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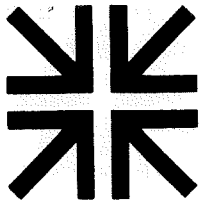
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TSF News and Reviews

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MAY 1979

CLINICAL PASTORAL EDUCATION IN EDUCATION FOR MINISTRY

By Rev. Russell Burck, PhD.

As those who sense that they have been called to professional ministry traverse their way from academia through professional (or graduate) education to professional practice, they repeatedly discover the need to test their classroom learning in actual ministry. Several options for ministerial practice are available, such as field education, internships, and Clinical Pastoral Education (CPE). Field education and internships seem relatively straightforward, owing to one's experience in churches under the ministry of pastors. CPE, however, is often an unknown to seminarians, the settings in which it usually occurs are themselves anxiety-arousing, and the models of professional service there are frequently unknown to seminarians. This article will consider several aspects of CPE, with some attempt to relate it to the needs of evangelical seminarians.

DYNAMICS OF CPE PLACEMENT

Although each student differs, there are some guidelines worth articulating. (1) Throughout the process of entering CPE, students will usually experience some anxiety. This is an understandable and appropriate response to many aspects of CPE: the myths of CPE that circulate at seminaries, the autobiographical reflections of the application, the stresses of the admissions interview, the entry into a different approach to education, the encounter with an alien or forbidding institution, and so forth. Such anxiety recalls previous experiences of applying to be accepted somewhere and of entering new and demanding situations, and it evokes both the discomfort of those experiences and the confidence and hope that have come from mastering them. (2) Although no one really likes anxiety, one's ability to accept it contributes to the genuineness with which one goes through every aspect of CPE. Hence, one is well-advised to acknowledge one's anxiety (at least to oneself) and to learn to appreciate what messages it is attempting to communicate. Obviously, supervisors do not expect the students they

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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*.

interview and accept to understand all of this at once, but they do value the students' awareness of what is happening to them at the moment. (3) Although one can learn from any institutions offering CPE, one should begin to define one's learning needs by determining the kind of institution one prefers. The primary choices are the general hospital, the mental hospital, the prison, and the parish. Each of these settings has much to offer that can be useful to the student in other contexts of ministry later. (4) Sometimes students' anxieties about not being accepted into a program turn out to be true. A program at a desired center may be full; a supervisor may feel that s/he cannot work as well with a student as some other supervisor; a supervisor may want a balance in the group that would limit the possibilities of accepting other students like oneself; or a supervisor may decide that the student would do better to wait a little while before entering a program. (5) It is good to keep in mind that supervisors are also sinful human beings who need mercy and understanding like everyone else. Despite their personal and professional competence, which has been certified by the Association for Clinical Pastoral Education, they have their limitations and their preferences. These play a part in the process of placing students in CPE centers, because this process involves whole persons, who cannot completely insulate their actions from their negative characteristics.

PEDAGOGICAL BENEFITS AND LIMITATIONS OF CPE

CPE has become a very valuable way of equipping some of the saints (mostly clergy) for the task of ministry. Despite its power to reorganize many students' understanding of theology and ministry, bringing their experience of themselves closer to their theology, interpretation of Scripture, and so forth, it has usually been aware of its limits, too. Supervisors know their competence, which means that they also know their limits; most of them are not imperialistic about CPE.

(1) One of the pedagogical benefits of CPE is that it is learning-in-context. Nearly all the rest of seminary education, like most other education, occurs out of context. Out-of-context learning is more abstract and more oriented to some possible future arena of application, whereas in-context learning permits students to work on the educational tasks associated with life in that particular context. In CPE students learn about pastoral care in an actual context of ministry. In a hospital, for example, they visit patients, see how patients' faith actually influences their experience of illness, talk with staff about the patients' condition and needs, work with family, and lead worship in that context of struggle with suffering and need. Their understanding of theological anthropology, of the relation of God to the world, of salvation, of ministry, and so forth develops in reciprocal interaction with their pastoral service. They do not hear lectures, take notes, read, or role-play about things that will presumably be useful someday. Rather, they provide pastoral care and in the process they raise many questions at various levels that flow from their actual practice.

(2) CPE is, in my judgment, the most pervasively spiritual form of education for ministry that has emerged from American Protestantism. By spiritual I do not mean devotional although some programs have some form of worship among the students. Spirit is the capacity for self-transcendence, including appreciation of the vertical dimension of life; the spirituality of CPE consists of its regular appeal to the students to exercise their self-transcendence in the process of reflecting on their experiences with patients, each other, and the supervisor. They are asked not simply to submit themselves to some curriculum that someone else has set up for them or to immerse themselves in their normal creaturely reactions to other persons. Rather, they are asked to participate in shaping their own education by examining their own strengths and weaknesses, stating their learning goals, being aware of dimensions of their being that they frequently ignore (such as feelings), keeping track of the process in a conversation or a relationship, evaluating their own functioning, reflecting on all of this in the light of pertinent aspects of theology, and so forth. By bringing ques-

tions that reflect their own pastoral practice, students learn about the way they use their own person in helping others; about their own perceptions of and responses to need, and about their own implicit theory of caring for persons as it reveals itself in their patient care. This self-transcending, self-aware approach to learning helps produce an understanding of pastoral care that is more closely integrated with themselves -- their intuitions and feelings, their intentions, their theology, their concepts of helping -- than if they simply heard, read, and thought about *the* way to do and understand pastoral care. Hence it helps them make sense out of *their* call to the ministry, for they learn something about the importance of their being pastors. They learn that they are not standardized, replaceable parts.

(3) CPE is relational and corporate. Students learn within and from relationships. The Standards of CPE require a minimum of three persons for a CPE program, expressing the conviction that the best learning about pastoral care occurs in a peer group. Students raise issues for each other, learn from the ways that others solve problems and care for patients, think things out together, minister to each other, experience sinfulness and grace together, among other things. Although worship as a learning group is not always a part of a CPE program, students experience church together in many senses: the body of believers, the unity of faith amid diversity of belief, the brokenness of each of the members, mutual support and consolation, participation in the fellowship of Christ's sufferings. In addition they learn from patients and staff, deriving decisive feedback on the spot about the effects of their pastoral caring and discovering that persons with different viewpoints can be their teachers. The relationship with the supervisor is also important in many ways and at several levels, depending on the nature and need of each student.

(4) CPE is ecumenical. CPE draws persons together from different confessions. Students soon learn that they are involved in a direct encounter with persons who hold other beliefs, worship somewhat differently, state problems of faith in somewhat different terms, and express the resources of Christianity differently. Such experiences help students learn better to understand both their own faith and that of others.

(5) CPE is hermeneutical. One of the standard slogans of CPE is Anton Boisen's conviction that we learn how to "read the living human documents." Boisen, one of the founders of CPE, sought to discern revelation in his encounter with the living human documents. CPE has reinterpreted this phrase as, say, "learning how to understand and care for persons." Through careful examination of various situations students learn something about how to understand the concerns and communications of other persons. They encounter their exegesis of the needs and messages of others, consider various resources for interpretation (e.g. their own feelings, body language, sensitivity to double meanings, the patients' response to their communication), and explore some alternative explanation. In those programs in which they preach, students also examine the way that they interpret Scripture and relate the text to the congregation at hand. This interpretive activity of CPE seeks to supplement, apply, and enrich students' learning from their seminary courses.

(6) In its understanding of the relationship between time and learning, CPE is open-ended and processive. It considers the students within their life history, without exploring and interpreting the relationship between their current behavior and their development (which is a different task with a different focus). CPE is attentive to the students' processes of adjusting to the institution, becoming involved in the work, and of withdrawing and departing. CPE, like other education, expects that students will continue to learn from the programs long after their end. The final evaluation is such a processive document, asking the students to look at their process up to the moment and to consider their future development in pastoral care.

As in all of life, we have difficulty really facing termination, loss, and death. Within CPE we can readily imagine that the process can go on forever. The emphasis

on processes, however, is not intended to ignore death and the eschaton; rather it recognizes that many matters develop in various contexts and in the dimension of time. Such an understanding of process helps us to remember and respect our own uniqueness and the particular pilgrimage of our congregations.

(7) CPE is integrative, helping students to draw together their own personal background, their various (often latent) abilities to help, and their formal studies into one organized approach to ministry to others. Here again it is open-ended and not imperialistic, for it neither expects all of the integration to occur within one quarter nor claims that CPE is sufficient to organize one's approach to all the tasks of ministry.

