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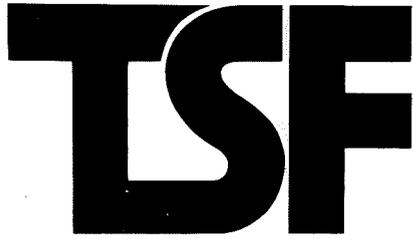
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Barr on Canon and Childs: Can one read the Bible as Scripture?

by Gerald T. Sheppard

Few matters are of more importance to evangelicals than the authority of Scripture. One hears echos of Billy Graham's confident "The Bible says . . ." and watches anxiously as denominations split and professors are publicly chastised or lose their jobs at evangelical institutions for crossing over some debatable line into biblical criticism. But a concern with the authority and inspiration of Scripture is, of course, not just a matter of importance to self-labeled "evangelicals," as is shown, for instance, by Paul Achtemeier's recent *The Inspiration of Scripture*. Likewise, James Barr's *Holy Scripture: Canon, Authority, Criticism* follows his *Fundamentalism* and seeks to clarify the issues especially as they appear among non-evangelical advocates of "canon criticism." Because of considerable interest in

If fundamentalists put Jesus' words in red, historical critics have often put half and quarter verses in italics.

this area by evangelicals, I want, first, to respond to Barr's blistering attack on Brevard Childs and, second, to say a brief word about the future of a canon contextual approach as I see it. My comments are not intended to underplay the importance of other developments in biblical studies, including the social scientific investigations of the ancient world which helped to shape Scripture.

At the outset, many of us who are not conservative historical critics may feel that evangelicals have in general drawn a line against historical criticism at the wrong place and on the wrong issue. We may suspect that both liberalism and fundamentalism are "modernist" options which falsely buy into an over-simplified scientific view of how "history" determines the meaning of texts. Gadamer and the post-Enlightenment fathers of suspicion—Nietzsche, Marx, and Freud—have helped us in this regard. As protestants we may see behind fundamentalism a legitimate concern which seems almost entirely lost in the midst of the internecine warfare of the "battle for the Bible." Arthur T. Pearson, one of the authors in the widely circulated *The Fundamentals* once wrote, "like Romanism, [higher criticism] practically removes the Word of God from the common people by assuming that only scholars can interpret it; while Rome puts a priest between a man and the Word, criticism puts an educated expositor between the believer and his Bible."¹

While I would reject any anti-intellectual sentiments against the genuine necessity of "educated expositors" in the church and find the attack on Roman Catholics too crudely typical of prejudices of that time, at least Pearson recognizes a real danger. Putting the matter in a slightly different way, critical scholars as biblical commentators have often started with Scripture, then chosen to interpret a reconstructed text other than that which exists in the hands of both common and uncommon people. Such commentary is frequently aimed at the interpretation of only a pre-redactional sub-text or solely of the history of tradition behind a biblical book. For example, Gressmann in his commentary on 1–2 Kings interprets only the *oral* level of the narratives behind 1 Kgs. 1–19.² If pious fundamentalists put Jesus' words in red in order to uncritically elevate parts of the Gospels, historical critics have often put half and quarter verses in italics which promptly causes them to become invisible to the commentator. This latter tendency, together with the rearrangement of material in biblical books in the course of a commentary, may indeed change the context and, therefore, the meaning of a biblical text. In essence the resulting scholarly text may be some alternative, speculatively reconstructed "text," in extreme cases a recovered text which never functioned as Scripture within any religion. This procedure is not wrong in itself, but raises provocative questions about how scholars and the laity of the church can share a common text at all.

Barr on "Canon Criticism"

A number of biblical critics, like Brevard Childs and myself, have specifically sought to raise this question of how a particular context, namely, that of a text in a Scripture, has meaning within a Jewish or Christian faith. We are not alone in this inquiry. Wilfred C. Smith has brilliantly stated this same problem for studies in comparative religions.³ New Testament scholars like Raymond Brown and Old Testament exegetes like P. Ackroyd and R. Clements have also begun to investigate how the context of the scriptural canon ordered and "presented" the voice of a prophet or apostle, so that the presentation itself becomes one of the most important factors in the resources of faith for Judaism and Christianity.⁴ Other more

¹ "Antagonism to the Bible," *Our Hope*, XV (1909) 475.

² *Schriften des Alten Testaments* (1921, 2nd. ed.) 259ff.

³ Cf. his "The True Meaning of Scripture: An Empirical Historian's Non-reductionistic Interpretation of the Qur'an," *International Journal of Middle East Studies* 2 (1980) 487–505 and "The Study of Religion and the Study of the Bible," *JAAR* 39/2 (1971) 131–40.

