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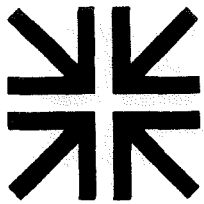
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A table of contents for *Theological Students Fellowship (TSF) Bulletin (US)* can be found here:

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# TSF News and Reviews

Theological Students Fellowship 233 Langdon, Madison, Wisconsin 53703 (608) 257-0263

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MARCH 1979

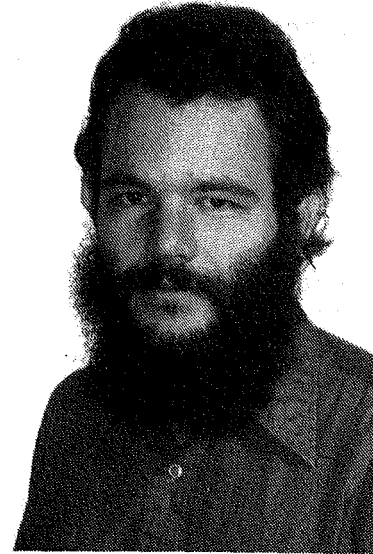
## THE SEMINARIAN AND SOCIAL JUSTICE

By James Parker, III

Many seminarians are today suffering under the illusion that the concern for establishing justice in the land is an optional extra -- only for those who are interested in "politics" and such things. The fact of the matter is that the concern for justice is a Biblical concern and any evangelical student who wants to be faithful to the God of the Bible must have justice as a priority item on the agenda.

In recent years there has been a growing and maturing social concern among evangelicals. Indeed, *Themelios* has an associate editor whose primary area of responsibility is social ethics (Rene Padilla) -- and has from time to time superb and challenging articles appearing in its pages (cf. Peter Davids, "The Poor Man's Gospel" Spring 1976; Vol. 1, No.2 and R. Padilla, "God's Word and Man's Myths".)

One of the major social issues today -- which raises many other related ethical issues -- is that of world hunger. I think that it is significant that one of the best biblical studies done on this subject is by Ron Sider, a leading evangelical figure. His book, *Rich Christians in an Age of Hunger* is a must for anyone who even pretends to take the Bible seriously as a guide for faith and practice. Ron, along with a group of twenty plus others, is a member of *Discipleship Workshops: Focus on Justice*. These Discipleship Workshops are designed to help Christians fit together the command to make disciples, the summons to seek justice and the growing contemporary yearning for deeper Christian fellowship. They in-



James Parker, III

### INSIDE...

Comments from the Editor.....	4-6
...on TSF Conference, Evangelical Theological Society, Happen- ings in Berkeley	
Articles Worth Reading and Noteworthy Reviews.....	7
Reviews: Old Testament (Hasel)..	8-9
...OT/NT (Martin).....	9-10
...Theology (Pinnock).....	10-11
...Ethics (Davids).....	11-12
...Practical Theology (Young- child, Harper).....	12-13
Forum Tapes.....	14-15
Monographs and Books.....	15
TSF Research.....	16
Order Form.....	17

Associate Editors: Stephen T. Davis (Claremont Men's College) *Philosophy*; Robert E. Frykenberg (University of Wisconsin) *World Religions*; David W. Gill (New College, Berkeley) *Ethics*; Robert L. Hubbard (Conservative Baptist Theological Seminary) *Old Testament*; Paul A. Mickey (Duke Divinity School) *Practical Theology*; Grant Osborne (Trinity Evangelical Divinity School) *New Testament*; Keith Yandell (University of Wisconsin) *World Religions*.

clude Biblical studies; presentations on discipleship, God and the poor, the biblical view of institutionalized evil and present examples of structural injustice; films; discussion in small groups; prayer, worship and singing. The Workshop team is composed of evangelical Christians (many of whom were brought together by the Chicago Declaration of Evangelicals for Social Concern) committed to sharing a biblical perspective with other brothers and sisters who are seeking to make their concern for the hungry and oppressed more biblical and practical. Any church, group of churches, or campus group can inquire about a team coming to their area by writing to Weldon Nisly, Discipleship Workshops, 312 West Logan St., Philadelphia, PA 19144.

Two periodicals on Christian discipleship should also be called to your attention. *Sojourners* is a monthly publication that focuses on being biblical Christians with a commitment to justice and community. (Subscription: 6737 Annapolis Road, P.O. Box 2344, Landover Hills, Maryland 20784; \$12.00/year). *The Other Side* is an evangelical journal of radical Christian discipleship with a special concern for the poor and oppressed, (c/o *The Other Side*, Box 12236, Philadelphia, PA 19144.)

For many years there was an artificial wedge between evangelism and social concern. Though evangelicals historically did not believe in such a heresy (see Donald Dayton, *Recovering an Evangelical Heritage* where he discusses the history of 19th century evangelicals concerned with both evangelism and structural change), the twentieth century evangelicalism was to a great extent guilty. Perhaps as instrumental as any other individual in calling evangelicals to a more wholistic and biblical view of the Gospel was Carl F. H. Henry. His was an early and often almost solitary voice in the call to justice. His works are all worth reading (see your card catalog!).

Other books that are concerned with Christian discipleship and the concern for justice are: Richard Mouw, *Politics and the Biblical Drama*; John Howard Yoder, *The Politics of Jesus*; Richard K. Taylor, *Economics and the Gospel*, Stephen Monsma, *The Unraveling of America*; Enzo Gatti, *Rich Church -- Poor Church?*; Ronald J. Sider, ed., *The Chicago Declaration*; Ron Sider, *Evangelism, Salvation and Social Justice*. The last mentioned booklet is one in a series entitled "Grove Booklets on Ethics." The series treats many kinds of ethical questions by competent scholars in a concise fashion. Orders can be placed c/o Grove Books USA, 20 Winchester Ave., Auburn, MA 01501.

As long as abortion is a major issue in America there will be a need for Paul Ramsey's works on the subject of abortion. The Christian Action Council in Washington, D.C., under the leadership of Harold O.J. Brown, is continuing an evangelical voice in the nation's captial against abortion.

For the issue of human rights, torture, etc. one can keep both informed and actively involved in the fight against it by receiving *Matchbox* c/o Amnesty International, USA, 2112 Broadway, New York, NY 10023.

Another organization that a seminarian should be aware of is *Bread for the World*. This group does not distribute food but rather seeks government policies that address the basic structural causes of hunger. (Write to Bread for the World, 207 East 16th St. New York, NY 10003).

I have not attempted to give a complete or systematic survey of either the literature or the issues (see TSF's forthcoming annotated bibliographies). My concern here in this letter to evangelical students is to share the conviction that we all must become convinced in our hearts and minds that God is concerned for the plight of the poor and oppressed -- and that if we are to be God's people we *must* share God's concerns -- and follow this by (1) becoming more informed and (2) beginning to take concrete steps to see justice established.

I think that as people become more involved in justice concerns, they will find out that far from becoming "less spiritual" they will find themselves calling out for

and receiving more and more the reality of and power of the Spirit of God.

I would suggest that there are two areas where you as a seminary student can respond. First, you can either begin by becoming actively involved in those groups on campus which raise social justice issues, or if your campus is strangely silent about such concerns (as so many are) then you can begin to raise the issues yourself, perhaps by announcing and holding discussions on some ethical issues yourself, or by inviting a speaker to address an issue. Secondly, you can encourage or initiate response to justice issues in the local church where you are involved. One very practical way to begin would be to study Ron Sider's *Rich Christians in an Age of Hunger*\* in a study group or Sunday School. It's packed with biblical teaching. If you preach, let the Bible itself speak (as it does page after page) of God's concern for social justice.

