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MINISTRY

(The application of theology, ethics, and prayer to the life of the church)

KARL BARTH AS A PREACHER

By Robert B. Ives, Pastor, The Grantham Church; College Pastor, Messiah College.

Preaching, as anyone who has done it knows, is no easy task. It is made no easier by the array of textbooks on preaching which stresses techniques and forms. Here one finds help about such matters as sermon outlines and voice control, but little help in that crucial part of the sermon where the message of the Bible grips the heart and staggers the mind of the preacher. Likewise the critical approach of seminary courses and the many technical commentaries with their extended discussions of textual and critical problems can be depressing to students.

Even the sermons one hears Sunday by Sunday may disappoint. They may be well delivered and critically accurate, but they come from preachers who, unlike Jacob, have not grappled with God! I want to suggest encouragement for students, from an unexpected source.

Karl Barth is known to twentieth-century people as a theologian whose many volumes of church dogmatics daunt the bravest minds. At first, though, Barth was a preacher, in Geneva and then in the Aargau village of Safenwil, from September, 1909 to October, 1921. Later, from 1956 until the end of his life he was preaching as a kind of assistant chaplain in the Basel prison. In the thirties and forties he also preached on various occasions in churches.

Barth, no less keenly than anyone else, knew the difficulty of preaching: "What an impossible task to preach," he said (cf. Busch, pp. 89f.). Of course, we reply, that should be no surprise. All of life is difficult and pseudo-simplicity helps no one. Yet another and more crucial reason for Barth's struggling was that he was listening for God. "If I understand what I am trying to do in the *Church Dogmatics*," he said on one occasion in words that could equally well apply to his preaching, "it is to listen to what Scripture is saying and tell you what I hear" (Johnson, p. 4).

But it is not easy to hear what God is saying in the Scriptures. Barth won't do that for us; that is, we won't be able to preach his sermons — I tried once to preach a sermon of his on Genesis 28 with the results you might expect. Yet what one can learn from him is what it is like for a great man to struggle to hear God's voice; and we can read in his printed sermons what he tells people he has heard. Surely that is worth something. This is where Barth can be an encouragement for conservative evan-

gelicals struggling to keep their heads above water in critical studies and yet still to preach God's Word: Barth did it and he is by many counts one of the half-dozen greatest theologians the church has known.

We can perhaps best learn from Barth's example by noticing how his preaching changed dramatically during his later years in Safenwil, beginning particularly during the summer of 1914. Behind the change was a series of life-shaking events in his own life. In 1912 his father died. In 1913 he married, and in the same year a significant friend, Edward Thurneysen, became pastor in a neighboring village of Leutwil. Then in 1914 the First World War rolled like the plague over Europe. Barth's sermons changed, and in them we can see a man pushing his way through mists to try to see God.

Our primary source for observing this change consists of the Safenwil sermons. They are currently being published in the *Gesamtausgabe* of Barth, though they have not yet been translated into English. There are about 500 sermons through which we shall be able to look at Barth not only as a preacher but as a pastor preaching.

Also, when Edward Thurneysen came to Leutwil, he and Barth spent many long hours discussing "church, world and Kingdom of God" (RT, p. 11). Here were two village pastors thinking together about their task. A long correspondence ensued in which we catch glimpses of a warfare being fought in their minds. Some of the correspondence has been published as *Revolutionary Theology in the Making*.

The Bible's Place in Preaching

Barth's earlier Safenwil sermons seem formidable, for they are enormously long and philosophical. They reflect a European style of theology which is in constant dialogue with philosophy. (American theology, on the other hand, arises out of pastoral concerns and has a functional character). They are the sort of treatises that a student just out of school might preach, filled with theological and technical fervor. They ruminate on situations in Safenwil and the rest of the world with psychological cleverness and great awareness of the economic and political situation of the working class. When Barth first preached them, the sermons were undoubtedly heavy going, and one wonders whether the poor workers in Safenwil understood much of what was going on. Here in the sermons one finds Schleiermacher and Kant and Hermann and Ragaz and the whole socialist movement. We can understand why Barth preached frequently to a nearly empty church.

At this point the sermons are not yet biblical, and textual-critical issues have little part in them. Even so, in them we can increasingly see Barth wrestling and struggling to discover what the Bible is saying. As the Bible was becoming more important in his sermons, Barth would say, "If only we were filled and driven,

FROM THE EDITOR

This fall we have added two new sections to the *TSF Bulletin*. The EDITORIALS section first appeared in the September-October issue, with Princeton student Greg Martin urging us to understand the various ingredients which contribute to our theological pilgrimage. This month, a former Princeton student, Bob Cathey, offers a pointed critique of that school's failure to change its approach to Black Studies. Although students in the past have contributed articles, news, and book reviews, the Editorial columns can now provide further opportunities for students throughout North America to be aware of each other's concerns and learn from each other's actions. Contributions from students, professors, pastors, and laypersons will be considered for publication on the basis of their relevance to our overall readership.

Our other new section, MINISTRY (the application of theology, ethics, and prayer to the life of the church), will appear in *TSF Bulletin* from time to time. In this issue we offer an article by Messiah

College professor Robert Ives, who considers what we can learn from Karl Barth about the work of preaching.

Two other additions to the *Bulletin* deserve comment. Donald Dayton (Northern Baptist Theological Seminary), has accepted the responsibility of arranging for our INTERSECTION section reports and analyses of professional meetings as they occur. He comments in this issue on the recent Finney Festival in Rochester, New York. The center pages of this issue contain a special bibliography on the New Christian Right prepared by Richard Pierard of Indiana State University. We hope to publish other useful "tear-out" items in the future.

Many seminarians have recently received promotional literature about *TSF Bulletin*, inviting them to subscribe. Please do encourage your friends to join our readership. Others in your seminary community can benefit from the articles and reviews you already appreciate in each issue. And new subscriptions will help keep the cost down for all of us.

our sermons should appear simpler" (RT, p. 32, letter of Sept. 19, 1915).

The dramatic change came in the summer of 1914. In the sermons of August we begin to see a man being overwhelmed by what God is saying in the Bible. It was later that Barth expressed his regret at not having discovered the Bible sooner:

It seems to me that we come just too late with our bit of insight into the world of the New Testament. . . . If only we had been converted to the Bible *earlier* so that we would now have solid ground under our feet! One broods alternately over the newspaper and the New Testament and actually sees fearfully little of the organic connection between the two worlds concerning which one should now be able to give a clear and powerful witness. (RT, p. 45, Nov. 11, 1918).

Barth touches here on his common theme of the two desks. At one desk there is the newspaper through which one discovers the events of the world people live in. At the other desk is the Bible. The point is that the everyday world of people needs to be understood by way of God's vision in the Bible.

Once in the ministry I found myself growing away from these theological habits of thought, and being forced back at every point more and more upon the specific *minister's* problem, the *sermon*. I sought to find my way between the problem of human life on the one hand and the content of the Bible on the other. As a minister I wanted to speak to the *people* in the infinite contradiction of their life, but to speak the no less infinite message of the *Bible*, which was as much of a riddle as life (WG, p. 100).

This balance was a fruit of the change in Barth's preaching. His early sermons seem more like philosophical discourses. For example, in the sermon of January 4, 1914, the discourse is on time; in that of August 2, it is on war. But by 1922, we find Barth convinced that the Bible is what gives to a person's questions their first real depth and meaning (WG, p. 117). The Bible does this by pointing on to the larger question, are we asking after God in our questioning?

By 1922 we also discover Barth concluding that when we ask questions about God we hear the answer that the question is the answer, and that the crucified is the one raised from the dead, and that the explanation of the cross is eternal life (WG, p. 119).

Of course we should want to know what Barth means by this, that the question is the answer. He means that the stance of faith, in which one is willing to ask the Bible one's questions, prepares one also to hear the answer the Bible gives. For the Bible to speak its answers we must confess our dependence upon the reality of the living God who speaks in the Bible (WG, pp. 120,121).

This is worlds away from some of the tricks of homiletics where one puts the toe of one's shoe behind the knee of one's leg to increase quaver in the voice and so move people. No, what affects a preacher's sermon and the force of its delivery is being immersed in the world of God in the Bible. Barth was making this discovery in the summer of 1914. It was then that the Bible became important to him.

We can observe the process of discovery by considering several sermons in more detail. At the beginning of 1914, Barth preached on time and chance from a phrase in Psalm 31, "my times are in your hand" (BG, pp. 3-11). At first we find a long reflection on how time flies. Barth raises questions about how a person uses time and whether chance controls one's life. This reflection on time makes up the first two-thirds of the sermon and only then does Barth deal with the text, calling it "a new year's watchword that holds water. If only we could make it our own" (p. 9). He then reflects on the biblical phrase, but the reflections are certainly not exegesis. They are more like random meanderings through the themes of God's perfect power and how God's will may be active in time. Barth has not yet come so far as to hear

the Bible speak.

By August the world situation had changed and Barth was beginning to change himself. On August 1, the Swiss army was mobilized for the first time since 1798 when they had been drawn into the war against Napoleon. The next day was Sunday and Barth, with the World War in his mind, preached from Mark 13:7 (BG, pp. 395-408). We read in his sermon, "Now we know what it means: 'if you hear of war and the rumor of war. . . .' We will not soon forget these days of tension, of constant unrest, calm and then new unrest. What sort of magic power lies in this little word *war!*" Then, as in earlier sermons, Barth begins to run off into philosophical musings. But this time he comes much sooner into the text, one-third of the way into the sermon, rather than two-thirds (p. 399): "Now let us hear from the mouth of Jesus what are the thoughts of God about war." He then proceeds to the words of the text, not as an addendum to a philosophical thesis, but as a way to gain insight into the thoughts of God: "And now we call on God: 'Lord, have mercy on us and save us. Give us peace. . . .'; but whether he hears us, whether he does what we want — we cannot know that, that rests entirely in his hands. And he does not say to us: 'I will spare you, there will be no war,' but he says to us. . . . 'fear not.'" There is still in this sermon a kind of dissertation about war in the old philosophical manner. What is war and how does one overcome the fear of war? Yet beyond this we can notice Barth's struggle to know what God is like for people enmeshed in war and to know what comfort God can give to people out of the words of the Bible.

In his sermon for the following Sunday, August 9, as if the dread of war were pushing Barth to depend more on the voice of the Bible, Barth asks if it would not be an encouragement if one of the old prophets were to stand among them (BG, p. 409). No, he concludes, for we have the sure prophetic word which shines in our hearts: "We have our Bible and there is something grand about this old book." And, perhaps reflecting his own conscience about the matter, he adds, "perhaps, though, we have not made a right use of it this year. We read there only occasionally and then more from a sense of duty than out of an inner compulsion" (p. 409). It is true, admits Barth, that the Bible enlightens people, yet they listen more carefully to the newspaper; but, says the two-desk man, "we need to learn . . . to go to the source and drink, for we do not find comfort in the newspaper but in the Bible" (p. 410).

At this stage Barth was still not yet exegeting the passage, but he was reflecting on the basic situation of the world and of the people of Safenwil with the words of the text in mind. He had not yet come so far as he would in the prison sermons of the fifties and sixties, or as far as he would in 1916-17, but we do see a noticeable movement toward the Bible.

For Sunday, August 23, the topic of Barth's sermon is still the war, this time based on the apocalyptic picture of the red horse in Rev. 6:4. Now Barth is angry that there has been no resistance to the war by the Christians in Europe. Instead they have prayed for war. There is only one voice raised against the war, like that of a child's voice calling out in a thunderstorm, and it is the voice of Pius X, the pope. There is also Barth's voice saying, like an eighteenth-century New England preacher, that the war is God's

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judgment on self-seeking people (cf. also his comment in a letter to Thurneysen of Sept. 4, 1914, RT, p. 27). It is war against those who are already at war in their inner self: the solution to war is to call on God to have mercy on us, and so Barth appeals to the congregation to have a deep, abiding confidence in God and his wisdom, rather than to philosophize. This marks a distinct change from the earlier sermons and is one of the clues that Barth is beginning to spend more time wrestling with the text.

In these Safenwil days Barth spent a lot of time preparing his sermons; two whole days would be given over to a single sermon and he might begin five times and only finally finish Sunday morning or late Saturday night "fortified with strong coffee" (RT, pp. 12,41). At first, as we have seen, his topic would come from the events of the times rather than from the Bible. In 1912, for instance, he allowed the sinking of the Titanic to inspire "a monstrous sermon on the same scale" (Busch, p. 63, from Homiletik, 1966, p. 98). But later the topics themselves came from the Bible and the sermons had more a theological bent than a social or political one.

In 1916 Barth was finally talking about how crucial the Bible was. "I began to read it as though I had never read it before. I wrote down carefully what I discovered, point by point . . . I read and read and wrote and wrote" (Busch, p. 98). What Barth was reading was the Bible and he was reading it with a greater expectancy (WG, p. 121). "And so when this preacher climbs up into the pulpit he comes to speak to the needs of people as one who has himself been questioned by God — and who thus speaks the word of God" (p. 123).

Preaching as a Continuing Struggle

There were times when Barth was dissatisfied with his preaching, for there is nothing automatic in sermon preparation. In a letter to Thurneysen he wrote, "I preached today with the clear impression that this cannot as yet get through to our people . . . because it is still far from getting through to me myself" (RT, p. 32, Sept. 19, 1915). With a letter of September 4, 1914, he enclosed for Thurneysen the sermons of the last two Sundays in August:

You will look at them not as though they were finished products but only as experiments. We are really all of us experimenting now, each in his own way and every Sunday in a different way, in order to become to some degree masters of the limitless problem . . . the providence of God and the confusion of man . . . I want more and more to hold them both together. Sometimes I have more success, sometimes less (RT, pp. 26f).

It was in these years that Barth wrestled with the Bible on another level as he struggled to interpret Romans. This struggle drove Barth to re-read Scripture and earlier theologians so that he could learn theology all over again. Contrary to the critiques made by some reviewers, this constant probing into the Bible was not making Barth more dogmatic. He maintained a strange openness toward the Bible. God spoke in it but was not boxed in by it. Preachers preached but didn't always grasp what God was up to.

At Pentecost [1915] I preached on Jeremiah 31:31-34 — middling! You, too, are most certainly aware of these depressing ups and downs, but actually there is a great wisdom in it and above all it is a necessity in our whole situation of which we cannot wish to rid ourselves. Why should not the congregation notice that we stand under this necessity and that our production of sermons is not a mechanical process? How is there wisdom in it! — I mean that one does not so easily think highly of himself if every three or four weeks he is able to produce only some such weak little sermon . . . (RT, pp. 29f, May 25, 1915).

Now here we see Barth willing to admit a weakness in his struggle to preach, and to recognize that sermon production is not mechanical. Out of his struggles in preaching grew those con-

cerns which gave rise to his theology, in some after some of which he sought to understand the ways of God like in a rather long sermon.

It is not often that one who preaches reflects so carefully on the task. However successful Barth's sermons were — and the low attendance at the Safenwil church might argue that they were not popular — the principles about preaching that he derived are useful. We are reminded that good preaching is rightly a struggle, and that it must reflect the preacher's own attempts to hear God speak in the Bible. These principles came out of the Safenwil experience. In Barth's sermons of 1914 we discover a lesson in homiletics one does not often find in homiletics books.

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INQUIRY

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

WOMAN SHALL BE SAVED: A CLOSER LOOK AT I TIMOTHY 2:15

By Mark D. Roberts, Ph.D. Candidate in New Testament, Harvard University.

Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through childbearing, if they continue in faith and love and holiness, with modesty.

1 Timothy 2:11-15

In the past decade, few biblical passages have attracted as many and diverse interpretations as 1 Timothy 2:11-15. Those who espouse traditional roles for women in the church wield these verses as a coup de grâce of an argument prohibiting female teachers. Conversely, those with egalitarian tendencies fret about the exclusionary implications of this passage and about the apparent contradictions between it and others of the Pauline corpus (notably Gal. 3:28 and 1 Cor. 11:5). "Biblical feminists" attempt to relativize these verses, seeing them as conditioned by and limited to a first-century historical situation. Others dismiss these verses as not written by Paul, thus tending to ignore them. (Even if Paul did not write 1 Timothy, the letter still reflects Pauline tradition and forms a part of our New Testament canon. We must, therefore, consider its teaching as authoritative. For the sake of this essay I assume Pauline authorship.)

Since most recent interpretations focus on the prohibition against women teachers (2:12) and the supporting reasons (2:13-14), they usually ignore the concluding verse 15: "Yet

woman will be saved through childbearing, if they continue in faith and love and holiness, with modesty." Yet this, I contend, presents the most theologically perplexing claims of the entire passage. (Even biblical translations differ widely in their interpretations. My translation resembles the RSV, though following the Greek more literally. Where the RSV translates "if she continues," the original in fact reads "if they continue" [*ean meinōsin*]. This change of person in the original, preserved in the KJV in spite of its awkwardness, is crucial for a correct understanding of the verse.)

On the surface, the statement "woman will be saved through childbearing" seems innocent enough. But how can it be that a woman will be saved *through childbearing*? In Pauline teaching we are saved through Christ (Rom. 5:9), through confessing that He is Lord and believing in His resurrection (Rom. 10:9), through the gospel (1 Cor. 15:2), and by grace through faith (Eph. 2:8). The other Pastoral Epistles, besides 1 Timothy, reiterate the point that we are saved by the action of God, not through our own activity. 2 Timothy 1:9 records that God "has saved us . . . not in virtue of our own works." Titus 3:5 concurs that God "saved us not because of deeds done by us in righteousness, but in virtue of His own mercy." Never does one's personal action, apart from receiving God's gift in faith, earn salvation. All people, men and women, are saved through the work of God in Christ, and by nothing else.

Some have seen in "woman shall be saved through childbearing" a reference to the birth of Christ. The phrase *dia tēs teknogonias*, normally translated "through childbearing," can indeed be rendered "through the birth of the child." While this interpretation correctly avoids the implication that each woman is saved by her own work of childbearing, it seems only awkwardly reconcilable to Pauline soteriology. For Paul, the fact that Christ was "born of woman" (Gal. 4:4) and "born in the likeness of human beings" (Phil. 2:6) matters salvifically because it enables Him to die in place of sinful humanity. But Paul avoids any further incarnational soteriology, whereby the birth of Jesus effects salvation from sin and death. If one understands 1 Timothy 2:15 as claiming that the incarnation itself achieves eternal salvation, even in part, one forces upon Pauline thought an apparent inconsistency. (If, however, 1 Timothy 2:15 implies a different kind of salvation, perhaps *dia tēs teknogonias* could refer to the birth of Christ. To this possibility we shall later return.)

No matter how we attempt to wriggle out of the problem, as long as we understand "she shall be saved through childbearing" as referring to a woman's eternal salvation from sin and death, we face what seems to be a glaring contradiction in Pauline teaching. Surely a contradiction so blatant as this could not have been intended by the author of 1 Timothy. 1 Timothy 2:15, therefore, begs for some alternate interpretation. Moreover, any sound exegesis should account for the odd change from singular "she shall be saved" to plural "if they remain."

Our search for the correct interpretation of this verse ought to begin with its historical and literary context. 1 Timothy purports to be a letter from Paul to Timothy who is struggling with various problems in Ephesus. In this city of Asia Minor, "certain persons . . . have wandered away into vain discussion, desiring to be teachers of the law without understanding" (1:6-7). These individuals have taught "different doctrines" and have occupied themselves with "myths and endless genealogies" (1:3-4). In sum, they have indulged in the "godless chatter and contradictions of what is falsely called knowledge" (6:20). The descriptions of these false teachers and especially the mention of "what is falsely called knowledge" (*gnōsis*; 6:20), suggests that the opponents referred to in Timothy were gnostic teachers who had infiltrated the Ephesian community.

Numbered among these teachers, quite probably, were women. 1 Timothy 4:7 refers to the heretics' teachings as "profane and old-womanish myths" (*bebēlous kai graōdeis mythous*), thus hinting that these myths were propounded by women.