⁴ Cf. R. Brown, *The Critical Meaning of the Bible* (Paulist, 1981); P. Ackroyd, "Isaiah I–XII: The Presentation of a Prophet" *VTSupp* 29 (1977) 16–48; and R. E. Clements, "The Unity of the Book of Isaiah," *INT* 36/2 (1982) 117–29.

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philosophical, literary-critical or rhetorical positions, like that of Hans Frei, Paul Holmer, Frank Kermode, and Phyllis Trible have, likewise, called for attention to the synchronic dimension of existent biblical texts as mirrors of the really real. Without being able here to survey the wide range of these diverse proposals, I want to say that it would be an error to isolate, as Barr has done, one scholarly endeavor from the "climate of opinion" in which even the most innovative suggestions find their common currency.

By reason of just such an isolation, Barr's critique comes close to a personal *ad hominem* rather than a judicious assessment. Work on "canon criticism" by James Sanders, past president of the Society of Biblical Literature, is tersely dismissed in a few paragraphs as "depend[ing] very largely on vague wording and *non sequiturs*."⁵ In his giant-killing role, Barr has reserved for Brevard Childs the privilege of receiving the weight of his unrelenting, homiletical denunciation.

We are invited to turn the clock back to tired, ambiguous expressions which only obscure the explicit issues in the current hermeneutical debate.

Barr declares self-confidently that the proposal of Childs at the end of *Biblical Theology in Crisis* "comes like a rabbit out of a hat."⁶ Rather than wondering about his own ability to understand, Barr scolds Childs for "muddled conceptual incoherence" and calls readers back to Barr's own selective version of the Biblical Theological Movement.⁷ The appendix offers a dramatic, personalistic account of how Barr struggled in vain to be sympathetic with this movement. We are taken through the earlier period of Barr's cautious approval in his articles year after year until the appearance of Childs' massive *Introduction*. Particularly in relation to the issues of historical criticism, Barr found at last "deep faults and incoherences in [Childs'] thinking."⁸ Nevertheless, all of this certitude comes from an Oxford professor who openly admits,

I was myself never much of a historical-critical scholar. I do not know that I ever detected a gloss, identified a source, proposed an emendation or assigned a date. If scholarship is as much dominated by historical criticism as we nowadays hear, such a record must be rare.⁹

Repeatedly throughout this series of bromides, Barr plants one of his favorite charges—the hidden presence in Childs of conservatism, traditionalism, or worse, fundamentalism! Harold Lindell will be surprised, almost as much as Childs and his conservative critics, "that Childs' valuation of traditional critical scholarship is almost exactly the same as the valuation attached to it by conservative/ fundamentalist circles." Barr seems aware that his assertion will sound a little awkward on these shores, so he assures us as well as himself: "It is a perfectly reasonable and intelligible judgement."¹⁰ Barr's readiness to make such judgmental generalizations has already prompted his British colleague, Peter Ackroyd, to preface a study of "Isaiah I–XII: Presentation of a Prophet," accordingly,

So much of critical scholarship is still geared to the classic formulations that it is somehow felt to be hardly necessary to concern ourselves with such apparently outmoded lines of thought [such as how the book of Isaiah may still be "somehow linked to the prophet"]. I propose to raise these questions because I consider them important; I do not for one moment fear that anyone will suppose that I am thereby disclosing myself as a biblical fundamentalist, though I may have to accept the dubious distinction of being misquoted [by fundamentalists] as having abandoned one of the key points of critical scholarship.¹¹

Sadly, Barr has chosen just such fear, which he considers a weak and ignoble tactic in fundamentalist apologetics, as his principal weapon. In an ironic double charge, Childs is guilty of both flirting with an adventurous hermeneutic like that offered by Bultmann and siding with obscurantist conservatism, all at the very same time.¹² In a volunteered bit of psychobiography, Barr judges further that "his

work [regarding the valuation of traditional history] gives the impression of a fulfillment of an inner death-wish of liberal criticism."¹³ Conversely, one suspects that Barr, who is himself remarkably conservative in his treatment of the biblical tradition, may be projecting a repudiation of his own earlier fundamentalism into his assessment of others who do not share his continuing historical conservatism. Though I hesitated to discuss his criticism of Childs in quite this way, the whole slant of Barr's diatribe requires this response. Otherwise, the substantive issues he raises might gain a deceptive autonomy which they do not deserve to have on their own.

Barr's Alternative Proposals

Perhaps the best way to evaluate Barr's challenge is to consider three of his positive constructions in the light of what he thinks he rejects from Childs' work, as well as that of others of us whom he rarely engages.