As a final word I want to share my sadness and concern that questions of ethics and social justice are being ignored or overlooked by many seminary students today. We must be faithful to the God of the Bible. And I believe that if evangelical students would take the initiative and the lead on ethical/social justice matters, then people would quite possibly give closer attention to the content of evangelical theology. But we must never forget that we are called to be obedient heralds of "the whole council of God" -- whatever the reaction of anyone.

\*TSF members can order copies of Sider's *Rich Christians in an Age of Hunger* at a 40% discount. See order form for "Monographs and Books".

IMPORTANT INFORMATION FOR SUBSCRIBERS -- If you will have an address change before May 1, we must have that change into our Madison office immediately. Include your May address and your Fall address. The next issue of *N & R* along with *Themelios* will be mailed during early May. You may wish to send in your payment for next year's subscription at the same time and save some hassle in the summer. All other subscribers will be asked to send renewals following receipt of the May issue.

*TSF News & Reviews* will be published five (5) times during the 1978-1979 school year. The subscription price (\$5.00/one year, \$9.00/two years; add \$1.00/year outside N. America) includes three (3) issues of *Themelios*, an international student theological journal (subscription for *Themelios* costs \$3.00/year). All subscriptions begin in the fall and end in the spring. Bulk rate available on request. Published by the Theological Students Fellowship, 233 Langdon, Madison, Wisconsin, 53703.

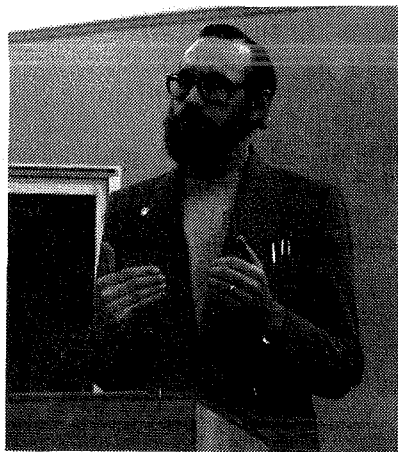
During early April, please pray for theology students in Europe as they gather in Belgium for a five day conference. Lectures will be simultaneously translated into English, German and French. Topics include "The Fear of the Lord is the Beginning of Wisdom" (by Berge of Brussels), "Biblical Faith and Scientific Empiricism" (by Hafner of Margurg), "Materialist Hermeneutics: an encounter with Marxism in Theology" (by de Jong of Amsterdam) and "The Developments of Christology" (by Marshall of Aberdeen).

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REVIEWERS NEEDED - To increase student involvement and to provide assistance for associate editors, *News & Reviews* is looking for "contributing editors" who will contribute book reviews during 1979-80. If you are interested, write to me about your field of interest and include a sample of your writing. (Mark Branson, 16221 Mulholland Dr., Los Angeles, CA 90049)

## COMMENTS FROM THE EDITOR

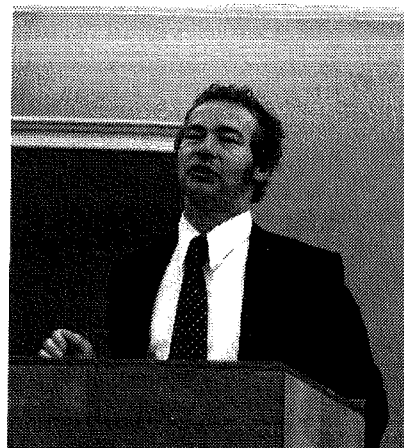
### ...ON THE FIRST USA/CANADA TSF CONFERENCE



Howard Snyder

You probably aren't going to believe this, but we actually held our conference in Chicago on December 29-31! The snow rearranged schedules, caused some early departures for the intelligent ones, delayed (by several days) the departures of the die-hards and impeded the writing pursuits of Donald Bloesch for six weeks as he recovered from a broken wrist. Here are some highlights:

Forty of us spent the three days at Garrett-Evangelical Theological Seminary in Evanston. Not only were we fed by lectures, we also enjoyed the fellowship of students from various locations including Atlanta, Princeton, Winnipeg, Nashville (Vanderbilt), Minneapolis, Dubuque and Chicago. Interaction



Paul Mickey

between participants often focused on issues of personal spirituality: the seminary years continue to parallel the Exodus wilderness (as discussed by Greg Youngchild in the January issue of *N & R*). The stimulation of Paul Mickey, Donald Bloesch, Howard Snyder, Clark Pinnock and Donald Dayton via lectures and panel discussions kept us exploring issues of theology, church structures, renewal, and the future of evangelical thought. Howard Snyder (author of *The Problem of Wineskins* and *The Community of the King* (IVP)) spoke on "The Church as Theological Community." The task of doing theology within the context of accountability and practice is necessary if that theology is to be a biblical source of life for the work of the Kingdom of God. Paul Mickey (Professor of Practical Theology at Duke and an Associate Editor for *N & R*) focused on "Church Renewal: Its Possibilities and Limits." Political issues within denominational structures, interaction between laity and clergy and the connection between evangelism and other forms of outreach (social/political action) were addressed. Clark Pinnock, paralleling his comments at the Evangelical Theological Society, spoke on "Classical Theism: Some Questions." Pinnock commented on the classical attributes of immutability, timelessness and impassibility as they came from Hellenistic thought into Christian doctrine. The need to submit philosophical ideas to the Bible necessitates a movement toward "neo-



Dayton, Bloesch, Snyder, Pinnock and Mickey



Pinnock discussing issues with conferees

classical" theism which will allow questioning of classical concepts in favor of biblical revelation. Don Bloesch's lecture on "The Future of Evangelical Christianity" was not presented because of his being occupied at the hospital for the wrist injury. Tapes of all these lectures (including Bloesch) are available as detailed on the order form for Forum Tapes.

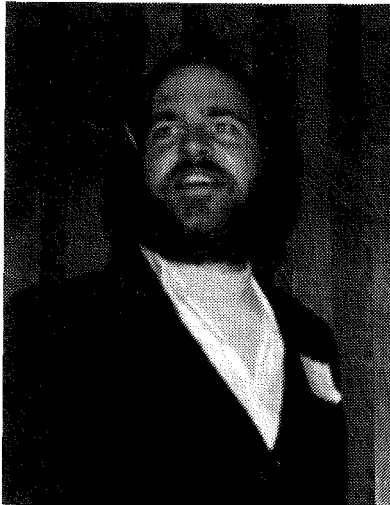
### ..ON THE EVANGELICAL THEOLOGICAL SOCIETY

preceding the TSF Conference, the ETS met at Trinity Evangelical Divinity School in Deerfield. This Thirtieth Anniversary Meeting drew several hundred pastors, professors, writers and students. The opening session on

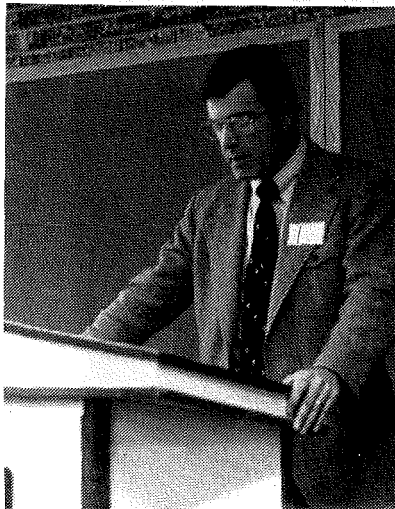
theism included presentations by Carl Henry, Bruce Demarest and Clark Pinnock. Later David Joel Freedman commented on the Ebla tablets of Tel Mardikh. At one of the many smaller sessions, Robert Guelich (Bethel Seminary, Minneapolis) presented a creative approach to redaction work which saw the gospels as "portraits" rather than "snap shots" or "abstract art." Ron Sider (Eastern Baptist) and Harold O. J. Brown addressed the issues of the gospel and liberation. Gerhard Hasel (Andréws University) lectured on various approaches to doing Biblical Theology and offered a creative approach for seeing various interrelationships between individual books and between the testaments. He outlines this "multiplex approach" in his review of Zimmerli in this issue of *N & R*. The Presidential Address by outgoing Stan Gundry (Moody) included challenging and hopeful encouragement on various issues like the inerrancy debate, the opening dialogue between dispensationalists and covenant theologians and the need for increased efforts in biblical and theological scholarship. The papers from these meetings are being prepared for publication in the near future.



