include a growth in the faith after commitment to discipleship ("perfecting" as well as "discipling"), Costas argues that this falls prey to the conceptual error he has identified. When church growth is regarded as a means *per se* of building the Kingdom rather than a gracious gift of God, the church becomes a substitute for the New Age, and ceases to measure itself against the eschatological demands of the gospel. Inexorably this leads to ecclesial self-preoccupation and an insensitivity to where God is really at work in the world. The data Costas supplies in a contextual study of Chile in this regard is sobering and convincing.

Hardly less sobering is the corollary he proceeds to draw for the whole North American missionary enterprise. Starting with the *prima facie* evidence that evangelistic outreach from the Western church has, with very few exceptions, accompanied, or prepared for, or followed colonial expansion, Costas makes the very serious charge that there is a "secret alliance" between the contemporary world missionary movement and international capitalism—not necessarily planned, but one that faithful Christians should discern and expose. When the United States itself is such a ripe field for mission, with its problems of ethnic minorities, its clergy-dominated church and its lay-dominated clergy, its disintegrating family life, and its economic injustices, how can American Christians send missionaries elsewhere in the world and retain their own integrity? It is of course easier to go to a foreign land with the gospel when faithful evangelism at home might prove unpopular or costly, and the reason why this happens so frequently, Costas suggests, is an ideological and contextual blindness on the part of the American missionary movement—a scandal which must be removed.

The issue could not be stated more clearly, by an evangelical for evangelicals. Either Costas is a volatile Puerto Rican venting Latin-American nationalisms, or he is a compassionate Christian "watching over" his sisters and brothers with justice-love. The scholarship of the volume precludes the former; the spiritual conviction which leaps from every page confirms the latter. His charge therefore demands responsible answers.

If there is a quality of the volume which time and again impresses the reader, it is passioned restraint. This is nowhere more evident than in the chapter which he devotes to the Melbourne and Pattaya gatherings of 1980, the most revealing "inside view" of the two conferences yet to appear in print. He takes the reader onto the conference floor, into caucus, and through the politics of public relations. If what he describes really took place at Pattaya, then evangelicals need to make certain that the executive power which seems to have been used for what can only be described as the censoring of free discussion among Christian colleagues, including the silencing of women, is never again delegated to so few. Costas makes his comments measured, expressing disapproval only as his "considered opinion," but the hurt and the anger are clear and justifiable. The Holy Spirit seems to have been gagged at Pattaya. If so, explanations are due.

The title of the book comes from Hebrews 13:12. Christ suffered outside the gate in order to sanctify the people through his own blood; and that is where faithful disciples must seek him today. The *missio Dei* confronts us with a choice: whether to join God in the task of bringing in the New Age, or to seek to create "ecclesial compounds" which shelter and ultimately alienate from the world. Western theologies and missions have domesticated the gospel too long, and it is time that we began some self-contextualization. Frederick Herzog has said it well: we should reverse the famous Wesleyan

dictum. The world is not our parish—our parish is the world.

As with any consciousness-raising instrument, this book will probably occasion anger and defensiveness before it enlightens and liberates. But it should be a priority for the year's reading. It is truly a prophetic word.

The South African Churches in a Revolutionary Situation
by Marjorie Hope and James Young (Orbis, 1981, 268 pp., $9.95). Reviewed by Kevin Garcia, Regional Director of the Students' Christian Association of Southern Africa, recently M.A. student at New Brunswick Theological Seminary.

The recent South African government order to reban the Rev. Beyers Naude, and the World Alliance of Reformed Churches decision to suspend its white Dutch Reformed member Churches are striking, if contradictory statements of the significance of church-state relations in South Africa today. Since the original white settlement in Cape Town in 1652, through the period of the nineteenth-century Great Trek and British colonization, to the establishment of today's Republic of South Africa in 1961, the church and the white governments in South Africa have worked hand in hand. Today, the Dutch Reformed Church is on record as supporting the government's apartheid legislation; indeed some church leaders take pride in pointing out that the D.R.C. led the way in separating the races and provided a model for the apartheid system to come. However, in the late twentieth century some other Christian denominations have spoken and acted in protest against the division of the South African state and its society on racial lines. This struggle between church and the state has been chronicled in several recent books. These have included Ernie Regehr's *Perception of Apartheid* (Herald), John deGruchy's *The Church Struggle in South Africa* (Eerdmans) and this recent book by Marjorie Hope and James Young.

The purpose of their survey of the South African ecclesiastical scene is to show how some individuals and churches "continue to hope against hope." The author's conviction is that "although the church is not the primary agent of change, it plays an extremely important role." To reveal this role, they begin with five brief chapters of historical background, bringing the parallel stories of the church and the state from 1652 to 1980. They then provide a denomination-by-denomination survey of the current attitude toward apartheid in most of the major white, black and mixed churches. They also briefly examine the role of some of the more important black nationalist movements and conclude with an assessment of the possible future of South Africa and the role which the church can play in that future.

The second section, the church survey, is the largest segment of the book and probably the most useful for the American reader. However, it should not be read with the expectation that it contains a comprehensive examination of churches acting as corporate bodies. Rather, it is more a series of short sketches of individuals in various denominations, struggling to resist the corruption of the current system and to provide a model for hope.

The first section is far too brief to give the average reader anything more than a pocketful of names and dates, and even some of these basic facts are inaccurate or outdated. The third section, on the future, is long on liberationist rhetoric and socialist economic critique and short on any real attempt to understand the dilemma in which white, liberal Christians find themselves in South Africa. As such it is not very helpful. The exception is chapter 19, in which the growing use of violence in the South African political situation (by both pro- and anti-government agents) is revealed as a major challenge and opportunity for South African Christians. Much in this chapter is sober and realistic, yet exciting as white and black Christians face the future.

Thus, while this volume cannot replace the deGruchy and Regehr studies for comprehensive historical coverage or overall perspective and analysis, it does provide enlightening cameos of individual Christians struggling against a repressive government and society.

The American Poor
edited by John A. Schiller (Augsburg, 1982, 220 pp., $9.95). Reviewed by Stephen Charles Mott, Professor of Christian Social Ethics, Gordon-Conwell Theological Seminary.

The American Poor is a product of seven members of the faculty of Pacific Lutheran University. Each one in a competent and scholarly way draws upon his or her discipline to provide a well-rounded approach to poverty in American society. The nature of poverty is handled particularly well. The statistical information is handled clearly. The variety of causes of poverty is presented with discernment throughout the book. We are wisely warned against confusing the consequences of poverty with the causes. Prevalent misunderstandings regarding poverty are effectively dealt with through three vignettes of persons in poverty. The book also is outstanding in treating objectively different points of view. There is a realistic treatment of the trade-off between equality and efficiency from both an economic and an ethical point of view. An overt commitment to Christian values, particularly of equality and freedom, is present throughout, although the neglect of Old Testament material presents the problem of going from voluntary New Testament materials to public policy.

The statistical base available to the authors at the time of writing goes only to 1977. This is a disappointment because significant increases in poverty have occurred since then. Thus the book is little advanced beyond the 1975 update of *Poverty Profile USA*, by Mariellen Procopio and Frederick J. Perella, Jr. (Paulist, 1976). The latter is shorter and brings in fewer scholarly debates; yet it draws upon a factual base to raise more pointed questions about the structures and values of our economic system. *The American Poor* responds effectively to popular bigotry about the poor, but one would like to have had further responses to the more sophisticated defense of our system in recent neo-conservative arguments. Unlike *Poverty Profile*, *The American Poor*, while also recognizing the inadequacy of the official definition of poverty (based on an emergency diet), uses it anyway as the standard of measurement without sufficient reserve (for example, in not challenging more thoroughly the argument that by bringing into account payments-in-kind, such as food stamps, the percentage of the poor is reduced from 11 percent to 6 percent of the population).

Nevertheless, the excellent sociological and social work sections provide material for appropriate responses. In contrast to the attempts to draw attention away from the capitalist economy and racism as causes for poverty by blaming instead the fractured family (e.g. George Gilder, Thomas Sowell), we find that 10,300,000 of the *official* poor come from families with a male head. Further, 1,068,000 families (not individuals) of the poor had the head of the household working year around (20 percent of the poor). Forty-nine percent of the poor family householders worked year-round or at least part of the year. (*Poverty Profile USA*, guided by a more adequate definition of poverty, states that 60 percent of the poor are working poor.) Of the poor not working year-round, for only 7 percent of the families was the reason for not working something other than parental obligations (30 percent), illness or disability (18 percent), retirement (8 percent), or inability to find work (15 percent).

The American Poor provides a good orientation and response to recent aspects of American poverty.

Educating for Responsible Action
by Nicholas Wolterstorff (Eerdmans, 1980, 150 pp., $6.95). Reviewed by Robert W. Pazmiño, Assistant Professor of Christian Education, Gordon-Conwell Theological Seminary.

In the field of moral education Wolterstorff addresses the important questions of tendency learning, which is defined as learning in which the student acquires tendencies to action. From a Christian framework, he suggests those insights from psychological research which will enable educators in the school, home and church to educate for responsible action.

The book is divided into three major sections. The first considers tendency learning within the wider plurality of contemporary educational theories. The second explores the various strategies for tendency learning and provides some specific guidelines for practice. The third offers an insightful critique of the popular strategy of values clarification. A very useful appendix raises crucial questions about the dominant educational taxonomy of Benjamin Bloom. In all, Wolterstorff's work is essential reading for students, parents and educators concerned about the theory and practice of moral education.

Wolterstorff's effort is a bold attempt to rethink biblically one area of moral education. He believes that educators and parents have uncritically appropriated the categories of psychology as normative without considering their philosophical sources or implications. Returning to those biblical sources and understandings which provide the Christian community with a distinct world-view, Wolterstorff provides alternatives to those educational categories which have dominated the field. He appropriately questions Kohlberg's understanding of moral development because of its emphasis upon moral reasoning to the relative exclusion of strategies for modeling and discipline, which continue to be important within Christian communities that educate. Wolterstorff's proposals for moral education represent a more wholistic approach for those working from a Christian philosophy of education.