Furthermore, the prohibition against women teachers in 2:12 makes sense if women had been teaching falsely; otherwise it seems out of place. In fact, immediately prior to this prohibition, in 2:9-10, we find the desire that women "adorn themselves . . . as befits women who *profess religion*" (*epangellomenias theosebeian*). Finally, if the heretics of 1 Timothy were gnostics, women probably functioned as some of their teachers. Many ancient Christian writers, and most recently Elaine Pagels in *The Gnostic Gospels* (Random House, 1979, pp. 48-69), show that women performed all churchly roles within many Christian gnostic groups. Thus, we may reasonably conclude that women had been teaching heresy in Ephesus.

1 Timothy 2:11-15 encapsulates Paul's response to this problem. First, women are to learn "in silence with all submissiveness" (2:11). The fact that Ephesian women had fallen into vain discussions and speculations and were craving controversy and disputes precluded their learning. This desperate situation demanded their silence and subjection, without which learning would be impossible. Though the emphasis on silence and subjection seems overly patriarchal to modern readers, the fact that women are permitted and even encouraged to learn reveals the author's presumed optimism about female potentiality. Rather than excluding women entirely from religious education, as segments of first-century Judaism often did, Paul implies that women can and should learn alongside their male brethren.

Paul continues: "I permit no woman to teach or to have authority over men: she is to keep silent" (2:12). Don Williams in his excellent book *The Apostle Paul and Women in the Church* (Regal Books, 1979, p. 112), argues that this verse need not have the implication of "I never permit. . . ." The Greek verb *epitrepō* might well be translated as "I am not permitting," with an emphasis on the temporary nature of the practice. Since at times Paul had allowed women to pray and prophesy, albeit with veiled heads (1 Cor. 11:5), Williams' observation appears valid. Only peculiar historical circumstances demand female silence.

The possible ephemerality of Paul's practice, however, appears to harden into permanence in the following verses, which explain the silence of women on the basis of Genesis 2 and 3: "For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor" (2:13-14). The prohibition against female teachers is grounded theologically in the most formative human events: the Creation and the Fall.

This argument, odd to modern ears, becomes especially sensible given the fact that many gnostics, perhaps those in Ephesus, overturned the Genesis account by glorifying Eve as the bringer of life and knowledge to man. If Paul were to silence the Ephesian female heretics, he would need to refute their use of Eve as a paradigmatic revealer of truth to man. Richard and Catherine Clark Kroeger, in "May Woman Teach? Heresy in the Pastoral Epistles" (*Reformed Journal* 30:10, Oct., 1980), argue convincingly that 1 Timothy 2:13-14 intentionally confutes gnostic claims regarding Eve.

Still, how Paul actually wishes to use 2:13-14, other than as an anti-gnostic polemic, is not altogether clear. On the one hand he could see these verses as premises which logically imply the silence of women. On the other, he might intend these statements as no more than illustrative: Adam's priority illustrates that of man in church, while Eve's deception portrays that of women in Ephesus. Whether Paul regards the events of Genesis as causative or illustrative of the current plight of woman, he certainly understands her to be saddled with a theological condition which prohibits her teaching in church. Only an amelioration of this female condition would enable woman properly to teach.

In this context we read "Yet she shall be saved through childbearing, if they continue in faith and love and holiness, with modesty" (2:15). We have already noted the difficulty in understanding the salvation connoted here as eternal salvation. Could, therefore, Paul have another kind of salvation in mind? Could this

salvation be one which is appropriate to the immediately preceding discussion? Could it be that woman will be saved from the very condition which demands her churchly silence?

Paul elsewhere uses the verb "to save" (*sōzō*) and its related words only in reference to salvation from sin and death. Yet the uniqueness of the phrase "she shall be saved through childbearing" suggests that the verb "to be saved" has a different sense here. In Hellenistic Greek *sōzō* had several non-theological connotations, evidence of which we find within the New Testament itself. In the Gospel of Mark, after healing the woman with the flow of blood, Jesus says, "Your faith has saved you" (*hē pistis sou sesōken se*, Mk. 5:34), using the verb *sōzō*. The KJV translates this with "Thy faith has made thee whole" and the RSV by "Your faith has made you well." In both cases the translation of *sōzō* implies an earthly non-eternal salvation: a restoration of a woman to health and wholeness. 1 Timothy 2:15 employs *sōzō* with such a meaning in mind. Woman will be saved through childbearing, not from death, but from the theological condition which outlaws her teaching. She shall be saved into ecclesiastical wholeness.

Why, we must ask, does childbearing achieve this sort of salvation? For an answer let us look to an analogous passage in 1 Corinthians 11. Here Paul argues for the veiling of women, partly on the basis of the created order in Genesis 2: "For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man" (1 Cor. 11:8-9). Man is prior to woman; woman is from, and therefore secondary to, man. Yet, after using this argument from creation, Paul shows another side of the issue: "Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God" (1 Cor. 11:11-12). Seen "in the Lord," that is, from a Christian point of view, men and women depend upon each other. The created order with man as source of woman is offset or balanced by the natural order with woman as the source of man. In the act of *childbearing* woman illustrates her natural, divinely ordained pre-eminence over man, even as man showed his pre-eminence over woman in creation.

Returning our attention to 1 Timothy 2, we notice that the claim "woman shall be saved through childbearing" follows an argument similar to 1 Corinthians 11:8-9, which emphasizes the priority of the male in creation. But 1 Timothy 2:15 clarifies what Paul leaves implicit in 1 Corinthians 11, namely that woman is actually saved from her subordinate condition in creation by bearing children. In the divinely established natural order, woman herself assumes a prior position to the man as his source. Whatever the ramifications of woman's being created second, these are cancelled through her giving birth.

Thus, if there exists a male-headed hierarchy in nature because God first created man, then equally there exists a female-headed hierarchy because God created woman to give birth. But in 1 Timothy 2, as in 1 Corinthians 11:11-12, Paul refuses to think in hierarchical terms. Rather, when seeing "in the Lord," Paul emphasizes not male-female hierarchy, but the interdependence of and reciprocity between the sexes. (In this regard we might recall Ephesians 5:21-33, in which Paul sets his discussion of marriage within the context of mutual submission of Christians.)

Paul has countered the import of Adam's prior creation by recognizing one of the theological ramifications of childbearing. Nevertheless, the significance of woman's deception in the Fall remains: "but the woman was deceived and became a transgressor." Might childbearing also enable woman to cleanse the stain of her being deceived by the serpent? An answer to this query lies within Genesis itself. Here, after the serpent deceives Eve and she falls, along with her husband, into transgression, God curses the serpent. He concludes His curse with:

I will put enmity between you and the woman, and between your seed and her seed; he shall bruise your head, and you shall bruise his heel (Gen. 3:15).

The woman's seed, the product of her childbearing, will some day bruise the serpent's head. As the woman was deceived by the serpent, so she shall avenge herself through the seed which she bears.

Christian interpretation of Genesis 3:15 has understood the "seed" as a prophetic denotation of Christ. The second-century church father Irenaeus, for example, after quoting this text, explains that the One who conquers the Enemy must be born of woman, since Satan prevailed over man initially by means of a woman. This One, of course, is He who is born of the Virgin: Jesus Christ (*Against Heresies*, Book 5, Ch. 21). Since Paul might indeed envision the curse of Genesis 3:15 when he speaks of childbearing in 1 Timothy 2:15, conceivably he too connects the "seed" with Christ. Therefore, "she shall be saved through childbearing" could in fact refer to woman's bearing of the Messiah: the One who ultimately bruises the serpent's head.

An earlier objection, in this essay, to seeing "childbearing" as pointing to the birth of Christ was the apparent inconsistency between this gloss and Pauline soteriology. Once we read "she shall be saved through childbearing" as explaining an earthly restoration of woman and not her means of external salvation, the apparent inconsistency vanishes. Paul does not mean in 1 Timothy 2:15 that woman earns her salvation from sin and death by giving birth to the Messiah. Rather, through this special instance of childbearing, woman fulfills God's prophetic curse upon the serpent, thus exacting revenge upon Satan and being "saved" from the import of her deception and transgression.

Childbearing, therefore, serves two healing functions for woman. It both counterbalances man's prior creation and avenges woman's deception and transgression. Yet the fact that woman bears children does not suffice *by itself* to guarantee any woman's right to teach. Even if childbearing frees womankind from the theological effects of the Creation and Fall, the problem of false-teaching women in Ephesus and elsewhere remains. Thus Paul, always the pragmatist, makes the churchly restoration of women contingent upon their faith and action. Women will be saved "if they continue in faith and love and holiness, with modesty."

Paul uses the plural verb "*they continue*" (*meinōsin*) to emphasize that particular women, not womankind, must live appropriate Christian lives if they are to teach. Whereas *woman* shall be restored because *woman* bears children, specific *women* shall be restored only if *they themselves* act as Christians should. Any individual woman, therefore, need not bear children in order to teach in church. She owns the theological ramifications of childbearing simply by being female. But in order to be saved from her condition which prohibits her teaching, she must bear good works in faith, love, and holiness. In 1 Timothy the failure of Ephesian women to "continue in faith," not their femaleness, demands their silence. These women will be saved, thus permitted to teach, only if their thoughts and actions deserve this responsibility. Of course the same standard applies to any man as well.

The problem which we hoped to treat in this essay thus appears solved. We must understand "she shall be saved through childbearing if they continue . . ." not as an explanation of how a woman earns eternal salvation. Rather this statement constitutes Paul's theological response to his own argument for the silence of women — a silence which, although well-grounded theologically, he regards as temporary. In five short verses he has provided practical advice, defended this advice on theological grounds against gnostic speculations to the contrary, and presented conditions under which his advice would no longer be valid. Williams' translation of *epitrepō* as "I am not (now) permitting . . ." faithfully captures Paul's perspective. The prohibition against teaching will not permanently stifle woman: she shall be saved from whatever condition requires her temporary silence.

Paul's letter to Titus, closely related to 1 Timothy both theologically and historically, contains evidence for the temporariness of Paul's counsel against female teachers in this passage. Paul advises Titus, who is in Crete, to "Bid the older woman . . . to be

good teachers" (*kalodidaskalous*, 2:3). Whether their students include both sexes or not (2:4 might, though not necessarily, limit the students to "young women"), these Cretan women are permitted by Paul to teach. Undoubtedly then, he understands the silence demanded of women in 1 Timothy 2 as limited to the situation in Ephesus and in his own locale. Since the older women of Crete have already been "saved through childbearing" and have "remained in faith and love and holiness," they may teach. (Curiously, in writing to Titus [1:10-11] Paul even demands that trouble-making *men* be silenced.)

Having freshly interpreted Paul's intention in 1 Timothy 2:11-15 and observed the corroborating evidence from Titus, we might compose a paraphrase of this passage as follows:

Let a woman learn in silence with all submissiveness (not with loud disputes as some Ephesian women do). For the time being I am not permitting any woman to teach or to have authority over a man, but to be in silence. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved from that which demands her silence and will someday be able to teach. This is possible because through childbearing woman counterbalances the created priority of man and produces the "seed" which bruises the serpent's head, namely Jesus Christ. But woman will be restored only when individual women continue in faith and love and holiness, with modesty, thereby demonstrating the maturity of faith demanded of any Christian teacher.

Anyone who uses 1 Timothy 2:11-15 in order to prevent women from teaching in church misuses the text. Paul never intended his limitation of women as permanent. Indeed he hoped for and foresaw theologically the time when women would be saved from their churchly prohibitions. So today, if women fail to continue in faith and love and holiness, with modesty — like men who fail similarly — they should not teach. Ones like these, whether female or male, need to learn in silence and to practice what they learn. But if women have learned, if they have persevered in the Christian faith, if the Holy Spirit has gifted them for teaching, let us not quench the ministry of the Spirit through women because we have previously misunderstood what it means for woman to be saved through childbearing.

A fuller understanding of 1 Timothy 2:11-15 should speak not only to the church at large, but especially to those women who currently engage in or are preparing for Christian ministry. Verses which have so often functioned as a burden or stumbling block to women seeking to serve Christ now can offer their intended promise and challenge. The promise for women is that they shall be saved from whatever theological restrictions have been placed upon their free exercise of the Spirit's gifts. The challenge for women is to "continue in faith and love and holiness" in spite of the frustration and disappointment which attempting to serve the Lord in a trenchantly sexist church so often brings.

These verses also imply a challenge for men. We, who have for centuries suppressed the ministries of women, must now repent of our ways. We must confront our brethren with the truth that "in the Lord" women will be saved into ecclesiastical wholeness. We must encourage our sisters as they seek to serve Christ in His frighteningly patriarchal church. For if we all, male and female, support the Spirit's empowerment of women for ministry, perhaps she shall be saved!

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

INTERSECTION

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

THE FINNEY FESTIVAL: PERSPECTIVES ON AMERICAN EVANGELICALISM

By Donald Dayton, Assistant Professor of Historical Theology at Northern Baptist Theological Seminary, and Jeff Smith, student at Princeton Theological Seminary.

"The times, they are a'changing." This again became clear October 16–24, 1981 at the "Charles G. Finney Sesquicentennial Festival." It celebrated the 150th anniversary of the 1830–31 revivals that had great impact on Rochester, New York and represented a high point in the evangelistic ministry of Finney. The host seminary, Colgate Rochester-Bexley Hall-Crozier Divinity School, is located in the heart of the "burned-over district" (so called because the area was so often swept by "revival fires" early in the 19th century) but more recently has been known more as a center of liberal and social gospel commitments. There was then a certain irony in a "Finney Festival" convened in Rochester to celebrate the history and import of American evangelicalism.

The festival was a multi-faceted occasion, inaugurated with a full re-enactment of a Finney "revival meeting" in the Genesee County Museum (a reconstruction of a mid-19th century village of upstate New York). The climax was a series of "revival meetings" held in the churches in which Finney preached but with contemporary preachers and prophets: Jim Wallis of *Sojourners*, James Forbes of Union Seminary in New York, Peter Gomes of Harvard's chapel and Sister Joan Delaplaine of the Aquinas Institute of Theology. The scholarly core of the conference was, however, a series of papers on the history of American evangelicalism. Your reporters attended only this last component, held October 16–17.

The diversity and variety—even the ambiguity—of evangelicalism was the major motif. The foil of several papers was an interpretation of evangelicalism based too much on a Northeastern, Reformed, white, male, and post-fundamentalist viewpoint. Jon Butler of the University of Illinois, for example, used the Southern experience, where evangelical themes were bent to the support of slavery, to argue that evangelicalism was not always the carrier of the social reform and moral transformation of the Finney revivals. Al Raboteau of the University of California, however, probed the black evangelical experience to discover a revolutionary egalitarian impulse. Nathan Hatch of Notre Dame undermined more usual interpretations of millennialism by arguing that such themes did in fact on occasion combine with popular religion to produce a democratic and anti-elitist thrust. Carroll Smith-Rosenberg (University of Pennsylvania) and her student Nancy Hewitt (University of South Florida) used anthropological models to argue that revivalism contributed, at least at some points, to new power and roles for women. Henry Bowden found the mission of early Oberlin College to the Chippewa Indians more progressive and more identified with Native American interests than often assumed.

Two papers were devoted more directly to Finney and the Rochester revivals. Dean Garth Rosell of Gordon-Conwell Theological Seminary countered caricatures of revivalism as emotional excess by delineating the interplay of heart, mind and will in Finney's thought and practice. Paul Johnson of Yale University traced the impact of the Rochester revivals on the social structure of the city using statistical studies of shifts in sexual morality

and the rise of benevolent societies.

The two final papers turned to the more recent evangelical experience in the twentieth century. Joel Carpenter (Trinity College) returned to the diversity motif by showing the variety of the theological traditions represented in the neo-evangelical coalition. And ambiguity was again the final note in a paper by Grant Wacker (University of North Carolina) surveying the contemporary scene and the discovery by the secular media of an insufficiently noticed but potentially powerful religious force in American society.

Half-a-dozen prominent scholars in the areas under consideration provided formal responses to initiate discussion among some 150 participants and observers. Since publication of the papers as planned, *TSF Bulletin* readers should have the chance eventually for their own evaluation.

ANOTHER "CHICAGO STATEMENT": A RESPONSE TO THE NEW RIGHT

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

The following "Chicago Statement" was issued October 10, 1981, after an all-day working session at the Chicago Temple (United Methodist Church). As has been widely reported in the press, the statement is intended as a response to the rise of the "New Religious Right" by a diverse and widely based group of Christians who wished to articulate openly an alternative stance—one concerned about some of the same problems but more aware of the complexity of the issues involved and more sensitive to the pluralism of American society.

Composition of the statement took place over an eight-month period in the wake of a consultation on the "New Religious Right" held at the Lutheran School of Theology in Chicago under the sponsorship of a number of local churches and institutions representing several denominations. The major figure behind both the original consultation and the statement was Jack Lundin, pastor of the Community of Christ the Servant, an experimental Lutheran church. Lundin organized a continuation committee that in response to criticisms voiced at the consultation included greater representation of evangelicals and others outside the mainstream.

Probably a hundred persons were involved in the process at various points. Primary author of the original draft was Episcopalian Bob Webber of Wheaton College, author of the recent book, *The Moral Majority: Right or Wrong* (Crossways Books, 1981). Lutheran Joseph Sittler, recently retired from the University of Chicago Divinity School, made significant revisions, especially of a literary character. A core working group met several times for revision. Personnel changed from meeting to meeting, but the most consistently present included Linda Barnes and Hugh and Tommye Talley, members of the Community of Christ the Servant, Dean Gene Reeves of the Meadville/Lombard Theological School (Unitarian/Universalist), Prof. LeRoy Kennell of the Church of the Brethren's Bethany Theological Seminary (Kennell is a Mennonite), and myself (Donald Dayton, Northern Baptist Theological Seminary, Wesleyan Church). The final revisions and promulgation took place October 10 at the Chicago Temple in a gathering of about fifty theologians and church leaders in the Chicago area.

As is apparent from the statement, the major strategy was an attempt to take the shibboleths of the "New Religious Right" and broaden the range of concerns and push them more in the direction of justice and concern for the disenfranchised. Thus to be "pro-life" is to be more than merely against abortion; it is to be concerned about nuclear arms proliferation, capital punishment, exploitation and so forth. Given the range of options among the

drafters, it is remarkable that there is a statement at all. Not all in the final stages were able to sign. Some abstained because it appeared to be too direct an attack on fellow Christians. (After much discussion of this matter, it was decided by the final group to be quite explicit in the "protest" against the New Religious Right.) Others felt the statement was too general and lacked a positive prophetic edge speaking to definite issues. (Again after discussion, it was decided to maintain as much pluralism in the drafting group as possible—even at the cost of definiteness—because the basic thrust of the project was to have as broadly based a group of Christians as possible dissent from the platform of the New Religious Right.)

Even more important than the content of the statement was the process that produced it. The project brought together Christians that had not talked to each other before and made a significant contribution to greater understanding. Where else have Catholics, Lutherans, and Unitarians met with large contingents of Wheaton College faculty members and other evangelicals for a common purpose? Thus the statement is another sign of the ferment and realigning of coalitions taking place in the American religious scene.

THE CHICAGO STATEMENT

Preamble

We, members of many religious communities, wish to make a clear statement concerning many important issues of our common life, and to describe ourselves differently from our fellow citizens and fellow believers who have called themselves publicly with such terms as "The Moral Majority," "The Christian Voice," etc. Although the statement is occasioned by wide dissemination of the views of such groups, it is not simply a rejoinder; it appeals for a deeper and larger understanding of Scripture and Christian tradition.

Because we live in a time of personal and public moral crisis, we call upon the body of believers in Jesus Christ to exert prophetic responsibility and constructive engagement in the political process.

We affirm that God works in a special way through Christian communities which may not be on the side of merely the political right or the left. Yet, these various Christian communities, existing as "a society within the society," cannot ignore the structures of the political order. Because all orders of society are permeable to evil, these orders are themselves involved in the evils of violence, poverty, inequality, discrimination, military contests, hunger, greed, materialism, hedonism, and sexism.