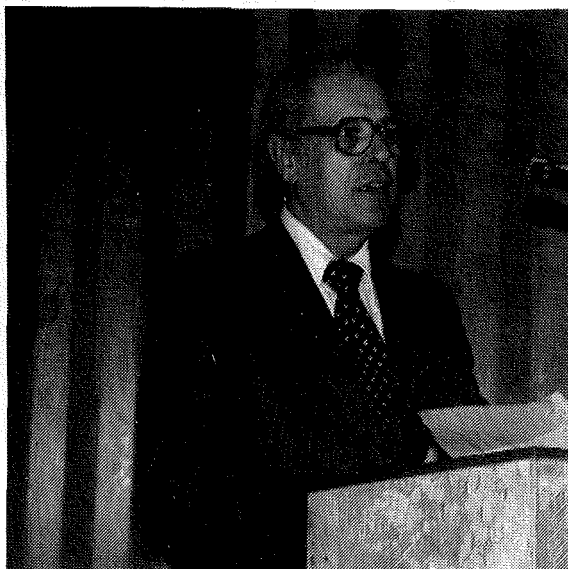
Dayton and Bloesch with students



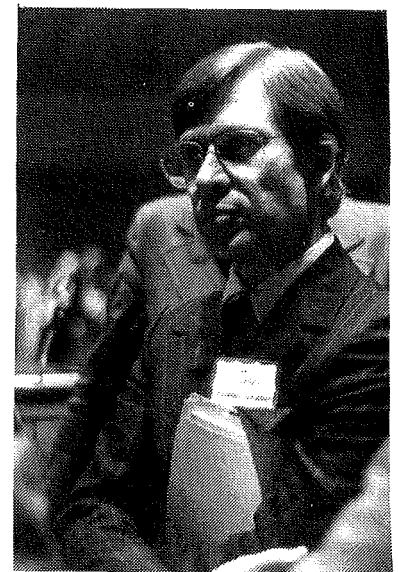
TSF Secretary Branson addressing ETS meeting



Guelich on gospel studies



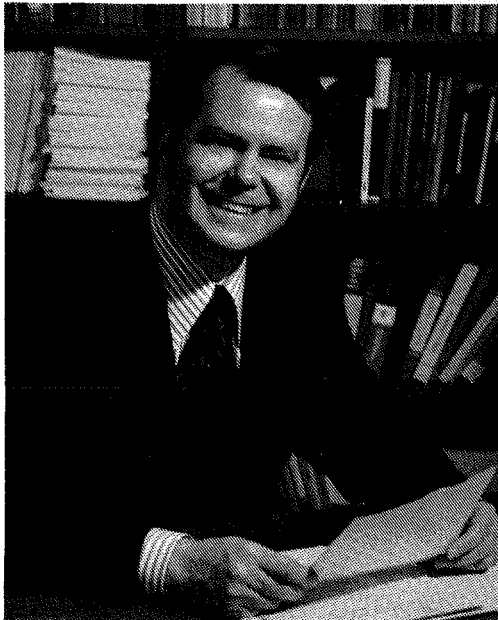
Christianity Today Editor Kenneth Kantzer at ETS



Hasel following lecture

## ...HAPPENINGS IN BERKELEY

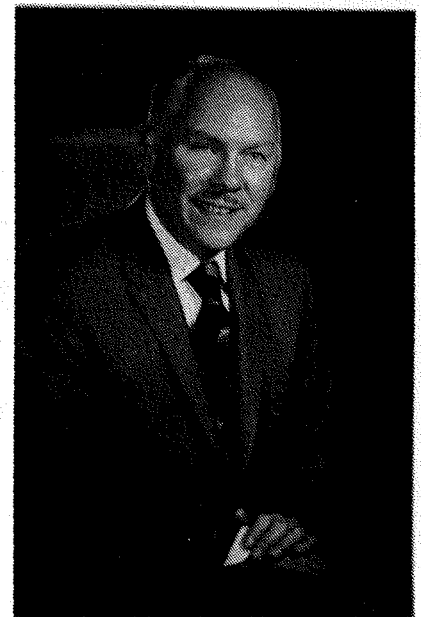
A dozen or more evangelical students in the Graduate Theological Union, a consortium of nine Protestant and Catholic seminaries in Berkeley, have meetings weekly for prayer, fellowship and discussions. The annual Berkeley Lectures this year featured David Hubbard (President of Fuller Seminary) on "Living Issues from the Old Testament," focusing on the topics of creation, covenant, community and consummation. (Tapes are available on the Forum Tapes order form.) At a dinner preceeding the lectures, Hubbard spoke about theological education:



David A. Hubbard

"A concern that runs through the center of education issues for me is how to take the theological and exegetical realities with which I wrestle and let them transform me even in the wrestling. As I read (the writing of an excellent biblical scholar) I have to bow before the Lord who is revealed there. In our studies, rather than saying 'here is the academic stuff,' and we're doing redaction criticism over here; and 'here is my faith in the Lordship of Jesus Christ' and get that from other inspiring writers, somehow the redaction criticism itself, the picture it gives of Christ, must lead to adoration....Theology is unto the knowledge of God which is unto the adoration of God. The thing that disturbs me most is the student in seminary who makes a sharp dichotomy between one's intellectual life and one's devotional life and will go through education and ministry living schizophrenically unless one comes to grips with that. The wholistic approach we need for the future must tie that together."

Another item of celebrated news from Berkeley is the appointment at San Francisco Theological Seminary of Donald Buteyn as Professor of Missions and Evangelism. Buteyn has served in judicatory and church positions (UP) as one who works from a biblical faith and a commitment to renewal of the church and the society through obedience to the Lord Jesus Christ. He has been a friend to TSF since I began serving as Secretary and I welcome his entrance into seminary life.



Donald P. Buteyn



#### ARTICLES WORTH READING

"Updating the 'Young Evangelicals'" by Donald Dayton in *The Other Side*, 1/79.

"Radical Evangelicals: Who are they? And where in the world are they headed?" by Steve Knapp in *The Other Side*, 1/79.

"A Pope for the People" by Gary MacEoin and Nivita Riley in *The Other Side*, 1/79.

"Women Clergy: How Their Presence Is Changing the Church" A Symposium by Five Women on the Seminary Campus including Nancy Hardesty, Beverly Anderson, Suzanne Hiatt, Letty Russell, Barbara Brown Zikmund in *The Christian Century*, 2/7-14/1979.