As a Chaplain-Supervisor it is difficult to write about pedagogical weaknesses of CPE, owing to my commitment to this form of education. Probably the greatest weakness of any form of education is generalization or imperialism. By these I mean that the application of any kind of education to tasks for which it was not designed will cause some difficulties. For example, the attention of CPE to feelings serves many functions, which are directly related to pastoral care. Feelings are an important source of information about the other person (in a dyadic pastoral relationship), about the effect that the other person has on oneself, and about one's own reaction as a pastor. They may be indicators of some things in the pastoral relationship that yet need to be attended to. Nevertheless, for many students the request to be aware of their feelings is like asking them to draw lightning from heaven -- they are "unable" to do it and they act as if the task is unreasonable. They confuse feelings with thoughts, opinions, perceptions, and projections. And why shouldn't they? As a rule we still have relatively little practice in attending to our own feelings and learning how they may contribute to our life. Thus, when CPE rolls around, with its legitimate professional focus on our intrapersonal awareness, we easily confuse it with attention to our personal functioning and our personal deficits. Hence, supervisors constantly tread a narrow line separating education from something like counseling or direct help to the student. Although all good education is therapeutic and all therapy is educational, CPE constantly encounters and seeks to respect the limitation of CPE that the distinction between education and therapy represents.

From the perspective of theory and the impartation of information CPE meets another limitation. By and large CPE does not seek to transmit preorganized theory or bodies of information to students. Theory-building occurs as the student is ready, often on the basis of cases. Information is introduced (very frequently by the student's own searching) as the need emerges. For example, for persons who want a survey of theories of suffering as they pertain to hospitalization, CPE would be at a disadvantage, although the experience of the institution itself poses many grinding painful questions that we tend to ask abstractly apart from the context (say, in seminary). Persons wanting a survey of theories of pastoral care would do better, from the point of view of impartation of information alone, to seek out such a course in some seminary or read several books. The same thing applies to the pastoral psychology and other topics, insofar as the intellectual acquisition of information or intellectual examination of theoretical issues is concerned. Some persons think this means that CPE is anti-intellectual, as if that meant the assassination of one's mind. CPE is anti-intellectual only in the sense that it denies that the intellect is the only resource that has been given to us for approaching our doing and our being as pastors.

From the perspective of certain kinds of pastoral practice, CPE meets other limitations. Owing to the placement of most programs in health-and-welfare institutions, CPE, like seminaries, depends on the students' ability to transfer the learning to other contexts. Pastoral care in a parish is somewhat different from pastoral care in a hospital, but many principles remain the same. If one takes parishioners where they are, as one takes patients where they are, one can make many of the adjustments that result from the difference in context. If one has learned to make one's own

assessments and decisions, i.e. exercise one's own authority as a pastor, rather than live out a role that one learned by rote in CPE, then one is in a good position to transfer the learning from one context to another. In the parish, for example, persons are not likely to be as open as they are in the hospital, owing to the fact that they have to live with the minister for a while and with the rest of the congregation even longer perhaps. Before they divulge their needs and weaknesses, they will need to know whether the pastor will respect their confidences or, say, preach from them. The relatively anonymous pastoral relationship in the institution, which bypasses much of this dynamic, can mislead the student into thinking that all pastoral relationships can and should be equally open.

Another practical limitation is that CPE does not teach one to do pastoral counseling or pastoral psychotherapy as these are represented by the American Association of Pastoral Counselors. Pastoral care and pastoral counseling, although related, are not the same thing.

Finally, CPE encounters an important limitation in the relationships that are indispensable to learning in CPE. Students, supervisors, patients, and staff all have their limitations; that reality of such education is that the more authentically these persons meet each other, the more likely one is to encounter some of the needs, the rough edges, the limits, and the blind spots of the very persons who are supposed to be providing the educational experience. One is really dependent upon other persons, yet these other persons cannot meet all of the real learning needs that one brings to the situation. Within this world there is only one solution to this problem, aside from accepting the fact that the people who help us the most will also leave some lasting scars: to hold to the fantasy that there are perfect fathers and mothers, brothers and sisters, and selves somewhere in the world, if we can only find them.

CONSTRUCTIVE APPROACHES TO CPE FOR EVANGELICALS

How can evangelical students constructively approach CPE? As I see it, there is only one basic principle -- be true to yourself. For it is oneself that God has called to the ministry and that God is preparing to serve others. By being true to oneself, I do not mean being rigid, inflexibly principled, unable to discern the Spirit among the many spirits of the learning context, and hence unwilling to learn. Rather, I mean honoring and cherishing one's feelings, intuitions, purposes, commitments, and objections. If one has objections to CPE, respect them and let them be known, so that they may be taken seriously. If one senses that CPE is threatening some cherished beliefs, talk about it. If one dislikes or fears learning to listen, say so and work with others on the problem. This is not easy, and it is only after some risk-taking and sometimes some pain that students learn that talking things over often resolves these problems better than stewing about them alone. Likewise, if one is having some difficulties with the supervisor, let the supervisor know. Certainly it is not easy for some students to disagree with the supervisor, but for others it may be harder to express their admiration and warmth. In CPE one discovers all kinds of things about oneself that one would rather not learn; one can be true to oneself only by acknowledging both the reluctance to admit who we are and the undesired truth. Obviously, the cliché -- be true to oneself -- is unexpectedly complex.

In addition, take the long view. When God works for good for those who love the Lord, we do not always immediately perceive or understand that good. Perhaps the good that God is doing does not become visible for some time. Moreover, God may bring many good things out of something as we are ready. Suppose, for example, that a student wants to communicate the saving Word, but that CPE asks him/her to listen. It may take some processing, some time, before one learns how respect for the dynamics one hears about dovetails with the commission to preach. Many things will happen in CPE that one will not understand or appreciate until later.

To the best of my knowledge there are no real alternatives to CPE. For every field

leading to some kind of clinical or deeply interpersonal practice, supervision is an essential means of producing competent practitioners.

Although CPE grew out of liberal Christianity, it is still very valuable for evangelicals. Through such experiences as CPE, evangelicals who reduce their understanding of ministry to communication of the gospel can broaden their concept of ministry and learn some things that will eventually help in the communication of the gospel. For evangelical Christianity also has its hospitalized believers; its persons whose faith is under stress owing to the circumstances of life; its persons whose spiritual need is not to hear the gospel of forgiveness in the narrow sense, but to experience the fellowship of believers as they wrestle with some other problems, perhaps impatience, negative feelings, or whatever; its renewed struggle with the meaning of suffering; its need to cope with the loss of valued members. In my judgment if there were no CPE, evangelical Christianity would eventually need to develop something like it.

SUBSCRIPTIONS & RENEWALS

This is the last mailing of *Themelios* and *N&R* for the '78-'79 school year. Our next publication will be mailed in October.

If your subscription expires with this issue, you will find a card enclosed advising you. Please use the peel-off address label from the envelope so our computer can correctly credit you.

Address changes for anyone (renewal or not) can best be handled if you include the peel-off label. Thank you for your cooperation.

FEEDBACK NEEDED!!!

While your \$5.00 each year indicates some appreciation for *Themelios* and *N&R*, the editors request feedback. All of the major changes in TSF publications and in ministry have taken place because of student input. Please take a few minutes to complete the enclosed questionnaire and mail it in to the Editor. In return for your cooperation you will be given two TSF bibliographies of your choice -- in addition to an organization that is more tailored to meet your needs. I cannot overemphasize how crucial this interaction is. Your comments and thoughts are extremely valuable to us. Share with us in the ministry of TSF by sending the completed form to me soon. Thanks.

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COMMENTS FROM THE EDITOR

...EUROPEAN CONFERENCES

As this issue of *N&R* goes to the printer, I will be attending the meetings of two conferences for theological students in Europe. In England, the themes of creation and eschatology will receive input from resource persons including John Wenham and Donald Guthrie. Under the sponsorship of *HOKHMA* in Europe (a TSF paralleled movement), a five day conference in Brussels will include students from neighboring Switzerland, Germany and France. (see notes on topics in March *N&R*.) This should also provide me with opportunities to exchange ideas with those involved with ministry to theology and religious studies students. I'll report in October on this venture.