In spite of these contributions, Wolterstorff fails to address adequately the social and corporate dimensions of moral action. Christian education transcends a focus upon personal salvation and transformation to include the area of social transformation expressed in the combined emphasis upon evangelism and social action. Wolterstorf has too readily appropriated a narrow focus on the individual by virtue of his interaction with the dominant paradigm of psychological research. In addition, Wolterstorff needs to balance this valid concern for moral action with the equally valid concern for the motive or motivation for such action which is found in the Scriptures. From a Christian perspective, one must ask whether love and holiness are motivating an individual or a group. Wolterstorff helpfully states that the spheres of responsible human action include those directed toward God, others, self and nature. Yet he fails to consider adequately the content of those motives which are to direct moral or responsible action. Finally, although Wolterstorff emphasizes the demands for educating

for responsible action, he fails to stress that, in considering these demands, Christians are confronted with the utter bankruptcy of human reservoirs of love and holiness. Therefore, they are called to recognize their complete dependence upon the continuing work of the Holy Spirit. Wolterstorff's presentation must be balanced with a full appreciation of the grace available in Jesus Christ to educate for responsible action.

The Elusive Presence: Toward a New Biblical Theology
by Samuel Terrien (Harper & Row, 1978, 541 pp., $20.00). Reviewed by Duane L. Christensen, Professor of Old Testament, American Baptist Seminary of the West.

Now and then a book appears which marks a watershed in terms of intellectual development. For me *The Elusive Presence* is such a book. This book has had such a profound impact on my thinking that I am still in the process of sorting out exactly what happened. I read the book shortly after it was published some four years ago and was profoundly moved. On rereading the book in recent weeks I am now able to see more clearly just how profound that effect was. The book launched me on a journey which, though far from complete, has already revealed startling new vistas.

Trained in the "Albright tradition" with its stress on recovering the "Mighty Acts of God" in history, my presuppositions were those of diversity and tension within the separate literary traditions which have come together in the Old Testament—attitudes shaped also by the monumental work of Gerhard von Rad. Terrien, writing from the perspective of forty years focused primarily on the Wisdom tradition, undermined some of my presuppositions. In spite of the awareness of tension and diversity within the Old Testament traditions, Terrien has found a basic unity of theme in the "Presence of God" which not only includes the whole of the Old Testament but embraces the New Testament as well. For me he has reversed the atomizing tendency of recent generations of biblical scholarship.

The book begins with a survey of the development of "Biblical Science" which focuses on three revolutions, namely literary criticism, form-critical analysis, and traditio-historical method. The implication is clear. The stage is set for a new quest for biblical theology. The model which Terrien proposes is a transformational one based squarely on what some would call "canonical criticism." To use Terrien's own words, "The inwardness of scriptural canonicity and of its growth in the course of several centuries suggests that a certain homogeneity of theological depth binds the biblical books together beneath the heterogeneity of their respective dates, provenances, styles, rhetorical forms, purposes, and contents." The key concept in describing this unity is that of "the elusiveness of presence in the midst of liturgical fidelity."

The over-all structure of Terrien's argument moves from "epiphanic visitations" in the book of Genesis to "the Sinai theophanies" of Moses and ultimately back to epiphany again in Jesus Christ. The elaboration of the New Testament story in terms of "Presence as the Word" and "The Name and the Glory" is integrally connected with what happens to the central theme of presence between Moses and Jesus. The institutionalization of presence in the Temple leads in turn to a prophetic vision of the presence with Elijah's experience on Mt. Horeb as the turning point. In short, Terrien is inviting the reader to enter more seriously into the canonical biblical story itself in its wholeness.

Perhaps the most provocative part of Terrien's arguments are the chapters on the Psalms and on Wisdom. It is here that "Presence in Absence" points us to the mystery of a "hidden," "haunting" but "sufficient God." And if the presence of that God is elusive, so is Wisdom herself as evidenced by Terrien's choice of a title for the section, "Elusive Wisdom." It is in the wisdom literature that the focus of the unfolding story moves from the "Magnalia Dei" to a new and more important "Opus Dei."

As other reviewers have noted, Terrien's argument is dialectical in nature. He is aware not only of differing covenantal traditions within the Old Testament on which numerous scholars have focused their attention, but also of a larger dialectic which places these covenantal materials in tension with aesthetic materials (see Brueggemann's review in *JBL* 99 [1980], pp. 269–99). In so doing he moves beyond his predecessors by integrating more responsibly wisdom and psalmic materials into his theological model. The dialectical approach can also be illustrated in the use of two clusters of terms which stand in tension with each other, namely *ear/name/time* vs. *eye/glory/space*. The first cluster is related to the northern tradition of covenant and the other to the royal tradition in Jerusalem. A good example of the usefulness of this dialectical pairing of *name/glory* is the recent study of T. N. D. Mettinger, *The Dethronement of Sabaoth: Studies in the Shem and Kabod Theologies* (1982), which builds on the work of Terrien.

There is one feature of Terrien's study which has not been picked up by other reviewers and which is worthy of note. Consistently in his citation of the biblical text from Genesis and Exodus, Terrien sets the text in poetic form. In particular he cites the work of Speiser on Gen. 12 who "appears to have succeeded in discovering the poetic structure of the epiphanic speech." It would appear that much of what we are used to hearing described as prose in narrative sections of the Old Testament is better described and translated as poetry.

The evangelical community will find a great deal of worth in Terrien's book. In some respects it moves a step beyond the programmatic statement of Brevard Childs in his recent *Introduction to the Old Testament as Scripture* (Fortress, 1979). Childs focused attention on the Old Testament as canon in terms of taking more seriously how it functioned as an authoritative document within a community of faith through the centuries. Terrien's study implies a meaningful structure to the biblical canon itself taken as a whole. His model for understanding the meaning of the Bible is much more than simply that of promise and fulfillment. There is a design to the story itself. In spite of diversity of content and even tension within the biblical tradition, there is a fundamental unity as well. The story coheres. The "final epiphany" is a curious return of sorts to the epiphanic mode of the beginning. The New Testament grouping of Jesus with Moses and Elijah on the mountain of transfiguration takes on fresh perspective. The biblical story no longer leaves the impression of having simply grown topsy-turvy, from the hands of one redactor to the next. Rather, the end product stands as a coherent work of art with both structure and meaning. A good many in the community of faith will find this vision to be both pleasing and provocative.

Archaeology of the Bible: Book by Book
by Gaalyah Cornfeld and David Noel Freedman (Harper & Row, 1982, 344 pp., $12.95). Reviewed by Marvin R. Wilson, Professor of Biblical Studies, Gordon College.

This amended paperback edition, billed as "fully corrected" and "printed from all-new plates," is based on the original 1976 hardcover edition. Interlarding the text are more than 400 black-and-white photographs, maps and charts. The result is a highly readable pictorial compendium to the Old and New Testaments and the Intertestamental Period.

Cornfeld and Freedman make their way through the Bible book by book, all 66 of them. This archaeological commentary is unbalanced, however, in that a number of books are superficially treated in but a paragraph or two. This "Genesis to Revelation" approach differs from the chronological arrangement of G. E. Wright's popular *Biblical Archaeology* and the topical arrangement of Keith Schoville's *Biblical Archaeology in Focus*. Furthermore, for a book centering on the discipline of archaeology, too much space is devoted by Cornfeld and Freedman to introductory matters (book outlines, critical problems, etc.), too little to the discussion of specific archaeological finds. Also, some readers holding to traditional beliefs in biblical authority and historicity may question the author's views that the Pentateuch contains "so many duplications, inconsistencies, and even contradictions," that the story of Jonah is a "moral tale" and that Daniel was composed in the 2nd century B.C.

The volume is well outlined and sometimes uses imaginative and catchy paragraph titles (for example, "Nabonidus, The First Archaeologist," and "The Least Orthodox Book of the Bible" [Ecclesiastes]). A number of well-placed graphic illustrations of items such as Israelite clothing and Ahaz' sundial are also found throughout the text. The volume ends with a handy index of Scripture references.

The authors' conclusions may be seriously questioned at several places. For instance, it is argued that the Israelites likely followed the northern route in their Exodus passing through the Gulf of Serbonis, rather than the Bitter Lakes region southward to the Wilderness of Sinai. Furthermore, it is open to question whether the word *tarshish* meant "metal refinery" rather than "open sea" as Cyrus Gordon has convincingly argued or that Joseph's coat (Gen. 37:3) should be called an "ornamental tunic" rather than "long-sleeved robe." It is likewise puzzling why Cornfeld and Freedman include the recent Ebla finds, yet omit any serious mention of Jericho, the Rosetta Stone, the cave of Machpelah, and the archaeological confirmation of King Shishak of Egypt (I Kings 14:25ff).

To conclude on a positive note, the two best features of *Archaeology of the Bible: Book by Book* are these: (1) a fresh organization of largely familiar material, and (2) a story in pictures (many are not readily found in other works) which, taken alone, is well worth the price of the book.

The Social Setting of Pauline Christianity: Essays on Corinth
by Gerd Theissen (Fortress, 1982, 210 pp., $19.95). Reviewed by James A. Davis, Visiting Assistant Professor of New Testament, Western Kentucky University.

To uncover as completely as possible the circumstances underlying any given biblical text is, of course, a necessary and indispensable prerequisite to the understanding and interpretation of that text. This book, a collection of previously published articles by Gerd Theissen, Professor of New Testament at the University of Heidelberg, represents a fresh, clearly argued, and substantially convincing effort to respond in part to this challenge through an investigation of the sociological background of Paul's Corinthian correspondence.

A sociological approach to the biblical literature is not entirely new, having its roots in form criticism's emphasis upon the "*sitz im leben*" of the canonical documents. (In a helpful introduction, Theissen's translator, John Schütz, has sketched a brief history of the discipline.) But recently the sociological

approach to the New Testament has been thrust to the very forefront of contemporary scholarship, even though it is still undeveloped in a full methodological sense (a situation acknowledged and partially rectified in the final chapter of this work). Whether or not it remains at the forefront will depend upon the ability of its practitioners to reconstruct convincingly a socio-economic picture of the New Testament communities and demonstrate the relevance of this portrait to the interpretation of the New Testament documents.