"Prophetic Inquiry and the Danforth Study" by Leo Sandon, Jr. in *The Christian Century*, 2/7-14/79.

"The Church in the City" by Dennis E. Shoemaker in *The Other Side*, 10/78.

"Resistance as Usual" by Chuck Fager in *The Other Side*, 10/78.

"The Fullness of Mission" by C. René Padilla in *Occasional Bulletin of Missionary Research* 1/79.

"There Oughta be a Law...but can we legislate biblical morality?" by Lynn Buzzard in *Eternity*, 10/78.

"Church Priorities for '79" by John Maust in *Christianity Today*, 1/5/79.

"A Catechism Postscript" by Stephen Board in *Eternity*, 11/78.

"Songs of Our Western Vineyard: Two Voices" by John Garvey in *Katallagete*, Winter, 1979.

"Confessions of a Spiritual Capitalist" by Diotima in *Katallagete*, Winter 1979.

"The Liberation of Oppressors" by Jurgen Moltmann with M. Douglas Meeks in *Christianity and Crisis*, 12/25/78.

"The Americans Are Coming!" by Donald Kirk in *Worldview*, 1-2/79.

"An Intellectual Portrait of Pope John Paul II" by George H. Williams in *Worldview*, 1-2/79.

"Church and Seminary: A Reciprocal Relationship" by James Boice in *Christianity Today*, 2/2/79.

"Today's Seminary Students: Back to Basics" by Paul F. Scotchmer in *Christianity Today*, 2/2/79.

"Getting Into Shape Spiritually" by Vernon C. Grounds in *Christianity Today*, 2/2/79.

"Strides Toward Unity in Latin America" by René Padilla in *Christianity Today*, 2/2/79.

"The Chicago Statement on Biblical Inerrancy" by Carl F. H. Henry in *Eternity*, 2/79.

"Apocalypticism in the Air" On the Commission on World Mission and Evangelism of the WCC. By Isaac C. Rottenberg, Professor of Social Ethics at New Brunswick Theological Seminary. See in *The Reformed Journal*, 1/79.

"Already, not yet: Christian living in tension." by Anthony A. Hoekema in *The Reformed Journal*, 1/79.

"Augustine and Contemporary Evangelical Social Thought" by James Skillen in *The Reformed Journal*, 1/79.

"The Persistence of The Constantinian Heresy" by John Howard Yoder in *Radix*, 1-2/79.

"Women in American Evangelicalism" by Donald Dayton in *Radix*, 1-2/79.

#### NOTEWORTHY REVIEWS

*Pastoral Assertiveness: A New Model* by Paul Mickey and Gary Gamble with Paula Gilbert. Reviewed by Loren Scribner in *The Christian Century*, 2/7-14/79.

*Christian Mission and Social Justice* by Samuel Escobar and John Driver. Reviewed by John Stott in *Occasional Bulletin of Mission Research*, 1/79.

*Essentials of Evangelical Theology: God, Authority and Salvation (Vol. I)* by Donald G. Bloesch. Reviewed by Bernard Ramm in *Eternity*, 10/78.

*The Betrayal of the West* by Jacques Ellul. Reviewed by Michael Woodruff in *Eternity*, 10/78.

*Women of the Reformation: From Spain to Scandinavia* by Roland Bainton. Reviewed by Nancy Hardesty (Candler) in *Eternity*, 11/78.

*What About Nouthetic Counseling?* by Jay Adams. Reviewed by Paul Otto in *Eternity*, 11/78.

*Studies in Scripture and Its Authority* by Herman Ridderbos. Reviewed by Bernard Ramm in *Eternity*, 11/78.

*Women and Religion* edited by Elizabeth Clark and Herbert Richardson. Reviewed by Robert Johnston (Western Kentucky) in *Eternity*, 11/78.

*History, Criticism and Faith: Four Exploratory Studies* edited by Colin Brown. Reviewed by J. Ramsey Michaels (Gordon-Conwell) in *Eternity*, 2/79.

*Love Within Limits: A Realists View of I Corinthians 13* by Lewis Smedes. Reviewed by Robert McAfee Brown (Union New York) in *The Reformed Journal*, 1/79.





*Old Testament Theology in Outline* by Walter Zimmerli. John Knox Press, 1978. 258 pp., \$12.00. Reviewed by Gerhard F. Hasel, Professor of OT at Andrews University.

[Note: At the editor's request, Hasel also develops his own program as outlined recently at the AAR and ETS meetings.]

W. Zimmerli is known as a giant of European OT scholarship. He is at present Professor Emeritus of Old Testament at the University of Göttingen, Germany. This tome represents the ripe fruit of a lifetime of critical OT study. The English translation of 1978 was prepared by David E. Green and has succeeded to put into good English the author's masterly use of the German language.

The English edition has largely the same content as the German original published six years earlier except for a few minor additions (a passage has been added on the theology of the Chronicler, p. 182). The chapter dealing with Old Testament apocalypticism (par. 22) has been almost totally rewritten (p. 11).

Zimmerli conceives the task of OT theology by and large as a descriptive one. He suggests that OT theology must present "what the Old Testament says about God in a coherent whole" (p. 12). For Zimmerli continuity or unity is not merely found in the "ongoing stream of historical sequence" (pace Gerhard von Rad and followers of a tradition-historical biblical theology) but in the sameness of God that faith knows by the name of Yahweh (pp. 13-14). In sharp contrast to Gerhard von Rad who maintains that the OT has no center (see this reviewer's essay "The Problem of the Center in the OT Theology Debate," *ZAW* 86 [1974]:65-82), Zimmerli argues that his point of departure is the center for which he argued earlier (*Evangelische Theologie* 35 [1975]:97-118), namely where the faith of the OT specifically confesses the God of Israel under the name of Yahweh in the revelation to Moses (Ex 3:14), the proclamation of the Decalogue (Ex 20:2-3; Dt 5:6-7) and to an equal degree later on.

This OT theology is structured in five main sections. Parts I-III contain respectively "Fundamentals" (pp. 17-58), "The Gifts Bestowed by Yahweh" (pp. 59-108), and

"Yahweh's Commandment" (pp. 109-140). The first of these parts is one of the two foci of Zimmerli's structure. It sets out the fundamentals of Yahweh, Israel's election, and the Sinai covenant. It is restricted to the Tetrateuch and reminds the reader of Gerhard von Rad's first part, his theology of the Hexateuch. The other focus in Zimmerli's structure is Part V "Crisis and Hope" (pp. 167-240). It is a kind of soteriology of the OT and has its central emphasis on the message of the prophets summarized in book-by-book fashion which breaks with his otherwise thematic approach to OT theology.

Parts II and III are related to each other as "gift" and "task" (*Gabe* and *Aufgabe*). Various themes are incorporated under the gifts of Yahweh, such as "war and victory," "the land and its blessing," "the gift of God's presence," and "charismata of leadership and instruction." Part III describes the task of man's relationship to God's commandments. Overemphasis is put on the first two commandments at the expense of the other commandments of the Decalogue. Little attention is given to the liturgical and ritual laws as well as those governing social relationships and property rights. Why does Zimmerli leave out of consideration the cult of Israel here? Has his center no room for it or does it not fit into his structure? John L. McKenzie has given to the cult of Israel first rank in his work (*A Theology of the Old Testament* [1974], pp. 37-63).