Nevertheless, the vitalities of the Kingdom of God cannot be reduced to an agenda of moral legislation, coercive measures, and political power. We do not demand that our convictions dominate public education, public television, or any other public institution. We do not attempt to censor those who disagree with us whether they be minorities or controlling majorities. Therefore, we call upon the Christian communities of the church to acknowledge the mixed character of the human situation and the ambiguity inherent in all human choices. We call upon Christian people to be:

Pro-Human

We affirm the sanctity of all human life. We deplore the devaluation of personhood whether by irresponsible and permissive abortion, irresponsible genetic manipulation, infanticide, economic exploitation, or nuclear arms proliferation. Therefore, we call upon the church to affirm and honor such actions as respect all human life: the fetus, the mother, the unwanted child, the poor, the disadvantaged, the hungry, the aged, the disabled, the imprisoned, the innocent victimized by guns and brutality, and all caught in fear. We urge the church to address concrete alternatives to the violations of human rights. We also urge the church to continue previous discussions on the moral issues of capital punishment and active/passive euthanasia.

Pro-Family

Saddened by the rise of divorce and the subsequent pain, we affirm the family—married couples, parents with children, single parent families, extended family units—as a gift from God and a peculiar theatre of Divine Grace. We also affirm the family as a place for the mutual support, honor, protection, and the growth of every member toward the realization of his or her potential. We urge the church to actively demonstrate love to all women and men and to minister to them regardless of their chosen relationships.

Pro-Justice

We affirm justice for all without regard to race, sex, color, creed, or sexual orientation. Therefore, we call upon Christians to encourage societal institutions to respect and honor all persons. We call on political leaders to respond without discrimination to the needs of the handicapped, the unemployed, the aged, the poor, and the imprisoned. That equality before God which works for human dignity is affirmed, lest we support injustice by benign neglect.

Pro-Creation

We affirm our responsibility to protect and care for God's creation. We deplore the exploitation of the earth resulting in air and water pollution, the depletion of natural resources, the impoverishment of peoples, the brutal treatment of domestic animals, the extinction of wild life and natural habitats, and the socially irresponsible use of the land. Therefore, we call for such stewardship of creation as shall exercise right reason and compassion in the distribution of food and protect and advance the particularity and worth of all the world's peoples.

Pro-Morality

We affirm that God's creation, the ancient law of Israel, and our covenant with Jesus Christ call us to moral responsibility. We therefore urge an appropriate critical response to the loss of personal and public moral standards evidenced in the rise of pornography, suggestive television programming, the exploitation of sex in advertising, the lack of self-discipline, the diminution of honesty and integrity in business and government, both as practiced in public policy and among individuals, and the increase of terrorism and violence. We affirm the need for empathy and openness toward those whose lifestyles and values are religiously and culturally different from ours.

Pro-Nation

We affirm that a sense of peoplehood is a gift of God. It is natural, therefore, that people love their place and country but such a love dare not become idolatrous. We should be critical of our country in order to promote the ideals of pluralism, peace, justice, and freedom for all. We call on Christians in all countries to warn against a blind trust in nationalism, to distinguish between Christianity and civil religion, and to speak out against materialism and against any messianic trust in militarism.

Pro-Peace

We affirm that the quest for peace among nations is a right obedience to God's will. We also affirm that peace is more than the absence of war. We recognize that materialistic lifestyles can wreak violence and destruction on others as devastating as war, and we also recognize the fundamental interdependence of countries. We therefore call upon all people, especially Christians, to seek and promote such lifestyles and relationships among people and countries as shall relax tensions, meet basic human needs, and promote mutual understanding. We also call upon them to use every means available to avoid military confrontation, aggression, holocaust, and the channeling of resources into destructive weaponry.

Pro-Human Rights

We affirm and uphold the right to self-determination, the freedom of speech and religion, and the right to offer critical appraisal of any human situation. We therefore call upon the church to affirm the dignity of every woman and man to pursue her or his own goals within the boundaries of reason and common sense.

We support peaceful protest against those nations, corporations, and groups that deny basic human rights.

We make this witness in humble recognition of our inability to be comprehensive, of the variety of interpretations that may be attached to these words, and of the reservation some of us may have about parts of the statement. Yet we offer it as a symbol of our witness to a faith that transcends blind patriotism, coercive legislation, and unwarranted uniformity. The church as a community of believers, proclaiming the Gospel, witnessing to its values, and confronting evil through vulnerability and love, must invite people to enter in faith, to ponder its ethical commands, and to live its witness. We call upon that church and all Christians to speak and act with courage where Christian convictions are clear, with humility in areas of permissible disagreement, and with love and compassion in all matters.

WHERE ARE THE TSF GROUPS?

Is there a group of students meeting on your campus to discuss Theology? Ethics? Spiritual Formation? Theological Students Fellowship would like to assist in developing a network of such groups in order to help make helpful resources (publications, conferences) conveniently available to seminary and religious studies students. Please write and let us know what is happening on your campus. Theological Students Fellowship, 233 Langdon, Madison, WI 53703.

FOUNDATIONS

(Doing theology on the basics of classical faith)

WHICH ESCHATOLOGY FOR WHICH CHRIST? (Part II)

By Vernard Eller, Professor of Religion, University of LaVerne (CA).

The first half of this paper, which originally was delivered at a conference on the Believers Church, appeared in our September-October issue. There, Professor Eller discussed categories for sorting eschatological themes. He favored biblical foundations over philosophical ones. In between "demythologized" versions on the left and "literalistic" calendarizing on the right, Eller chose "realistic" eschatology centered on God's past, present and future involvement in human history. Third, rejecting options that consider eschatology totally "realized" or totally "futuristic," Eller sided with an "in-the-process-of-realizing-itself" position. Finally, seeing "speculative" eschatology as an intellectual and exegetical activity that fails to engage the believer, Eller called for a "lived" option which involves every aspect of a Christian's life.

Eller continued by developing a contrast between "secularists" (whom he compared to "flatlanders") and "eschatologists" ("round-earthers"). Eschatologists look at the same landscape as secularists, but they can also see beyond the "horizon" (knowing that the earth actually is round, and that God is active before, during and beyond human history to accomplish his purposes). A Christian eschatologist, then lives his or her life in response to the realities which are hidden beyond the secularist's horizon.

In this final section, Eller considers what kind of Christology is most appropriate and helpful for the community of Christian

eschatologists, developing a perspective which directly confronts how one can legitimately respond to our Lord Jesus Christ.

We have received Dr. Eller's permission to edit his manuscript to conform to our editorial policy concerning inclusive language. Eller provides a critique of the contemporary stress on inclusive language in his new book, forthcoming from Eerdmans, Language of Canaan.

III. The Eschatological Jesus

The material of the final third of this paper can be found in a different form in my article, "The Course of Discipleship" (*Brethren Life and Thought*, Vol. XXVI, No. 1, Winter '81). I am here having to stand things on their heads, although that presents no problem. There I started with the concept "discipleship" and set out to show that it is essentially eschatological. Here I want to start with eschatology and show that Jesus and discipleship belong in that context. There I related to my own specifically *Brethren* background; here I want to open out to the broader Believers Church tradition. No sweat; things come out the same either way.

Regarding Christology now, my proposal is not simply that the Believers Church tradition holds a distinctive position but that its very approach and methodology — even down to its statement of the problem — is quite different from that of classic, creedal, churchly orthodoxy. There the matter customarily is addressed as formal, intellectual, and conceptual in nature. Christological thought may (or may not) start with the New Testament witness as its basic datum. In any case, the problem quickly is posed as a *theological* one, calling for rationalization, systematization, and almost inevitably the help of philosophical categories. Consequently, more often than not, Christology becomes *ontology*, the effort to define divine "being" and human "being" and how these two are related in the person of Christ. All this may be claimed as *rooting* back into God's biblical self-revelation; yet it is obvious that it has had to go far beyond that starting point and have recourse to concepts that are quite foreign to Scripture.

But where the classic tradition sees the problem as a "formal" one, the Believers Church has seen it as "existential." "Function" rather than "ontology" is here the focal orientation. Not "How is Christ to be comprehended in his eternal being?" but "What do I need to know of Jesus if I am to be his true follower?" — this question sets the agenda. Christology is not now the professional findings of *thinkers* but requisite information for *doer-disciples* who have to know whom they are to follow and why. And when it is done so, Christology can afford to stay within the New Testament language-game rather than being forced to proceed into philosophic speculation.

The key issue is whether "Christology" belongs primarily to "discipleship" or to "theology." However, the bare word "disciple" ("discipleship") is not in itself adequate for making the distinction as clear and as powerful as it needs to be made. Yes, I know that "disciple" is actually a very close translation of the Greek word used in the Gospels and that, as long as it is defined by its New Testament context, the word "disciple" functions very well. Yet, on the basis of the sheer semantics involved, the German term *Nachfolge* is much more useful to our Christological purposes.

The English word "disciple" comes from a Latin term identifying "one who *learns*," clearly the correlate of the term meaning "one who *teaches*." Etymologically, then, "discipleship" points directly to a Teacher/Disciple (learner) relationship.

"*Nachfolge*" is quite different. It is constructed from two German words meaning "after" and "following," pointing to the idea of an "after follower" — the correlate of which would be a "leader-lord." Thus the implied relationship is Leader-Lord/Follower.

If we trace out the implications of each of these models, we will discover that *Nachfolge* leads straight to the Believers Church/New Testament understanding and that *Discipleship* leads quite elsewhere. Let's do it.

Both models take the same starting point, namely the historical

Jesus — that is, Jesus of Nazareth as he lived, taught, and acted in first-century Palestine. If Jesus is Teacher, this is where and when he did his teaching. If he is Leader-Lord, then this also is where and when his followers joined him, learned of their destination, and were set upon the pilgrimage. ("Pilgrimage" is the right word to use with *Nachfolge*. It is a Latin derivation that comes close to meaning "far afield" and that originally denoted foreign travel, from "abroad." We have only to keep in mind that it is a one-way, once-for-all journey rather than the brief and perhaps occasional "visits" we may identify as pilgrimages today. But with "pilgrimage," our thought has become obviously *eschatological*.)

But from this common starting point with the historical Jesus, things immediately diverge. If Jesus is simply Teacher (which is as much as the bare term "discipleship" requires), then he need be only *man*, a great human being, a good teacher. But if he is the Leader-Lord whose way ends in "the kingdom of God," then, in addition to being the man Jesus of Nazareth, he must also be the very Messiah of God. If his mission is to lead us and get us over the horizon, through history *and beyond*, he must himself *be* of history's "beyond."

Our tradition has not spent a great deal of time speaking or arguing about "the deity of Christ" — it hasn't had to. If a person affirmed that deity but was not following Jesus as Leader-Lord, then the affirmation in itself surely didn't count for much. But if, on the other hand, the person was *following*, had put him or herself into the hands of that Leader-Lord for weal or for woe, then that very action both had to assume a *resurrection* of Jesus that would make such following a present possibility (corpses are hard to "follow"; their moves aren't all that discernible) and was itself a much more powerful affirmation of Jesus' deity than any theological confession or argument could be. Many modern Christians, also, don't spend a lot of time speaking or arguing about "the deity of Christ" — they don't have to. If he is essentially Teacher, it doesn't make any real difference whether he is divine or not. Our Believers-Church ancestors as eschatologists and we moderns as secularists — but, oh, the difference! Although it does not provide much in the way of Christological *theory*, eschatological *Nachfolge* does resolve any doubt regarding the deity of Christ.

Nachfolge, by its very nature, required a something-or-other for which our progenitors didn't have a name but which they obviously had learned how to do. We call it "contemporaneity," an act of the imagination (or perhaps "the Spirit") by which the believer goes back in time to meet and know Jesus on the same terms his first followers did. It was this practice of contemporaneity that kept the noses of those ancestors in their Gospels and themselves acting as if they thought they were part of the New Testament church — this while their churchly colleagues were having to do with the Christ of the Altar, of the Liturgy, of the Creeds and Confessions. Of course, *Nachfolge* contemporaneity does not deny the presence of the Living Lord who is leading here

SCUPE CONGRESS ON URBAN MINISTRY

The Seminary Consortium for Urban Pastoral Education (SCUPE) will hold its third Congress on Urban Ministry April 22-24, 1982 in Chicago, Illinois. SCUPE, an educational organization cooperating with nine seminaries in the Chicago area, offers students training in urban ministry. The national Congress has as its theme: "Anticipating the Future of Urban Centers." The Congress will explore three topics in light of the theme— Food, Work, and Shelter/Land. Planned for both clergy and lay participation, the Congress will include each day two plenary sessions, a number of workshops highlighting specific ministry models related to the day's topic, and creative strategy sessions.

Call for Workshops. Anyone interested in presenting a model of ministry related to one or more of these topics for consideration as a workshop at the Congress should contact SCUPE in writing for further information and guidelines.

Address all inquiries about SCUPE or the Congress to Dr. David J. Frenchak, SCUPE, 30 West Chicago Ave., Chicago, IL 60610.

and now; yet it insists that there is no chance of your recognizing him unless you first have come to know him as Jesus of Nazareth. (And, as many of our forerunners discovered, if what you have in mind to do is contemporaneousness, a home, a barn, or a plain meetinghouse is a much more appropriate setting than is a cathedral.)

But *discipleship* (in its bare definition) doesn't need contemporaneousness. If Jesus is essentially Teacher, all we really need are his *teachings* — and those are *in the book*. Both *Nachfolge* and *Discipleship* center upon the biblical witness to Christ — but, oh, the difference! For a "disciple," the New Testament need be no more than a history of the Teacher and a collection of his teachings. But, for a "follower," it is the very vehicle for getting to the Leader-Lord, becoming contemporaneous so that one *can* follow him.

Nachfolge and *Discipleship* also imply quite different concepts of "authority." No good teacher would even *want* to be taken as an absolute authority. His or her ideas are to be respected, of course; and they are presented with all possible support and persuasion. Still the hope is that the disciple will exercise critical discrimination and accept only as much of the teaching as commends itself. And thus the disciple's personal acumen is actually the final authority. But the Leader-Lord, his authority is absolute — and *has* to be. After all, only he knows where lies the destination of our pilgrimage and only his way-making gives us any chance of getting there. Yet, if I may say so, many modern Christians come on as "disciples," showing considerable critical discrimination — picking and choosing, reinterpreting the teachings of Jesus to fit the wisdom of the age.

Also, the implied *relationship* between Disciple and Teacher is much different from that between Follower and Leader-Lord. A "disciple" certainly owes the Teacher admiration, respect, and "discriminating obedience," but not necessarily anything more close and personal than that. However, the "follower's" relationship to the Leader-Lord is that of *total dependency* — and such is bound to produce the same order of love and intimacy as is produced by a child's dependency on a loving parent. Jesus *does* say, "*Learn from me*" (Mat. 11:29); but much more fundamentally he says, "Simon, son of John, do you *love* me more than these? . . . *Follow me!*" (John 21:15,22). *Nachfolge*, in its basic concept, is as essentially the passion and piety of *loving* Jesus as it is the resultant actions of *following* him — and any true Christology must include such matters.

Think about it, then, and realize that the Teacher/Disciple model is essentially a *static* one. That is, the mental image presents the teacher at the same blackboard and the student at the same desk, all in the same classroom, day after day after day. Granted, education does involve a "head trip"; but that, if we may

say so, happens within a rather confined space. However, the Leader-Lord/Follower model, it is *dynamic*. We have a pilgrimage that drives from here to eternity (actually, *from* eternity to eternity, although, necessarily, "here" is where each of us joins the party).

The flatlander "disciple's" goal is to become equipped to make the best of the world in which he finds himself. The "follower" is intent to move *through* the world and into the kingdom (and because the train in which she moves is that of the Lord Jesus, you can be sure that a lot more than just the individual follower will be swept along). Believe it: universal history will turn out to be the story of Trucker Jesus, Lord of History, and his Big Swoosh. (You mean you had never understood that bit about Pentecost and the Spirit's "rush of a mighty wind"? "There goes Jesus; and — oops — here we go with him!")

Now the technical (and somewhat more polite) term for this dynamic, history-and-beyond, end-state driving idea is what we have been calling "lived eschatology." Perhaps the best biblical expression of it comes from the Epistle to the Hebrews:

[All the biblical personages who represent "faith" have acknowledged] that they were strangers and exiles on the earth. For people who speak thus make it clear that they are seeking a homeland. If they had been thinking of that land from which they had gone out, they would have had opportunity to return. But as it is, they desire a better country, that is, a heavenly one. Therefore God is not ashamed to be called their God, for he has prepared for them a city (Heb. 11:13-16).

Let us run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter [i.e., one who brings to the goal] of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God (Heb. 12:1-2).

Why should those "seeking a homeland" "look to" *Jesus* as Leader-Lord (all right, "Pioneer and Perfecter")? Obviously, because he already has gone the route — endured the cross and made it to the right hand of God, from where, at the proper time, he is ready to come again, that where he is we may be also. (And in thinking these thoughts, we are doing "Christology" for a fare-thee-well.)

The point is that *Nachfolge* is nothing if not an eschatological concept — and that of this very particular eschatology: "lived, or action, eschatology." And it asks the questions: Are you truly following Jesus *on the course* he has taken and is taking? Is your destination-vision his, a seeking first of the kingdom of God? Are your movements those of kingdom *anticipation* (a seizing of that not-yet-fully-present although certainly not-still-totally absent future)? Are you, today, living out the reality of God's tomorrow? Do you know that *going with* the Lord Jesus is the only true posture from which to pray, "*Come, Lord Jesus*"? And although not recognized as such within church tradition, these questions are as truly "Christological" as are those couched in the terminology of the creeds.

There is, then, another root distinction between *Discipleship* and *Nachfolge* — this closely related to the one above. Teaching/learning is necessarily a highly *individualized* activity. No matter how many students there may be in a class, they each must individually do their own learning, take their own tests (supposedly), and receive their own grades. *Discipleship* (theoretically) *has* to be understood individualistically; *Nachfolge* (theoretically) *could* be — individual followers individually pursuing individual courses behind the Lord Jesus. But if biblical-eschatological *Nachfolge* is what is in view, it cannot be individualistically understood. (This is no attempt to deny that *Nachfolge* proceeds only through the decisions and actions of *individuals*; yet that action always must transpire within its true context of *community*.)

Part of this community emphasis must be attributed to Jesus' Big Swoosh Effect: there is no telling who all or what all ultimately will get pulled into his "turbulence" (a very good word, by the way,

THE LONDON INSTITUTE FOR CONTEMPORARY CHRISTIANITY

The London Institute for Contemporary Christianity, a new non-residential Christian community in central London, will hold its Inaugural School April 19–June 25, 1982. Directed by John Stott and Andrew Kirk, the Institute is being created in response to questions concerning the lordship of Jesus and the mission of the church. What does it mean in a largely non-Christian society to confess that "Jesus is Lord," and to bring every part of our being under his rule? As secularism corrodes the formerly Christian culture of the West, how can new forms of mission be developed to encourage lay Christians to penetrate non-Christian society more deeply and creatively as its salt and light? The Institute will offer courses in Christian faith, life, and mission to people in the professions, in business, and in industry. Students will meet together five days and one evening per week for worship, lectures, tutorials, and seminars, and will be encouraged to participate in a mission project. For more information, write: The London Institute for Contemporary Christianity, 12 Weymouth St., London W1N 3FB, England.

for what *Nachfolge* is all about). But it is that backdraft which creates *the church* — or better put, the caravan-community constituted of those caught in this backdraft is what the New Testament means by “the church” (the gathered). And this “church,” our progenitors well knew, is the primary context for *Nachfolge*.

The caravan of those who, through baptism (believers baptism), have with all deliberation committed themselves to the pilgrimage — this is the church's *primary* community. But precisely because we cannot know who all and what all, our eschatological vision must keep open to the possibility of “total caravan” and always be missionary-minded in prospect of that eventuality. Both *Discipleship* and *Nachfolge* display strong social concern. The difference is that *Discipleship* says, “We will use the *teachings* of Jesus in improving *our* world order” — while *Nachfolge* says, “We are *following* the Lord of History toward *his* new heaven and new earth.”