In the central section of the book Theissen pursues this task with respect to the Christian community at Corinth and the Corinthian epistles. A careful collection and thorough analysis of scattered and often neglected socio-economic data in 1 and 2 Corinthians leads Theissen to the persuasive conclusion that the community at Corinth must have contained a small but significant minority of "the wise," "the powerful" and "the nobly-born" (1 Cor. 1:26). It is their influence, in opposition to the less privileged at Corinth, which may be sensed in the conflicts within the Corinthian fellowship, notably those involving the celebration of the Lord's supper (1 Cor. 11), the dietary divergences of "the strong" and "the weak" (1 Cor. 8), and the apostolic right of support (1 Cor. 9, 2 Cor. 10–12). In each of these cases, Theissen's efforts are clearly of quite considerable value in relating the conflicts to socio-economic distinctions among the Corinthians in very real and largely credible ways.

In the broader attempt to integrate sociological dimensions with possible theological and religious/cultural aspects of the Corinthian situation, however, Theissen's work is less ssatisfying. He affirms on several occasions that the sociological analysis should be pursued in addition to an investigation of theological differences. But one consistently misses the attempt to define this relationship with any precision. Theological differences may indeed follow naturally in some cases from economic divergences in the community. But this implicit thesis, if it is in fact intended, certainly deserves to be considered and defended more fully in relation to circumstances reflected elsewhere in the epistle. These suggest, as Theisen realizes, that the more privileged Corinthians may themselves have been significantly divided with respect to theological issues (1 Cor. 1:12). Furthermore, in a book which tries to highlight the social dimensions of the Corinthian conflicts, it is disappointing to find so little discussion of possible inter-relationships between the conflicts and the different religious/cultural backgrounds of the former Jews and Gentiles who made up the congregation.

Both of these observations, however, fail to diminish significantly the worth of Theissen's work. They serve instead only to point the way towards research that yet needs to be done, research which will undoubtedly want to utilize the sociological data that Theissen has so competently brought together.

Sharing Possessions: Mandate and Symbol of Faith
by Luke T. Johnson (Fortress, 1981, 176 pp., $8.95). Reviewed by Conrad H. Gempf, Ph.D. candidate, University of Aberdeen, Scotland.

How the new Christian longs for a simple answer to that apparently simple question: "What should I now do with the things I own?" And how difficult it is to find a ready answer in Scripture! Should you just drop it and leave it, as did the early disciples? Go and sell it and give the money to the poor? Give half of it away, as did Zacchaeus? Be satisfied with what is yours and don't try to get more, as Luke records John the Baptist preaching? Making no attempt (yet) to harmonize the teachings, Luke Johnson (Associate Professor of New Testament, Yale Divinity School) finds that just using Luke and Acts, almost any stance on possessions could be defended by proof-texts. The first chapter concludes that the Bible cannot be used as a "how to" manual on this difficult subject.

Of the four chapters in the book, the middle two contain the real meat. There, Johnson argues that the things we *have* (including our bodies) are throughout Scripture always very expressive of what we *are*. But there is a difference between being expressive and determinative; where we each draw the line between "being" and "having" is very indicative of what our lives are focused on. Sin, specifically idolatry, is the confusion of "having" with "being," the placing of possessions too close to the center of determining one's identity. Johnson's discussion of idolatry very clearly establishes it as a constant threat, rather than merely an ancient practice, and shows that this sin has more to do with attitudes than with items themselves. The Christian pushes everything toward the "having" end of the conceptual continuum not because the things are either good or bad, but because things are not Life, not the Center, not God. In considering 1 Timothy 4:4, "nothing is to be rejected if it is received with thanksgiving," Johnson notes that the thanksgiving does not make the received thing good, the giving of thanks is rather an acknowledgement of the derivative nature of the received, and by praising the One who made it, robs the thing of the possibility of being an idol. Since, therefore, it is our attitudes toward God and possessions that are the crux, it follows that "harmless" or even non-material things can be idols, like relationships or virtues or even theologies.

Our attitude toward God as the One who gives us our identity must be right, in order that we do not need to measure our worth by what we "own." But our attitudes toward the needs of those around us must also be right—in order that we might make the best possible use of what we have. The story of the Good Samaritan is very important for Johnson's discussion, as it shows the correct attitude very well. The Samaritan in the story is about his own business, on his way to Jericho, just as the Levite and priest, yet he is able to hold his affairs at enough distance to be able to respond. He shares his "possessed" time and resources with the one who has need. Yet he does not move in with the man, leaving him instead with an innkeeper. The Samaritan has not completely forsaken his trip to Jericho, yet is so disposed toward God and his neighbors that he can respond and share. For Johnson, this sensitivity and responsiveness is what the Bible calls us to, not to any particular scheme for distribution of wealth or economic structure. "A Christian social ethic must be forged (repeatedly, as in theology) within the tension established by two realities: the demands of faith in the one God who creates, sustains, and saves us, and the concrete, changing structures of the world we encounter in every age." Nevertheless, "theology can discover . . . this: the sharing of possessions is an essential articulation of our faith in God and of our love for our fellow humans. But how and in what fashion that sharing is to take place is the task not of theology but of the obedience of faith."

The final chapter is a brief critical examination of two models of religious attitudes toward possessions: the community of faith, which attempts to hold all in common, and the practice of almsgiving, which is represented particularly in the Jewish tradition. Johnson is more comfortable with the latter.

The book is clear and straightforward, full of signposts with which the author clues the reader in on what his goals for a particular section are or what he feels the preceding section has accomplished. *Sharing Possessions* fulfills well the aims of The Overtures to Biblical Theology series in which it appears; the thrust is the crossing of biblical studies with theological thought and application. Johnson's insights into the human tendency toward what he has called idolatry are strikingly similar to C. S. Lewis' and Charles Williams' portrayals of the citizens of hell clutching to their own ideas or ways of life in *The Great Divorce* and *Descent into Hell*. It is helpful to have these insights laid out clearly and systematically by a biblical theologian.

The book is not excessively academic or technical, but it is provocative and does call for a good deal of reflection. The notes, Scripture index and annotated reading list add to its usefulness. In my opinion it could be read (pardon the expression) profitably by anyone willing to put in the time and thought.

Primal Myths: Creating the World
edited by Barbara C. Sproul (Harper & Row, 1979, 226 pp., $8.95). Reviewed by Keith Yandell, Professor of Philosophy, University of Wisconsin, Madison.

Primal Myths consists of two parts. The second, longer one contains a great many "creation myths" selected from an ample diversity of cultures throughout the world. One is given a veritable smorgasbord of tales of beginnings.

The first, shorter part consists of a introduction (30 pages) which is more than an introduction to the myths the book contains. It is an account of mythology, and, insofar as mythology is taken to be essential to religion, of religion. It is clear, its perspective is widely shared, and it is thorough; it is utterly detachable from what it introduces, and could have introduced any collection of myths or simply been published on its own as an account of mythology. In fact, it contains the rudiments of a philosophy of religion, and of the conceptual perspective within which much of contemporary theology is done. This makes the book the more valuable, of course.

Sproul begins by defining a myth as an answer to "the most profound human questions . . . . Who are we? Why are we here? What is the purpose of our lives and our deaths? How should we understand our place in the world, in time and space?" From this beginning, Sproul develops an account of the nature of mythology through a series of claims: (i) the questions myths answer are not factual questions, but questions which "involve attitudes toward facts and reality"; (ii) myths are challenged, not by facts, but by other myths; (iii) the understanding that myths provide is "essentially arbitrary because they describe not just the 'real' world of 'fact' but our perception and experience of that world"; (iv) "the truth of all myths is existential and not necessarily theoretical"; (v) "myths are true to the extent that they are effective." One consequence is that just because one myth involves the view that the world hatched from a cosmic egg and another involves the view that God created the world from nothing, it does not follow that either myth is false, or even slightly inaccurate. Myths are ways of valuing; the same values might be expressed by both myths, so they might be the same in all important respects.

This sort of conclusion passes widely these days as wisdom. A brief review is not the place to challenge it head-on for being the nonsense it really is. But consider these points: (a) attitudes involve views of the world; they include, or else assume, that certain things are the case; (b) myths certainly give every appearance of making claims about the world, different myths offering different claims, not all of which are logically compatible; (c) the notion of an "essentially arbitrary understanding" is a contradiction in terms; (d) the notion of existential truth —if, indeed, there *is* any coherent notion expressed

by this unpromising locution—is highly debatable, and so is any account of mythology or religion which requires it; (e) the Nazi myth was very effective, so presumably—on Sproul's account—it was true?

Sproul's sort of analysis of mythology (and hence of religion), while it contains a grain of truth, in that myths *among other things* express values, is one example of a highly subjectivistic view of religion which has been widely criticized (e.g., George Mavrodes, *Belief in God*; Roger Trigg, *Reason and Commitment*, Keith Yandell's *Basic Issues in the Philosophy of Religion* and *Christianity and Contemporary Philosophy*) and which simultaneously praises religion while denying the very conditions of its intelligibility.

For all its defects, however, Sproul's introduction is a fine statement of the contemporary wisdom regarding myths and an excellent collection of creation myths. Anyone who wants either will hardly do better.

On Knowing God
by Jerry H. Gill (Westminster, 1981, 173 pp., $9.95).

Wittgenstein and Metaphor
by Jerry H. Gill (University Press of America, 1981, 246 pp., $9.75).

Reviewed by Alan Padgett, pastor, San Jacinto United Methodist Church, Calif.

In one year Jerry Gill, professor of philosophy and religion at Eastern College, has given us two very stimulating philosophical works. The first is no doubt of more interest to TSF members. Indeed, I would say that it is the most important book of the year for philosophically-minded evangelicals.