Part IV is entitled "Life Before God" (pp. 141-166) and brings to mind Gerhard von Rad's chapter "Israel before Yahweh" (*Old Testament Theology* (Edinburgh, 1965), I:355-459). In addition to the similarity in title, Zimmerli treats in this part the same topics as von Rad but in much more compressed form. A spartan ten pages are devoted to wisdom theology, the stepchild of OT theology. Zimmerli affirms in his introduction to this tome that the confession of the name of Yahweh takes place also "in the realm of wisdom, in Ecclesiastes and Job" (p. 14). It is hinted that in Proverbs we have originally a "second source of revelation, independent of the first" (p. 158) which is the confession of Yahweh the God of Israel, who led Israel

out of the house of bondage. The "second source of revelation" seems to have been horizontal in the sense of human experience. Zimmerli thinks that much of this wisdom was borrowed from the ancient Near East and made to fit Yahwistic faith. On the other hand, it cannot be overlooked that even Proverbs in the final form in which it meets our eye affirms the "fear of Yahweh" as fundamental.

Zimmerli's methodology is inconsistent. Themes or topics are grouped together in some parts that raise the question of their inner relationship to each other. The topical approach is abandoned when the prophetic books are dealt with in book-by-book fashion. No treatment is accorded to the historical books of the OT and their themes. Should we suppose that they were devoid of theology?

In conclusion another look at Zimmerli's "centered" OT theology: How successful is he in structuring a theology on the center of the confession of the name of Yahweh? He posits the roots of this confession squarely in the period of Moses which turns out to be the foundation of OT faith. This is certainly better than seeing the foundation in the later prophetic attitude of existence as maintained by Georg Fohrer (*Theologische Grundstrukturen des Alten Testaments* [1972]), but is it good enough? If the "crisis" forms the other pole in Zimmerli's exposition and that "crisis" reaches from the primeval history to the end of the OT period, then the "confession" about Yahweh would for consistency's sake also have to reach that far back. That this is, indeed, the case seems to be indicated in Gen 4:26 where it is said explicitly for the first time that men "began to call upon the name of Yahweh." The foundations of OT faith go back far beyond what Zimmerli suggests.

Zimmerli has produced an "Outline" of OT theology that is not evenly balanced, but one that belongs to a more moderate liberal tradition. He stimulates thought regarding a more adequate approach for the structure of OT theology. It proves that a "centered" approach is incapable of dealing with the totality of OT thought for which a multiplex approach is needed.



The multiplex approach to OT theology is built upon the following proposals: (1) The *content* of OT theology is indicated beforehand inasmuch as the enterprise as such is a theology of the Old Testament and not just parts thereof. (2) The *task* of OT theology consists of providing summary explanations and interpretations of the final form of the individual OT documents or blocks of writing with a view to let their various themes, concepts, and motifs emerge and to reveal the dynamic interrelationship. (3) The *structure* of OT theology proceeds along the multiplex approach (a) with the various theologies of the OT standing next to each other in all their richness and variety and (b) with the multitrack presentation of the longitudinal themes, etc. of the OT as they emerged from the individual theologies. This avoids the unilinear approach where a structuring concept or dynamic principle becomes a *tour de force* for uniting all witness to OT faith or for leaving out of consideration what does not fit or seems marginal. (4) The *aim* of the multiplex approach to OT and biblical theologies is to penetrate through various theologies and the longitudinal themes to the dynamic unity that bind all theologies and themes together. (5) The *purpose* of an OT theology is for the Christian theologian to recognize it as being part of a larger whole made up of both Testaments. If an OT theology is to be more than a theology of ancient Israel, then it will reflect on the polychromatic relationship to the NT that is hardly exhausted by a single or dual pattern. For details, see Gerhard F. Hasel, *Old Testament Theology: Basic Issues in the Current Debate* (2nd ed.; Grand Rapids, Mich.: Eerdmans Publ. Co., 1975), pp. 129-143, and *idem*, *New Testament Theology: Basic Issues in the*

*Current Debate* (Grand Rapids, Mich.: Eerdmans Publ. Co., 1978), pp. 171-220. The multiplex approach is fully sensitive to both similarity and change as well as old and new and promises to be one of the greatest challenges for biblical studies that take seriously the biblical text in its final totality.

*Biblical Criticism: Historical, Literary and Textual* by R.K. Harrison, B.K. Waltke, D. Guthrie, and G.D. Fee. Zondervan, 1978. 155pp. \$5.95. Reviewed by Ralph P. Martin, Professor of New Testament at Fuller Theological Seminary.

Originally written as four chapters in volume one of *The Expositor's Bible Commentary*, this book brings together in one convenient paperback sections of introduction to the science and techniques of biblical criticism. The aim is to provide the student, especially in his or her beginning stages, with a suitable handbook of explanation and summary of leading issues is laudable. The question is whether that aim has been fully realized in a way that will help, not hinder, the inquisitive reader.

All the contributors, who are men of considerable accomplishment in their respective fields, write in straightforward fashion and show an obvious acquaintance with the major interests of those fields. The bibliographies they provide will prove useful. Bruce Waltke's and Gordon Fee's lists are exceptionally full, but Donald Guthrie's items are severely restricted to books that appeared a full decade ago and his list is weak on that account.

Fledgling students and interested lay people need a book that helps them to understand what biblical criticism aims to do and to appreciate both its limitations and opportunities. This is the purpose of this volume.

Critical questions to do with the date and setting of Old Testament books such as Isaiah and Daniel (but not Zechariah and Ecclesiastes) are deftly handled from a conservative position by R.K. Harrison. The contributions of recent archeological discoveries and some significant shifts in literary criticism of the Pentateuch are also major concerns in this chapter.

Guthrie's parallel chapter addresses issues concerning the composition of the New Testament books, with judicious assessments of form criticism and redaction criticism. However his treatment of literary problems in Gospel study is faulted partly by a neglect of more recent trends (a book described as 'more recently' written appeared in 1945, and much more has been said positively and negatively about the 'Q' hypothesis than Farrer's essay written in 1955; and the theological interest of the evangelists hardly gets a look in). The verdict on 'gnostic influences' in the New Testament may need revision in the light of the Nag Hammadi finds.

By contrast the remaining chapters on Textual Criticism of both Testaments are fully up-to-date, reliable and informative in areas that pose special problems and which by themselves would be worth the price of the entire volume. In disciplines of textual study where evangelical students need special help these two sections will prove invaluable.

*Two Testaments: One Bible* by D. L. Baker. InterVarsity Press, 1977. 554 pp., \$7.95.

*The Scripture Unbroken* by Lester J. Kuypers. William B. Eerdmans Publishing Co., 1978. 280 pp., \$6.95.

Reviewed by Klyne Snodgrass, Assistant Professor of Biblical Literature at North Park Theological Seminary.

Few subjects are more complicated than the relation between the testaments, and therefore the appearance of two books dealing with the subject by the evangelical camp is a welcome sight. Both books do make a helpful contribution and because of their arrangement, bibliographies, and indices will prove to be valuable resources for further study.

The work by Baker is essentially his Ph.D. dissertation which was presented in 1975 to the University of Sheffield. The title is somewhat misleading for one would expect that a presentation or defense of the unity of the testaments would be the major focus, but this is given only indirectly. The work is really a survey of various modern solutions to the problem and evaluation of the legitimacy of each. The method of presentation, both by the author and the publisher, is less than ideal. The book is photo-mechanically reproduced and the Greek and Hebrew are hand written. The author has chosen to use very few footnotes and instead, after presenting his material in an extended "outline" arrangement, he concludes each subject with a bibliography relevant to that section. For example, in his "History of Biblical Interpretation", the reformation period is dealt with under four headings (Introduction, Luther, Calvin, Council of Trent) and each heading is accompanied by a bibliography. At points the discussion is far too brief to be of help; e.g. "higher criticism" is treated in one short paragraph.