...KARL BARTH SOCIETY

The Eastern Regional meeting of the Karl Barth Society will be meeting from June 8-9 in New York City to consider the theme of "The Christological Promise and Limit in Cultural Pluralism" with papers by Robert Jensen, Esther Stine and William Werpehowski. The meeting will be at the Inter-Church center, beginning 10:00 a.m. Friday, June 8 and ending at noon on Saturday, June 9. Costs, including lodging, will run about \$20.00 and reservations may be made through Dr. Edward Huenemann, Room 1260, Inter-church center, 475 Riverside Drive, New York, New York 10027. Phone (212) 870-2980.

...SUMMER PROGRAMS

Some excellent summer programs are being offered all over the continent. Special consideration should be given to the Urban Training Institute in New Orleans. Resource people include John Perkins and Len Tucker (Voice of Calvary), Bud Ipema (Chicago's SCUPE), Dale Brown and Robert Linden. (Obtain information from Clinton Stockwell, 1619 Prytania St., New Orleans, LA 70130).

Berkeley's New College is at it again with a superb summer lineup. Both Ron Sider and Clark Pinnock are teaching during the July 23-August 10 session. (Obtain information from 2407 Dana St., Berkeley, CA 94704).

At Regent College, John Stott and Leon Morris are among thirteen faculty members at the two summer sessions. (Information can be received from Regent College, 2130 Wesbrook Mall, Vancouver, BC V6T 1W6 Canada).

...ICBI STATEMENT

In the enclosed issue of *Themelios* the recent statement by the International Council on Biblical Inerrancy has been included. We are offering here a response to that statement. You will also notice in the Book Review section (this issue) a review by Stan Gundry of a recently released book (edited by James Boice) called *Foundations of Biblical Authority*. Also available from TSF Research is an article on this topic by Clark Pinnock. The following is a letter written by Clark Pinnock to a Council member in response to his request for comments on the Statement.

Thank you for sending me a copy of the 'Chicago Statement on Biblical Inerrancy', and for inviting my response to it. I agree completely that the authority of the Bible is a key issue for the Christian faith in every generation, and should be received as the written and authoritative Word of God, just as the document eloquently insists. Let me offer a few additional points that come to mind as I have read and studied it.

First, I did appreciate an evident willingness to concede a good many qualifications and reservations which must be observed in any responsible use of the term 'biblical inerrancy'. In article XIII, for example, and in the theological discussion on p. 9 as well as elsewhere, the statement *limits* the application and relevance of inerrancy considerably, refusing to admit as proof of errancy such phenomena as grammatical slips, chronological imprecision, and goes so far as to say that such items, because they were conventional and acceptable in the time when written, are not to offend the modern reader. The document also limits inerrancy to the autographic text of the original scriptures as is commonly done today. All this I commend and welcome, and see in it the willingness to take the humanity of Scripture with due seriousness. It also marks the document as neo-evangelical rather than fundamentalist in tone.

Second, in view of this critical openness, I was surprised to encounter so many cases where language is used to suggest a more total and complete inerrancy than these concessions suggest, where the phrasing supports a more unlimited concept of inerrancy than the evidence I cited would require. For example, in the "Short Statement", we

read that Scripture is infallible (is this equivalent to inerrancy?) in all matters on which it 'touches', and its authority would be inescapably impaired if its 'total inerrancy' were in any way limited. Now it seems to me we have here two approaches to inerrancy. The first approach correctly limits inerrancy, and the second continues to use inflated language to describe it. If, as I assume, the group agreed fully with both sets of affirmations, then I must ask whether what seem to me overstatements should be allowed to stand without qualification. According to the qualifications registered, is Scripture actually inerrant 'on *all* matters' as both articles IX and XI state? And does it have the 'quality of being free from *all* falsehood or mistake'? (p. 9) Not it would seem according to the document itself. In my opinion the document, after accepting a modest and limited concept of inerrancy, continues to employ rhetorical language which is not fully coherent in this context. It is also less than fully reflective on the implications of relating inerrancy to the autographs of Scripture and not the copies, as the Lutheran scholastics did (*contra* article XVI): why not state the fact that people have *only errant* Bibles to read from, and that God will certainly use it as His Word in their hearing? One reason that comes to mind why such points are not made is because the rhetorical element in the advocacy of biblical inerrancy wishes to ignore such implications.

Third, the document testifies to a 'growing appreciation' of the doctrine of biblical inerrancy (p. 1). Having read the document, and written a few pages on the subject myself, I cannot comprehend why the appreciation would be *growing*. Surely, you can understand why many people have been having the opposite feeling, and increasing disenchantment with the term. Most of the reasons are found right in the document itself after all. Let me list a few of them again: 1. Why is inerrancy such a good term when it has to be qualified so drastically? 2. Why is inerrancy so important as a theological term (article XIII) when it occurs in no Protestant confession of faith? 3. Inerrancy may be 'grounded' in Scripture through a process of deduction (article XV), but in the sense used here (qualified and limited to the autographs) it is surely not taught in it *as such*. I cannot comprehend why the framers of the document, in the light of such factors, seem so incapable of understanding why there are evangelicals who are not comfortable with the term and why they find it necessary to impugn their theological soundness by speaking of 'lapses' and 'thoughtlessness' in their cases. Might it not be that the document itself betrays a certain amount of thoughtlessness.

In closing, of course I am glad that the statement is offered in a spirit not of contention, but of humility and love (p. 1). This has often not been the spirit of the inerrancy defenders, something which has always disturbed me, as one who admits his own guilt in the matter at times. I have no doubt that the document states a viable form of evangelical theology, and one with which I am in close agreement. But I still make my plea, on the basis of what I have read in the statement itself, that defenders of inerrancy stop and desist from putting down faithful biblical Christians who think a little differently on these matters as if they were cancer in the body of Christ. Of course this document does not use such crass language, but it will be warmly welcomed by those who see things just that way.

Again, thank you for sending me the document and giving me opportunity to respond. Let me hear from you too.

Your brother in Christ,

Clark H. Pinnock
Professor of Systematic Theology

Copies of the complete ICBI Statement are available from: P.O. Box 13261, Oakland, CA 9461



looster, Fred H., *Calvin's Doctrine of Predestination* (2e), as the title indicates, is a study on a particular area of Calvin's theology -- beginning with the *Institutes* and enlightened by tracts and commentaries. (Grand Rapids: Baker) 18 pp. \$3.95.

Young, Frances M., *Sacrifice and The Death of Christ* is a view of early concepts regarding sacrifice and "some consequences for theology and the Church today." A contributor to *The Myth of God Incarnate*, Young continues to rework theological concepts within a liberal framework. (Philadelphia: Westminster) 150 pp. \$4.95.

Viles, Maurice, *The Remaking of Christian Doctrine* is also by a contributor of *The Myth of God Incarnate*. Viles challenges traditional concepts of God, the person and work of Christ, grace, the Holy Spirit and the resurrection. Viles aligns himself with modern revisionists. (Philadelphia: Westminster) 150 pp. \$5.95.

Gaffin, Richard B., Jr., *The Centrality of the Resurrection* is subtitled "A Study in Paul's Soteriology." Writing from a reformed tradition, Gaffin selects passages throughout Pauline works and discusses the resurrection of Jesus as it relates to the believer in one's earthly life and in the eschaton. (Grand Rapids: Baker) 155 pp. \$4.95.

Thielicke, Helmut, *The Faith Letters* is a collection of brilliant interactions for skeptics and thoughtful believers. Those who have heard Thielicke know he is at his best in question/answer/dialogue settings. Issues here include science and belief, creation, historicity questions about Jesus, suffering, world religions, forgiveness, prayer and many others. (Waco: Word) 194 pp. \$7.95.

Jaylin, Willard M.D., *Feelings: Our Vital Signs* examines various emotions and our responses to them. The three sections include "Signals for Survival: Serving Self & Group" (anxiety, guilt, shame, pride); "Caution Signals: The Center Is Not Holding" (feeling upset, tired, bored, envious, used); and "Signals of Success: Reaching Out and Moving Up" (feeling touched, hurt, moved, good). This volume is lay oriented and basic -- helpful to those who desire to grow toward a more complete understanding of humanness. (New York: Harper & Row) 254pp., \$10.

Wells, David E., *The Search for Salvation* is in the IVP series *Issues in Contemporary Theology* (Marshall, ed.) Wells examines various schools of thought (conservative, neo-orthodox,

existential, "God-is-dead", liberation/revolutionary and Roman Catholic) with clear explanations and critiques. (Downers Grove: IVP) 176 pp. \$3.95.