In *On Knowing God* Gill gives us a sketch of a new epistemology which has been emerging in recent years, and applies this to religious knowledge. The book is in three parts. Part one is a critique of "critical philosophy": the tradition of Descartes, Hume, Kant, Russell, Ayer, and the early Wittgenstein. He finds fault with their atomization and bifurcation of human experience (into natural and supernatural). He criticizes their epistemology as overly mental, static, passive, and reductionist. Their view of language he finds inadequate: that words name things, that meaning is found in a propositional picture of reality, and that absolute precision is needed in language. He critiques their epistemological method: their quest for complete objectivity, their need for absolute and explicit articulation as a prerequisite for knowing, and their doubting every truth until one reaches the "bedrock" of indubitable "facts." Gill appreciates the great philosophical advances of critical philosophy, yet finds their general understanding of language, truth and knowledge inadequate.

Part two puts forth a "post-critical" philosophy, drawing on the insights of Michael Polanyi, Maurice Merleau-Ponty, and the later Wittgenstein. Knowledge is seen as an activity, a human task. It is based upon a pre-cognitive, tacit, bodily encounter with extra-subjective reality that Gill feels overcomes the subject-object dilemma of critical philosophy. Experience is thus somatic and synaesthetic: we meet the world in and through our bodies, as a total and complete whole. There is a give-and-take, an interaction between the knower and the known. We experience in the totality of the world an interpenetration of physical, moral, aesthetic, and religious dimensions. All knowledge is personal and involves commitment in stating its truth; equally, knowledge tends toward universal intent and applicability for all. Thus knowledge, language and our world view are social constructions; our understanding of the world is linguistically constituted in the company of our fellow seekers after truth. In short, Gill makes knowing a human and a social phenomenon. He brings our model of epistemology away from the speculative and abstract, toward the existential and concrete.

In part three, Gill proceeds to apply post-critical philosophy to religious knowledge. God is known through what transcends and yet is present in human experience as a fuller dimension of our encounter with nature, persons, emotions, ideas, beauty, etc. Religious knowledge starts, like all knowledge, as *tacit* knowledge which is logically prior to explicit knowledge. Religious knowledge is experiential. In our personal, social and historical encounter with reality (which is not divided into natural and supernatural for Gill), we are given the opportunity to commit ourselves. The "proof" of religion is found in its experiential adequacy or livability, its comprehensive coherence with other truths as a world view, its internal consistency, and its ethical fruitfulness. It is both personal and communal, requiring the commitment of the knower and the grasping of the whole in an integrative act.

Wittgenstein and Metaphor takes up a theme of the other book, namely, the linguistic construction of reality. Gill surveys several modern theories of metaphor, then examines the role metaphor plays in Wittgenstein's philosophy ("metaphor" taken in a very broad sense). From this, he devises a theory of the role of metaphor in human thought. The very nature of language, thought, and the world is a simbiotic relationship. Metaphor alone can express our tacit knowledge of this interaction. These metaphors, especially "root metaphors," cannot be reduced to mere propositional knowledge. Root metaphors lie at the base of our world views. To judge between world views is in part to judge between the adequacy and fruitfulness of root metaphors. This is a fine work in the philosophy of language, and in a more detailed way underpins some of the theses of his other book.

If *On Knowing God* described a completely new philosophical outlook, it would be inadequate. The arguments are too sketchy. Yet since it is more a progress report on the epistemological revolution that is taking place in modern philosophy, it is a fine book, and a good summation of the major points of conflict. I was somewhat surprised that the works of American pragmatists like C. S. Pierce and James Dewey were not mentioned, since some of their criticisms of critical philosophy were similar to those raised by Gill (although for different reasons). My only other criticism is really a question. Where does biblical revelation fit in? Gill does not leave room for, or does not deal with, a separate source of knowledge apart from human experience (i.e., the experience of revelation from the Holy Spirit, 2 Peter 1:21). Perhaps, however, this is a theological question which a strictly philosophical book need not address.

I heartily recommend *On Knowing God* to evangelicals, some of whom might also wish to peruse *Wittgenstein and Metaphor*. For too long we have neglected the insights of existentialism, phenomenology, and other post-critical philosophies. The naive rationalism of much that passes for apologetics and philosophy of religion in evangelical circles has cut us off from the tremendous insights these philosophers develop. Those who find in Aristotelian logic the machinations of the divine mind all too easily divide philosophers into "biblical" and "unbiblical." The truth of the matter is that Aristotle was no less a pagan than Hegel, and Gabriel Marcel or Soren Kierkegaard were just as much Christians as Gordon H. Clark or Herman Dooyeweerd. We need insights from *both* critical and post-critical philosophers. Gill's work can help us realize the value of the latter, send us to their works, and assist us as we approach a truly biblical world view.

Miracles and Modern Thought
by Norman L. Geisler (Zondervan, 1982, 168 pp., $7.95). Reviewed by Robert Larmer, Ph.D. candidate in philosophy, University of Ottawa.

Professor Geisler's most recent book, *Miracles and Modern Thought*, is worthwhile reading for anyone interested in the philosophic issues associated with the concept of miracle. The aim of this book is to elucidate a Christian understanding of the notion of miracle and to answer major objections concerning the rationality of belief in miracles.

Contrary to a number of recent thinkers, Geisler takes what might be termed a "strong" view of miracle and insists that "a miracle is a divine intervention into, or an interruption of, the regular course of the world that produces a purposeful but unusual event that would not (or could not) have occurred otherwise." This implies, of course, that there would inevitably be gaps in any scientific explanation of an event that is properly termed a miracle. Such a view, it should be noted, is in sharp contrast to the view that sometimes the term "miracle" may be properly applied to an event even though the scientific explanation of that event's occurrence contains no gaps.

Geisler is, I think, correct in taking a "strong" view of miracle. It constitutes a flaw in this book, however, that he does not discuss alternative definitions of miracle, e.g., the notion of miracle as a religiously significant coincidence. It is important in a work of this nature that such a discussion not be omitted.

The purpose of the book, of course, is not only to define what a miracle is but also to show that it is rational to believe that at least some miracles, i.e., those recorded in Scripture, have actually occurred. In arguing his case, Geisler evaluates a number of philosophic objections that have been raised concerning the rationality of belief in miracles. I was pleased to find that he discussed the objections raised by Spinoza and Hobbes as well as the better known objections raised by Hume, Flew, McKinnon and Nowell-Smith.

I found Geisler's discussion of objections to the notion of miracle to be, in the main, fair and penetrating. I was particularly pleased that he notes that Hume's treatment of the issue concerns not whether miracles are, in fact, possible or impossible, but whether one can ever have sufficient evidence to establish a rational belief in the occurrence of miracles. This is a point that is sometimes missed by Christian apologists and, as a consequence, vitiates much of their criticism of Hume. Geisler does not make this error; his criticism of Hume seems based on a thorough understanding of what Hume actually said.

One issue I wish Geisler had devoted more time to is the issue of the purpose and evidential value of miracles. Here I found that Geisler left the reader with a number of unanswered questions. Does the fact that miracles have evidential value imply that their prime purpose is evidential, or that their occurrence automatically validates the body of doctrine with which they are associated, or that God would not, on occasion, perform a miracle in a context that is not explicitly Christian? Likewise there is the question of whether miracles occur in our own time and if they do what our understanding of them should be. These are, I feel, important questions which should have been discussed.

Despite these criticisms, it should be emphasized that this book is a good treatment of the subject. It is clear, readable, well-informed and well-argued. I would recommend it as a good introduction to the philosophic issues surrounding the concept of miracle.

BOOK COMMENTS

Kingdoms of the Lord: A History of the Hebrew Kingdoms from Saul to the Fall of Jerusalem
by David F. Payne (Eerdmans, 1981, 310 pp., $13.95).

David F. Payne of Queen's University, Belfast presents us with a scripturally faithful account of Israelite history from the beginning of the monarchy to the fall of Jerusalem. His work is composed of four parts: Kings, Enemies, Prophets, and Faith. These segments cohere together by a certain overlapping of material, but not by a central thrust. The first and major section of the book, which is reflected in the title, is an attempt to reconstruct the bare historical events from a secular point of view. Payne does not incorporate many of the vivid details full of narrative interest which do not fit into his restricted schema of biblical history.

Payne gives special attention to the enemies of Israel, i.e. the nations surrounding Israel. Though they are treated briefly, Payne provides much needed background for the Bible student. However, perhaps more emphasis on the broader cultural solidarity of Israel with her "enemies" would be healthy. Payne also brings in some archaeological data, especially inscriptional material from this time period.

While there is valuable background material here, the best buy for the lay Bible student who is looking for both history and information on the cultural environment is probably still Charles Pfeiffer's *Old Testament History.*

—Theodore J. Lewis

The Meaning of the Book of Job and Other Essays
by Matitiahu Tsevat (KTAV, 1980, 216 pp., $20.00).

This volume is a collection of eleven essays on the literature and religion of the Hebrew Bible by a distinguished Jewish scholar, all but two of which have appeared elsewhere in print. Among the studies are such subjects as: the meaning of the book of Job, the sabbath commandments, the founding of the monarchy in 1 Samuel, the promise of a future house to David in 2 Samuel 7, and the throne vision of Isaiah 6. Throughout the book the author is concerned with the methodological approach; two essays are included which deal with this subject from different angles.

In all the studies Tsevat argues for and demonstrates a close attention to philological detail combined with an appreciation of the text as literature. His footnotes contain numerous references to other scholars and dominant viewpoints with which he frequently disagrees. Theological issues are not ignored either. In particular, I would recommend the study of Isaiah 6 which combines philological detail, textual criticism, form criticism and a clear statement of the theological issues as the author sees them.

—J. Andrew Dearman

Micah the Prophet
by Hans Walter Wolff, trans. by Ralph D. Gehrke (Fortress, 1981, 230 pp., $18.95).