The book is divided into four major parts:

- 1) an introduction to the problem which includes an overview of the Biblical material and a helpful history of attempts to explain the relation of the testaments;



2) the Old Testament solutions of A.A. van Ruber and K.H. Miskotti which view the New Testament as a "glossary" and "sequel" to the Old respectively;

3) the New Testament solutions of R. Bultmann (who saw the Old Testament as a non-Christian presupposition to the New and as a history of failure) and Friedrich Baumgärtel who viewed the Old Testament as abolished and as the witness of faith from a strange religion;

4) the Biblical solutions of W. Vischer, G. von Rad, and Th.C. Vriezen. Numerous other scholars are given mention or short treatment (e.g. W. Pannenberg, J. Bright, S. Amsler, B. Anderson). In the middle of the fourth section a valuable treatment of "typology" is given which may comprise the most helpful part of the book. These four sections are followed by a twelve page conclusion on the theological relationship between the testaments, two brief appendices, and one hundred thirty-five pages of bibliography!

As the introduction to the way scholars have seen the relation of the testaments, Baker's work is a valuable contribution, and the bibliography will serve as a handy resource for works published by 1975, although some system of arrangement would have increased its effectiveness. The deficiencies of the work stem largely from the author's method and the scope of the research. There are points where the presentation is imprecise or unclear (e.g., his use of "allegory" when he means "allegorizing" or his attempt to affirm a sense in which the Old Testament has priority over the New). There are several places where the treatment is so brief that it contributes little (as on H. Diem) and other places where the issues raised cry out for treatment. Despite the mention of the arbitrariness of the selectivity, it is difficult to see why K. Barth received such brief discussion. The critique of the positions of others is usually done well, although a more positive assessment is given of W. Vischer than most would expect. The author correctly calls for a complex understanding of the unity of the testaments and sees the "salvation history" solution as one that is complex enough and in accord with the documents themselves. It only remains to add that the work would have been even more helpful if representative examples of the interpretation of specific Old Testament passages by each position had been included (as was done for Vischer).

The work by Kuyper is not a technical study although the author draws on some technical works. Several chapters in this book appeared separately in various journals, and therefore continuity

between the sections is lacking. Of the nine chapters, the first two deal with the use of the Old Testament by the New Testament writers and the church respectively. These two are probably the least helpful. From the title one would expect a treatment of John 10:35, but there is only a brief discussion in the preface. Most of the first chapter focuses on Matthew 1-2, but the treatment is inadequate. Further frustration arises from the fact that mention of material in the Qumran scrolls or of views of leading figures of church history are not accompanied by references. The further one goes into the book, however, the more one realizes that it really does not deal with the use of the Old Testament by the New; rather it is a theological treatment of certain themes relevant to both testaments. The remaining seven chapters discuss covenant and history, righteousness and salvation, the Holy One of Israel and the Holy Spirit, grace and truth, the problem of suffering, the suffering and repentance of God, and the hardness of heart. Since many of the articles appeared earlier, the references in the footnotes are dated, but if one can get beyond the false expectations raised by the title, real value is present in the treatment of grace and truth on the one hand and that of the suffering and repentance of God on the other. The remaining chapters provide summary discussions but are not so engaging. It should be pointed out that Kuyper places a great deal of emphasis on the Suffering Servant, more than seems justified by the Biblical material.

Therefore while these two works, especially Baker's, make a contribution to the study of the relation of the testaments, a great deal remains to be done to explain the nature of the relation, the hermeneutics of the New Testament writers, and the hermeneutical implications for the modern period.

*Essentials of Evangelical Theology, II, Life, Ministry, and Hope* by Donald Bloesch. Harper & Row, 1975. 315 pp., \$14.95.

Reviewed by Clark Pincock, Associate Professor of McMaster Divinity College in Hamilton, Ontario and Coordinator of TSF.

A few months ago, in *News & Reviews* I reviewed the first volume of this two volume work in evangelical systematic theology by Dr. Bloesch of Dubuque University and hailed it enthusiastically for pointing evangelicals in the right direction for their future theological development. The second volume provides more evidence of the excellence of this work and the correctness of my initial reaction. What we have here is a major new American systematic theology, certainly the first to appear for some time from within the evangelical movement, and possibly the best written in America this century. It points us beyond the hang-ups which the term fundamentalist now connotes towards a matured evangelical faith which has uncovered the 'catholic substance'.

The form of the argument is a series of about twenty chapters in all, each of which focuses upon an 'essential' of Christian belief, subjecting it to a biblical discussion and a wide ranging interaction with historical and contemporary theology. Bloesch does not develop a 'system *per se*' but allows the Scripture to guide him from topic to topic rather than forcing one particular vision upon uncooperative material. The final result is a pleasing unit not one of Dr. Bloesch's creation, but arising from a thorough exposition of the Scriptures which are ultimately one because they have God for their author.

The writer's aim is, in giving the essential core of the faith, to reconceive evangelical theology by means of a recovery of the treasury of traditional Christian wisdom and to move us beyond the several impasses in which we have got ourselves stuck of late. This was, the reader may wish to recall, the strategy of the early evangelicals like Carnell and Henry in the 40's when they called enlightened fundamentalist opinion to advance to a deeper theological understanding by means of a recovery of Reformation thought. Bloesch is carrying this further and advocating a return to biblical renewal movements even prior to the Reformation. He participates you will remember, in the *Chicago* conference which met recently and called for such a recovery.



A comment upon one or another of the high points in Volume II is perhaps in order. Dr. Bloesch has added further material to the chapter on Scripture in the first volume. He is evidently concerned about the fundamentalist attitude to the Bible which still persists today in which the rights of criticism to examine the human side of Scripture is not really granted and the stance which is taken is predominantly rationalistic. Therefore, Bloesch suggests that we think of Bible reading as a means of grace or as a sacrament in order to get away from the excessive orientation to issues of propositional revelation (which he does not deny) and factual inerrancy (which he finds unavoidably misleading).

Though warning us often not to major on such non-essentials as eschatology, Bloesch has a strong chapter upon the return of Christ, and includes in it a fascinating section in which he expounds on his own version of postmillennialism. Without denying the reality of demonic opposition to the gospel, Bloesch achieves a basic hopefulness and cautious optimism reminiscent of the Puritan hope about which Ian Murray has written in a book by that title. Even though it is a controversial topic, I think readers will appreciate Bloesch's wide learning and biblically faithful argumentation.

Two chapters speak to the question of the church in society and are very instructive. One is entitled 'Two Kingdoms' and develops the moral dualism between the church and the world. He rejects the Barthian idea that society is now already subject to Christ's effective rule. He brings into his Reformed orientation the valid insight of the Anabaptists at this point who protested against the assumption of a too early victory over the powers of darkness by the church. In a chapter provocatively titled 'The Church's Spiritual Mission', Bloesch warns against reducing the gospel to a political program, while at the same time insisting on the social implications of the message. He sees dangers on both sides, and strikes a balanced emphasis.

A lot of attention is given in Volume II to salvation and the life of faith. The new birth and scriptural holiness are topics of two of the chapters. In them Bloesch reflects upon a whole range of issues from costly grace to infant baptism and second blessing. A lovely point he makes, quoting from Kierkegaard, is that if we practice infant baptism we must emphasize the need to be born again all the more!