In addition, there is the consideration that, in the turbulence of Trucker Jesus, unless we hang on to each other, none of us can keep his or her feet. We either follow him together or we don't manage it at all. *Gemeinschaft*, then — that profound sense of communion between God and his people and of commonality among the people themselves — is seen to be part and parcel of *Nachfolge*, and “the church” the natural focus of where and how “followers” exist.

Finally, in a point that probably has already been made obvious, *Discipleship* could imply a purely cognitive transaction: Do you know what you should? Can you give the correct answers on a test? Granted, when the Teacher is Jesus it will be a bit difficult to keep things on this level, so much of his teaching consists of instruction in what we are to *do*. Yet, theoretically, one could claim to be a “disciple” of Jesus on the basis of *knowing* what he taught rather than *doing* it. But be that as it may, it is plain that *Nachfolge* speaks directly of *behavior* rather than cognition. And our tradition, consequently, has held a theology that is very much one of *doing* rather than of *knowing*. Yes, there are a great many things one must *know* about Jesus (and related subjects) in order to do a proper job of following him; and the Believers Church has shown no lack of concern regarding a solid, biblical belief-structure. Yet the word always has been, “So you believe all the right things; what are you *doing* about them?” Belief, cognition, theology, and “discipleship” (in our constricted, etymological sense) can never amount to an acceptable substitute for *Nachfolge*. So our “Christology” regularly has been a *Nachfolge*-Christology — and that, as we have seen, spells nothing other than “lived eschatology.”

SPIRITUAL FORMATION

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

KEEPING A JOURNAL: PRACTICAL NOTES FOR THE BEGINNER

By Mark Lau Branson, General Secretary, Theological Students Fellowship.

During any given year of theological studies, one is offered innumerable opportunities for growth and change. As Christians who value learning, students can work with the subject matter of classes and search for its value and relevance for one's own life. The experiences of internships and jobs also provide new perspectives on one's own history, values, and plans. Add to those ingredients the ongoing relationships with families and friends,

and the student no doubt often feels overwhelmed by the ever-spinning world. In the midst of all this, how is one supposed to approach thoughtfully personal growth and new responsibilities in ministry? It is all too easy for the student to walk in and out of this array of events and people with little or no intentional sorting and evaluation.

I was meandering through such a year at Claremont School of Theology when I first began writing in a journal. I finally discovered a central point, a hub, a sanctuary for integrating the constantly changing ingredients of my life. I often refer to my journal as “home” or as my “garden in the desert.” The dialogue with God that takes place there as I view the rest of my environment is often rich and insightful. A path taken as I write is sometimes nudged or even reversed by the Holy Spirit's guidance. Relationships with others can be viewed from needed fresh perspectives. The integration of studies with the world can, at times, make sense. Personal growth—intellectual, emotional, spiritual—can be better understood and encouraged.

Rather than offering an extensive biblical or psychological apologetic for “journaling,” I will simply suggest some “how-to's.” My hope is that some will be encouraged to begin a journal. Perhaps those who have already started such a journey will discover new possibilities.¹

Each of the following topics offers a different perspective on one's world. There is overlap between them, as there are probably omissions. Work from different “windows” to discern the most profitable route for your own pilgrimage. These windows can include both your “Chronicle” of your world and your “Dialogue” with that world. The dialogue, much like the Psalmist's conversation with his own soul, offers the chance for understanding, evaluation, and growth.

Chronicle . . .

Events: Record happenings with people, studies, job, projects, and your own body. What happened? Who was involved? Am I healthy?

Interior dimensions: Notice what is happening inside your mind and soul: insights, emotions, spiritual perceptions, intuitions. What do I feel? Is God's voice there? What do I think about that?²

Meditation: Roll these different external and internal items around in your thoughts in order to discover the meanings and significance of them. Notice your values, decisions, changes, growth, relapses. Why did I respond that way? How important is that thought? What does that event mean?

Dialogue with . . .

People: Write out imagined conversations concerning your love, anger, respect, jealousy, confusion, excitement. Notice changes in relationships as well as stability. Why is it difficult to work with that person? What caused my distrust? Why am I motivated to build that relationship? What is the root of my anger?³

Activities: Carry on a conversation with goals, steps, and accomplishments. Seek the meaning of these events. Explore school, vocation, tasks. Ask them to reveal your values, fears, strengths, weaknesses, motivations, and skills. Why do I want to do that? Why am I procrastinating? Why did I fail? What is my goal?⁴

Dreams, daydreams, twilight imaging: Seek the messages in your inner life by reflecting on the people, activities, and feelings in your dream world. You may wish to keep your journal near your bed (desk?) so you can record dreams when you awaken. What current events are reflected in that dream? Why were those emotions so strong? Why did that event or person enter in?⁵

Body: Your health, sensory awareness, addictions, exercising, and diseases may provide an abundance of insights. Are there patterns to my illnesses? What causes pleasure for me?

Inner wisdom: Whether the source is your history, God's voice, or an intuitive sense, you know much more than that which you obtain rationally. Conscious interaction with that wisdom reveals its value and implications. Why do I think that way? Where did that intuition come from? Are there patterns to my insights that help me know when they are more or less helpful?

Society: Your relationships with institutions (government, school, church), social groups (racial, economic), political forces, arts, and media require thoughtful journaling. Where are my prejudices? How should I use my own power? Should I work toward influencing that group? Why do I feel helpless?⁸

Events: Converse with those happenings in your environment which are acting on you. The expected and the unexpected may offer tests and challenges. How do I or should I respond to that job offer? Why does my car quit now?⁷

Crossroads: As you confront and move through decisions, reflect on roads taken and not taken. Seek the influences which moved you through the intersection. Why did I take that path? Why did I not travel that road?

Possessions: Converse with whatever you identify as your own, whether money, things, power, or people. These will reveal values, insecurities, inappropriate use of power, freedoms and bondage. What causes my greed? Why do I need to control that person? What causes changes in my possessiveness or generosity?⁸

Scripture: Whether heard in classrooms, group discussions, or personal study, the Bible continually enters your life. "Talk" with it, pursuing the lessons God offers and the insights you may gain from your own varying responses. Do I understand the meaning of the passage? Does it have implications for my world or for me? Why do I rationalize Scripture's claim on my life?

God: The preceding dialogues presuppose that God enters into all of your conversations. However, the work of contemplation or listening to God requires time and practice set apart from all these other issues. "God, what do you want to say to me?"

You will no doubt experience both frustrations and encouragement as you journal. Books listed in the footnotes may offer assistance.⁹ Above all, you will need to schedule the time, just as you schedule classes and appointments. I have found that a partnership with a friend helps establish accountability for the hours or days needed for journaling. Do not expect magical results. Journaling is hard work. Yet, with the seeker in Proverbs 2, you will discover that the hard work brings treasures.

NOTES

¹Suggestions here are based on Ira Progoff's *At a Journal Workshop* (New York: Dialogue House Library, 1975) and Elizabeth O'Connor's *Letters to Scattered Pilgrims* (San Francisco: Harper and Row, 1979).

²Dag Hammarskjöld's *Markings* (New York: Alfred A. Knopf, 1964) is such a journal.

³Especially helpful in reflecting on a marriage relationship are Patricia Gundry's *Heirs Together* (Grand Rapids: Zondervan, 1980) and George Bach and Peter Wyden's *The Intimate Enemy: How to Fight Fair in Love and Marriage* (William Morrow and Company, 1969).

⁴Concerning vocational pursuits, see *What Color is Your Parachute?* by Richard Bolter (Berkeley: Ten Speed Press, annual) and *Wishcraft* by Barbara Sher (New York: Viking, 1979).

⁵*The Gift of Dreams: A Christian View* by Kathryn Lindskoog (San Francisco: Harper and Row, 1979) is helpful.

⁶Richard Mouw's *Called to Holy Worldliness* (Philadelphia: Fortress, 1980) is an insightful look at the Christian's role in society. Also, Thom Hopler's *A World of Difference* (Downers Grove: InterVarsity Press, 1981) provides a biblical and personal look at cross-cultural relationships.

⁷*The Transforming Moment* by James Loder (San Francisco: Harper and Row, 1981) provides an excellent understanding of how various experiences influence one toward forming convictions.

⁸Perspectives on wealth are offered by Bruce Birch and Larry Rasmussen in *Predicament of the Prosperous* (Philadelphia: Westminster, 1978) and by Ronald Sider in *Rich Christians in an Age of Hunger* (Downers Grove: InterVarsity Press, 1977).

⁹In addition to those above, I have been helped consistently by Richard Foster, Henri Nouwen and Thomas Merton.

EDITORIALS

(Opinions, options, and olive branches)

AFRO-AMERICAN STUDIES AT PRINCETON THEOLOGICAL SEMINARY, 1977-1981

By Robert Cathey, (M.Div., Princeton), unclassified student, Union Theological Seminary (NY), and Program Director of the Association for Shared Ministries, Jersey City, NJ.

The pointedness of Bob Cathey's criticisms toward Princeton Theological Seminary should be heard by students, faculty and administration at other schools. As I have visited sixty seminaries during the last seven years, I have yet to find any setting where the issues discussed here receive adequate attention. I fear that the problem is even worsening. If encouraging developments are witnessed by readers, we will gladly publish such good news!

—MLB

Viewing the history of the Princeton Seminary Black Studies Proposal is like watching a football being fumbled in slow motion. In 1977 the Seminary initiated a self-study which produced the first "Black Studies Proposal." It was not acted upon by the administration or faculty for two years. The PTS Association of Black Seminarians, representing 3% of the student body, took decisive action in December, 1979 by presenting "A Revised Proposal For An Afro-American Studies Program At PTS." This proposal recommended, among other goals, "the appointment of a Black person with senior faculty tenured status in one of the basic academic disciplines" (Bible, Theology, Church History), the appointment of a Black administrator, and the establishment of a course in "Afro-American religious history and thought" required for graduation of all M.A. and M.Div. students. It was the intention of the Black seminarians that the religious heritage of their people become an integrated part of the whole seminary curriculum and community life, not merely a side track for another special interest group.

In the spring of 1980, copies of this revised proposal were circulated in the form of a petition among the student body, and approximately 240 out of 800 students signed it with their basic approval. The faculty's curriculum committee studied the proposal and submitted a response which was in basic agreement with it. This response was adopted by the faculty and presented by President McCord to Black student leaders. Could this be the long-awaited transformation of Princeton Theological Seminary into a truly ecumenical community for both Black and White?

In the fall of 1980, the euphoria of the spring began dissipating into disappointment. President McCord and the Board of Trustees reported that, among other problems, the proposal was too expensive. The disappointment felt by many students and faculty was expressed at a forum held February 25, 1981 to discuss the trustees' response. I made the following statement on that occasion:

My Investment in Black Studies

Where am I invested in Black Studies? Do I need to study at Princeton Seminary with a "distinguished Black scholar?" Do I, as a White student, need a Black scholar who will teach Bible, Theology, Church History? Do I need to study under a Black scholar in a "senior position on our faculty?"

Let me tell you my roots. My great-great grandfather was a Scotch-Irish Presbyterian and a farmer in North Carolina. Our family owned 19 Black slaves, nineteen people of the same race as our sisters and brothers in Christ in this room today. My

family fought in the Civil War to keep those slaves. When it was over, we had lost all our "property" — in land and in slaves.

In 1861 my people joined the new Presbyterian Church in the Confederate States of America. Historically, that is the same church I am a member of today, but now it is named the Presbyterian Church in the United States. Our denomination is rather unique in its relation to Black people. Our very reason for coming into existence in 1861 was to defend the right of White Christians to buy, own, and sell Black people for our own economic needs. That is the foundation in history of my church: *slavery and racism!* Our greatest theologian in the nineteenth century was Robert L. Dabney. In 1867, on the floor of the Virginia Synod, he said, and I quote: "... an insuperable difference of race, made by God and not by man (*sic*), and of character, and social condition, makes it plainly impossible for a black man to teach and rule white Christians to edification."

Here are my roots! In my mother's family, there were no abolitionists. In fact, the great-great grandfather of my mother rode with the Ku Klux Klan during the Reconstruction years in South Carolina. My roots extend back to the violent persecutors of Afro-Americans, the KKK.

Things have changed in the new South, haven't they? Racism is past history, isn't it? Today, Black Presbyterians may become ordained ministers in my denomination. But there are no Black ministers active in my Presbytery at present. I attended Davidson, a Presbyterian institution. From 1974 to 1978 we had no Black faculty. Out of 1,300 students enrolled, only 30 were Black. *Yes, things have changed in the new South.* In late 1979 in Greensboro, North Carolina, Ku Klux Klan and Nazis shot down in the streets five members of the Communist Workers' Party. A friend of mine who is a Christian almost marched with the protesters who were murdered. He knows the widows of the men who died. Some of those Workers were professing Christians. Their murderers were acquitted by the Greensboro jury who heard the case. The Klan's message is clear: "Death to all 'nigger lovers' in North Carolina." *Things have changed in the new South.*

Why do you think we southern Presbyterians take the trouble to come here? I came to Princeton hoping for a change, for new ideas, new examples of race relations. I assumed an ecumenical institution would advocate the vital contributions of Black people to church and society.

What did I find? From 1978 to 1980 I watched Bob Davis, Coke McClure, Rick Freeman, and many other students call for seminary disinvestment from certain multinational corporations. These corporations indirectly and sometimes directly support racism in South Africa. I heard some seminary administrators and faculty respond that disinvestment was economically unfeasible and ethically unwise. I got the picture. My roots are in a denomination which claimed in 1861 it was biblical for Christians to buy, own, and sell Blacks for white economic "needs."

Then the faculty spoke out last spring. In their Response to

the Black Studies Proposal, they stated that the contribution of Afro-American Studies "is *necessary* to prepare Whites also for ministry in this country so that they are in touch with the realities of the American pluralistic scene." They confessed "we have not succeeded in creating genuine Christian community with mutual appreciation between Blacks and Whites at the Seminary." "... the way *forward* is not segregated Black Studies, but a powerful Black contribution at every point in the curriculum and in the Seminary life."

This faculty proposal raised my hopes. Perhaps now I and other White students would be trained for ministry to all people, White and Black. My hopes have been shattered. Are not the Trustees and Dr. McCord on the side of racial reconciliation and ecumenicity? This fall, Dr. McCord said in his letter to the seminary: "Contrary to some impressions in the air, we as a nation and as a church are facing an era of limitations." Dr. McCord spoke of the Board of Trustees' "serious concern for the fiscal condition of the Seminary." He said, "The inescapable conclusion is that the establishment of a new professorship in any particular discipline will require additional endowment funds in excess of \$750,000.00."

First, I understand that the faculty wanted to expedite the process of appointing a distinguished Black scholar in one of the classical disciplines. This was a call for a new senior position, since to wait for an opening would indefinitely postpone the faculty's intention. Secondly, the faculty is not asking for a Black scholar in Pastoral Theology, where Black candidates are said to be few. Cain Felder reassures the Seminary that there are adequate Black candidates for a position in one of the classical disciplines. Finally, *is it really a matter of economics?* Well, perhaps so. In 1861 southern Presbyterians, like my family, could not afford to liberate their slaves, and in 1981, the Trustees of PTS cannot afford one more Black scholar.

Nevertheless, I believe there are signs of hope. In the spring of 1977 I participated with faculty and students in the amending of the anti-Semitic Christian tenure policy of Davidson College. I have experienced what happens when faculty care more about ethical integrity than about job security. Here at PTS the field education office has sacrificed their need for a new staff person this year, so that a Black administrator may join the staff next year. *Deep inside me I still believe Dr. McCord is a person of true ecumenicity.* I believe we faculty and students can persuade the Administration and Trustees to fully implement the Black Studies Proposal. *I have seen constructive institutional change happen.* This is my prayer: *May it happen here.*

Other students, Black and White, raised their voices calling for the faculty to resubmit their "Faculty Response" to the Board of Trustees with a clarification of the question of a "new senior position" for a Black scholar. In the spring of 1981, the faculty claimed full responsibility in the search for outstanding scholars, Black and White, for all opening faculty positions. This recommitment by the faculty was preceded by the seminary administration's appointment of a full-time Black administrator to the office of Field Education. However, these efforts appeared to some students as token gestures compared with the hopes outlined in the student and faculty proposals. The one Black junior faculty member resigned, and accepted a position at an outstanding Black university. His indignation with the procrastination he had experienced for three years at Princeton over Black issues was shared by many students and faculty.

Princeton Seminary was, and still remains this new academic year, a White institution trapped in subtle forms of racism which disfigure its ecumenical witness. Fortunately, a group of students and faculty have banded together to pray, fast, strategize, and take action in the months ahead. I encourage you to pray with them that the Creator Spirit would transform PTS by the renewing of the minds of its students, faculty, administrators, President, and Trustees.

DONATIONS NEEDED FOR TSF BULLETIN

The 1981-82 budget for *TSF Bulletin* is running about \$3500 behind as of December 1. We want to give our readers an opportunity to help alleviate this deficit prior to the usual June budget crunch. We still provide subscriptions at 50% of our actual cost. Donations to TSF (233 Langdon, Madison WI 53703) are tax-deductible.

TSF Bulletin does not necessarily speak for Inter-Varsity Christian Fellowship on matters dealt with in its brief articles. Although editors personally sign the IVCF basis of faith, our purpose is to provide resources for and encouragement towards biblical *thinking and living* rather than to formulate "final" answers.

BIBLIOGRAPHY ON THE NEW CHRISTIAN RIGHT

By Richard V. Pierard, Professor of History,
Indiana State University

(This bibliography can be filed separately by removing these center pages)

I. Primary Materials. This is a selected listing of items by or about fundamentalists and evangelicals whose views would justify categorizing them in the New Christian Right. Also included are articles describing and critiquing various aspects of the New Right's activities or which provide some factual information about these.

A. Books and Pamphlets (annotated)

- Armstrong, Ben. *The Electric Church*. Nashville: Thomas Nelson, 1979. An uncritical appraisal of Christian television by the leader of its trade association.
- Barton, Jon and John Whitehead. *Schools on Fire*. Wheaton, IL: Tyndale House, 1980. Explains how the public schools got away from God and what Christians can do to reclaim them.
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- (September 1980) "Spirit and Life: Some Reflections on Johannine Theology" by David Wenham, "The Old Testament Prophets' Self Understanding of their Prophecy" by Douglas Stuart, "Tensions in Calvin's Idea of Predestination" by Wing-hung Lam, "Godliness and Good Learning: Cranfield's Romans" by Tom Wright. 36pp.
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- (January 1981), "Survey of 1979 Journals" by Gordon Wenham, Dick France, D. F. Wright, and Clark H. Pinnock; "Explaining Social Reality: Some Christian Reflections" by Richard J. Mouw; "The Radical Reformation Reassessed" by A. Skevington Wood; "The Q Debate Since 1955" by Howard Biggs.
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_____ (February 1980) "Expository Preaching for Today" by Haddon Robinson; reports on the November, 1979 "Colloquy on the Loss and Recovery of the Sacred," the Wesleyan Theological Society, and the AAR Consultation on Evangelical Theology (including excerpts from John Yoder's "Reformed vs. Anabaptist Strategies: the Limits of a Typology"; "Part 3: Marriage" by Gregory Youngchild.

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_____ (March 1980) "The Study of Theology: A Guide for Evangelicals" by Clark H. Pinnock; reports on the TSF Urbana seminars (Universalism, Theology for Missions, and Liberation Theology) and more on the AAR consultation (excerpts of the papers by Ray Anderson on "Theological Anthropology" and by Paul Mickey on "A Process Doctrine of Inspiration"; "Part 4: Social Action" by Gregory Youngchild.

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_____ (April 1980) "The Creation and Vocational Options" by Roy Carlisle; "Part 5: Poverty of Spirit" by Gregory Youngchild, Index of Articles and Book Reviews, vols. 1-3.