Biblical commentators have always sought to make the biblical text come alive to its readers. Professor Wolff shares this ambition in his commentary on Micah. The book consists of three sections. First, a short introduction sketches Micah's profile, including his cultural and intellectual background. Second, an exposition section works through the text of Micah, blending exegesis and explanation with modern application. The third section, entitled "Updatings," focuses upon twentieth-century issues and problems, and seeks Micah's answers to them through a second look at the text. Wolff's style should appeal to readers who prefer a more homiletical than technical approach. Furthermore, the author presents Micah's speeches in the light of New Testament revelation, adding even more relevance to the prophet's message.

Wolff's occasional references to Germany's political or academic circumstances may sometimes make particular points difficult to grasp. And although Wolff's higher critical presuppositions do not significantly affect his exposition, they appear in his translation of Micah, where Wolff often emends the Hebrew text, usually without informing the reader. Readers should use one or more of the modern Bible translations as a check.

—Bryan E. Beyer

Love to the Loveless: The Message of Hosea
by Derek Kidner (IVP, 1981, 142 pp., $4.25).

The author, well-known for his useful Tyndale commentaries, skillfully expounds and applies the content of Hosea in this popular commentary. The approach is conservative, balanced, and readable.

A brief introduction is followed by a paragraph-by-paragraph exposition. The author views chapters 1–3 as "a parable from life," and chapters 4–14 as "the parable spelt out." Hosea's marriage is taken literally, but the emphasis highlights their children, showing that the literal is skillfully interwoven with the metaphorical. The second part (chs. 4–14) further unfolds this metaphorical element of God's love to his errant wife, Israel. This part flows back and forth between pleadings for repentance, words of judgment, and tender words of promise.

The book demonstrates sensitivity to themes, key words, and literary aspects. The footnotes deal with textual questions (showing a strong respect for MT) rather than interpretive questions. Other opinions are demonstrated in the comments although never referenced. The RSV translation is supplied, but Kidner departs from it when the exposition of Hosea requires it. This positive contribution complements more detailed commentaries, especially in the area of spiritual applications.

—G. Michael Hagan

The Formation of the New Testament
by Eduard Lohse (Abingdon, 1981, 256 pp., $8.95).

Eduard Lohse, Bishop of the Evangelical Lutheran Church in Hanover, Germany, and NT instructor at Göttingen, has produced a quite useful survey of the development of New Testament literature. His first section, "The Formation of the NT Canon," takes the reader from the first century through the debates of the second to the close of the canon in the fourth. I find two disappointments with this section: a failure to mention the creeds along with the *logia Jesu* as steps toward canon in the first century; and a failure to interact with important English literature like the revisionist theory of A. C. Sundberg (but then, German scholars often fail to note English literature!).

The second section is much more satisfying. Lohse discusses the confessions, hymns and traditions and then considers the extant literature. He believes that 2 Thessalonians, Colossians and Ephesians are deutero-Pauline. His discussion of tradition and redaction with respect to Jesus' preaching and deeds is a particularly good introduction to critical German thinking on this difficult topic, although one could wish he were more acquainted with French and American structuralist approaches.

The final section provides a good summary of the basics of text criticism, but fails to discuss the widespread dissatisfaction with the discipline. On the whole, while nearly all agree that the Westcott-Hort theory is the best statement to date, most feel that the discipline needs a new Westcott and Hort to lift it to the next level.

In short, Lohse provides a succinct and very readable summary of the state of biblical criticism in Germany but is too provincial in his coverage.

—Grant R. Osborne

The Gospel of Luke
by E. Earle Ellis (NCBC, Eerdmans, 1981, 300 pp., $7.95).

In its first edition this was one of the most stimulating and creative books I had ever read. Now the commentary on Luke by E. Earle Ellis has appeared in a paperback second edition with updated commentary and two additional notes. In one Ellis argues for a date of the Gospel "not far from A.D. 70." In the other note, Ellis is no longer convinced that Luke equates "the apostles" and "the twelve." He argues plausibly that Luke rather appears to subsume the twelve under the broader umbrella of "the apostles."

Both these special notes make reference to Luke 11:49–51. This is clearly a critically important passage for Ellis' understanding of Luke, and specifically for his view of the prophetic role in the shaping of both the OT and the tradition. For Ellis the passage seems to be best understood as an oracle from the exalted Jesus, or more likely a saying from his pre-Resurrection ministry *peshere*d and given detailed application by a Christian prophet to the judgment on "this generation" in the seige and destruction of Jerusalem. The introductory formula, "the Wisdom of God said," and Luke's interest elsewhere in the phenomenon of Christian prophecy makes Ellis' attractive and bold suggestion all the more convincing. But can we find any further instances of such a prophetic use of *pesher* technique in Luke? What criterion do we have for isolating such passages? Can we discern from the text itself, through a multiplicity of examples (like we can with the OT in the NT), something of the scope, limitations and disciplined freedom that informed the work of these early Christian prophets? If we could, it might constitute a major breakthrough in New Testament studies.

—Peter Rodgers

Gospel and Law: Contrast or Continuum?
by Daniel P. Fuller (Eerdmans, 1980. 189 pp., $8.95).

Fuller sees no sharp distinction between the Old Testament and the New Testament concerning obedience and faith. He therefore takes on Luther and Calvin of the sixteenth century and the Covenant and Dispensational theologians of the twentieth. The latter he does more specifically, through analysis of their theological teachings concerning Mosaic law and the New Testament gospel. The strength of the book lies in the careful exegesis and clear exposition of chapters four (Paul's View of the Law), five (The Abrahamic Covenant), and six (The Kingdom of God).

Fuller's commitment to the authority and unity of the Scriptures has pushed him in this direction. I also admit discontent with programs which too radi-

cally divide the Testaments. Fuller should be taken seriously. He could not only help us understand soteriology more biblically, but also bring communities which are currently exclusive theologically toward each other as they seek to be conformed to the unified teaching of Scripture.

—Mark Lau Branson

***Young's Analytical Concordance to the Bible*, (revised and corrected ed., Thomas Nelson, 1982, 1248 pp., $18.95).**

The chief selling point of this new edition of Young's is that it is one dollar cheaper than the comparable edition published by Eerdmans. Other pluses: the introduction by Donald Guthrie, which indicates that the intended audience for the volume is those having minimal knowledge of the primary languages (this should, but alas does not, exclude most of *TSF Bulletin*'s audience), and over 3,000 corrections by unnamed editors.

Of less obvious value is the "Universal Subject Guide to the Bible," which was previously published in 1964. It contains entries such as "Young Men. B. Special needs of: Full Surrender: Matt. 19:20–22 [story of rich young ruler]" or "Woman. D. Position of, in relation to man: Weaker than man: 1 Pet. 3:7."

—Thomas H. McAlpine

Experiments with Bible Study
by Hans-Ruedi Weber (WCC, 1981, 319 pp., $13.95).

The primary question to ask about Bible studies —do they effectively speak to the minds, emotions, wills of the participants—cannot, of course, be answered in a collection of studies of this sort. Nevertheless, it is a very interesting set.

There are twenty-five studies here, seventeen based directly on particular passages. The passages selected reveal a sort of mini-canon: three from the Old Testament, eight from the Gospels (Matthew and Mark), the rest from Acts to Revelation. The audience assumed is one familiar and comfortable with various critical procedures. Thus the account of the healing of the blind man (Mk. 7:31–37) is compared first with non-Jewish accounts of healings and then with the parallel from Matthew. Which is to say that extensive preparation is assumed for the "enabler."

Bible study groups in seminaries or pastors in parishes seeking models for how to integrate their more specialized tools with community Bible study should find Weber's work stimulating.

—Thomas H. McAlpine

Contemporary Hermeneutics: Hermeneutics as Method, Philosophy, and Critique
by Josef Bleicher (Routledge & Kegan Paul, 1980, 299 pp., $14.00).

This book can be usefully compared with Thiselton's *The Two Horizons*, which also appeared in 1980. While Thiselton meticulously details the work of Heidegger, Bultmann, Gadamar, and Wittgenstein, Bleicher brings his readers up to date with general discussions of more contemporary hermeneutics as well. He neatly divides the many-faced hermeneutical discussion into three areas: hermeneutical theory (Emilio Betti, E. D. Hirsch, Jr.), hermeneutical philosophy (Heidegger, Bultmann, Gadamer), and critical hermeneutics (Karl-Otto Apel, Jürgen Habermas, and the Marxists). While the first seeks a valid method for interpretation and the second seeks to uncover the nature of interpretation itself, the third, as a more recent German development, seeks to expose the socio-economic realities which underlie the situation of both the interpreter and the object interpreted. Bleicher concludes with Paul Ricoeur's "phenomenological hermeneutics" which he sees as an attempt to blend all three. The book includes primary readings in translation from Ricoeur, Habermas, Gadamer, and Betti (the first of Betti's works to appear in English). There are also helpful indexes, a good bibliography, and (Praise God!) a glossary. I highly recommend this stimulating survey as a fine introduction to contemporary hermeneutics and an excellent companion to Thiselton.

—Alan Padgett

The Triune Identity: God According to the Gospel.
by Robert W. Jensen (Fortress, 1982, 187 pp., $16.95).

The professor of systematic theology at Lutheran Theological Seminary, Gettysburg, suggests that "consistently trinitarian faith is now the West's only open alternative to nihilism." The "triune identity" is Professor Jenson's revision of the orthodox doctrine of the Trinity. God's reality is an "event" that process theology misdefines. God's "personhood" is a movement involving both inner relations and relations to other selves. "The temporal Jesus is a second identity in God, without need for a metaphysical double." God is a "communal phenomenon" having "himself as his own Object." "Community with us constitutes his triunity." God "could have been" communal without us "but he has his being only in the true community of a personal 'we.'"

The book's abstruseness will encourage some readers to consider it a contribution to more confusion in the Western church's understanding of the Christian heritage of trinitarian reflection. The volume seems in places to combine trinitarian metaphysics and mythology.