Each of the volumes closes with a full set of indices. In conclusion let me take this opportunity to congratulate Dr. Bloesch, as well as his charming co-worker Brenda Bloesch, for giving evangelicals like ourselves in *TSP* what we have needed in a systematic theology and have not had for decades. It is my prayer that these volumes will have the effect of pointing the way ahead for the new generation of biblical Christians. On balance I cannot think of another theologian I would rather see them follow.

*Ethics and the New Testament* by J.L. Houlden. Oxford University Press, 1977. 133 pp., \$4.95.

*Ethics in the New Testament* by J.T. Sanders. Fortress Press, 1975. 143 pp., \$6.95

*The Politics of Jesus* by J.H. Yoder. William B. Eerdmans, 1972. 260 pp. \$3.45.

Reviewed by Peter H. Davids, Assistant Professor of Biblical Studies at Trinity Episcopal School for Ministry.

One can see something of the present state of New Testament ethics by looking at three recent (or at least relatively so) important books on the topic. First, Houlden's book is important because of its wide circulation and its lay focus. It is certainly a stimulating book in that its approach is novel for most laypeople and its thesis controversial, but it is unsatisfying from at least three perspectives: 1) In many areas its exegesis is far from convincing. Is Mark really gnostic, and does Paul really prohibit sexual intercourse in marriage? 2) It focuses on the diversity of the New Testament to such a degree that no unity is left. Again and again we are told that the writers are not even internally consistent, let alone consistent with one another. Each writer jury rigs some ethical position (normally inferior to Stoic ethics) depending on his emotional state, eschatological perspective, and valuation of the world. Jesus, of course, recedes into the dim mists of history, only vaguely influencing his purported followers. 3) It rejects any real meaning of New Testament ethics for the present. Since canon is only meaningful for the early Christological debates and since there is no unified ethical tradition, the New Testament need only concern us in doing ethics the way art might leave a vague impression on us. Thus there is nothing positive in Houlden's work to lead us to ethical reflection.

Sanders' work may be far more satisfactory from a scholarly point-of-view (his exegesis is generally more defensible), but his conclusions are as negative as Houlden's.

His work is valuable in that it presents an excellent picture of where New Testament scholarship in the Bultmanian and post-Bultmanian schools has led in ethics. Since the ethics of Jesus, Mark, and Paul depend upon eschatology (imminent parousia) which is no longer tenable, their ethics are no longer relevant for us. Johannine ethics are labeled a 'fundamentalist' who-cares-about-the-world's-problems ethic, thus worse. The latter Pauline epistles simply compromise with culture and suggest that one be a good citizen. Only James 2:14-26 offers hope for Sanders, for there he blatantly attacks Paul on the basis of human feeling (i.e. humanism), suggesting that we, too, can ignore the canon and proceed as humanists. Now Sanders is totally correct in arguing that if one can no longer accept the parousia of Christ, one automatically jettisons New Testament ethics, especially those of Jesus. It appears to this reviewer, however, Sander misunderstands both the meaning of 'the world' in John and the creative interaction with cultural ethical norms in the so-called latter Paulinist epistles. In his presentation of the critical James passage Sanders can only argue that James has Romans 3 and 4 in mind by ignoring all literature which points to a redactional unity in James (including Mussner's fine commentary) and failing to notice that James uses every piece of critical vocabulary with a different meaning than Paul. Only a weak conjecture allows him to posit human feeling as James' basis of argument. So while correct on eschatology and New Testament interpretation's history, Sanders fails to provide a convincing exegetical basis for approaching the texts.

Finally, we can turn to a more positive approach to New Testament ethics. For this, one might select R. Schnackenburg's *The Moral Teaching of the New Testament* (New York: Seabury, 1967) or even James Gustafson's *Christ and the Moral Life* (Chicago: U. of Chicago Press, 1968), but this review will focus on Yoder's well known work. While Yoder has been criticized for his presentation of Jesus' 'Zealot option' and his use of the Jubilee concept (here see R. B. Sloan, *The Favorable Year of the Lord*, Austin: Schola Press, 1977), these weaknesses do not prevent us from seeing in the work a strong presentation of the basic ethical unity in the New Testament. For



Yoder, Jesus lays the basis for ethics and Paul and others consciously build upon it. Jesus' disciples follow the ethic of the kingdom which has come, and such a lifestyle is both socially and politically revolutionary, for it rejects (nonviolently) the ruling principalities and powers of this age. We note a scholarly balance in much of Yoder's exegesis, for instance his refusal to stretch Gal. 3:28 beyond Paul's meaning, selecting rather to tackle the more difficult Ephesian *Haustafeln* instead to argue on women's roles (and in so doing anticipating a later study by W. Schrage). It is obvious in all of this that Yoder finds this ethic relevant because he also finds New Testament eschatological perspectives relevant. The result is that he leaves us with a clear choice: either accept the eschatology of the New Testament and be guided by Yoder or reject it and turn with Houlden and Sanders to humanism. There appears to be no middle ground.

*May I Hate God?* by Pierre Wolff. Paulist Press, 1979. 76pp. \$1.95. Reviewed by Gregory Youngchild, M.Div. from Yale Divinity School and now studying at General Theological Seminary in New York.

Amidst the spate of new, popular books issuing from the current spiritual revolution, it is a joy and a gift to find one that speaks of a genuine struggle common to all people's hearts at one time or another in their daily lives. An "ecumenical" book is more than one which speaks as well to Baptists as it might to Catholics. "Ecumenical" comes from the Greek οἰκουμένη, meaning "the inhabited world;" this suggests that a truly "ecumenical" book would speak to real people who live in the real world, would speak to us where we really live. Pierre Wolff's first little book, *May I Hate God?* is truly "ecumenical" in both the looser and stricter senses. Regardless of our denominational allegiance or theological viewpoint, Father Wolff--a French Jesuit retreat master--speaks to us of real life, of real feelings and of aspects of our real self which, for all their reality, we often wish would magically evaporate and usually disguise or repress within ourselves.

*May I Hate God?* is the question of an honest heart seeking liberation from the vicious circle and bondage of anger, indignation and even hatred. It is also the invitation to us to look into our own hearts and to recognize the dark side we all have, to see the violence which is in our hearts and to offer it open-

ly to the Lord for enlightenment and healing. The book is utterly simple in its basic thesis: Each of us, at some time, is struck by tragedy which, precisely because of its incomprehensibility and arbitrariness, engenders in us hostilities and deep resentments toward God. "Lord, why? Why did you let this happen? Why me, Lord?" are the questions which our hearts formulate, but which we seldom let rise to our lips because we fear they are blasphemous words. Hence, to our anger we add guilt about feeling angry, and an emotional and spiritual impasse is reached. "The main question in my prayer life," writes Father Wolff, "is not whether I am right or wrong, whether my words are good or bad. It is simply whether I love my Father enough to tell him everything in my heart, whether I believe in the immensity of a love which can understand and welcome any expression of my sorrow," (p. 34) Just as a doctor can heal our bodies only when we submit our wounds to his/her examination and treatment, so our inner wounds can be healed only when we open them to the love of God. When we can allow ourselves to be defenseless before God, when we can offer to the Father the only gift we have--our pains, afflictions and our resentments, when we can be authentically who and what we are openly before God, then a change of heart becomes possible. Not only a change that heals us, but a change that transforms our weakness into strength, our anger into creativity, our despair into hope.