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_____ (October 1980) "TSF Bulletin and Membership Survey" by Mark Lau Branson; "The Inspiration and Interpretation of the Bible" and "An Evangelical Observes a WCC Assembly" by Clark H. Pinnock; "Christianity and Homosexuality: A Brief Bibliography" by David Gill; "A Summary of Francis Andersen's 1980 Payton Lectures" by Kenneth Litwak; "Burnout" by Mary Berg, R.N., and Mark Lau Branson.

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_____ (November, 1980) "Lausanne's Consultation on World Evangelization: A Personal Assessment" by C. Peter Wagner; "Report on Thailand '80 (Consultation on World Evangelization)" by Orlando E. Costas; "A Report on Paul Vitz's Lecture, 'From a Secular to a Christian Psychology'" by Mark Lau Branson; "Seasons of Prayer" by Gregory A. Youngchild.

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_____ (February 1981) "Current Directions in Christology Studies" (part 1) by L. W. Hurtado; "What is My Christian Response to Other Faiths?" by Charles O. Ellenbaum; "The 1980 SBL/AAR: A Most Remarkable Meeting" by Grant Osborne and Paul Feinberg; "Wesleyan Theological Society, 1980 Annual Meeting: A Search for Distinctives" by Donald Dayton; "Ministry Begins with a Pilgrimage in the Wilderness" by Mark Lau Branson.

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_____ (March 1981) "Current Directions in Christology Studies" (part 2) by L. W. Hurtado; "Teaching Evangelism at Perkins: a Conversation with David L. Watson" by Mark Lau Branson; "Biblical Authority: Towards an Evaluation of the Rogers and McKim Proposal" (excerpts) by John D. Woodbridge; "The New Testament and Anti-Semitism: Three Important Books" by T. L. Donaldson; "But YOU can't be a pastor . . ." by Jan Erickson-Pearson.

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_____ (April 1981) "Notations on a Theology of the Holy Spirit: A Review Article Based on Eduard Schweizer's *The Holy Spirit*" by Ray S. Anderson; "Psychological Perspectives on Conversion" by Lewis R. Rambo; "Response to John Woodbridge" by Donald K. McKim; "Old Testament Textual Criticism: Some Recent Proposals" by A. J. Petrotta; "Evangelical Women's Caucus" by Ann Ramsey Moore; "Tough and Tender — A Word to Graduating Seminarians" by Donald K. McKim; "Henri Nouwen: Spiritual Guide for a Church in Transition" by Robert Durback; Review Essay on Anthony Thiselton's *The Two Horizons*.

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_____ (September/October 1981) "Which Eschatology for Which Christ" (part 1) by Vernard Eller; "The Sociology of the Gospel? An Analysis of Stephen B. Clark's *Man and Woman in Christ*" by Hal Miller; "Evangelicals and the Religions of the World" by Stephen T. Davis; "A Break in the Battle" by Mark Lau Branson; "Put on the Whole Armor of God" by Greg Ikehara Martin; "He and His Kind of Kingdom" by Joseph G. Donders; "Evangelism and Missions: A Survey of Recent Books" (part 1) by David Lowes Watson.

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_____ (November/December 1981) "Karl Barth as a Preacher" by Robert B. Ives; "Woman Shall Be Saved: A Closer Look at Timothy 2:15" by Mark D. Roberts; "The Finney Festival: Perspectives on American Evangelicalism" by Donald Dayton and Jeff Smith; "Another 'Chicago Statement': A Response to the New Right" by Donald Dayton; "Which Eschatology for Which Christ?" (part 2) by Vernard Eller; "Keeping a Journal: Practical Notes for the Beginner" by Mark Lau Branson; "Afro-American Studies at Princeton Theological Seminary, 1977-81" by Robert Cathey; "Bibliography on the New Christian Right" by Richard V. Pierard; "Evangelism and Missions" (part 2) by David Lowes Watson.

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** When current supply of these *TSF Bulletin* issues is gone we will send photocopies.

3. Factual evaluations of the right, mainly journalistic pieces and interviews, but some do offer critical assessments.

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II. **Secondary Materials.** A selected, annotated list of items dealing with various aspects of religion, politics, conservatism, and/or the radical right in the United States. These are mainly recent works.

- Anti-Defamation League of B'nai B'rith. "Religion and Politics," Vol. 8, Winter 1981, of *Face to Face: An Interreligious Bulletin*. Contains articles on religious responsibility in a free society, statements of reaction and response to the Christian right, and Martin Marty's important "Twelve Points to Consider about the New Christian Right" which first appeared in his newsletter *Context*.
- Bell, Daniel, ed. *The Radical Right*. Garden City, NY: Doubleday, 1963. A classic collection of original essays by distinguished scholars that emphasizes the role of status concerns in the development of right extremism.
- A Citizen's Guide to the Right Wing*. Detroit: United Auto Workers, [1977]. A virtual "who's who" of the New Right that shows the interlocking ties existing among the various personalities and groups.
- Can My Vote Be Biblical?* Philadelphia: Evangelicals for Social Action, 1980. A "Tract for Justice" published by a broadly-based organization of moderate evangelicals which sets forth an alternative set of principles derived from the Scriptures that is designed to serve as an antidote to the program of the New Christian Right.
- Clabaugh, Gary K. *Thunder on the Right: The Protestant Fundamentalists*. Chicago: Nelson-Hall, 1974. A survey of the activities of the fundamentalist Protestant radical right which argues it is a threat to freedom.
- Crawford, Alan. *Thunder on the Right: The "New Right" and the Politics of Resentment*. New York: Pantheon, 1980. A disappointed conservative portrays the New Right as lawless, rabble-rousing revolutionary populism.
- Diggins, John P. *Up from Communism: Conservative Odysseys in American Intellectual History*. New York: Harper & Row, 1975. An insightful treatment of the ideological careers of several noted

- writers who moved from left-wing radicalism in the 1930s to conservatism in the 1950s and 1960s.
- Ealy, Steven D. "Political Science and the Study of the Radical Right," *Intercollegiate Review* 14 (Fall 1978): 25-32. A critique of the "status anxiety" interpretation of the right.
- "Evangelicals and the '80 Election," *Emerging Trends* 2 (Sep. 1980): 1-2. A Princeton Religion Research Center analysis of Gallup Poll data on voter behavior prior to the election itself.
- Felsenthal, Carol. *The Sweetheart of the Silent Majority: The Biography of Phyllis Schlafly*. Garden City, NY: Doubleday, 1981. An in-depth study by a journalist of the conservative Roman Catholic political activist who put together a remarkable coalition to block the ratification of the ERA. The grudging admiration of the author for her subject grows as this oftentimes confusing account progresses.
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- Group Research Report*. Monthly newsletter published at 419 New Jersey Ave., S.E., Washington, DC 20003. Probably the best source of concise, current news and information on the activities of the right.
- Hadden, Jeffrey and Charles E. Swann. *Prime-time Preachers: The Rising Power of Televangelism*. Reading, MA: Addison-Wesley, 1981. A critique of the electric church and its impact on society.
- Harrell, David Edwin, Jr. "The Roots of the Moral Majority: Fundamentalism Revisited," *Occasional Papers of the Institute for Ecumenical and Cultural Research* [Collegeville, MN 56321], No. 15, May 1981. A very useful and perceptive survey of the fundamentalist origins of modern conservative evangelicalism and the politico-religious coalition that emerged.
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- Miles, Michael. *The Odyssey of the American Right*. New York: Oxford University Press, 1980. Examines the shifts in the political right from the New Deal to the fall of Richard Nixon.
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- Additional copies of this bibliography are available from TSF Research, 233 Langdon, Madison, WI 53703. Prices, including postage: single copies, 50c; 2-10 copies, 35c/ea.; 11-100 copies, 30c/ea.; over 100 copies, 25c/ea.
- Copies also available from Dr. Richard V. Pierard, Department of History, Indiana State University, Terre Haute, IN 47809.

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REVIEWS

(Notes and critiques on recent books and periodicals)

REVIEW ESSAY

EVANGELISM AND MISSIONS: A SURVEY OF RECENT BOOKS

(Part II)

By David Lowes Watson, Assistant Professor of Evangelism, Perkins School of Theology.

In planning for the gathering at Pattaya in the June of 1980, the Lausanne Committee for World Evangelization stressed that it was to be a consultation on evangelistic strategy, the theological basis for which had already been agreed in 1974 at the Lausanne Congress. The agenda was therefore largely directed towards the work of study groups, whose task it was to find the most effective methods of communicating the gospel to particular peoples, with the further objective of planting churches where as yet there is no permanent Christian witness. The ancillary disciplines for such ethnic analyses and contextualization were those of social psychology and anthropology — precisely the focus of recent publications in the prolific output of the Church Growth movement.

The best source of information on this literature is the *Global Church Growth Bulletin*, published bi-monthly by O. C. Ministries, Inc., Box 66, Santa Clara, CA 95052, annual subscription rate \$6.00. The articles are short and pithy, often with a very direct point of view which does not hesitate to be critical of the conciliar approach to evangelism. Familiar Church Growth terminology appears in most pages: the *discipling* of persons — the initial step by which people make a commitment to Christ and become members of the church; *perfecting* — their growth in grace as disciplined persons, so that their knowledge of the Scriptures is deepened and their commitment to Christ is brought to maturity; *homogeneous units* — the recognition that human communities are a mosaic of many homogeneous groups, each with a common binding factor which the evangelist must take into account if there is to be an effective communication of the gospel. A subscription to the *Bulletin* includes enrollment in the Global and American Church Growth Book Clubs, affording discount prices on many books published in the field. William Carey Library sponsors the clubs, though the selection of books is made from a wide range of publications.

One of the most important such volumes to appear in 1980 was a revised and expanded edition of **Donald A. McGavran's *Understanding Church Growth*** (Eerdmans, 480 pp., \$12.95). McGavran, who more than anyone deserves credit for the Church Growth movement, has brought this seminal text up to date with many references to recent scholarship, and his basic thesis remains the same: that the peoples of the world can be brought to Christian discipleship only through the growth

of churches which God places in their midst. To this end, the energies and resources of the church must be directed to multiplying congregations in those places where people are receptive — i.e., where God is providing a harvest. It is not enough, argues McGavran, to employ a "search" or "sowing" approach to evangelism, whereby the gospel is proclaimed "by word and deed *everywhere*, whether men hear or not, whether they obey or not" (p. 30). The Great Commission (Matthew 28:19-20) clearly indicates that mission must be "a vast and purposeful finding" (p. 38). Masses of people are responsive today to the gospel, but they must be intentionally sought (p. 291). If one accepts this basic thesis, McGavran's book will open countless new ways of reaching out to people through the principles he offers for the indigenous planting of churches — the bridges which God provides for the flow of the gospel (374ff., 395ff.).

All of which, of course, hinges on a particular ecclesiology and soteriology. And if there is a criticism of the Church Growth movement which by and large is justifiable, it is that the theology behind their essentially practical guidelines is not always made explicit. Those who suggest that this is a mere numbers game miss the point completely. It is based on a weighty concept of the church and God's plan of salvation. Which is why **George W. Peters'** latest book is a welcome addition to the field: ***A Theology of Church Growth*** (Zondervan, 1981, 284 pp., \$8.95). Taking note of recent missiological trends in both the World Council of Churches and the Fuller-centered Church Growth school, he calls for a scriptural accountability. He rejects on the one hand an ecclesiology which is simplistically church-oriented, and likewise a soteriology which fails to take adequate cognizance of the scriptural scenario of God's distinctive salvation history.

In a very important chapter, Peters asks for a dialogue which goes beyond the pre- and postmillennial debates to the basic questions of the nature of the kingdom of God and the relationship of the church to God's plan of salvation. The chapter is not always clearly argued. It would have been helpful, for example, at least to have had the millenarian positions outlined alongside the author's own perspective, which seems to be a qualified pre-millennialism. But the overall impact is nevertheless stimulating. A conservative theologian is very evidently wrestling with the eschatological ferment in the church, and in the process of re-working the scriptural evidence, is advocating an openness of theological exchange. The footnote on p. 38 should be heeded by all whose concern is to seek for a faithful discipleship; it is an eloquent plea for the church not to become bitter and antagonistic in the discussion over criteria for scriptural eschatology, the focus of which he feels must inevitably sharpen in the next few years.

The substance of the book, however, is that church growth must be motivated by the very nature of the ecclesial community. The church is the mediating instrument of God's particular history within general history (*Heilsgeschichte*), the purpose of which is nothing less than the redemption of the human race and the cosmos. Within this vision, the church is defined as those who are drawn together as the Lord's people *out of* the nations of the world, a world which remains the battlefield

between the forces of darkness and light until the *Parousia*. Only with such an identity can the church *safely* (a word which Peters repeatedly aligns with a strictly scriptural authority) pursue the increase of its numbers. To this end, he advocates four "pillars" of the church: fitness (a believing community); form (a servant counterculture); function (evangelism in depth and breadth); and focus (ministry for mission).

Yet there are those who might have reservations about an ecclesiology which can interpret the struggle for God's salvation of the world without a clear identification *with* it. This is a book about right belief, right revelation, right insight, but much less about right action as Jesus enjoined on his followers. It is an eschatology of grace, but ultimately a personal grace, imparted to those who hear the message through the church and are called out of the world into that chosen community. Albeit with a clear scriptural identity for the Christian, this renders evangelism one-dimensional: the winning of people for Christ. The winnableness of people cannot be the sole criterion for the church's mission, however, as Orlando Costas argues persuasively in a typically penetrating article, "Church Growth as a Multidimensional Phenomenon: Some Lessons from Chile" (*International Bulletin of Missionary Research* 5.1 [January, 1981], pp. 2-8). "Missiologically, one can only consider as legitimate and valid that growth which is characterized by the experience of forgiveness among the nations, and their subsequent incorporation into the community of faith, by the organic and reflective development of the latter and its efficacious *involvement in the world's afflictions*" (p. 4, emphasis added). Herein lies the nub of the issue: whether the church is motivated by the hope of release from the world at Christ's return, or by the desire to join Christ in the world's suffering pending the New Age. George Peters is right. We badly need serious dialogue. His book is an indication that perhaps this is already taking place.

Dialogue is certainly reflected in an important new work on missional strategy: ***Planning Strategies for World Evangelization*** by **Edward R. Dayton and David A. Fraser** (Eerdmans, 1980, 537 pp., \$14.95). This is rightly described by Peter Wagner on the cover as a "missiological *tour de force*," giving an almost encyclopedic survey of the field, but with a fundamental underlying thesis: that peoples cannot be evangelized without a sound methodology based on a sympathetic and systematic study of their ethnic identity and context. The book argues throughout for the responsible application of such missional strategies, but does not ignore the necessary tension between grace and human endeavor. This is well discussed in a chapter on the theory of selection (pp. 279-292). Methods are "not always crucial in the outcome of a given [evangelistic] strategy. . . . But where the methodology is not well considered and is ill applied there is no humanly justifiable reason for believing that anything is happening that will further the evangelization of the people" (p. 285). Citing John R. W. Stott to good effect, the authors are convincing in their conclusion that we do not "have the liberty to be as obscure, confused and irrelevant as we like" on the grounds that "the Holy Spirit will make all things plain" (p. 281).

Readers of the volume may feel that the

detailed analyses of management, ethnic groupings, meaning systems, receptivity, missionary recruitment, planning methods, and many other areas of strategy smack of a computerized approach to the gospel, with origins more in market research than a doctrine of grace. But this is to give the authors markedly less than their due. For this book represents the very specific approach to evangelism which was epitomized at Pattaya: that there can be too much discussion about the content of the gospel at the expense of its proclamation. If the essentials of the message are agreed, then what is there to stop us using all available methods to preach it throughout the world? And even if the essentials are not agreed, why not proclaim as we clarify?

The importance of Dayton and Fraser's work is that they do not avoid the issues raised by this approach. Each major section of the book begins with a series of "considerations," laying out the propositions on which the ensuing strategies are based; and each section ends with a series of discussion questions, again keeping alive the questing nature of the whole enterprise. The result is that the volume, rather than arguing for a definitive evangelistic paradigm, presents, with sound scholarship and meticulous research, the practical implications of a particular approach: that peoples who have not yet heard the gospel must be reached by those who have.

The corollary of this approach, of course, is how to strategize for evangelism in a country such as the United States, where most people are familiar with the church if not committed to the gospel. Can the methods of Church Growth be applied in a context where people attend church, seemingly as a cultural and social habit?

The question is asked, and for the most part well answered, in a collection of essays authored by evangelical scholars and edited by **C. Norman Kraus: Missions, Evangelism, and Church Growth** (Herald Press, 1980, 166 pp., \$5.95). The book flows handily from concepts of mission and evangelism to the specific tasks facing the evangelist in North America, and each essay offers thoughtful reflection along with good selective documentation. The thrust of Kraus's introduction is that the true mission of the church is an evangelism with authority and power in authentic word and deed. For this, there must be a focus on the lordship of Christ rather than the numerical growth of the church, which is but a penultimate end. Indeed, churches which have this focus have been shown in recent years to grow more rapidly than those which do not.

Wilbert R. Shenk makes a very helpful contribution by showing how the "para-message" of the missionary in times past has often obscured the real gospel message by covering it up with cultural or "civilizing" accoutrements. We now know that the *evangel* in our day must be contextualized — freed for distinctive communication. In his own contribution to the volume, Kraus argues that this implies the formulation of a message which speaks to the full range of a person's life, individual and social. The lordship of Christ offers not only present reconciliation, but future hope, and the evangelist must address social and cultural sins as well as those which are personal. The remaining papers by Howard A. Snyder, Chester L. Wenger, Vern L. Miller and Harold E.

Bauman, offer varying perspectives on how these insights can be applied in the local congregation: through an evangelistic lifestyle; through those dimensions of fellowship and worship which help churches to grow; and the special applications necessary for the central city — a pleasing euphemism for the well-worn inner city we have all come to regard as a particular problem. This is a good working book for the thoughtful evangelical congregation, and a reliable condensation of much recent scholarship for the busy student or pastor.

Another helpful book on practical evangelism to appear this year is a new and revised edition of **Samuel Southard's Pastoral Evangelism** (John Knox, 1981, 198 pp., \$5.95). First published by Broadman in 1962, this has had a wide circulation, and is probably known to many churches already, especially in the Baptist traditions. The revisions have been thorough — sexist language has been amended throughout, for example — and there is a provoking new opening chapter, "The Impelling Incarnation." This makes clear that the basis of evangelistic strategy is the reality of Jesus Christ, with two underlying principles: 1. We are more natural because we have been renewed by someone who is more than natural; 2. Sensitivity to human needs and nature creates appropriate opportunities for evangelism, but the action is not complete until the search for wholeness is met by a vision of God's holiness. In short, evangelism cannot be a process of self-help or self-centered client-oriented therapy. It must be Christ-centered. This is good solid material, but there must be one quibble with the author. Can one refer to the English Awakening of the 1740s and not mention John Wesley (p. 150)? A Baptist apparently can!

Another direct and practical book to appear this year for Christians who wish to develop the skills of personal faith-sharing is **Will Metzger's Tell the Truth: The Whole Gospel to the Whole Person by Whole People** (IVP, 1981, 188 pp., \$5.95). Described as a training manual on the message and methods of God-centered witnessing, the book is designed to present evangelism as a turning away from human self-sufficiency to a new and complete dependence upon God. There are helpful charts, for example, which posit human-centered approaches over against those which are God-centered, with regard both to the content of the gospel and our witness to it. They provide a very useful check-list for those of us who are involved in this front-line work, because the author has astutely discerned two of the most widespread errors in personal evangelism: the subjugation of the gospel to human needs — the sort of spiritual alka-seltzers which are thoughtlessly dispensed in the name of God's awesome salvation in Christ; and the subordination of evangelism to human technics — the fascination with method for its own sake in an age of computerized human relations. The gospel must be presented in its fullness, argues Metzger, lest our witness become merely another testimony in an age of religious pluralism. And this means doing serious homework in the essentials of the message: being conversant with the scriptural basics of our faith; being aware that the message is something we profess but do not possess. It comes through us to others, but only if our first concern is to proclaim the Risen Christ.