Solzhenitsyn, Aleksander I., *A World Split Apart* is the publication of this prophet's Commencement Address last June at Harvard University. This speech became the subject of many responses, debates and commentaries within secular and religious publications. This volume even provides you with the Russian and English text! (New York: Harper & Row) 61pp. cloth \$6.95, paper \$2.95.

Thomas, V.H. Griffith, *The Principles of Theology: An Introduction to the Thirty-Nine Articles* (with an introduction by J.I. Packer). An Anglican presentation originally released in 1930, this volume was published six years after Thomas' death. This reprint is in the Canterbury Book series which is reprinting and initiating contributions to Episcopal and Anglican traditions. In many ways, *The Principles of Theology* is the best theological, historical, exegetical and confessional presentation coming from 400 years of the Anglican church. (Grand Rapids: Baker) 548 pp. \$8.95.

BOOK SPECIALS

A History of the Criticism of the Acts of the Apostles by W. Ward Gasque (Eerdmans). Originally published as No. 17 in the Series *Beiträge zur Geschichte der biblischen Exegese* by Mohr (Tübingen). Gasque surveys the critical studies devoted to Acts. Following sections on pre-critical writings and the work and responses relative to Baur and the Tübingen School, Gasque focuses on the nineteenth and twentieth centuries. This is a technical work which is invaluable to the serious NT student. Published at \$20, we have 15 slightly shelf-worn copies available at \$10 plus 75¢ for postage and handling. Order from TSF Research.

The New Testament and Criticism by George E. Ladd (Eerdmans, 1967). This is the best basic book on textual, linguistic, literary, form, historical and comparative religious criticism. The opening chapter "How is the Bible the Word of God?" is excellent. William Barclay wrote "This is a magnificent book. It should be in the hands of every student." The regular price for this paperback is \$2.95. We are offering a special price of \$1.50 plus 50¢ postage and handling. There are 24 copies available. Order from TSF Research.

TSF members should be aware of several periodicals which although not of evangelical persuasion, are valuable sources of nurture, understanding and vision.

The Christian Century is the front-runner "ecumenical weekly" which includes James Wall, Martin Marty, Seward Hiltner & Michael Novak on its masthead. Published (almost) weekly, *Christian Century* includes editorials, news, articles, book reviews and Marty's regular column. Recent articles include "How Women Clergy are Changing the Church" (2/7), "Salt II and the Survival of Liberty" (2/21), a report on the WCC (2/21), a Marty article on cults (2/28), Travel reports on Cuba & Vietnam (2/28), an assessment of the Southern Baptist Peacemaking Convocation (3/14), and a worthwhile article on what evangelicals can gain from liberal theology (3/21). Although *CC* increasingly gives a fair shake to books by evangelicals, there is definitely room for improvement with reviews and articles. That criticism is minor, however, when one sees that *CC* offers the best contact with the overall church scene. (\$15/1 year, \$25/2 years) Write to 407 S. Dearborn St., Chicago, IL 60605.

Christianity and Crisis, published (almost) bi-weekly, originally began as an alternative to the pacifist *Christian Century* (1940) -- specifically in response to Nazi Germany. "Christian realism," a stance best developed by founding editor Reinhold Niebuhr, broke from liberalism, classical orthodoxy and from naive escapist views of isolationism and pacifism. Niebuhr more openly expressed many of his more radical opinions in *Radical Religion* while *C & C* drew a more moderate constituency with concerns for human rights, an understanding of power for evil or good and a call for action. *C & C* still operates basically with Niebuhrian worldview. Articles in '78 included Richard Barnet on power (11/27), Robert Bellah on "The Role of Preaching in a Corrupt Republic" (12/25), Gutiérrez on Puebla preparations (9/18) plus articles on disarmament, solar energy, the toy industry, various foreign relations issues, the WCC, unemployment, etc. The February 5 issue contained the timely article "Faith, Science, Ideology and the Nuclear Decision." "The Church and Politics in Three Asian Nations: Korea, Taiwan, and the Philippines" appeared on February 19. The best overview of Puebla by Cox (Harvard) and Faith Sand (Fuller) was included March 18. Editors include Robert McAfee Brown, Harvey



Cox, Rosemary Ruether and William Stringfellow. *C & C* is a needed strong prophetic voice for the church. (the \$12/year rate is discounted for students to \$6/year). Write to 537 W. 121st St., New York, New York, 10027.

Worldview, published by The Council on Religion and International Affairs focuses on public policy (especially international affairs) and the applicable ethics. "It was mandated to work toward ending the barbarity of war, to encourage international cooperation, and to promote justice" by discussing politics as viewed by ethics and religion. I'm impressed. Weir writes on "What Revolution Is -- and Is Not"; Jacqueney on Buthelezi and a non-violent opposition to South African apartheid; an upcoming article by Neuhaus on Pannenberg's call for the U.S. to live up to its special responsibilities; a report on the Faith and Order Commission of the WCC (in Bangalore, India) by Pannenberg; Neuhaus on Teng. They also feature book reviews, brief "excursis" comments on issues by notables and significant correspondence with readers. (\$12/yr or \$20/2 yrs.) Write to Subscription Dept., P.O. Box 986, Farmingdale, NY 11735.

One periodical which does not have much in common with the three preceding is *Vinelifa*. From the premiere issue, (March, '79) one sees that contributors are well known within the conservative mainstream of evangelicalism. Larry Richards writes on leadership, articles by Earl Radmacher and Peter Wagner concern church growth and James Kennedy deals with evangelism. Editors Critz and Jensen (the new President of Campus Crusades School of Theology) state the goal as "equipping" -- with pastors as the audience. (\$10/yr). Write to P.O. Box 27, King of Prussia, PA 19406.

NOTEWORTHY ARTICLES

"How I Have Changed My Mind" by Michael Novak in *New Oxford Review* (October, 1978).

"The Idea of Sacrament" by Thomas T. Howard in *The Reformed Journal* (February, 1979).

"Imagination, Rites, and Mystery: Why did Christ Institute Sacraments?" by Thomas T. Howard in *The Reformed Journal* (March, 1979).

"God's Errand Boy" (on F.B. Meyer) by J.D. Douglas in *Christianity Today* (March 23, 1979).

"Christianity's Masculine Orientation" (concerning influences on church traditions) by Elaine Pagels in *New Oxford Review* (March, 1979).

The Sojourners (February, 1979) issue has several excellent articles on disarmament and resistance.

"Ancient Heresies and A Strange Greek Verb" by Catherine C. Kroegeer in *The Reformed Journal*. This article deals with *authentēin* in the I Timothy 2: 8-15 passage. (March, 1979)

The Other Side (February 1979) issue contains several articles on Prisons and alternatives.

NOTEWORTHY REVIEWS

Ethical Reflections: Essays on Moral Themes by Henry Stob. Reviewed by Stanley Hauerwas, Professor of Theology at the University of Notre Dame in *The Reformed Journal* (March, 1979).

The Last Things by George E. Ladd. Reviewed by Bruce Demarest, Associate Professor of Systematic Theology at Conservative Baptist Seminary in *Eternity* (March, 1979).

God, History and Historians: An Anthology of Modern Christian Views of History edited by C.T. McIntire. Reviewed by Mark A. Noll, fellow of a National Endowment for the Humanities program at Northwestern University in *Eternity* (March, 1979)

The Grammar of Faith by Paul Holmer. Reviewed by Donald G. Bloesch Professor of Theology at University of Dubuque Theological Seminary in *Eternity* (March, 1979).



Israelite and Judaeon History Edited by John H. Hayes and J. Maxwell Miller. (Westminster Press, 1977) xxxi + 736 pp \$25.00.

Reviewed by Meredith G. Kline, Professor of Old Testament at Gordon-Conwell Theological Seminary.

Fourteen scholars contributed to this volume, three of the eleven chapters being co-authored. That would be too many cooks for the broth if what were being served up were simply another history of Israel. But the objective was rather to produce a handbook for the study of Judah and Israel. Along with the interpretive retelling of the events, the editors had in mind two major purposes. One was to survey the documentary and archaeological evidence available for each period. A second was to review the issues that have been prominent in the course of past investigations, with emphasis on the assessment of current opinion. These two purposes (together with a strongly skeptical bent) so dominate the first half of the volume that the reader will not detect much of a storyline until he reaches the treatment of the monarchy.