Jenson rejects divine timelessness. He disavows the classic distinction between the "immanent" Trinity and the "economic" Trinity," and insists that "the 'immanent' Trinity is simply the eschatological reality of the 'economic.'" We are told that Christ's deity is "a final *outcome*," not an eternal fact. "The Trinity is simply the Father and the man Jesus and their Spirit as the Spirit of the believing community."

—Carl F. H. Henry

The Forgotten Father
by Thomas A. Smail (Eerdmans, 1980, 217 pp., $5.95).

Smail is a lecturer at St. John's Theological College (Nottingham) and has provided theological leadership for the charismatic movement. Here he provides an excellent brief theological statement on the Father, with appropriate connections to a doctrine of the Trinity. Smail is exceptional as a pastor/theologian who sacrifices neither role for the other. He interacts with historical theology and with theologians who have been helpful (Thielicke, Jeremias, Barth, Moltmann, Forsyth), and provides a clear point-by-point outline throughout his exposition. Further, concerns for obedience, prayer and worship are emphasized. As a theological introduction, this is hard to beat.

—Mark Lau Branson

Tongue Speaking: The History and Meaning of Charismatic Experience
by Morton Kelsey (Crossroad, 1981, 252 pp., $12.95).

Morton Kelsey is a well-known Episcopal priest and guide to the spiritual life who has also served on the faculty of the University of Notre Dame. He has brought this discussion, originally published in 1964, up to the present by adding a fresh introduction. While not a tongue speaker himself, Kelsey stays in close touch with those who are, and presents a critically sympathetic case for the practice. The book consists of a brief survey of the biblical material followed by a longer, though still sketchy, account of the historical manifestations of tongue speaking.

After discussing several of the most common objections against tongue speaking and finding them all unconvincing, Kelsey launches into his own evaluation and explanation. He believes that Christian faith has been too long under the influence of the rational faculty and needs to recover the sense of more direct and intuitive contact with God, which tongue speaking can facilitate for some. Although he believes that tongues are on occasion actually foreign languages, as in Acts 2, he believes they usually are not and need not be. Tongue speaking is essentially non-rational prayer.

Although Kelsey is basically supportive, he also sees a number of dangers in tongue speaking. For example, it could be an abandonment to the irrational, or the occasion for spiritual pride or sectarian divisions of the church. Thus tongues can be either a wellspring of vitality or a dangerous experience. It is not normative and must never be forced, but Kelsey thinks it is, on the whole, a risk the church ought to allow. It is a gift of the Spirit and does afford, at least for some, an entrance into the spiritual realm.

—Clark H. Pinnock

Karl Barth-Rudolph Bultmann Letters, 1922–1966
edited by Bernd Jaspert, trans. by Geoffrey W. Bromiley (Eerdmans, 1981, 205 pp., $13.95).

This volume contains all the extant correspondence between Karl Barth and Rudolph Bultmann over a period of 44 years. Although both were deeply involved in the emergence of dialectical theology in the decade 1920–1930, their theological positions diverged sharply as the years went by. What is unusual in the relation between Bultmann and Barth is not that Barth came to view Bultmann as hopelessly wrong in his theological methodology and conclusions, but that they remained friends in spite of the vigorous disagreement. Their correspondence following Barth's second edition of his *Commentary on Romans* provides a candid insight into maneuverings of these two theological giants as they sought a common front against liberal theology while, at the same time, staking out their own territory and sharpening their own theological assumptions.

One of the more interesting letters in the collection is Bultmann's extended response to Barth's essay published under the title, "Rudolph Bultmann: An Attempt to Understand Him." Bultmann's sixteen-page letter, including marginal comments by Barth, is a masterpiece of theological reflection by Bultmann on his own views. In the end, Bultmann states in his own defense, "I do not intend to reverse the revolution achieved by you some thirty years ago but to solidify the new path methodologically." Barth's response to this letter contains the now-famous analogy: "It seems to me that we are

like a whale ... and an elephant meeting with boundless astonishment on some oceanic shore."

For those who still remain skeptical of Barth with regard to his dissociation from the type of neo-orthodoxy represented by Bultmann, these letters ought to be a final and convincing proof. For those who feel that theological confrontation must necessarily result in personal animosity and the ruin of Christian friendship and fellowship, the letters will be instructive and edifying.

—Ray S. Anderson

Church History in Plain Language
by Bruce L. Shelley (Word, 1982, 512 pp., $11.95).

Thanks to Bruce Shelley and Word Books, there is now an excellent introduction to church history for evangelicals who know virtually nothing of the subject. The virtues of this volume are many, given its beginning-level nature. Shelley has done a remarkable job of organizing his material for clarity and balance of presentation. In the roughly 500 pages that cover from Jesus Christ to the present, Shelley does not give in to the temptation to spend more time on the early church and the Reformation period at the expense of other periods (particularly the modern). The eight sections are introduced with summary paragraphs, and the chapters themselves are models of engaging illustration, relevant questions and lucid prose. I can only applaud Shelley's ability to keep the chapters thematically self-contained yet flowing from one to the next.

Furthermore, Shelley is in my view admirably sensitive and judicious in his handling of non-evangelical traditions for an evangelical audience. His ongoing treatments of the papacy and medieval Christendom are perceptive and critical without being judgmental, and his chapters on Anabaptism and Eastern Orthodoxy are remarkable for being able in an abbreviated and introductory treatment to convey a sense of these traditions on their own terms.

Helpful indices, charts and suggested readings complete the usability of this volume. My few reservations about the book, concerning its title (too popularistic) and its price (on the border of being prohibitive for the desired audience), pale beside Shelley's resounding success. He has fulfilled his stated aim of writing a one-volume church history for those intelligent Christians who read "five books a year" (this includes seminarians, notes Shelley) and evoking the compelling interest of church history as well as its "contemporary significance." If you have never studied church history, or have been bored in the attempt, this is the book for you.

—Douglas Firth Anderson

Jonathan Edwards
by Perry Miller (reprint ed., University of Massachusetts Press, 1981, 382 pp., $10.00).

If you store in your mental attic a picture of Jonathan Edwards as a ranting, hyper-Calvinistic baby-scarer ("Sinners in the Hands of an Angry God"), Perry Miller here will throw it out and replace it with a powerful portrait of Jonathan Edwards as the greatest theological and philosophical mind America has ever produced.

This classic biography (1949) deals little with Edwards' actual life (see Ola Winslow's standard work). Rather, it follows Edwards' intellectual journey from teenage scientist to mature philosopher of history. Miller discusses all of Edwards' major works and skillfully relates one to another to present Edwards' thought as an evolving organism—developing yet unified.

Students of Edwards must consult other, more recent studies of him to obtain knowledge of the social and intellectual context of much of his thought. Nonetheless, these students know how Miller's book rehabilitated Edwards' reputation and provoked the phenomenal outpouring of studies of Edwards in the last three decades. Everyone interested in theology should reckon with Edwards' thought, and this is still the greatest synoptic study of it to date. Those who could not afford this treasure before will welcome this paperback reprint. Anyone who has not read it before now has no excuse!

—John G. Stackhouse

The Wycliffe Biographical Dictionary of the Church
edited by E. S. Moyer and E. Cairns (Moody, 1981, 479 pp., $17.95).

This new edition of Moyer's *Biographical Dictionary*, revised and expanded by E. Cairns, will meet a genuine need of students, pastors, and educated laypeople who want brief summaries of the lives and activities of important figures in Christian history. The introductory material is also of value with its suggestions for further consultation and its chronological index of the persons listed that puts them in their appropriate period in the church's history. Some three hundred new entries have been made in this updating to give over two thousand in all, and many of these, especially in the field of missions, will not be found in parallel volumes.

Dictionaries of this kind, of course, raise several problems. Like the poor, misprints and even factual errors are always with us. More complex are the questions raised in the selection of subjects and the assignment of space to them. Editors obviously have their own reasons for their choices, yet many omissions will surely be debatable. The allocation of space, while equally subjective, at times borders perhaps on the arbitrary.

A final problem arises when the material attempts a description or interpretation of theological positions. When generalizations have to be made from a vast body of material, as with Calvin or Barth or Herder, statements are made that are clearly debatable and might well give misleading impressions to students who are unable to pursue the matter in detail.

In spite of such reservations, which will apply in measure to all ventures of this type, the *Biographical Dictionary* is a reference work of unquestionable value. We welcome this revised edition and can commend it to students and others as a book which will usually put them quickly and efficiently in the picture when they come across unfamiliar names in the story of Christian life, teaching, and mission.

—Geoffrey W. Bromiley

Separation of Church and State: Historical Fact and Current Fiction
by Robert L. Cord (Lambeth Press, 1982, 307 pp., $16.95).

In this study of church-state relations in the United States, a political scientist attacks the broad interpretation of the First Amendment that the Supreme Court has used in its decisions on religious activities in the public schools beginning with the Everson case in 1947. He contends that the amendment applied only to the federal government and guaranteed a separation of church and *national* state. The Congress was forbidden to "establish" any church, sect, or religion and/or to interfere in an individual's "free exercise" of religious beliefs. States, on the other hand, could establish a specific church and regulate religious matters as they saw fit.

Cord's arguments are tendentious, repetitious, and narrowly drawn, and although accompanied by impressive scholarly apparatus, are not likely to convince strict separationists to alter their outlooks. He does not deal adequately with the process of change in our constitutional system, how the development of pluralism necessitated a broadening of our understanding of religious liberty, and the ways in which the founding documents laid a principal basis for the expansion of freedom in a pluralistic age.

Professor Cord needs to recognize that the granting of liberty to all religious groups in America is the best insurance we Christians have for maintaining our freedom. The kind of "Christian America" that so many rightists long for will certainly mean some of us will not retain our liberty. It is better not to turn back the clock on this issue and be grateful for the freedom we now have.

—Richard V. Pierard

Created to Praise
by Derek Prime (IVP, 1981, 126 pp., $2.95).

Praise. Christians preach about it, teach about it, talk about it, and argue about its place and form in worship. But we rarely practice it. People may leave church services feeling good about themselves, or glad they attended church; but are rarely lifted out of themselves toward God, filled with joy and praise at his glorious presence. Even less frequently does praise issue forth out of times of real tribulation.