Yet a word of caution is necessary. This book is about one form of evangelism — personal witness. Its theological criteria, rightly identified as those of orthodox evangelicalism, focus almost exclusively on personal sin; and in personal evangelism, this is altogether appropriate, for the merits of Christ's atoning righteousness are the essence of the Christian message. Yet there is another form of evangelism which is just as important: the prophetic announcement, which needs to be made regardless of whether or not the people who hear it are brought to conviction. The book needs to be read, therefore, in conjunction with texts which take cognizance of the wider range of God's salvific work in the world — the cosmic scope of the birth-pangs of God's creation (Romans 8:22).

In short, we are drawn ineluctably to the theme of the other world conference on evangelism last year: "Your Kingdom Come."

This article will conclude in the January-February issue. Portions published concurrently in the Perkins Journal.

BOOK REVIEWS

Ezekiel: A Commentary on the Book of the Prophet Ezekiel, Chapters 1-24 (Vol. 1) by Walter Zimmerli, trans. by Ronald E. Clements (Hermonia Series, Fortress Press, 1979, xlv + 509 pp., \$32.95). Reviewed by Gerald T. Sheppard, Assistant Professor of Old Testament, Union Theological Seminary, New York.

At last we have an English translation of Volume One of Walter Zimmerli's exhaustive German commentary on Ezekiel which he completed in 1969 after thirteen years of labor. His masterful work sets a new stage in Ezekiel scholarship. On the one hand, he undercuts much of the hypercritical speculation about the book, such as C. C. Torrey's conclusion that Ezekiel is a pseudepigraph from around 230 B.C.E. On the other hand, he makes a highly plausible case for an Ezekiel school which took the original words of the prophet and enlarged them with learned commentary. His tradition-historical study confirms the substantial dependence of Ezekiel and the subsequent school on the earlier biblical prophets and key themes in the election of David and the Zion traditions. The impressive form-critical analyses shed light on similar literature throughout the whole of Scripture. The translation is lucid and crisp, and Zimmerli's book often provides exciting commentary. It will be an invaluable resource to all future students of Ezekiel.

With his emphasis on a text's "afterlife" (*Nachinterpretation*), Zimmerli acknowledges the vitality of Ezekiel's message and its power to address new audiences after the living voice of the prophet was stilled. In the school of Ezekiel the prophet's words were put together using catch word connections (key words shared by once independent traditions) and the phenomenon of "updating of tradition" or "commenting" by later redactors. By no means totally reworking the Ezekiel material, the redactors actually restricted the ways in which they could elaborate and "actualize" it.

For example, Zimmerli observes, "The final redactor has preferred to accept disturbances of the given sequences of dates rather than change the statements of the texts which he had" (p. 74). This respect for the prophetic word carries over into Zimmerli's own theological comments on the "Aim" of the text at the end of each pericope. In other words, Zimmerli's theological observations arise out of this tension between the original message of the prophet and the religious commentary by the later Ezekiel school.

The actual procedure of the commentary can be demonstrated from his treatment of the first section, Ezek. 1:1-3:15. Textual and philological notes on the entire text are followed by a form-critical deconstruction of the canonical text and an interpretation of "The Original Text of 1:1-3:15" in its former social setting (pp. 100ff.). Subsequently, Zimmerli offers an interpretation of the secondary verses under "The Expansion of the Account of the Vision of God by the School of Ezekiel" (pp. 124ff.). Only at the end do we have the "Aim" of the text spelled out in theological terms of God's freedom and a final Christological assurance that "Ezekiel was called to be a witness to a history which the Christian Church believes has its center in Jesus Christ" (p. 141). Zimmerli's faith and his concern with a theological *Nachinterpretation* for his own generation recurs in these final sections in profound, often quite moving, exhortations.

Zimmerli can be rightly faulted for doing his theology from the religious situation of the Ezekiel school in its conversation with the prophet's original words, while paying little attention to the *book* of Ezekiel which Judaism and Christianity treasured and read as scripture. However, this criticism, particularly from Brevard Childs, should not be seen as a mandate for "synchronic" exegesis which ignores the way Zimmerli's historical deconstruction of the text provides information which often illuminates even its canonical context. The moment one tries to translate a Hebrew text the innocence of a synchronic reading is betrayed. Which dictionary will a scholar use? A modern lexicon or a pre-critical medieval one? Will the tragic events of 587 B.C.E. so important to Ezekiel the prophet be passed over, despite their recollection in the Former Prophets, in the effort to give the literature of Ezekiel autonomy? While Zimmerli eliminates a fundamentalist view of Ezekiel's pre-history and corrects the extremes in critical speculation, the larger problem of how one reads the book both in the context of Scripture and in the light of the ecumenical confessions is often left unanswered.

In the current period when scholars are trying to formulate rigorous responses to some new questions about the meaning of a book of Scripture, we are always served by any commentary which pursues a line of critical analysis extremely well. Obviously no new paradigm in Old Testament studies will make Zimmerli's work obsolete. What he set out to do, he accomplishes in a way which sets a high standard for future commentaries on the book. As a model of form-critical and tradition-historical research Zimmerli's commentary displays the best within the discipline, along with abundant religio-historical insight. Moreover, his theological acumen and his theory of *Nachinterpretation* compensate for the diminishing

returns of any primarily historical method when applied to works of great aesthetic and spiritual worth. To his credit, Zimmerli the theologian does not re-bury this spiritual treasure in the soil of the ancient Near East.

Prophet Against Prophet
by Simon J. DeVries (Eerdmans, 1978, xvii + 162 pp.). Reviewed by John Bright, Emeritus Professor of Hebrew and Old Testament Interpretation, Union Theological Seminary, Virginia.

This book has as its focus the story of Micaiah ben Imlah in I Kings 22. But the author's interests range far wider than this, for he seeks through a study of this story and others to elucidate the roots of prophetic conflict in Israel before the rise of the classical prophets. His study is conducted on a commendably broad basis. He approaches the story through the methods of textual criticism, literary criticism, form criticism, tradition history, and finally redaction criticism. A final chapter deals with the theological concerns of this and other stories about prophets.

Whereas the majority of scholars in the past viewed the Micaiah story (minor glosses excepted) as a single, coherent account, DeVries isolates in it two originally separate — indeed disharmonious — accounts that have been combined in the course of later editing (Narrative A and Narrative B). Neither of these is closely contemporaneous with the events described, and Narrative B may be as much as a century younger than A (p. 103).

Both of these narratives fall within the genre of "prophetic legend" (a form-critic's term for stories about prophets regardless of their historical veracity, or lack of it). Through an examination of the "prophetic legends" in the Books of Samuel and Kings, DeVries is able to break this genre down into eleven sub-genres which, in spite of basic structural similarity, exhibit great variety and served different functions. He places the two Micaiah narratives in different sub-genres. This is probably the most interesting and original part of the book; so far as this reviewer knows, nothing quite like it has been attempted before. One suspects (as the author frankly states) that the last word on the subject may not yet have been said.

DeVries doubts that one can find much historical factuality in "prophetic legends" like Narratives A and B. Though a prophet named Micaiah no doubt actually lived, and though the stories about him no doubt stem ultimately from some historical occurrence, the stories enable us to say little more. We cannot even be sure in the reigns of which kings the incident took place, since the names of Ahab and Jehoshaphat are probably not original in the narrative, while the statement (I Kings 22:40) that "Ahab slept with his fathers" suggests that the king did not die a violent death at all. More likely, the kings who actually figured in the incident were Ahab's son Joram and his contemporary, Ahaziah of Judah. Indeed, Narrative A at least may be regarded as a free elaboration of the events more factually recorded in II Kings 8:28-9:37 (Jehu's overthrow of the Omride dynasty).

In the seminal chapter, the author traces the steps by which the various individual prophetic "legends" were brought together into larger cycles (about Elijah, Elisha, and the Aramean wars), and then further edited and sup-

plemented until they reached their present form in the Deuteronomic historical corpus. This is done with great precision, with six or more steps being isolated and material being assigned to each by chapter and verse.

The final chapter deals with the theological intent of these prophetic "legends," such as the overriding concern of the earlier prophets to establish the supremacy of the prophetic word over the will of the political leaders and to set forth the tests for distinguishing a true prophet from a false one. Many will find this chapter the most rewarding in the book.

The author's interesting argument is throughout closely reasoned and clearly presented. But one cannot escape the feeling that it does not take us beyond the realm of the hypothetical. One feels that DeVries might well be correct at this or that point but, in the nature of the case, proof cannot be brought, one way or the other. Many questions remain open. For example, is it possible to trace the steps in the redaction history of these prophetic narratives with the assurance and the precision here attempted? Is the Micaiah narrative as lacking in historical factuality as DeVries believes? Are there really two originally distinct Micaiah narratives in I Kings 22, and, if so, are they as disharmonious as DeVries finds them to be? Many will no doubt find themselves less than convinced. Yet if this last point is not conceded, the whole argument of the book loses much of its force. Nevertheless, this is a stimulating book and one that is certain to provoke further discussion and research. It deserves, and will repay, careful study.

New Testament Prophecy
by David Hill (John Knox Press, 1979, xiv + 241 pp.). Reviewed by D. E. Aune, Saint Xavier College, Chicago.

Many specialized articles and a number of monographs devoted to aspects of early Christian prophecy have appeared recently, but David Hill's *New Testament Prophecy* is the first attempt in more than thirty years to present a general summary of scholarly research and discussion in this area. Hill, a Reader in Biblical Studies at Sheffield University (equivalent to an American full professorship) is very well qualified to produce such a study. He has made many contributions on various aspects of the subject to scholarly journals and colloquia, all of which evince very careful and meticulous scholarship combined with an informed conservative perspective. The footnotes reveal that he has read and reflected on most of the pertinent secondary literature on the subject (which is very wide-ranging indeed). In constant dialogue with other scholars, he presents the reader with a very readable summary of the evidence for early Christian prophets and prophecy in the New Testament. While the book does have its limitations, I can unhesitatingly recommend it as the best introduction to New Testament prophecy currently available, and one which should be in the library of all serious students of the New Testament.

In the first chapter, on "Matters of Definition and Backgrounds," the author carefully defines Christian prophecy and prophets; he then proceeds to consider briefly the religious and intellectual background provided by Greek religion (2 pages), the Old Testament, Inter-testamental Literature (curiously presented as a homogeneous corpus), Josephus, Philo, the

rabbis, Qumran and John the Baptist. Hill accepts without question the hallowed theologumenon that Judaism thought that prophecy had ceased with the activity of the last Old Testament prophets, a view which I think seriously oversimplifies the evidence. Hill's conservatism is evident in his discussion in chapter two of "Jesus: 'A Prophet Mighty in Deed and Word.'" The ubiquitous scepticism regarding the authenticity of gospel tradition which characterizes form criticism is conspicuous by its absence. Hill concludes that Jesus was a prophet, in a manner consonant with Old Testament tradition, although ultimately his mission and achievement passed beyond this category.

The next four chapters are devoted to discussions of early Christian prophets and prophecy in major sections of the New Testament: the Revelation of St. John, the Acts of the Apostles, the Pauline letters and "Other Books and Traditions Associated with Christian Prophecy" (i.e., Hebrews, the Gospel and Letters of St. John, the Q tradition, and the communities of Matthew and Luke). The limitation of this approach is that Hill never really gets around to synthesizing the historical evidence, but prefers to deal with it in a kind of biblical theology mode.

Hill thinks that Revelation is more prophetic than apocalyptic, primarily on the basis of the author's concern with salvation history and in view of the absence of many characteristic features of early Jewish apocalypses. John is not a typical Christian prophet and therefore Revelation cannot be regarded as evidence for the ordinary phenomenon of Christian prophecy. John's prophetic role is unique and has more in common with Old Testament prophets than with his Christian prophetic brethren. The Church itself has a prophetic character, contends Hill, which means that those Christians who more regularly exercise prophetic gifts are not set above their fellows in either position or authority.

In discussing Acts, the author concludes that the main function of Christian prophecy is not prediction, but rather the more pastoral role of encouragement and exhortation. Hill is also sceptical of attempts to associate Christian prophets with the charismatic exegesis of Scripture as advocated by E. Earle Ellis and others. Old Testament interpretation, he holds, was the primary province of Christian teachers.

In an excellent chapter on Paul, the author suggests that while Paul is certainly a prophet, he (like the author of the Apocalypse) is different in that he is also an apostle and one cannot easily distinguish what he says in his prophetic role from what he says in his apostolic or pastoral roles. The discussion of 1 Cor. 12-14 is very well done, and there he again differentiates between the lesser authority of the Corinthian prophets compared with the great authority of Paul in his prophetic role. Based primarily on evidence from Paul, though also using Acts and to a lesser extent the Revelation of St. John, Hill proposes that New Testament congregational prophecy functioned primarily as "pastoral preaching."

In reviewing other sections of the NT, Hill concludes cautiously that Hebrews may be an example of the written pastoral preaching of a Christian prophet, but is more sceptical of attributing the homiletic features of the Fourth Gospel to Christian prophets. His discussions of possible prophetic features of Q and the

communities represented by Matthew and Luke are carefully done, yet sceptical of the current tendency to find early Christian prophetic oracles under every bush.

The seventh chapter is devoted to "Christian Prophets and the Sayings of Jesus," a subject which has been thoroughly discussed in recent scholarly literature. This chapter is probably the best current presentation of the arguments against the widely held view that sayings of Jesus in the gospel tradition are sometimes to be regarded as sayings of the Risen Lord through Christian prophets which were gradually assimilated with traditional sayings of the earthly Jesus. Of the two concluding chapters, chapter eight is devoted to a discussion of the decline of prophecy (generally unsatisfactory), and chapter nine is given over to a very sympathetic and thoughtful discussion of the modern phenomenon of prophecy within the Pentecostal and Neo-Pentecostal movements and its relation to Biblical teaching.

Paul's Idea of Community: The Early House Churches in Their Historical Setting
by Robert Banks (Eerdmans, 1980, 208 pp.)
Reviewed by Larry W. Hurtado, Assistant Professor of New Testament, University of Manitoba.

To adapt a familiar Pauline saying, "though ye have many books on Paul's theology, yet have ye not many books on Pauline churches"; and it is this situation that Banks seeks to ameliorate with the present study.

Banks's aim, which I applaud, is to describe the nature and operation of Pauline churches in their religio-cultural setting, with special attention to the distinctive nature of Paul's churches as religious groups. The student will find here a stimulus for such study of the early church, and the book deserves consideration as a collateral text in courses on Paul. It must be mentioned, however, that the discussion of the religio-cultural setting is restricted to the first two (of eighteen) chapters. Therefore the book somewhat narrowly delivers on the promise in the subtitle.

Since it is written for anyone interested in the topic, the book is not encumbered with heaps of footnotes to secondary literature, yet it is informed by Banks's familiarity with technical studies and with ancient primary sources as well. For students, there is a bibliography of major English-language scholarly studies for each chapter and there are numerous references both to New Testament materials and to non-Christian sources, so that this book can function as an entree into deeper investigation.

After two chapters on the social setting (1-2), there are chapters on Paul's conception of the nature of his churches (3-6), emphasizing the family imagery used by Paul; then chapters on the operation of Paul's churches (7-14), dealing with such matters as charismata and order, women in worship, and expressions of fellowship; and, finally, chapters on the relationship between Paul's own missionary work and his churches (15-18).

While offering a largely positive evaluation of the book, I do in this short review at least call attention to some points of a critical nature.

Banks's insistence that *ekklesia* must always designate a "gathering" in Paul seems to me to proceed on the basis of wrong-headed linguistics, and Banks should have observed the criticism of much biblical linguistic work by J.

Barr, *The Semantics of Biblical Language*. It simply seems to me that many passages (e.g. Gal. 1:13; 1 Cor. 10:32, 15:9; Phil. 3:6; Col. 1:18, 24, et al) show that "*ekklesia*" can sometimes designate the entity made up of Christian believers whether gathered together or not.

His description of baptism as almost exclusively an affair between God and the individual (pp. 81-82), and his treating of the rite of laying on of hands in the installation of leaders as simply an enacted prayer (pp. 82-83) both fail to convince. Likewise, his denial that the Lord's Supper had any "cultic significance" for Paul is not only question-begging, but also seems to be contradicted by his own description of the meal as "a truly eschatological event."

His treatment of *charisma* as a Pauline concept is excellent (pp. 93-97), but his exegesis of 1 Cor. 12:31 shows no awareness of the strong possibility that the verb "seek" is not an imperative but an indicative and is Paul's description of the misguided ranking of gifts by the Corinthians — a policy Paul opposes!

Elsewhere, Banks's emphasis upon the spontaneous and open nature of early worship (pp. 107-12) and his treatment of leaders in the churches (pp. 144-51) both seems to oversimplify the evidence (Cf. O. Cullmann, *Early Christian Worship*).

His distinction between Paul's mission "work" and his churches (pp. 161-70) fails to emphasize the special conviction Paul had about the eschatological nature of his own personal calling.

In an appendix Banks deals with the picture of the church in the Pastoral Epistles, having omitted the evidence from these writings in the main body of the book. He notes that the picture seems somewhat different and the church more formalized, and he appears to lament the change. He fails to ask himself, however, whether the changes reflected in these writings are the inevitable (and necessary?) developments of a religious group lasting longer than one generation.

Although I could wish that Banks's discussion were not so influenced by his polemic against institutional Christianity, I do recommend the book. The flaws should not overshadow its basic value, especially for students.

Jews, Greeks and Barbarians: Aspects of the Hellenization of Judaism in the pre-Christian Period
by Martin Hengel (Fortress Press, 1980, 174 pp., \$9.95). Reviewed by Bruce M. Metzger, Professor of New Testament, Princeton Theological Seminary.

In some respects the time between the Old Testament and the New Testament is an obscure interval in the history of Judaism. In the present volume Martin Hengel (whose two volumes on *Judaism and Hellenism*, 1974, will remain a standard work of reference for years to come) concentrates his attention on aspects of the encounter between Judaism and hellenistic culture in the period before the beginning of Roman domination in the Eastern Mediterranean region. The first section describes the political and social history of Palestine from 333 to 187 B.C. There follow discussions of the hellenization of Judaism and the encounter of Judaism and Hellenism in the Diaspora and in Palestine. In other words, Hengel seeks to build a bridge between the end of the Old Testament and the New Testament period.

On-going new archaeological discoveries and the constant progress of scholarship provide an abundance of material. This book, like everything that Professor Hengel produces, is of the highest quality; it is both a summary of Hengel's earlier *magnum opus* and an expansion of crucial points of development in the Diaspora. It can be recommended as a useful book for students.

The Bible in its Literary Milieu: Contemporary Essays

Edited by Vincent L. Tollers and John R. Maier (Eerdmans, 1979, 447 pp., \$12.95 paper). Reviewed by Stanley K. Riegel, formerly at Trinity Western College.

In recent years a literary approach to the Bible has increasingly influenced the study of the Bible. It has been rightly recognized that a proper appreciation of the literary and cultural world in which the Scriptures arose is important for accurate interpretation of the Bible.

The editors of this volume have collected twenty-five previously published essays by distinguished scholars from a diversity of theological persuasions. Dealing with various aspects of the literary approach, the essays are grouped around five themes: "The Word," "The Context," "Textual Criticism," "Literary Forms and Literary Influence," and "Approaches to a Literary Criticism of the Bible." A general introduction and separate introductions to the essays in each group helpfully summarize each author's argument so the reader is aware of the approach being taken. Students will find it a useful feature that on a couple of occasions two essays from different perspectives are given on the same topic: Walter C. Kaiser, Jr. and John J. Collins on salvation history; and Samuel N. Kramer and W. G. Lambert on ancient Near Eastern influences on the Bible. This helps provide a kind of balance in areas where opinions differ.