This book is not scholarly, and still less is it "pie-in-the-sky." Pierre Wolff writes from many years of experience in giving directed Ignatian retreats during which the deep inner struggles of the retreatants often come to the surface during prayer. As a director he has watched many people discover feelings of anger and even hatred of God, people who are indeed very devout believers in Jesus the Lord. What he passes on to us in *May I Hate God?* is a trove of insights gained into those hostile feelings and, invaluable, Scripturally-grounded ways to deal forthrightly and honestly with such resentments. The second appendix of texts, tested for their efficacy in the crucible of such intense prayerful encounter with the Lord, is itself more than worth the small price of the book.

I would venture to say that perhaps especially evangelicals and members of *TSP* ought to own at least one copy of this book. In a tradition that so emphasizes praise and thanksgiving for all that happens in our lives,

the sense of guilt that arises when we feel anger at God for what happens--even if we don't want to have such feelings--is doubly debilitating. To know that our overwhelmingly human feelings of being "God forsaken" have a sympathetic ear in Jesus' own humanity can be extraordinarily encouraging and liberating. *May I Hate God?* is wholeheartedly recommended by this reviewer for its ability to touch us where we really live, most of all in those darkest places where our anger makes us feel so very untouchable. It is written "for those who suffer; for those who will suffer someday." It may be a pastor's best gift to one in tragedy...perhaps to him/herself.

*John Wesley: His Life and Theology* by Robert Tuttle. Zondervan, 1978. *John Wesley: The Burning Heart* by Skevington Wood. Bethany Fellowship 1978.

Reviewed by Steve Harper, a United Methodist Clergyman and Ph.D. student in Wesley studies at Duke University.

These two books document the renewed interest in John Wesley as a major religious figure. Both by those in the Wesleyan tradition and those beyond it, he is being studied as a serious theological figure and a relevant voice for church renewal. Wood's book first appeared in 1967 and is reprinted by Bethany Fellowship. Tuttle's book is a new look at Wesley.

Because of the need for brevity, no full-fledged review can be attempted on either work, much less both of them. What I propose to do is to present "signposts" to help a reader chart his way through the works. My assumption is that you have not read either work. For purposes of structure, I shall make comments about each book and conclude the overview with some comparisons and final statements. I begin with Dr. Tuttle's book.

*Organizationally:* Written in four parts, each part corresponds to a chronological period in Wesley's life. Each part has five chapters and one analytical section. The first chapter "sets the stage", the next four give the basic presentation, and the final section provides analysis. Important to note is the first-person style of the four biographical chapters. Separation of presentation from analysis is also helpful, especially

In light of the conversational style. Helpful too are the numerous footnotes, bibliographical entries for each part, and the inclusion of an index.

**Major Strengths:** First, Wesley is created as a real person and pilgrim in the faith, not a folk-hero. This gives the book a welcomed realistic tone. We see the realism of Christianity's victories and its struggles.

Second, Wesley's use of the mystics is highlighted. Earlier works have tended to paint the mystics as "bad guys" to be avoided. This book sheds needed light on this dimension of Wesley's spiritual development by giving a balanced look at this important area. Third, the period from 1725 to 1738 is given serious and lengthy attention. The whole span of thirteen years is taken seriously, not just the Aldersgate evening. Dr. Tuttle knows not everyone will agree with his analysis, but by wrestling with this period we are better able to understand Wesley's spiritual life and we can see Aldersgate in its larger context.

**Weaknesses:** First, Wesley's theology is not adequately presented at all points -- for example, prevenient grace. *This book is more of a theological analysis of Wesley than a presentation of Wesley's theology*, and should be read in that light. Second, there are significant omissions: the Calvinistic controversy, the larger Conference system, Wesley's use of Lay Preachers, and the important developments between 1784 and 1788. Third, the period after 1740 is given relatively minimal attention. Even though the revival and later years are covered, it is obviously not with the same concern for historical detail as the chapters on the earlier years. Fourth, the social dimension of Wesley's ministry is underplayed. In a time when evangelicals are often accused of a lack of social concern, this book could have done a real service in showing one who was intentionally orthodox, but who had authentic passion for the whole person.

**Evaluation:** For the reasons cited above, this is an important book, worthy of general reading and more detailed study. The weaknesses are sufficient to deny it "definitive" status, although it is being publicized as such. The book has appeal for a wide audience who approach it on different levels. It needs to be complemented with other works (like Wood's) such as the few to be mentioned at the end of his overview. It is, however, much more than a mere popularized biography of Wesley, and it does make needed contributions to the field of Wesley studies.

As noted, Wood's book is older. It is more formal in approach. But it too seeks to provide inspiration as well as information concerning John Wesley. The following comments are appropriate for understanding it.

**Organizationally:** The book has three main parts. Part One examines the elements that made Wesley the person and preacher he was. Historically it treats the period up to Aldersgate. Part Two deals with Wesley's ministry with each chapter examining a dimension of it. Part Three treats the message of Wesley, again with each chapter devoted to a major theme. The entire work is an attempt to understand Wesley as an evangelist. Like Tuttle's book there are numerous footnotes, a bibliography, and an index.

**Strengths:** From my point of view the main strength of this book is its treatment of Wesley's message. The parts dealing with Wesley's life and ministry are fairly standard and to be expected in any treatment of the man. The chapters on the message, however, are a welcomed and systematic look at important themes in Wesley's preaching and theological thought. Topics covered are as follows: Scriptural Authority, Justification, Sin, New Birth, Assurance, Holiness, and Judgement.

A second strength is the book's analysis of Wesley as an evangelist. This is a strength because it defines evangelism not only in the sense of conversion, but also nurture and discipleship. Wesley is shown as one who not only called people to Christ, but who deliberately called them to maturity in Christ.

**Weaknesses:** The first to be noted is that the book is over ten years old. This is not a serious weakness because the work is good, but this needs to be remembered when purchasing the book. Second, is the fact that Wesley's later life is given minimal treatment (as in Tuttle). Third, Wesley's social conscience is not highlighted. This is an element of Wesley's evangelism that could and should be noted.

**Evaluation:** Wood provides more of a systematic treatment. His approach is more scholarly and his tone more formal. The concluding part of the book is its major strength. This is perhaps the best book that seeks to treat Wesley as an evangelist, although it is by no means limited to this view.

In concluding this all-to-brief overview, what we find here are two books both worthy of purchase and study. But they are books each with their own specific purpose. Tuttle and Wood are both interested in showing Wesley's concern to relate his theology to the people, but how they do it is different. Wood takes the more narrow route of viewing Wesley as an evangelist; Tuttle takes the more general route of showing him as one concerned with practical theology in its several expressions. Tuttle's book is chronologically organized; Wood's is thematic. Theology is given a more independent place in Wood than in Tuttle.

Persons interested in studying John Wesley will not want to stop with these books. Each needs complementation. As a follow-up I would suggest Martin Schmidt's multiple-volume work, *John Wesley: A Theological Biography*. Also, of importance is Frank Baker's, *John Wesley and the Church of England*. Albert Outler's *John Wesley* is an excellent start in examining primary material. And always there are the larger primary sources: *Wesley's Works*, *Notes on the Old and New Testament*, *Letters*, *Journal*, and *Sermons*.

In a narrow sense Tuttle and Wood have provided needed views of Wesley. In the larger sense they have reminded us that Wesley is worthy of serious study and of serious commitment to follow much of his example.

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