The primary value of the book resides in these peculiarly handbook features, including the extensive specialized bibliographies at the beginning of every sub-section. This kind of commodity has a rapid rate of depreciation. For example, the comment has already appeared that W. G. Dever's excellent updating of the archaeological picture of Palestine in the second millennium B.C. (chapter two) is pre-Ebla.

Though it is understandable that the production of a handbook should be committed to a team of specialists in the several historical periods rather than being attempted by one person, a resultant disadvantage is that not a little repetition is encountered. This is most conspicuous in the surveys of recent scholarly discussion. Repetition could hardly be avoided in this area since various critical hypotheses -- for instance, the notion of a Deuteronomistic history -- may encompass a stretch of history that is covered in two or more chapters. An opening chapter devoted to a general account of previous research on the subject increases the repetitiousness in this regard.

In that first chapter -- in itself one of the most interesting and useful chapters in the book -- editor Hayes presents a historical overview of treatments of Israelite and Judaeon history outside the Bible itself from the Hellenistic Age to the present. He closes

by identifying four major methodological approaches -- not necessarily mutually exclusive, indicating that three of these are used in varying degrees in the following chapters: (1) The archaeological approach, associated especially with the W. F. Albright school, tends to credit the Old Testament with a fair degree of general reliability and employs literary and artifactual archaeological evidence "as a control against the unnecessary dependency upon literary, philosophical, or fundamentalist hypotheses" (p. 66). (2) The traditio-historical approach, closely associated with A. Alt, M. Noth, and G. von Rad, working with supposedly independent thematic units in the biblical tradition theorizes about their origin and development and tends to find minimal historical substance in the biblical narratives as we have them. (3) The sociological approach interprets Israel, particularly its early history, in terms of the socio-economic phenomena of the ancient Near Eastern world. The other approach, which involves belief in the supernatural origin of the Bible, Hayes calls the orthodox or traditional view, acknowledging that in the present volume practically no attention is paid to it "since it does not assume that one has to reconstruct the history of Israel" (p. 66).

Talk of critical reconstruction in this context is a positive sounding equivalent of biblical destruction, for the reconstruction in view begins by tearing down the foundational structures provided in the Bible in order to redo the whole thing along totally different lines. Here or there a reused stone of timber from the old edifice might still be recognizable but the reconstruction bears no resemblance to the original structure as such. If we who confess the divine authority of Scripture are not interested in reconstruction (of that sort) we are nevertheless interested in construction (sound building that proceeds on the basis of the perfectly solid biblical foundations). We, therefore, welcome all the interpretive light and supplementary information that archaeological, literary or social studies, or any other historical disciplines might afford. And we appreciate the contributions that can be made at points by specialists in these fields even when their own total approach is critically reconstructive.

Unfortunately, chapter after chapter of the volume under review is characterized by negative criticism of a more extreme type. Much of what is propounded is so thoroughly a part of that fictional world the subjectivistic reconstructionists have created for themselves that it is of little use

to those who are after the realities of biblical history. A symptomatic example of the far leftist sympathies of the enterprise is the assignment of the Joseph and Moses narratives (chapter three) to T. L. Thompson (and co-author Dorothy Irvin), who, along with J. Van Seters, champions the current radical extreme in studies of the patriarchal era. The spectacle of their reactionary reversion to a Wellhausen-like viewpoint leaves many even among the reconstructionists incredulous. Although some criticism of the Thompson-Van Seters position is suggested by other writers in this handbook, overall the reconstructionism advocated throughout amounts to a massive and drastic rewriting of the Biblical record.

The international team of contributors -- American, British, European, and Israeli -- represent various religious traditions. More pointedly, the stance of this historiography is not distinctively Christian. Even though the history is carried through the first Jewish revolt against Rome in the first century A.D., little more than passing notice is given to Jesus, the Christ. It is acknowledged that millions would claim that Jesus belongs to the world as well as to Judean history, but any obligation to assess that claim is disavowed. The author alleges that that "is not a matter for the historian" (p. 643). What an exercise in futility he thereby condemns himself to -- he may investigate assiduously and relate exhaustively the intricacies of the intrigues of the family of Herod but he may not address the all-important idea that Jesus is the key to the historical mystery of Israel! Of course, judgment actually is passed on the claims of Jesus in the very process of reconstructing the story of the historical existence of Judah-Israel in such a way that Jesus does not figure significantly in it. To engage in such reconstruction is to substitute an anti-Christian myth for the history of redemption revealed in the Bible.



Rocks, Relics and Biblical Reliability by Clifford A. Wilson. (Zondervan/Probe Ministries, 1977). 140 pp. \$3.95.

Biblical Criticism: Historical, Literary, and Textual by R.K. Harrison, B. Waltke, D. Guthrie, and G. Fee. (Zondervan, 1978). 183 pp. \$3.95.

Reviewed by Robert L. Hubbard Jr., Assistant Professor of Old Testament at Conservative Baptist Theological Seminary in Denver and Associate Editor of *TSF News & Reviews*.

Both these handy paperbacks share a common aim, namely, to argue for the authenticity and reliability of the Bible. Both present an evangelical response to the recent influence of "higher criticism" of which evangelical university students are all too aware.

Wilson provides a handy, readable survey of archeological evidence in support of the Bible's reliability. After introducing the reader to the science of archeology and repeating the famous caution that science does not "prove" the Bible, the author summarizes the archeological evidence applicable to specific eras in Biblical history from both Old and New Testaments. Footnotes are kept to a minimum and relegated to the back of the book. A somewhat limited list of "further reading" is given. A two-page response by R.K. Harrison rounds out the book. There is no bibliography or index.

The value of this book is its handiness. It covers the most important archeological evidence bearing on the Bible. The chronological format allows the reader to use the book as a handy reference for background on specific eras. The many illustrations included give the reader a helpful glimpse of the famous artifacts about which the author comments. The book closely follows the positive approach of "the Albright school."

Several weaknesses may be noted. Though helpful, the chapter on the Dead Sea Scrolls might have dealt more with how those texts illuminate the NT and less on answering long-discredited theories. The author also might have supplemented his excellent survey of the archeological background of NT words with evidence touching on Jesus' life or Paul's journeys. The author's report of a creation text at Ebla akin to Genesis 1 is sensational and needs documentation and explanation. The student should also beware of the misleading impression created that the "Albright school" shares the author's view that Moses wrote the Pentateuch. One historical inaccuracy: Nebuchadnezzar defeated the *Egyptians* at Carchemish in 605 B.C. not the Assyrians as Wilson says (p. 94).

These weaknesses notwithstanding, this book is a handy resource when used carefully and in consultation with other more substantial sources.

The paperback by Harrison et al, part of the "Contemporary Evangelical Perspectives" series, has a unifying theme: the evangelical student may legitimately use critical methods in Bible study. More specifically, the essayists stress that the devout application of reason will yield the best understanding of the text. On the whole, the book supports that thesis. The essays are well-written, supplemented by good bibliographies but not encumbered by extensive footnotes. Some parts -- the section on OT textual criticism particularly -- require some pondering for understanding. A fine index enhances the usefulness of the book for reference.

The first essay by Harrison is an appeal for and defense of a sound methodology of "historical criticism" (i.e., the study of the history reported in the Bible) and "literary criticism" (the study of the origin of the Bible in writing). His survey of the "assured results" of modern criticism exposes its unwarranted *a priori* methodology, i.e., its rootage in a scholar's unfounded preconceptions. Harrison calls for an *posteriori* method, i.e., one which, illumined by comparative Near Eastern materials, lets the Bible itself determine the results of inquiry. Although much of this chapter will sound familiar to those acquainted with Harrison's massive OT introduction, the chapter is a valuable summary of the basic issues dealt with there.

Waltke's survey of textual criticism and the Old Testament is excellent. He reviews the history of both the Hebrew text and the versions, assessing the relative value of each for textual criticism. While he opts for the primacy of the Hebrew text over the versions as a "first principle" (p. 78), his survey of the Hebrew revisions leaves me with some doubt as to which one he prefers. Nevertheless, the author has concisely summarized complex questions and provided very useful historical background to them.

As regards historical and literary criticism of the New Testament, Guthrie's essay, like that of Harrison, provides a comprehensive overview of recent trends in scholarship as background to his assessment of historical and literary criticism. The student will find his treatment of specific issues (the Bultmannian school, for example) helpful. His critique of the recent methods of criticism, though brief, is excellent. He closes by calling for

a use of criticism that gives full weight to the Bible's inspiration and authority.