Created to Praise covers the reasons for praise (the primary one of which is alluded to in the title), the focus of praise, and praise in song, prayer, trials, everyday life, death, and heaven. Perhaps the best chapter is the one which deals with praise in song; another chapter that stands out is the one dealing with praise in trials. This little book is by no means a classic, but it is a nice, inexpensive, fairly thorough and practical study of praise.

—Marc Benton

The Mustard Seed Conspiracy
by Tom Sine (Word, 1981, 246 pp., $5.95).

Sine gives hope to Christians who want to make a difference in the world. However, he does not offer an optimistic scenario on the American Dream or the world in general; any hope is based on faith—a biblical faith in God and what he does through believing communities of people. Student groups, church groups, pastor groups will want to read this one together.

Sine is a futurist, and skillfully employs his professional tools in looking at economic and social prospects. Also, he is a student of the Bible and an observer of people. Some people define contemporary problems, lay the blame on some group of oppressors, then leave without providing a way out. Sine avoids neither history nor the lessons learned about interdependent economies and the resulting evils of reigning mammon. However, he knows the gospel message of repentance, forgiveness, newness, and hope. Most of the book is devoted to the good news of real people, churches, projects and plans. While apparently small and insignificant, their growing number will become a major force for life —love for the despairing, food and housing for the needy, even more merciful and just systems for society. Now, though, it looks dubious. Like a sprouting mustard seed.

—Mark Lau Branson

Taming the TV Habit
by Kevin Perotta (Servant Books, 1982, 162 pp., $5.95).

This volume comprises a critique of television's profoundly secular cultural influences on all of us. It does not deal with Christian programming or how Christians can influence what is telecast, but rather how the Christian can make a reasonable use of this medium which preempts so much of our time. Perotta asserts that extensive TV viewing attacks our children's intellectual and social development, undermines parental authority, and fragments the Christian family. Helpful advice is given to combat the above, but one wonders if it is worth writing a whole book on what is fairly obvious to sensitive Christian parents.

—Donald L. Deffner

Farming the Lord's Land: Christian Perspectives on American Agriculture
edited by Charles P. Lutz (Augsburg, 1980, 115 pp., $6.50).

Charles Lutz, coordinator of the hunger program of the American Lutheran Church, has done a laudable job in editing a collection that faces the problems of world food needs, family farming, land control, and other topics central to our stewardly position as God's earthkeepers. Full of sound argumentation, up-to-date statistics, and pithy quotations, the collection is must reading not only for farmers but for all consumers of food.

Lutz and company are precise in outlining current trends, and in spelling out alternatives, including the role of the church in such redirection.

Along with the work of Bread for the World and the Association for Public Justice's newly-released local study/action kit, "Land for Food and People," there seems to be brewing a healthy development which Lutz describes: "Churches are called to promote justice in the world's systems of food and food production. That means becoming political, and intelligently helping to shape humane farm and food policies—without abandoning voluntary sharing. In terms of both hungry people around the world and U.S. farmers, it means dealing with what is right and just and fair, as well as with what is merciful."

—Theodore R. Malloch

A Fifth Gospel: The Experience of Black Christian Values
by Joseph G. Healey, M.D. (Orbis, 1981, 320 pp., $7.95).

Joseph Healey went to Africa as a Maryknoll missionary, prepared to learn and grow and to discover new things about the Christian faith from his encounter with the African people. This book is a very personal record of how that all happened. He discovered among the African people and the African churches a sense of community and mutual responsibility which he had not known in the churches of America. He moved from a task-oriented to a person-oriented style of ministry, where the pressures of time did not weigh so heavily. He learned the values of endless waiting. He made some criticisms of the African culture and church, but they were the gentle criticisms of a kind and helpful friend, not the sharp critiques of an outsider. There is much to be gained from his process of learning.

—Charles W. Forman

From the Rising of the Sun: Christians and Society in Contemporary Japan
by James M. Phillips (Orbis Books, 1981, 307 pp., $14.95).

In this work James M. Phillips surveys the history of the Christian church in Japan since 1945 with particular attention to the development of social Christianity. Moving far beyond the confines of the subtitle, he treats various facets of church life from religious publishing to theological studies. His detail is thorough, and sometimes repetitive. Though the focus is clearly on the life of the ecumenical United Church of Christ in Japan (Kyōdan), such other communions as the Anglican, Lutheran, Roman Catholic, and Orthodox churches and the Mukyōkai (Non-church) movement are treated. Dispassionately discussed are conservative evangelical bodies, whose vigorous postwar evangelism and potential for future theological contributions are noted. The impact of crusade evangelism by Bob Pierce, Billy Graham, and the Japanese preachers Kōji Honda and Akira Hatori is regarded as modest.

Phillips is well suited to the task. He is a returned Presbyterian missionary and former professor of church history at Tokyo Union, the Kyōdan's premier theological seminary. Painfully etched in the writer's consciousness are the inner struggles of the Kyōdan which surfaced at the time of the joint Christian Pavilion at Expo '70 and subsequent seminary student unrest. While such other societal groups as business, labor, and universities have risen above the crises of the '60s and '70s, the mainline church remains factionalized and uncertain of its course.

Particularly strong are the sections on biblical studies, theology, and church history in Japan. Phillips aptly depicts the dominance of Barthian thought and notes the greater willingness of non-Barthians to oppose militarism before and during the war. Unfortunately, theology is treated academically and there is little attention to doctrine as it relates to the life of the local church and the believer.

Phillips' book is not a study of missionary activity. It is a reverent work, drawing upon a broad range of English and Japanese-language sources, helpfully delineated in a bibliographical essay. It will be valued by a somewhat sophisticated audience desiring to understand the vicissitudes of a maturing church in a non-Western setting.

—Thomas W. Burkman

Major Themes of the Qur'an
by Fazlur Rahman (University of Chicago Press, 1980, 196 pp., $22.00).

Christian scholars concerned to reach the world for Christ ought to be fully aware of a current religious crisis. Several decades ago every seventh human being was Muslim. Now every fifth is Muslim. With all the current interest in hermeneutics and contextualization we had better learn about our 800 million Muslim neighbors if we want any chance at all to communicate the gospel to them. Moreover, Islam can reinforce and illuminate forgotten or misunderstood elements of our own doctrine as it presents truths it has grasped by God's common grace.

Fazlur Rahman, eminent Islamicist at the University of Chicago, here presents a sort of "biblical theology" of the Qur'an. He arranges in eight chapters the following topics: God, Man as Individual and in Society, Nature, Prophethood and Revelation, Eschatology, Satan and Evil, and the Muslim Community. He writes clearly with a scholar's dispassionate tone (would that many of our scholars could be so partial to their own faith and yet so unoffensive to those of other faiths!). Rahman corrects Western myths about the Qur'an and concisely presents its teachings to the reader's education and, often, edification. The book thus serves as a fine introduction to the Qur'an, whose poetic style and Muslim content make it a difficult book for Western Christians to appreciate.

Rahman's book is expensive and brief, yet its richness of thought and succinctness of expression make up for these demerits. If you intend to study Islam even briefly, this book, as well as Rahman's *Islam* (University of Chicago Press, 1979), will be indispensable references.

—John G. Stackhouse

Christianity and Other Religions: Selected Readings
edited by John Hick and Brian Hebblethwaite (Fortress, 1981, 253 pp., $6.95).

This book is a selection of writings from some of the giants of our century on the issue of the relationship between Christianity and other religions. The essays are of immense historical interest and provide some of the context for contemporary writing in this area. Authors and titles include: Ernst Troeltsch, "The Place of Christianity among the World Religions"; Karl Barth, "The Revelation of God as the Abolition of Religion"; Karl Rahner, "Christianity and the Non-Christian Religions"; Wilfred Cantwell Smith, "The Christian in a Religiously Plural World"; Paul Tillich, "Christianity Judging Itself in the Light of Its Encounter with the World Religions"; Raymond Panikkar, "The Unknown Christ of Hinduism"; Stanley Samartha, "Dialogue as a Continuing Christian Concern"; John Hick, "Whatever Path Men Choose is Mine"; Jürgen Moltmann, "Christianity and the World Religions"; and John V. Taylor, "The Theological Basis of Interfaith Dialogue." Evangelicals will have much to argue with in this volume, but these are not straw men, easily destroyed. The essays will continue to offer new depths as they are read and re-read. I highly recommend this book.

—Charles O. Ellenbaum

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the outside and inside front covers), the following reviewers have contributed book comments in this issue: **Ray S. Anderson** (Associate Professor of Theology, Fuller Theological Seminary); **Marc Benton** (pastor, First Presbyterian Church, Coalport, Penn.); **Bryan E. Beyer** (Regenstein Fellow, Hebrew Union College-Jewish Institute of Religion, Cincinnati, Ohio); **Thomas W. Burkman** (Associate Professor of Japanese History, Old Dominion University); **J. Andrew Dearman** (Assistant Professor of Old Testament, Austin Presbyterian Theological Seminary); **Donald L. Deffner** (Professor of Christian Education, Homiletics and Evangelization, Pacific Lutheran Theological Seminary); **Charles W. Forman** (Professor of Missions, Yale Divinity School); **G. Michael Hagan** (Instructor in Biblical Studies, Biola University); **Carl F. H. Henry** (author, lecturer); **Theodore J. Lewis** (Ph.D. student in Near Eastern Languages and Civilizations, Harvard University); **Theodore R. Malloch** (Assistant Professor of Political Studies, Gordon College); **Alan Padgett** (pastor, San Jacinto United Methodist Church, Calif.); **Richard V. Pierard** (Professor of History, Indiana State University); **Peter Rodgers** (pastor, St. John's Episcopal Church, New Haven, Conn.); **John G. Stackhouse** (Ph.D. student in modern church history, University of Chicago Divinity School.