As any good student knows, reading needs to be done with a critical eye. These essays are no exception. In particular, the authors writing about "Approaches to a Literary Criticism of the Bible" claim more than is valid for methodologies like form and redaction criticism. The student will find it helpful to read this section in conjunction with the corresponding sections of a book like I. Howard Marshall, ed., *New Testament Interpretation* (Eerdmans, 1978).

Students with some previous background in biblical studies will find the reading stimulating and thought provoking even if they don't always agree with the conclusions.

The Spreading Flame

by F. F. Bruce (Eerdmans, 1979, 432 pp., \$7.95). Reviewed by Geoffrey W. Bromiley, Emeritus Professor of Historical Theology, Fuller Theological Seminary.

Professor Bruce of Manchester University has deservedly earned a reputation as one of the leading New Testament specialists of our day. Yet one of his most popular works, first published in three short volumes in 1950-1952, extends beyond his chosen period to take in the whole history of the early church. It is a reprint of this work, revised in 1958, which is here offered again in paperback to students and general readers.

The book consists of three parts. The first deals with the New Testament beginnings, the second with the general development of the church to Constantine, and the third with the post-Constantinian church in the West, with a final focus on the establishment of Christianity in the British Isles. The structure is simple and allows the author to cover every significant feature in admirably short compass. In spite of the necessary compression, excellent use is made of primary as well as secondary materials. Bruce also writes with lucidity, force, and an occasional touch of humor which all help to explain the justifiable popularity of the work.

Not unexpectedly, a certain bias emerges in favor of the New Testament age, which claims rather more than its third of the whole. Something of the same might be said of British Christianity, though one should remember that the author wrote originally for British readers. Inevitably a work composed and revised so many years ago cannot be completely up to date in issues and literature, and a brief addition to the bibliographical note might have enhanced its value for those wanting to investigate further. In general, however, the work stands up well to contemporary analysis and can still serve as a useful introduction to the popular level.

Living in the Shadow of the Second Coming: American Premillennialism, 1875-1925
by Timothy P. Weber (Oxford University Press, 1979, 232 pp., \$14.95). Reviewed by Nancy A. Hardesty, writer and church historian, Atlanta, GA.

Ernest R. Sandeen in his classic work describes *The Roots of Fundamentalism* as lying in "British and American Millenarianism" and the Princeton Theology's concept of biblical inerrancy. Timothy Weber, assistant professor of church history at the Conservative Baptist Theological Seminary in Denver, takes a deeper look at the origins and effects of the idea of premillennialism.

Christians have always believed that Christ would come again as he promised, but how and when has been a matter of some speculation, usually centered in interpretations of biblical prophecies. Christ's return is linked in Christian thought with the millennium, a period usually said to be a thousand years of unprecedented peace and righteousness. Christians have been divided on how they understand the millennium and how Jesus' return relates to it. Amillennialists interpret biblical references figuratively and say Christ's millennial reign is in the hearts of believers. Postmillennialists believe that Christians are to bring about the millennium through gospel preaching and reform, after which Christ will come. Premillennialists expect Christ to return *before* the millennium in order to establish it by his power.

Premillennialists can be further divided between the historicists who believe that prophetic Scriptures such as Daniel and Revelation give the entire history of the church in symbolic form and the futurists who argue that prophecies of the "last days" will all take place within a short period in the future just prior to Christ's return. Human society will grow worse and worse, the Antichrist will gain world power and begin a reign of terror known as the "Great Tribulation" which will last for seven years until he is defeated by Christ at the Battle of Armageddon. Having disposed of the Antichrist and bound Satan, Christ will begin a thousand-year

millennial reign on earth.

While Puritans were largely premillennial, during the mid-eighteenth century most American Christians shifted toward a postmillennial view, influenced by the theology of Jonathan Edwards. Revivalist Charles G. Finney accepted that view and felt that between his revivals in the 1830s and the widespread reforms sponsored by his converts, the millennium would arrive shortly. Instead the country was wracked by the Civil War. Even then some optimists believed that once the country was rid of the evil of slavery, society could be transformed by Christian principles into heaven on earth.

Other Christians, however, were growing more pessimistic. By 1875 a new kind of premillennialism called "dispensationalism" was taking root in American evangelicalism. The creation of Englishman John Nelson Darby and promoted by C. I. Scofield's annotated Bible, "dispensationalism" taught that history could be divided into different periods during which people were under different rules. For example, prior to Jesus' earthly life, the Jews lived by the Mosaic Covenant; we live in the church age, and are judged by the demands of the Gospel.

Futurist premillennialists also differed on whether they accepted the traditional view that the Rapture or Christ's catching up the church to meet him in the air (see I Thess. 4:16-17) was part of the Second Coming and thus post-tribulation or half way through the tribulation ("mid-trib") or prior to it ("pre-trib"). Although it is totally unclear to historians where Darby came up with the idea, it is clear that he was the first to popularize the "any-moment Rapture" separate from Christ's millennial return and without the warning of the tribulation.

Weber details how this view became identified with American fundamentalism and much of evangelicalism. He describes how it gave urgency to evangelism in this country and missions abroad as well as influenced social mores.

While the subject is a complicated one, Weber gives us a readable book with numerous insights into evangelical theology, culture, and lifestyles.

Compassionate and Free: an Asian Woman's Theology

by Marianne Katoppo (Orbis Books, 1980, 90 pp., \$4.95). Reviewed by Nina Lau Branson, IVCF Asian-American Ministries Interim Director.

In a history of Western male-dominated theology, Marianne Katoppo's *Compassionate and Free: an Asian Woman's Theology* comes adding a refreshing and needed dimension. She weaves together essentially three strands: an explanation of her background, definitions and directions; an understanding of the motherhood and poverty of God; and an account of the oppression of Third World people.

Katoppo calls the Western world into accountability for a biased view of equating Western with Christian. She points out how certain Asian modes of dress, honorific ceremonies for ancestors, and other rituals with their roots in animism, Buddhism or Taoism are condemned as pagan. Yet the Western tradition of celebrating Christmas with a decorated tree and Easter with eggs are enjoyed by many Christians. The Christmas tree comes from the

"heathen legend of Odin, Father of Gods, who vowed to destroy the world when the last leaf had fallen. As the fir does not shed its leaves, the world was saved" (p. 75). Easter eggs are connected with Ostara, a spring goddess. So who is "pagan"?

Her work on the femininity of God is highlighted by her treatment of Mary, Jesus' mother. Mary has been worshipped through the ages primarily for her virginity and "submissive 'feminine' docility" (p. 17). Katoppo cites historical evidence to refocus the Gospel's use of "virgin" as "an unmarried woman: a woman who was her own mistress" (p. 20) — the emphasis here not resting solely on physical chastity. She parallels Mary's submission to God with that of Abraham and Moses: submission born from obedience and faith that risks for the sake of redemption for humankind. The Magnificat is a poignant expression of a woman of faith, courage, passion, and social conscience — not just a docile woman who has never had intercourse.

Sprinkled throughout the text are illustrations (inaccurately labelled as "case studies"), narratives, and graphs depicting the real exploitation of Third World people and particularly, women. "The face of the exploited non-person is the face of Christ" (p. 29).

Katoppo writes from her passion, which gives the book much of its power and insight. However, her passion seems at times to give way to unnecessary anger and sarcasm (e.g. the Nicene Creed on p. 74) which is destructive rather than constructive. Another problem is that she frequently shifts what audience she seems to address. At times she writes for an academic community, sometimes for a general Western and/or male audience, and at other times for Asian women. This lack of focus leads to some confusion.

Despite these problems, *Compassionate and Free* is still a valuable contribution to a Western male-dominated theological system that needs to be balanced with people of her background and insight. I hope this book will be followed by further material.

Children of Promise: The Case for Baptizing Infants
by Geoffrey W. Bromiley (Eerdmans, 1979, 116 pp., \$3.95).

Infant Baptism and the Covenant of Grace
by Paul K. Jewett (Eerdmans, 1978, 254 pp., \$5.95).
Reviewed by Geoffrey Wainwright, Professor of Systematic Theology, Union Theological Seminary, New York.

These two books make a contrasting pair. In them, two professors at Fuller Seminary expound diametrically opposed positions on the question of infant baptism. Bromiley's was originally written in order to dissuade the newly converted from seeking (re)baptism by showing the biblical justification of their infant baptism, if indeed they had already received baptism in infancy. Jewett's is a bold attempt to wrest the covenant argument from those who, in the manner of Calvin, use it in defense of infant baptism, when (so Jewett contends) a proper appreciation of the movement of redemptive history from shadow to reality favors instead believer baptism.

Let it at once be recognized that Bromiley of-

fers a fine positive statement on the trinitarian meaning of baptism ("The Election of the Father," "The Reconciliation of the Son," "The Regeneration of the Spirit") and on its threefold scope as ecclesiological, ethical and eschatological. Gratifyingly, he understands the "declaring" and "sealing" functions of baptism strongly enough for a real sacramental efficacy to be recognized in its operation. The difficulty comes when the author applies all this to the case of infants. His argument is usually expressed in the "not primarily" form. Thus he writes on p. 31f:

It is worth investigating in the New Testament whether baptism is in fact constituted and administered SOLELY OR EVEN PRIMARILY as an act or enactment of the personal faith and confession of the candidate . . . In what scripture do we read that when adult converts are baptized on confession of faith they are baptized IN THE FIRST INSTANCE for this confession or as an active sign of their personal decision for Christ? . . . When we turn to the relevant passages in scripture we find that . . . baptism is NOT related PRIMARILY to what we do, to our faith, or to our decision or confession of faith, but to that which is done for us, to that on which our faith is set [my capitals].

The trouble is that if baptism is *at all* connected with our faith and its confession (which Bromiley rightly admits to be necessary though secondary and derivative), then its applicability to infants becomes questionable if not downright impossible; and so Bromiley's apology is truer to itself in those occasional instances when he writes (in, I believe, a mistakenly unilateral way) that "in the New Testament the connection is NOT with what we do, with our conversion or confession, but with what God does for and in us in Jesus Christ and by the Holy Spirit" (p. 34; my capitals; his italics).

Jewett is resolutely opposed to a "sacramental" view of baptism (Catholic, Anglican, Lutheran), which he appears to think not only quasi-magical but always to entail the *limiting* of God's saving action to the sacraments. His review of the New Testament and early patristic witness well exposes the frailty of the historical evidence for infant baptism in the first two centuries. But the author's forte lies in demonstrating the knots into which even evangelical and Reformed theologians tie themselves in attempting to defend the baptism of infants. He is particularly effective in demolishing the argument that baptism allows or even demands a purely *passive* subject, whereas those baptized as infants would be rightly denied participation in the Lord's Supper on the grounds of its *active* character. Infant baptism emerges as "a practice in search of a theology," threatening to become a "third sacrament" — beyond (believer) baptism and communion. Jewett's positive argument is that believer baptism respects the inward and individual depths of the New Covenant in a way which infant baptism cannot, dependent as it is on its presumed *identity* with an Old Covenant circumcision whose external and national character was essential to the sign.

Both books claim to be irenic in intention, though sometimes a polemical note creeps in. (A slightly irritating feature in Jewett is a ten-

dency to over-write in the interests of liveliness. What is an "impassioned impasse" [p. 199]? And how does one "grip the sword of circumcision by the point" [p. 205]? Who wins? Bromiley for sacramentality. Jewett for baptism upon profession of faith. In this reviewer's opinion, the clearest New Testament pattern makes baptism what G. R. Beasley-Murray calls "an effective sign, in which Christ and faith come together in the meeting of conversion." Among recent rites this is best expressed in the post-Vatican II Roman Catholic *Ordo Initiationis Christianae Adultorum*.

Called to Freedom, Liberation Theology and the Future of Christian Doctrine
by Daniel L. Migliore (Westminster Press, 1980, 130 pp., \$8.50). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

Liberation theology is big in theology today and there are a lot of books written in this genre. Since liberation is a fundamental biblical theme, it cannot be easily dismissed as yet another passing theological fad. It is a basic theme well worth sustained attention. The book before us devotes five chapters to a reinterpretation of Scripture as a liberating Word, of the mission of Jesus the liberator, of the trinity and spirituality in the liberation context, and of our coming freedom from death. The author, professor of theology at Princeton Seminary, hopes to reinvigorate our understanding of Christian truth and make it come alive in the context of peoples' struggles for freedom in our world today. The book is written by a systematic theologian in the spirit of Barthian biblical theology which wants to ground theology in a fresh hearing of the Bible while making an impact on today's issues. I would say that the book succeeds well in approaching its goal and makes for good reading.

Creation and Gospel
by Gustaf Wingren, with introduction and bibliography by Henry Vander Goot (The Edwin Mellen Press, 1979, iii + 189 pages).
Reviewed by James H. Olthuis, Institute for Christian Studies, Toronto.

Gustaf Wingren, a leading Scandinavian theologian, is not well known in North America. That is our loss. Hopefully, the publication of these lectures prepared for his North American tour in January of 1979 will alert students of theology to his valuable work. To that end Henry Vander Goot's incisive introduction to Wingren's work, placing it in relation to the Lundsian theology of Gustaf Aulén and Anders Nygren, European Neo-orthodoxy, and the Danish philosophy of Knut Løgstrup, is most helpful.

In *Creation and Gospel*, Wingren moves through his academic life alerting his readers to the issues and themes which have captured his interest and resulted in his many books. He tells of the "boiling rage" which he felt as a student when he realized that Nygren's idea of Agape involved a negation of the idea of creation — the specifically Christian is placed over against the generally human. Going back to Irenaeus and Luther, Wingren emphasizes two themes which became the central concern of his life: salvation means becoming human again (Irenaeus) and faith lives in the world (Luther).

Wingren tells how, during a semester in 1947 at Basel in which he replaced Karl Barth, he became convinced that the "cool, purely descriptive, historical approach" of Lundensian theology was its greatest deficiency and that the "kerygmatic approach" of Neo-orthodoxy was its greatest forte. At the same time, Wingren felt constrained to resist the exclusively Christological focus of Karl Barth. Barth's preoccupation with the Second and Third Articles of Faith (Christ and the Holy Spirit) to the detriment of the First Article (Creation) can only lead to an emasculation of the fullness of biblical faith, to a faith that flees creation. Against the background of the German Lutheran distortion of the doctrine of creation in the 1930s, a reader senses the courage it took, immediately after World War II, for Wingren to affirm the importance of creation. Even more one is impressed with the pain and loneliness which befell Wingren as he opposed Nygren's thought, which ruled the day in Sweden, and Karl Barth's thought, which ruled the day on the rest of the Continent.

It becomes clear that for Wingren a comprehensive view of the biblical faith involves rightly relating creation and gospel. Simple contradiction, a la both Nygren and Barth, between the generally human and the Christian, is inadequate. So is the identification, a la modern secular theology, of the Christian with the natural. But neither is the idea that grace is supplemental, an extra to what is natural and common to all people, sufficient. In line with the thought of Luther, Wingren opts for a Law-Gospel dialectic which affirms the human, the naturally given, as a gift of God and simultaneously affirms the Gospel as contradicting and abolishing the natural.

Since Wingren in *Creation and Gospel* is more concerned to present a retrospective reflection on his life and works than to argue and explain his views at length and in detail, perusal of some of his works is necessary in order to feel the full impact of his position. I myself have found *Creation and Law* very helpful in this connection.

In a time when the doctrine of creation was in eclipse, Wingren never wavered in his insistence on its cardinal importance for the Christian faith. For this he deserves our respect, appreciation and recognition.

It is to be hoped that in our time, with its renewed attention to the relation of the "generally human" and "specifically Christian," use will be made of Wingren's work. Not so much to adopt his solution (which itself is still in process), but, as Wingren himself would want, to converse with him about the variety of factors which need to be given proper place as efforts are made to develop a comprehensive view.

Although this is not the place to explore the questions that remain, I remain unconvinced that the Lutheran Law-Gospel dialectic is the framework which does most justice to the full picture. I agree with Wingren that simple contradiction, identification, supplementation views of creation and gospel are inadequate. But is the Law-Gospel option adequate? Although on the one hand the Law is seen as necessary for life, it is also seen as a threat to the Gospel. In the end, Wingren accepts a tension or opposition in God: the law and Gospel, though both God's work, are in conflict with each other; and life in the creation under law is just what the Gospel delivers us from. Is that not a devaluation of creational life, a devalua-

tion which goes against Wingren's own intention?

For myself, life in the creation under law is just what the Gospel makes possible in full measure and delivers us to. God's creational law (or Word, as I prefer to avoid the static connotations which surround the term "law") is the very condition for our freedom. In Jesus Christ through the Spirit we are once again in the position to do what God intended from the very beginning: to be gardeners in the creation, doing justice and mercy, thus loving God and neighbor, and fulfilling the law.

The Existence of God
by Richard Swinburne (Clarendon Press, 1979, 295 pp.). Reviewed by Clark H. Pinnock, McMaster Divinity College.

I am very excited by the most recent book by this British philosopher of religion. Two years earlier he defended *The Coherence of Theism*; now he is asking whether the claim that God exists is true. The answer is emphatically yes, and he has the arguments to prove it. The reason I am excited about the book is that I am appalled by the failure of nerve on the part of Christian intellectuals to stand up against the post-Kantian dogma that faith cannot be rationally established. Everybody seems bewitched by the Hume/Kant axis as if it were an insurmountable mountain compelling us to drop all apologetics and possibly, as in the case of the liberals, totally revise our theology too. Instead of refuting modern skeptics as Plato would have, we retire from the field and console ourselves with unsupported faith. Like Barth we announce our orthodoxy, and then refuse to say why we believe it in terms others can respect. The result is that we cannot make use of the superior explanatory power of theism in the contemporary intellectual debates and have to confine ourselves to "religion." Now of course it would do no good to sneak around Hume/Kant and pretend they never existed. If we are going to defend Christian theism, we are going to have to face and overcome their objections. This is what Swinburne does in my judgement. He presses the cogency of the traditional arguments by presenting them in fresh ways and replying effectively to the objections. The balance of probability he says lies on the side of faith. I suppose I am also pleased to see Swinburne support with more sophisticated arguments most of the reasons I offered in *Reason Enough*. If you are concerned to defend the faith rationally, you will want to read this book.

The Resurrection Factor
by Josh McDowell (Here's Life Publishers, San Bernardino, CA, 1981, 190 pp., \$4.95). Reviewed by Stephen T. Davis, Claremont Men's College.

The Resurrection Factor is Josh McDowell's attempt to present a convincing case for belief in the bodily resurrection of Jesus. The proper way to look at the book, I believe, is as a piece of popular apologetics or, perhaps, evangelistic apologetics rather than as a piece of scholarship. It is aimed at and will be convincing to intelligent collegians and lay persons who (and this must be stressed) are not familiar with the arguments of contemporary liberal biblical scholars on the resurrection.

McDowell's method is to present historical

evidences and arguments in favor of the Christian position, largely via quotations from sympathetic scholars he has read. He strives to convince the reader (1) to have an open mind toward the possibility of miracles, and (2) to see the folly of all skeptical "explanations" of the resurrection. He says: "Only one conclusion takes into account all the facts and does not adjust them to preconceived notions. It is the conclusion that Christ is in fact risen — a supernatural act of God in history" (p. 102).

While I agree completely with McDowell that Jesus was bodily raised from the dead, there are several reasons for denying that *The Resurrection Factor* is a book of scholarship. First, it is incredibly old-fashioned both in its method of argumentation and in the critics cited. One will look in vain here for any discussion of contemporary biblical scholars — Willi Marxsen, Raymond Brown, Reginald Fuller, etc. — who are theologically to the left of McDowell on the resurrection. It is surprising in a book with the ambitious apologetic aims of this one that McDowell simply ignores the arguments of such people rather than answering them (e.g. the common argument that the guard at the tomb is merely a later apologetic invention of the church).