The closing chapter by Fee is the counterpart to that of Waltke, a survey of the methods and sources of NT textual criticism. His review of textual criticism up to the present paints an illuminating backdrop to the specific method which he favors. Such a "dry" subject is not without significance, in Fee's view: he illustrates how one's selection of a certain textual variant may determine his interpretation of a specific text by citing several NT examples.

The student will find this book to be of great value as a handy resource to consult when confronted with problems of modern scholarship. Its positive approach to the practice of criticism is to be applauded.



he Foundation of Biblical Authority
edited by James Montgomery Boice.

Zondervan, 1978) 178 pp. \$3.95.

Reviewed by Stanley N. Gundry, Professor of Theology at Moody Bible Institute and past president of Evangelical Theological Society.

This volume, produced under the auspices of the International Council on Biblical Inerrancy, in a preliminary manner addresses the points at issue in the current debate among evangelicals over the inerrancy of scripture. The declared purpose of the ICBI is "the defense and application of the doctrine of biblical inerrancy as an essential element for the authority of Scripture and a necessity for the health of the church." This book is significant for its reflection of the ICBI position and the thinking of leading evangelical inerrantists. While insisting on the importance of a properly stated doctrine of inerrancy, the book's tone is irenic. The authors appeal to evangelicals questioning inerrancy to reconsider the issues, but they indicate their readiness to continue to work hand in hand with them in common causes. (As a participant in the October 1978 Summit Conference of ICBI, I can testify that this was the prevailing attitude there too.)

In Chapter I John Gerstner effectively argues that the church's historic position has been to affirm full biblical authority, including either an implicit or explicit affirmation of inerrancy. Although the historic position of the church does not in itself prove what the present position should be, both sides in this discussion are anxious to have their positions bathed in the aura of antiquity. For what it's worth, it seems to me the weight of historical precedent is with the inerrantists. In another chapter Gleason Archer recites the usual, but nonetheless impressive, evidences of the Bible's witness to its own inerrancy. R.C. Sproul rejects Bernard Ramm's charge that inerrantists make inerrancy the essence of Christianity, but goes on to argue that *sola scriptura* is essential to evangelicalism and that limited inerrancy is inconsistent with *sola scriptura*. James Boice insists that strong biblical preaching in the pulpit suffers to the extent that one departs from inerrancy and full biblical authority. In the final chapter Kenneth Kantzer wisely proposes guidelines for an effective evangelical strategy for action on the matter of inerrancy.

For its insight, balance, and candor, James I. Packer's "Encountering Present-Day Views of Scripture" is the

most impressive chapter in the book. The major portion of the material is given over to an astute overview and analysis of Liberal, Neo-Orthodox, and Roman Catholic views of scripture. But the last three and one-half pages, brief though they are, are especially significant for their bearing on the inerrancy question among evangelicals.

On the one hand, he argues that inerrancy is important because it means "we may not 1) deny, disregard, or arbitrarily relativize anything that biblical writers teach, nor 2) discount any of the practical implications for worship and service that their teaching carries, nor 3) cut the knot of any problem of Bible harmony, factual or theological, by allowing ourselves to assume that the inspired authors were not necessarily consistent with themselves or with each other. It is because the word *inerrant* makes these methodological points about handling the Bible, ruling out in advance the use of mental procedures that can only lead to reduced and distorted versions of Christianity, that it is so valuable..." Inerrancy "keeps us from straying out of bounds at the behest of unruly rationalistic instincts."

On the other hand Packer recognizes the need for qualifications and cautions. He warns against treating "all narrative and predictive passages in Scripture as if they were written according to the conventions that would apply to ordinary English prose used today for these purposes, rather than the conventions of their own age and literary genre...It does not follow that because Scripture records matters of fact, therefore it does so in what we should call matter-of-fact language. We have to realize that confession of inerrancy...implies nothing at all about the literary character of particular passages. The style and sense of each passage must be determined inductively in each case, by getting to know its language, history, and cultural background and by attending to its own internal characteristics."

However, in spite of the apparent intentions, strengths, and general balance of this volume, it is not the last word on the subject. Not one of the authors sufficiently addresses the problem of the definition of inerrancy. Even among staunch inerrantists associated with the ICBI Summit of October 1978, there was no agreement on a common, univocal meaning of inerrancy. Nor was there agreement on the nature and number of qualifications that should be appended to indicate more precisely the proper implications of the concept. This raises the possibility that with some inerrantists the

term has become more of a shibboleth than a carefully developed theological concept. Indeed, it raises the possibility that some who reject the term "inerrancy" because of problems of definition may be in practical and substantial agreement with many inerrantists on the truth, intention and authority of scripture.

There are related problems hardly even hinted at in this volume. All responsible inerrantists admit that it is the author's intended meaning that is without error. But once that legitimate and necessary principle is admitted, a host of other problems begs for answers. Is there a single concurrent divine-human authorial intention in scripture, or the possibility of double authorial intention, one human (and possibly errant) and the other divine (and hence inerrant)? If recognition of authorial intention is necessary to the proper perception of inerrancy, how round can a round number be and be inerrant? If phenomenological language or the language of appearances is admissible, what is the dividing line between errancy and inerrancy? If apparent errors in recorded speeches in scripture can be dismissed as inerrant records of errant speeches, how may the reader know which speeches, or parts of speeches, come to him with absolute binding authority? If it is admitted that the Bible is a piece of literature containing a variety of figurative language and literary genre, then on the basis of authorial intention can an inerrantist admit the possibility of pseudonymous literature in scripture? If not, why not? Can it be argued that fictional elements, mixed with historical facts, are consistent with the inerrancy of the author's intention if the fictional elements serve the author's theological purpose? Just what does inerrancy of the author's intended meaning allow for and how is this to be perceived? We are driven from inerrancy into hermeneutics.

As an inerrantist myself, I confess that we inerrantists still have homework to do. We disagree among ourselves on the definition and implications of inerrancy, the apologetics of inerrancy, the determination of authorial intention, the question of single or dual intention, the use of the historical-critical method, the uses of literary genre, and the cultural conditioning of scripture. Hermeneutics looms large on our agenda. The leaders of ICBI, sponsors of this volume, will best promote their cause and strengthen evangelical Christianity not only by defending the importance of the doctrine, but also by continuing to work toward a carefully stated consensus on inerrancy properly defined and quali-

fied. This means they must be willing to openly discuss and explore the kinds of problems raised in this review and recognized by Packer himself. This book is a sane and balanced start for the ICBI -- but it is only a start.

Agenda for Theology, Recovering Christian Roots by Thomas C. Oden. (Harper & Row, 1979) 176 pp., \$7.95. Reviewed by Clark H. Pinnock, Associate Professor at McMaster Divinity College in Ontario and Coordinator of TSF.

More than an agenda for theology at large, this book by the professor of theology and ethics at Drew University, and the author of many previous titles, is an agenda for his own life as a person who has experienced theological renewal in the evangelical direction. It has to be vastly encouraging for us in the TSF because it signifies the possibility that mature theologians on the left are potential evangelicals and capable of responding to the Word of God. By his own testimony, Thomas Oden was a 'movement theologian' who jumped on every bandwagon in sight in the last few decades and was afflicted by 'additive accommodationism'. At the time he thought he was doing Christianity a service by bringing it up to date and helping it to discern the meaning of God's action in the secular world. But all that has changed now. Oden wants to get back to the essentials of the faith. He now feels that the practice of accommodation in liberal theology has brought theology to the brink of disaster and calls for a vision of what he calls 'post-modern orthodoxy'. Along with others in his generation (he is in his mid-forties) Oden is experiencing the neglected beauty of classical Christian teaching and feels a sense of deep joy and relief at the discovery. I myself was deeply moved by his testimony, and wrote him a letter at once. He replied in a most friendly way, and I hope a relationship can be established. I recommend it to our members as a basis for hope that professors in the theological mainstream can change direction and move closer to the evangelical convictions of so many of their students. May Tom's decision set off an avalanche. It could change the whole church and affect the whole world.

Faith and Freedom, Toward a Theology of Liberation by Schubert M. Ogden. (Abingdon, 1979) 128 pp., \$3.95. Reviewed by Clark H. Pinnock, Associate Professor of Theology at McMaster Divinity College and Coordinator of TSF.