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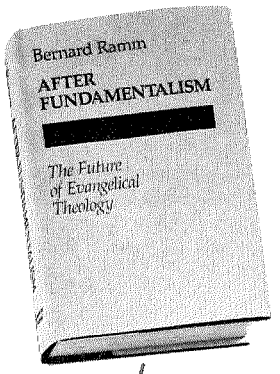

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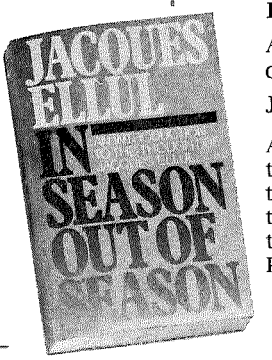

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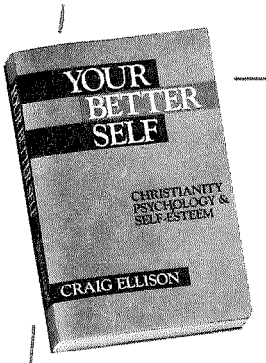

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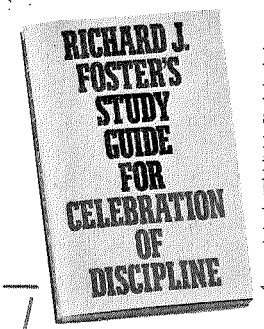

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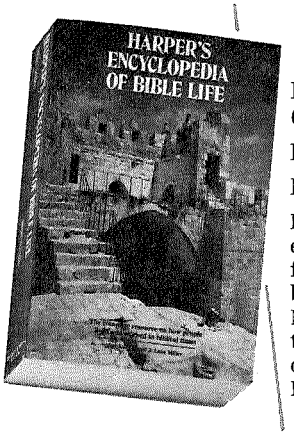

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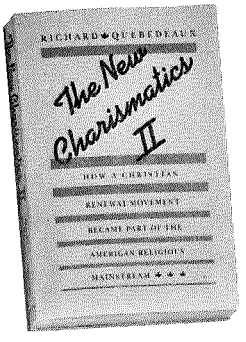

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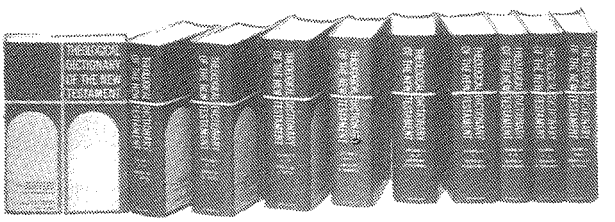

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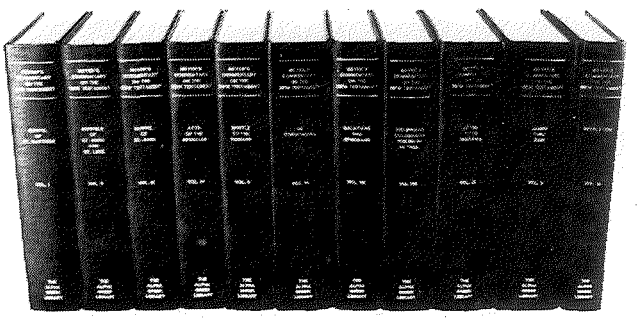

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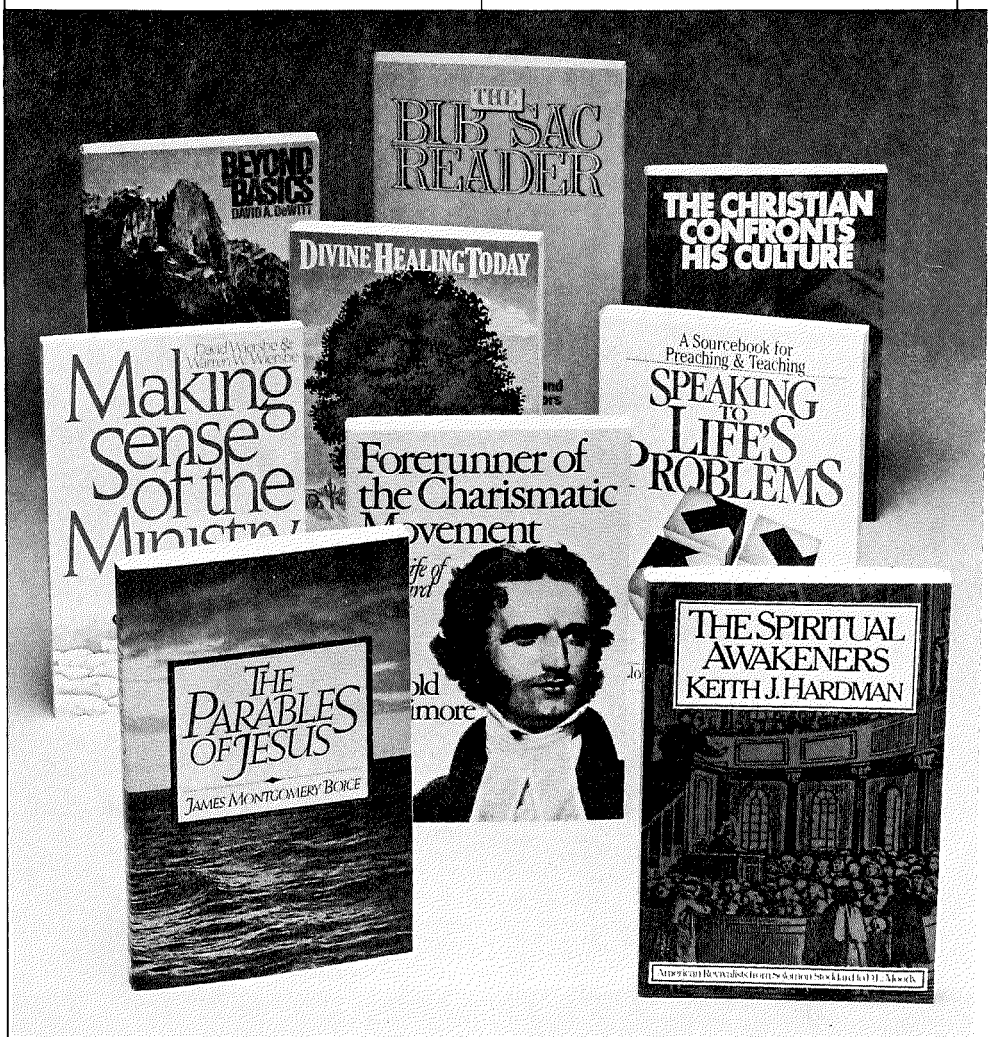

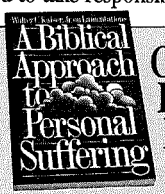

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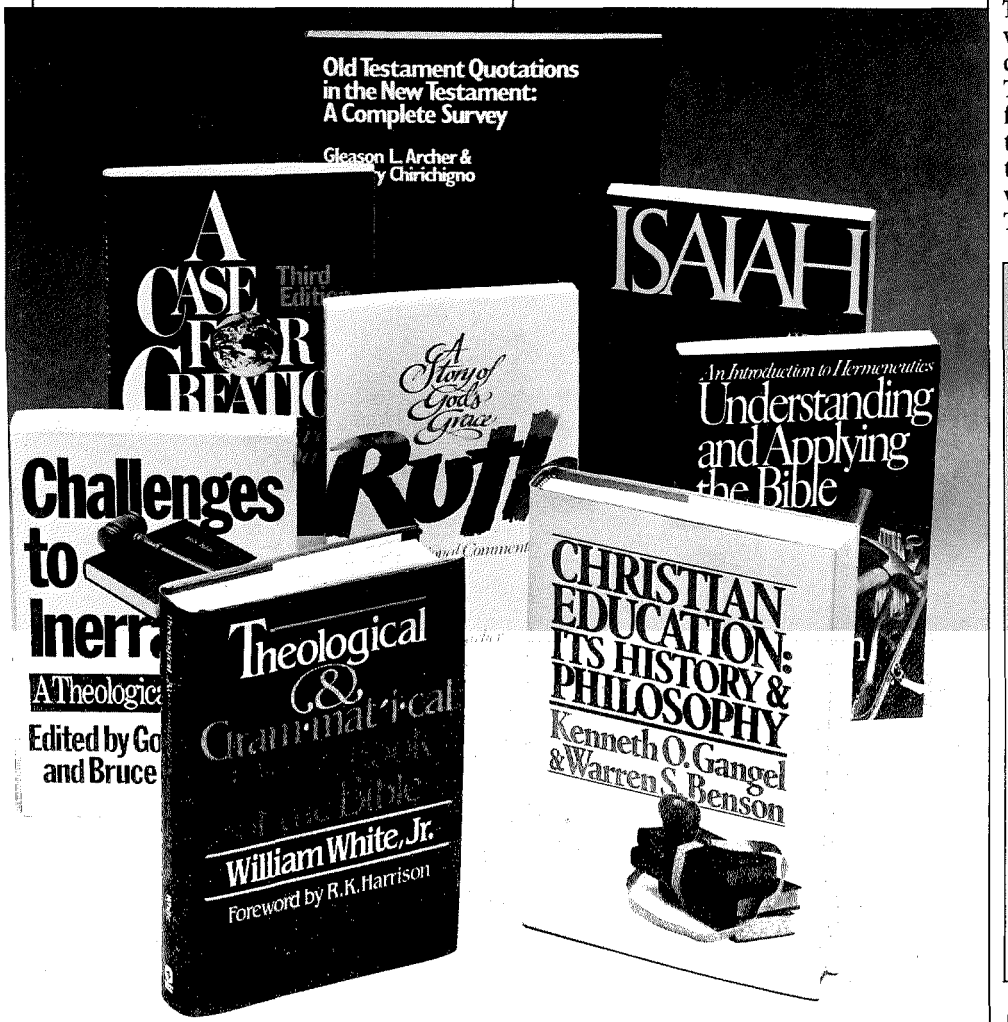

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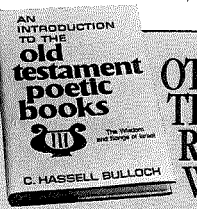

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