First, Barr, wants to play off a distinction between "biblical faith and scriptural religion." Childs is portrayed as advocating that Christianity be "exclusively controlled" by a "completed scripture," to which Barr offers the commonplace argument that the "men [sic!] of the Bible" belong to a period prior to the Bible and that, "Jesus in his teaching is nowhere portrayed as commanding or even sanctioning the production of a written Gospel, still less a written New Testament."¹⁴ Consequently, Christianity during the formative period, in which the New Testament was born, can be described by Barr as not "scriptural religion" at all.

Immediately I am struck by how Barr has chosen *his own* biased language to establish an easily refutable caricature of a sophisticated debate. One might ask if any theology is ever, even after the formation of the Bible, "exclusively controlled" by Scripture. Since the Bible does not itself spell out a single clear "scriptural" hermeneutic, the very decision about how one reads Scripture entails an extra-biblical judgment within the religion which treasures it. Even an evangelical scholar like E. Earle Ellis must come to this same conclusion regarding Paul's "midrashic" use of the Old Testament. Ellis is forced to conclude that for the apostle, "The grammar and the historical meaning are assumed; and Pauline exegesis, in its essential character, begins where grammatical-historical exegesis ends."¹⁵ Childs' own work on the *sensus literalis* of Scripture alone should be sufficient to show how unrepresentative Barr's terminology is of Childs' own position!¹⁶

Moreover, by Barr's attacking the idea of a "completed scripture," he introduces once more his own *ad hoc* and wooden terminology which misses entirely the logic behind Childs' own insistence that "It is still semantically meaningful to speak of an 'open canon.'" Childs specifically warns that one "obscures some of the most important features in the development of the canon by limiting the term only to the final stages of a long and complex process which had already started in the pre-exilic period."¹⁷ Furthermore, my own published dissertation on "canon conscious redactions," done under Childs, and other subsequent writings along these same lines ought to have caused Barr to suspect the poverty of such a summation of Childs' view of canon.¹⁸ Barr, thus, equates "canon" and "Scripture," then portrays Childs' discussion of canon as overly committed to a theory of a "completed" collection of books. Childs has already rejected this position in his various writings.

Barr's own proposal of "biblical faith" versus "scriptural religion" is, in my understanding, an extremely simplistic historical formulation. What degree of early Christian usage of the Old Testament would allow that first century faith to be called a "scriptural religion,"

⁵Barr, 157.

⁶Barr, 134.

⁷Barr, 159.

⁸Barr, 133.

⁹Barr, 130.

¹⁰Barr, 148.

¹¹Ackroyd, 17.

¹²Barr, 145ff.

¹³Barr, 148.

¹⁴Barr, 2, 21, 12.

¹⁵*Paul's Use of the Old Testament* (Baker, 1981, reprint fr. 1975) 147.

¹⁶"The Sensus Literalis of Scripture: An Ancient and Modern Problem," 80–93, in *Beitrag zur Alttestamentlichen Theologie: Festschrift für Walter Zimmerli zum 70. Geburtstag* ed. by H. Donner, et al. (Vandenhoeck & Ruprecht, 1978).

¹⁷Barr, 58.

¹⁸G. T. Sheppard, *Wisdom as a Hermeneutical Construct*, BZAW 151 (1980) and "Canonization: Hearing the Voice of the Same God in Historically Dissimilar Traditions," *Interp.* 36/1 (1982) 21–33.

perhaps viewed as a Jewish messianic sect? Would the Roman Catholic church in periods of high regard for megisterial traditions be called by Barr a “non-scriptural religion”? Barr himself, like some fundamentalists, merely assumes we will all agree on what constitutes “exclusive control” of faith by a Scripture. Finally, would all of the figures in the Bible be qualified as “men” whose faith is not scriptural? Matthew? What of earlier scholarly treatments of the New Testament use of the Old, such as W. Zimmerli’s *The Law and the Prophets* or C. H. Dodd’s *According to Scripture*? Barr’s own position remains confusing and inchoate.

Putting the same question another way, would every reconstructed author or redactor in the entire Bible qualify as a “man” of biblical faith? If one were to accept the suggestion of F. Cross and T. H. Gaster that behind Psa. 29 lies a Canaanite hymn to the sun god, would that Canaanite author also be classified by Barr as a man or woman of “biblical faith”?¹⁹ Most importantly, how would I know what constituted a “biblical” faith without some preconceived, canonical notion of a “Bible” in which only certain figures are mentioned? Otherwise, it seems more logical to go with a New Testament scholar like Helmut Koester and simply speak of the general pluralism of religious beliefs within the early Christian period. But, then, “biblical faith” would hardly seem to be an inadequate label for everything we find in a multi-faceted description of Graeco-Roman religion. If Childs’ proposal leaves open some fresh questions for the discipline of biblical studies, Barr’s alternative too facily closes the door with vague and circuitous reasoning.