Of the liberal theologians in America today there is probably no one more antithetical to the evangelical concerns of TSF than Schubert Ogden, nor anyone as clever and erudite as he is. In every book, and practically every essay, he expresses his faith in the future and validity of liberal theology, much as we evangelicals do in regard to our own tradition. Calling someone a 'liberal' theologian often misses the mark, but not in this case. Ogden is proud of being liberal, and a tireless apologist for his position.

Like many of us too, Ogden is very predictable in what he is going to say and in the line he is going to take. He is the supreme defender of the process faith in America, and misses no opportunity to extoll its theoretical and even practical advantages over classical beliefs. Nor is it otherwise in this volume. The liberation theology train is moving down the track and picking up speed, and Ogden wants part of the action. If the gospel is to be understandable in our generation, he argues, it will have to be a gospel of human liberation. This is liberal 'relevance' theology at its typical best. But at the same time Ogden is not the man to climb aboard someone else's train and take a free ride. He wants to stop the train, unhook the engine, and install the driving power of process theism (what else?) to ensure a safe and effective trip. Let the third world engineers move over so that a Western academic of the purest type can take over the controls and show what a really thought out theology looks like. He is not calling them to return to a more scriptural position, as we might want to, but to the natural theology of Charles Hartshorne. The reader may judge what the reaction of the Latin American theologians of liberation is likely to be to Ogden's overture. I don't think they are going to take too well to it. Ideological colonialism from Dallas (Dallas?!).

Still, Ogden makes some good points (he *always* does). We must learn to distinguish various types of bondage and various levels and stages of liberation. One thing he has in mind (cf. his Bultmannian side) is spiritual or existential liberation through faith in God, to which *we* must say 'amen'. At the same time we remain unconvinced that the God of process

philosophy can accomplish the redemption which the New Testament offers and which the theologians of liberation do indeed need to hear. Salvation by grace through the shed blood of Jesus Christ is simply not part of Ogden's theological understanding as it was of the father of his tradition John Wesley.

rist in Perspective: Christological perspectives in the Theology of Karl Barth by John Thompson. (Eerdmans, 78) 202 pp. \$6.95.

rl Barth's Theology of Mission by Waldron Scott. (InterVarsity, 1978) pp. \$1.95.

viewed by Donald W. Dayton, Director of Mellander Library and Associate Professor of Theology at North Park Theological Seminary.

is a theological truism that ours is a "post-Barthian age." Belying this fact are the founding of the Karl Barth Society of North America and its proliferating regional groups and a flurry of publishing books by and about Barth. This last year has seen the publication of Barth's *Final Testimonies* (Eerdmans), a collection of his exegetical fine print footnotes" edited by John McTavish and Harold Wells as *Preaching Through the Christian Year* (Eerdmans paperback -- preaching helps are also found in the recently published index volume to the *Church Dogmatics*!), reprints of Barth's sermons (*Deliverance to the Captives* in a new Harper Row paperback and *Come, Holy Spirit* in an Eerdmans paperback), a striking comparison of Charles Hartshorne and Karl Barth on the doctrine of God by Colin Gunton, *Becoming and Being* (Oxford), as well as the books under review here. I am even told that negotiations are now underway for an American paperback edition of the *Church Dogmatics*! If so, we may see the vindication of William Hordern's prediction of a decade or two ago that for America at least "theology in the sixties was still pre-Barthian."

The two books here under review are perhaps not the most important recent studies of Barth to appear, but they are nonetheless interesting, especially in providing clues about what lies ahead for Barth and Barth studies. The larger of the two paperbacks, by John Thompson (Professor of Systematic Theology at the Presbyterian College, Belfast), appears to be a revision of a thesis on Barth's Christology. Of much lighter weight, both physically and theologically, is the pamphlet by Waldron Scott (general secretary of the World Evangelical Fellowship) on Barth's "Theology of Mission." This essay expands an earlier 1975 article from *Missiology* Vol. III, pp. 209-224) and inaugurates the "Outreach and Identity" series of the WEF Theological Commission.

Thompson's book will have the greatest value for the theological student, though it is technical theology and still reads like a dissertation over a fourth of the book is foot-

notes!). The author makes clear his judgement that Barth was "the greatest theologian of our times" and offers "largely a straightforward exposition" of "the central" theme of Barth's theology, his Christology. The result is sophisticated, careful and accurate, but largely uncritical because Thompson "finds himself more in agreement with Barth than his critics." The book is primarily then a summary of Christological themes in Barth, especially as they are articulated in early sections of each part-volume of Volume IV of the *Church Dogmatics* supplemented by material elsewhere in the *Dogmatics*. Secondary literature is brought to bear to facilitate the exposition and often to answer the reservations of the critics.

This book carries some extra importance as the first full-scale survey of Barth's Christology in English. Volume IV of the *Church Dogmatics* on Christology, though it fills four large volumes and a fragment of the associated ethics volume, remained uncompleted at Barth's death, but as such it is the "mature Barth"--his final statement. This fact is significant because Barth is often interpreted in this country primarily through his early and more "dialectical" writings, a tendency accentuated by the appearance of these volumes in the early sixties just as activism was sweeping the theological world and tending to shunt to one side more serious theological reflection on classical themes. Thompson's book provides a sure guide to this "late Barth" and reveals how classically Christian he was and how profoundly rich was his Christology.

It is perhaps in this material that Barth (and thus indirectly Thompson) have a great contribution to make to "evangelical" theology. In part because of the polemics of the last century, evangelical theology has experienced some distortion. The emphasis on establishing the deity of Christ and pursuing the substitutionary themes in the work of Christ have not been so much wrong as they have led to a subtle reductionism. Barth's Christology by contrast is multifaceted, dynamic and exceedingly rich. Evangelicals have much to learn by immersion therein; though they will also find challenged accustomed ways of thinking by Barth's reformulation of the Reformed doctrine of election, the way in which for him the incarnation itself plays an important role in redemption, the extent to which Barth related revelation primarily to Christ and only secondarily to Scripture, Barth's intense Christocentric focus, his consequent repudiation of natural theology, and so on. The major value of the book by Thompson

will be to point to this rich material in Barth -- and to ease the access to it. (Students may wish to read in conjunction with Thompson, Donald Bloesch's *Jesus is Victor* [Abingdon paperback, 1976], a more readable and accessible, especially for the seminary student, survey of the same volumes, though from a soteriological rather than Christological orientation.)

Scott's short forty-page essay reads a bit like a term paper. A first section, based largely on a German article by Dieter Manecke, surveys the theological assumptions undergirding Barth's "theology of mission." A second section summarizes the relevant sections in Volume IV/3 of the *Church Dogmatics*. A final section evaluates Barth's position by use of a five-point grid worked out by Arthur Glasser of Fuller Seminary. Here Scott affirms Barth's emphasis on the uniqueness of Christianity in the dialogue with World Religions, expresses concern that Barth may be blurring the differences between Christians and non-Christians and thus tending toward a form of universalism, uses Barth's section on the growth of the church to critique the American "church growth" fascination with quantitative rather than qualitative growth, supports Barth's concern over the failure of Western missions to produce indigenous, self-supporting churches engaged in mission in their own right, and discusses the values of Barth's ways of relating salvation history and world history for such issues as syncretism and "indigenization." Following Bloesch (*Jesus is Victor*, mentioned above), Scott more than once expresses concern that the "objectivism" and universal implications of Barth's doctrine of election overwhelm the significance of human response and subjective appropriation of the gospel.

The significance of Scott's book, like that of Thompson, lies again primarily in pointing to the rich material to be found in these last volumes of the *Dogmatics*. Though Scott only alludes to it, I have found for myself the major significance of this material for the "mission of the church" to be the way in which Barth critiques the whole Western tradition of theology (and thus also evangelicalism) for its fascination with "justification" and "sanctification" while slighting "vocation". By this move Barth is attempting to overcome the fixation on "personal salvation" and restore themes of "mission" and "vocation" to the core of the significance of the work of Christ and the shape of the church. Such discussions are clearly in the fore of evangelical discussions, particularly where there is concern to

discover the theological foundations for restoring a lost social witness.

Scott's study also has significance more broadly in indicating a more recent evangelical openness to the contributions that Barth can make to their life. He himself comments that only in the "last decade or two... have evangelicals begun to take Barth seriously." I am told that InterVarsity Press will be following up this book with a fuller study of the contributions that Barth could make to the debates troubling the evangelical world. If so, then Scott's book may well be a harbinger of an emerging evangelical dialogue with Barth.