Second, one of the things that troubles many evangelicals who believe in the reality of the bodily resurrection of Jesus is the apparent disharmony among New Testament accounts of the resurrection. McDowell's only recognition of this problem in *The Resurrection Factor* is his citation in an appendix of an elaborate ten-page harmonization of the various gospel accounts by J. M. Cheney. While fascinating and in places helpful, Cheney's effort fails to solve (and in places only makes more apparent) some of the problems mentioned above. For example, the reader of the gospels naturally wonders how the women could both keep silent out of fear (Mark) and run to tell the disciples (Matthew and Luke). Cheney's account simply says: "Neither said they anything to anyone, for they were afraid; and they started to run to tell the disciples." The reader also wonders why the disciples were told to go to Galilee to see Jesus (Matthew, Mark) when (even on Cheney's account, which at this point follows Luke and John) the subsequent appearances were in or around Jerusalem.

Third, McDowell himself seems ambivalent whether the tone of the book is to be that of a scholarly treatise (which it is in most places) or that of a talk at a high school church camp. Given what is said about McDowell on the back flap of the book, one assumes much of the material contained in it was originally presented in talks or debates. This perhaps accounts for occasional humorous but slightly jarring oratorical flourishes like:

John leaned over because the entrance was only 4½ to 5 feet high. He wasn't a midget, and he didn't want a headache (p. 50).

I believe that most of the people who came up with these theories must have had two brains — one lost, and the other one out looking for it (p. 76).

A secretary on her lunch break in downtown Jerusalem could have confirmed or denied the empty tomb (p. 91).

Those soldiers would have to have had

cotton in their ears with earmuffs on, not to have heard that "rolling stone." A small earthquake would have been reported on the Richter Scale! (p. 94)

So if we look at *The Resurrection Factor* as a work of scholarship it does not measure up. As a piece of evangelistic apologetics, however, the book has the merit of clearly presenting the traditional Christian case for the reality of the resurrection. Moreover, it will doubtless be convincing to some, especially those who reject altogether the historical-critical approach to the Bible or know little of it. And I certainly agree with McDowell that once the existence of God and the possibility of miracles are granted, the resurrection is by far the best explanation of the available evidence. (I might add here that the author includes in the book details about his own spiritual pilgrimage in coming to know the resurrected Christ, and for me at least those were some of the most effective parts of the book.)

As an effort in evangelism, this book may well succeed. I hope it will. I cannot help wishing, however, that the job had been done more rigorously and with more awareness of recent work in the area. Seminararians in ecumenical and pluralistic seminaries especially will regret the absence of any handling of what liberal New Testament scholars are saying about the resurrection. It is the arguments of these people that such seminararians are being asked to wrestle with, not with such quaint items as the swoon theory, the wrong tomb theory, or the theft-of-the-body theory.

International Norms and National Policy
by Frederick O. Bonkovsky (Eerdmans, 1980, 220 pp., \$8.95). Reviewed by Robert L. DeVries, Department of Political Science, Calvin College.

It would be hard to find a more engaging, provocative, and controversial contribution to a much needed discussion of just war theory than Frederick Bonkovsky's book. Bonkovsky begins with a delightfully succinct and incisive critique of Western just war theory from its classical origins to present American thought. Then he attempts to construct a theory of appropriate norms for all of international politics, apart from which he believes there can be no useful theory of just war. Here he tries to chart a new, but in my judgment, misguided, course between realist and idealist positions on the place of norms in international politics.

Throughout the historical section several themes are emphasized as important for the development of a valid just war theory. These include a recognition of: 1) an international system in which the rights of all nations are respected; 2) the contrast between personal and political morality; 3) the primacy of state sovereignty in international politics; 4) the distinction between norms and legal systems; and 5) the primacy of ends over means in judging political behavior. In terms of these standards, Cicero, Augustine, and Grotius are considered to have made the greatest contributions to just war theory.

For the most part I find Bonkovsky's historical analysis to be valid and helpful, but I do disagree on some important points. I think he mistakenly concludes that Grotius, by his continued insistence on the relevance of absolute

norms, fails in the end to recognize the full significance of national sovereignty. The clear implication of his criticism — and tip-off to his own theory on norms — is that sovereign nations determine their own norms, making absolute norms obsolete. While it certainly is true that nation-states often violate absolute standards, the existence and function of norms does not depend on compliance with them.

With respect to Augustine, it seems to me that Bonkovsky's eagerness to count him as a realist leads to misinterpretation. As Bonkovsky notes in his own analysis, Augustine judges some wars to be more "just" than others. This would seem to require some transcendent standard of justice, but Bonkovsky does not come to this conclusion. Rather he contends that Augustine sees "no norm in the *Civitas Terrena*" (p. 174).

In discussing American just war theorists it seems to me that Bonkovsky is right to question such a heavy emphasis on non-combatant immunity in an age of total public mobilization in war efforts. But I think he goes too far when he suggests that "real moral choices" are not involved in the conduct of war — even in a case like the My Lai massacre, to use his own example — but rather in "the legitimacy . . . [of] overall actions" (p. 128).

Now we can turn more directly to Bonkovsky's own theory about appropriate international norms. Having rejected the relevance of absolute norms entirely, Bonkovsky develops a theory of procedural norms which he claims are grounded in the natural law tradition. To make this claim, however, he must abandon the traditional view that natural law posits universal transcendent standards. Bonkovsky recognizes that nature provides a normative order "that demands assent to its imperatives and prohibitions," but then he asserts that this order is constantly changing under the impact of human action (p. 170). In short, human action determines the norms for human action. Here we have a confusion of what is and what ought to be, of current conditions and normative standards — a form of the very confusion that Bonkovsky rightly condemns in positivism and legalism.

Bonkovsky's key procedural norms, justice and prudence, are relativized along with all natural law. That is, each state is to determine itself what are its legitimate interests and rights. Bonkovsky contends this definition makes possible a *modus vivendi* between all states. Now there is some validity and desirability to the idea of respecting the self-defined interests of others, but the idea has limits. Should the self-definition of interests and values formulated by Hitler's Germany, Pol Pot's Campuchia, or Idi Amin's Uganda be accorded the same legitimacy as that of other states, and should a *modus vivendi* with them be reached? Of course not, but there is no way to give this answer without some higher standard of justice.

In some other, limited ways Bonkovsky's theory of procedural norms is helpful. Certainly he is correct in stressing that changing conditions and circumstances must be carefully assessed in formulating policy. This assessment is important in determining how values and principles are best promoted in a concrete situation. It seems to me, however, that this is as true of policy based on absolute norms as of that based on procedural norms.

Bonkovsky also does well to remind us of the dangers of appealing to absolute norms. Hypocrisy, self-righteousness, intolerance, and holy crusades are all too common. Yet abuses of moral principle do not exclude moral principles from having their proper place. Higher principles serve the same function in international politics that they serve in private life: they serve as guides for decision and action that will never fully conform to them.

I conclude, therefore, that Bonkovsky's denial of higher principle makes his quest for a valid and practical theory of just war impossible. Bonkovsky ends up with a position that many Christians as well as adherents of traditional natural law will find unacceptable, but his book is still rewarding reading. It forces one to wrestle with basic issues of war and peace on which, no doubt, the last word will never be spoken.

First Things First
by Frederick Catherwood (IVP, 1979, 160 pp., \$5.95). Reviewed by Wayne Joesse, Professor of Psychology, Calvin College.

Catherwood, a British businessman and politician, asserts with intensity two theses: (1) the problems of modern society are alarmingly serious and widespread, and (2) a return to Christian principles must be at the core of the cure. In particular, he discusses each of the Ten Commandments with an eye for the disparity between God's design and contemporary conditions.

Given Catherwood's admirable concerns, commitments, and intents, I wish I could be laudatory. However, the book seemed flawed. The intended audience is unclear. When, for example, he encourages the reader who has not yet read the biblical accounts of Christ's life to do so, he clearly has the non-Christian in mind. Yet much of his argumentation will likely be persuasive only to those who already accept a Christian worldview. (Even then I had many "Yes but's . . ."; this book is not as carefully reasoned as most from IVP.)

It also seemed that Catherwood attempted to cover too much. For example, under "Thou shalt not kill," the complex issues of abortion, pacifism, and suicide get barely a page each. Consequently, the reader who has thought much about such matters will not find many new insights.

In brief, although most readers could benefit from Catherwood's stimulating and biblically-based views, by trying to speak to so many different groups, perhaps he failed to address any very well.

Common Witness: A Study Document of the Joint Working Group of the Roman Catholic Church and the World Council of Churches (World Council of Churches, 1981, 54 pp.)
Reviewed by Albert C. Outler, Emeritus Professor of Theology, Perkins School of Theology.

The sponsorship of this little pamphlet is quite impressive and naturally raises the reader's expectations. It suggests a deeply-pondered, carefully phrased, well-balanced statement as to what a very large cross section of the fragmented Christian community can now say *together*, "in front of a world" in which Christianity is a shrinking minority with a dras-

tically diminished influence.

Not to put too fine a point on it, I found *Common Witness* an unexpected disappointment. Much in it is fairly well said about "the nature, urgency and forms of 'common witness.'" There is a great deal of standard "ecumenese" about a Christian consensus on the important points of community and cooperation. There are also the conventional laments about the continuing scandal of Christian disunity—which are, however, never named as a *scandal*. Finally, there is a highly relevant collection of narrative accounts about successful experiments in "common witness"—in Fiji, France, Nicaragua, Korea, Zambia. There is even a single reference to "the Gospel invitation to accept Jesus Christ as Lord and Savior" as "an invitation also to become a member of his body" (p. 24). This, though, is promptly countered by a stern warning (in the liveliest prose anywhere in the pamphlet) against "proselytism." Everywhere, the mood is very wary lest Christians be too forward in their Gospel proclamations. Above all, we must not be perceived as aggressive.

It then follows, somehow, that the preponderant concern of any common Christian witness in mission and evangelism lies in the service of "human rights" ("the *supreme* right given by God," p. 35). This allows for "common witness" in mission to be construed in frankly political terms (i.e., "of making common representations to governments on behalf of oppressed peoples . . ." [p. 5]; or, of mounting pressures on "the civil authorities in political matters where human rights and dignity are at stake" [p. 8]). "Common witness" in evangelism is said to be best exemplified by Christian

participation in the struggles for human rights at all levels (p. 20), "defending and promoting human dignity" (p. 22), etc.

Now, who would want to deny any of this—except the advocacy, as here, of the thesis that this is a sufficient account of what "The Great Commission" has entailed upon Christians since Peter's Pentecost sermon? Do the authors of this statement really suppose that they have fairly represented the whole range of missional and evangelistic understandings among any large fraction of their respective constituents? Or, are they propounding a view they think their constituents *ought* to adopt?

It would have been one thing—and a useful thing—to have provided us with a much-needed redress of the imbalances in the older traditions. It is another thing—and a disservice—to have the good essence of those older traditions rejected, as here, by the implications of a studied silence. Moreover, if our righteous indignation against human rights violations are to be communicated to civil authorities (as they should be), why not suggest communicating to various ecclesiastical authorities the pain and outrage about the indignities still being visited by them upon Christians of other persuasions (the denials of their baptisms, or ministerial orders, or their access to the Lord's Table)? Why is there in this pamphlet no notice of the injustices complained of by the victimized in our own respective denominations? And if it is to be argued that these matters are not comparable, what a ripe opportunity was lost by not making that case convincingly?

The ecumenical cause—indeed the Christian cause, in its institutional structures—is no longer flourishing. Most of us need all the help

we can get in achieving and maintaining a vital balance in our understandings of our mission in the world and of its evangelical motivations. In our struggles for such balance, we need—and I should have thought that we still deserve—a good deal better guidance than I found in *Common Witness*, even as "a study document."

Sacred Cows: Exploring Contemporary Idolatry

by J. A. Walter (Zondervan, 1979, 217 pp., \$5.95). Reviewed by Dawn McNeal Ward, Assistant Professor of Sociology, Trinity College, and Daniel L. Lewis, Trinity College.

How important are the family, the economy, our jobs, our homes? How do we account for individualism, the persistence of racism, the unholy alliance of religion and culture? How much hope should we place in social movements such as ecology, liberation theology and the middle class church? All of these phenomena are among the "idols" explored by J. A. Walter in *Sacred Cows: Exploring Contemporary Idolatry*. The book is thoroughly evangelical to the extent that it touches on theological presuppositions. It could be an effective antidote for much of the current polemics between various evangelical groups.

Walter correctly discerns that many evangelicals place undue value on social order — "the family, work and the state are often believed to be ordained and sustained by God" — while viewing social conflict as evil. These Christians sponsor seminars on family living, financial planning, etc. On the other hand, a

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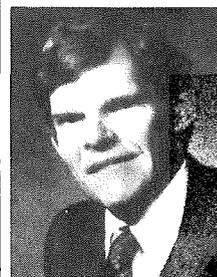
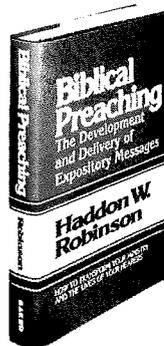
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group of "radical" evangelicals are involved with the struggle for social and economic justice and racial and sexual equality. Walter attempts to critique both groups (although his sympathies lie with the second group) by leaving no "sacred cow" untouched.

Sacred Cows describes society as it is within a Christian-sociological framework. Walter's major theological emphasis is on the fallenness of persons. He also calls for an active response to this description. The response is less well developed but focuses theologically on grace as a social principle. The task of sociology is "to describe the range of idols on offer by society and show how they are differentially available to different groups within society" (p. 183). Walter focuses primarily on the idols of white

middle class Westerners. He is well aware of the dangers of this enterprise. Sociologists may criticize the book for going beyond the empirical evidence to a transcendent critique. Christians may feel that their "sacred cows" have been slaughtered.

Walter admittedly relies heavily on the concepts of Peter Berger and Jacques Ellul, two well known and provocative sociologists in the Judeo-Christian tradition. In a sense, he makes some of their ideas available to a broader reading public. Some Christian sociologists are overly dependent upon Berger and Ellul for their integrative conceptual schemes. Perhaps they are the "sacred cows" of Christian sociology?

The basic theses which consistently guide

Walter's analysis and critique of society are these: 1) Society is not becoming less religious as some secularization theorists contend. 2) Modern pluralistic society confronts persons with their basic condition — homelessness, finitude and mortality. 3) Persons respond to this situation socially, not simply as individuals, by constructing social structures which provide feelings of security, purpose, order and immortality. These social structures become sacred. They are idols because they are not essentially capable of meeting human needs. Consequently they create dependence. These precarious idols are defended by various means, such as class and racial conflict. True freedom, Walter suggests, lies not simply in independence from idols, but in genuine dependence on God.

One of the strengths of the book is its suggestive insights regarding contemporary idols. Here are a couple examples. The media is described as a "disinfectant" or filtering system which helps to protect our middle class idols of economic and social normalcy. Events such as "terrorism" and "vandalism" are treated by the media as "isolated incidents" committed by "irrational" sub-humans. Descriptions of this type do not call for an understanding of the social significance of these events. Second, the "do-it-yourself family" which many moralists are trying to protect and bolster, is a key idol. The idol of private family life has failed many people. We do not simply need to bolster the family but decide what *kind of families* we want and *how important* the family is in comparison with other institutions.

We recommend this book to the general Christian public, but particularly to pastors and to other Christian leaders. It could form the outline for an excellent adult level Sunday School curriculum. *Sacred Cows* can provide a starting point for transcending individualistic oriented approaches to sin and salvation. A mature Christian theology and practice must include an understanding of our collective construction of idols.

A Cry for Mercy: Prayers from the Genesee by Henri Nouwen (Doubleday, 1981, 175 pp., \$10.95). Reviewed by Robert Durbak, a member of St. Angela Parish in Cleveland who spent four years at Gethsemani Monastery in Kentucky.

Nouwen readers will recognize in the present work a companion volume to *Genesee Diary*, published in 1976 (Doubleday). Both are the fruit of his brief stays of seven months each at the Trappist monastery of the Abbey of the Genesee in upstate New York. Each is different in its approach.

During his first stay, from June to December of 1974, the experience of living side by side with Trappist monks was, in Nouwen's own words, "full of surprises."

"So many things happened both inside and outside of me that I felt a strong need to keep a diary in order to help me sort out the many new experiences."

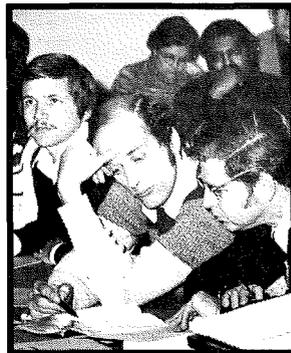
The result was *Genesee Diary*.

During his second stay, from February to August of 1979, Nouwen, now familiar with the monastic routine, found himself ripe for a new experiment:

The realization that prayer was the only

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reason to be and to stay at the monastery made me wonder if it might be a good discipline to write at least one prayer a day . . . to sit down at the end of each day and commit to simple words the prayer that was present in my heart at that moment.

The result of following through with that intuition is the present volume: *A Cry for Mercy: Prayers From The Genesee*.

Though aware of the risks involved in such personal self-revelation, Nouwen faithfully adhered to his self-imposed discipline, giving us what might well be entitled: "A Contemporary Psalter."

As I read through the prayers, I found myself noting again and again in the margin: "Psalm 51"; "Psalm 88"; "Psalm 27"; "Psalm 139." The words were different, but the cries of the heart were the same:

I call to you, O Lord, from my quiet darkness. Show me your mercy and love. Let me see your face, hear your voice, touch the hem of your cloak.

Listen, O Lord, to my prayers. Listen to my desire to be with you, to dwell in your house, and to let my whole being be filled with your presence.

O Lord, who else or what else can I desire but you? You are my Lord, Lord of my heart, mind, and soul. You know me through and through . . .

The occupational hazard of praying the psalms is that inevitably, somewhere along the line, you meet yourself face to face. The words are no longer "somebody else's" uttered long ago. They are yours, wrung from the heart here and now.

Something like that happens as you follow Nouwen in his day-to-day dialogue with his Lord. It is difficult to play the role of indifferent bystander when faced with such candid admissions as:

Today, O Lord, I felt intense fear. My whole being seemed to be invaded by fear. No peace, no rest; just plain fear; fear of mental breakdown, fear of living the wrong life, fear of rejection and condemnation, and fear of you. O Lord, why is it so hard to overcome my fear?

For me it was impossible to read this prayer without recognizing a familiar face: my own.

The service Nouwen performs for his readers in this "contemporary psalter" is perhaps best described by himself in a previous volume where he speaks of Rembrandt painting his self-portraits:

There can hardly be a better image of caring than that of the artist who brings new life to people by his honest and fearless self-portrait. Rembrandt felt that he had to enter into his own self, into his dark cellars as well as into his light rooms, if he really wanted to penetrate the mystery of man's interiority. Rembrandt realized that what is most personal is most universal.

Nouwen ends the passage:

We will never be able to really care if we are not willing to paint and repaint constantly our self-portrait, not as a morbid self-preoccupation, but as a service to

those who are searching for some light in the midst of the darkness.

(*Aging*, Doubleday Image, p. 95)

A Cry For Mercy might well be seen as Nouwen's own "honest and fearless self-portrait."

Perhaps the most interesting part of the book is the Epilogue, in which Nouwen evaluates his own prayers after rereading them a year later:

I recognize that these prayers hide more than they reveal. I now see that my words are no more than the walls that surround a silent place. These prayers are only the context for prayer. If any-

thing has become clear, it is that I cannot pray, but that the Spirit of God prays in me. This divine prayer cannot be expressed in words; it dwells in the silence before, between, and beyond the words of a searching heart. Prayer is the breathing of God's Spirit in us. . . . Prayer is the divine life in us, a life of which we are only dimly aware and which transcends the capacities of all our sense. Thus I must say that these prayers hide the prayer of God, which can never be printed in a book.

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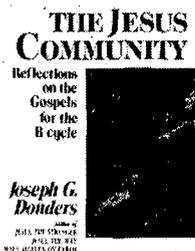
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