PRACTICAL THEOLOGY

Celebration of Discipline by Richard J. Foster. (Harper & Row, 1978) 179 pp \$7.95.

Reviewed by Mark R. Branson, Editor of TSF *News & Reviews*.

The subtitle, *The Path to Spiritual Growth*, sounds like an overstatement but Foster has given to us probably the best treatment of the experiential Christian life in recent years. The Disciplines are dealt with historically, practically and joyfully.

Following an introductory chapter, three sections cover the major areas. Part one outlines "The Inward Disciplines" of meditation, prayer, fasting and study. In part two, "The Outward Disciplines," Foster discusses simplicity, solitude, submission and service. The final section on "The Corporate Disciplines" include confession, worship, guidance and celebration.

To the seminarian who is called to be professional, intellectual, gifted and productive Foster's call is for deep people. To meet the superficiality of our age, we need to not only read about and discuss these disciplines, but the careful and consistent acting out *must* come. Otherwise we perpetuate shallowness even in the area which alone can provide life. "The purpose with the Disciplines is liberation from the stifling slavery to self-interest and fear. When one's inner spirit is set free from all that holds it down, that can hardly be described as drudgery. Singing, dancing, even shouting characterize the Disciplines of the spiritual life," (p. 2). Foster challenges materialism, ignorance and self-sufficiency which stand in the way of depth.

Meditation and prayer are outlined and practical guidelines are given. Fasting is discussed as it is seen in the Bible and in history. Study is seen

as the analytical work done with verbal objects (books, lectures) and those which are non-verbal (nature, experiences, events). Hopefully, the student will be able to detect the differences between study; toward grades, degrees and prestige and studying toward the renewal of the mind for and the joy of knowing God.

Concerning the outward disciplines, Foster warns us of the danger of seeking inner change without outside effects. "Simplicity is freedom. Duplicity is bondage. Simplicity brings joy and balance. Duplicity brings anxiety and fear," (p. 69). Solitude and silence are taught as the source of identity, growth, action. As Foster discusses all the Disciplines as paths to freedom, submission is seen as the discipline which frees us from selfishness. "As the cross is the sign of submission, so the towel is the sign of service." (p. 110). Service which comes from the depth of silence is joy and peace.

Confession, too often sidelined as individualistic must be again seen as a normal activity within the fellowship of sinners. The chapter on worship is especially useful concerning preparation and leadership. Guidance needs to move beyond the individual who seeks a direct encounter with the Spirit to the normal corporate activity of group interaction and decisions. The role of the "spiritual director" is discussed here. Finally celebration is seen as the expression resulting from all the other Disciplines.

Celebration of Discipline guides us in the too often neglected paths of spiritual riches. Foster writes for the beginner while providing direction and resources for further growth. Some TSF groups may want to use this volume for study, discussion, and *application with accountability*. I am sure that celebration will soon follow.

WORLD RELIGIONS

Religion in Planetary Perspective by William W. Mountcastle. (Abington Press, 1978).

Reviewed by Keith E. Yandell, Professor of Philosophy at University of Wisconsin, Madison.

This volume of roughly 200 pages somewhat ambitiously announces itself as the harbinger of a new discipline, the philosophy of comparative religion. It is an interesting, and I think idiosyncratic offering. Its intent is to develop criteria for evaluating competing religious world-

views, offer a sampling of world religions, and apply the criteria to the sampling. The project is thus not lacking in theological and philosophical interest.

The sampling is necessarily brief and fairly general -- introductory but not therefore inaccurate. The criteria turn out to be what I can best describe as theologically liberal and eschatologically hopeful. The author's perspective is that of a Boston personalist in the tradition of Bowne, Brightman and Bertocci, which might be briefly (and I hope not inaccurately) described as a philosophical articulation of liberal Christianity. Mountcastle's criterion is "the melioristic mood" which will be the "touchstone of our evaluation." (p. 101). He adds "specifically, the melioristic mood will be present in any religious statement that suggests the desirability and possibility of trying to ameliorate the very real evil conditions that work to frustrate human self-realization." (ibid.) The only rationale I can find for this 'touchstone' is an appeal to the fact that it is *persons* who do philosophy. Perhaps the notion is that other personalist writers have justified this touchstone, and what it now needs is application. Unfortunately, the so-called touchstone will strike many as amounting to little if anything more than this: if it would be good that P be true, then P is true. If wishes were horses, beggars would ride.

Curiously, Ninian Smart, who has perhaps done most along these lines, is not discussed among those whose work has helped to create this 'new' discipline. It seems to me that it is not so much a *new* discipline as a new willingness of philosophers of religion to deal with the whole range of religious phenomena, now that there seems to be reliable data on which to work. Still, the project is worthwhile, and perhaps this effort will encourage more exacting attempts along the same lines.

Mountcastle's theological perspective comes into play when he takes modalism to be the right version -- the truly representative version -- of the doctrine of the Trinity (a claim both historically and conceptually dubious). Nonetheless, the book contains valuable raw materials for reflection about the appraisal of competing religious traditions and conceptual systems. George Mavrodes' *Belief in God A Study in the Epistemology of Religion* (especially chapters 1 and 2) and Roger Trigg's *Reason and Commitment* would provide a nice balance to the overly subjectivist tendency of Mountcastle's perspective.

Subjectivity and Religious Belief by
Stephen Evans. 225 pp. \$5.95.
(Eerdmans Press).

Reviewed by Stephen T. Davis, Associate Professor of Philosophy at Claremont Men's College and Associate Editor of *N&R*.

This incisive book was written by Stephen Evans, associate professor of philosophy at Wheaton College. It is a study and qualified defense of subjective approaches to religious belief. Like any other approach to religious belief from the perspective of belief, subjective approaches attempt to give good reasons for persons to have religious faith. Unlike traditional rationalistic approaches which emphasize proofs, rational arguments, or empirical evidence in favor of religious belief, subjective approaches typically offer arguments based on human desires, needs, or obligations.

Evans points out that such approaches usually contain three main arguments. First, it is argued that theoretical knowledge of God cannot be had; the theistic proofs and other exercises in natural theology all fail; rational arguments pro and con religion are inconclusive; belief may be shown not to be irrational but cannot be shown to be more rational than unbelief. Second, it is argued that this does not imply that we must suspend judgment on the question of religion, for vital human needs are at stake; agnosticism is either impossible or undesirable. Third, it is argued that practical reasons or subjective considerations must take over; given the importance of practical and existential elements of human experience, they can indeed in certain circumstances guide a rational person to religious belief.

Evans' book contains helpful chapters on three great subjectivists in the history of western philosophy of religion, Immanuel Kant, Soren Kierkegaard, and William James. In brief, Kant argues that religious belief is required for moral reasons; Kierkegaard, that it is required for existential reasons; and James, that it is required for political reasons. Evans explains each viewpoint clearly and in a way that can

be understood by seminary students, offers fair criticisms, and skillfully compares the three.

I found the Kant and Kierkegaard chapters quite illuminating, and while the James chapter is also helpful and generally accurate, I believe it has two deficiencies. The first is that in my judgment it does not sufficiently distinguish between views James held on the justification of religious belief prior to and subsequent to his explicit avowal of pragmatism in 1898. The other is that in discussing James' argument in "The Will to Believe," Evans does not pay close enough attention to James' stipulation that the "right to believe" argument only applies in cases where "the truth cannot be settled on intellectual grounds," i.e. the evidence is ambiguous. It is *this* stipulation -- and not the weaker line Evans takes (p. 153) -- that allows James to escape the charge that his argument can be used to justify irrational beliefs. A lunatic cannot use James' argument to justify the belief that he is Napoleon, for the evidence is decisively *against* (rather than ambiguous on) the truth of the proposition that he is Napoleon.

Nevertheless, I am enthusiastic about *Subjectivity and Religious Belief*. This is a book that needed to be written. College and seminary students, as well as philosophers of religion, need to be exposed to subjective approaches to religious beliefs. Often dismissed by rational apologists, the subjective approach needs to be clarified and defended, and Evans has done an admirable job. His two concluding chapters are particularly balanced and fair in their assessment of the limits and possibilities of subjectivism. I agree with Evans that rational apologetics -- arguments that appeal to empirical evidence or theoretical arguments -- have their place in Christianity, and are not to be excluded, as Kierkegaard sometimes seems to want to do. More importantly, I also agree with him that while we cannot prove our religious beliefs we can still be fully rational in holding them.

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