A similar set of problems arises in a second suggestion of Barr. Accusing Childs of a “deductive” interpretation of Scripture, Barr advocates an “inductive” approach.²⁰ On the surface such an admonition seems salutatory, a proper encouragement to let the Bible dictate its own terms of interpretation rather than to impose one’s own ideas onto it. However, this inductive/deductive choice proves to be a false dichotomy. What object of investigation have I *deductively* chosen in order to do an inductive analysis? Of course, one does not stumble upon the Bible like the encounter with an unclassified form of flora and fauna. Those who helped shape and preserve this literature already registered their own deductive assumptions about its nature and value upon it. To ignore that deductive editorial influence, in a pristine attempt to be purely inductive, invites delusion and misses the idiosyncratic traces which define the very existence of the Bible as a human production. The call for solely an inductive approach

Priority is for a scriptural text and context because of our pragmatic concern with a living faith.

must assume that this work received an accidental, natural formation and, then, was arbitrarily canonized by a “council,” a position Childs openly disavows. The setting of inductive/ deductive options proves itself to be the imposition of a simplified, quasi-philosophical choice into the discussion of what Barr himself knows to be about traditions with a complex literary history.

A third assertion by Barr is that Childs’ “muddled” suggestions only serve to distract scholars from the older and simpler issues of how the Bible has meaning. Barr assures us that “the criterion for biblical criticism is, and always has been, *what the Bible itself actually says.*”²¹ If by Bible in this sentence Barr means the Scripture we possess, then how can this be the same as “biblical faith” which occurred *before* the formation of that Scripture? Does one not need a “Scripture” before it, as Bible, can “say” anything? Exactly what then is Barr’s “Bible”? Should any ancient Near Eastern tradition we can reconstruct behind the Scripture be labeled “Bible”? Is what the original words of Jesus “say” identical with what the Gospels “say”? If all these levels of tradition are the same, then Barr would appear to agree with fundamentalists who see no development between original historical words and the first “autographs” of Scripture.

It is true that Barr’s concern to know “what the Bible actually says” is the same argument used in apologetics for the historical-critical method in the mid-nineteenth century, but most evangelicals could correctly observe that such has precisely not been what

historical critics have always sought to interpret. So, too, Yale scholar Hans Frei has profoundly shown in his *Eclipse of Biblical Narrative* that the referential drive of biblical criticism meant that its goal became more a pious reading of what *history* “says”—a history to which the Bible refers—rather than what the Bible *per se* says. Only by maintaining a very conservative theory of tradition history, more like that prevalent within the fundamentalism he rejects, can Barr prove the case otherwise.

Barr’s phrase also presents other problems familiar to the hermeneutical debate among contemporary evangelicals. It is a circumlocution which may seem to anthropomorphize a piece of literature called “the Bible.” How does literature “say” anything? Without a more explicit theory of literary criticism we are given only an opaque formulation. The Council on Biblical Inerrancy asserts similarly that Scripture is “inerrant” in all that “it affirms.” Does this statement presume an intentionality theory of meaning? A midrashic sense of the text? A realistic memetic assumption of figural correspondences? A materialist deconstruction of the ideology of the writer? The message from an “implied” author? Is that author also God in the way that Aquinas defined “literal sense”? Instead of challenging us with a suggestion wherein lies greater clarity we are invited to turn the clock back to tired, ambiguous expressions which only obscure the explicit issues in the current hermeneutical debate about Scripture. In any case, perhaps someone like Barr who has “never been much of a historical critical scholar” is neither the best defender of modern historical criticism nor the most likely person to interpret the problem of its relation to the reading of ancient texts as a “Scripture” in the life of a community of faith.

The Future of Canon Contextual Studies

As I see the present situation in this country, we have broken off a one-sided love affair with historical-critical methods which originally promised not only to tell us “what the Bible says” but also to end the plurality of interpretation of the same texts. If diverse churches once found multiple meanings for the same text by pre-critical literary means, historical criticism has not simplified things by showing that behind almost every biblical text can now be found a plurality of sub-texts within the pre-history of the Bible. Barr is certainly correct in disparaging approaches which give lip service to historical criticism, then opt for a purely synchronic reading, one which pretends that texts simply float above both history and our diachronic lexicons. Childs and others of us are moving in a different direction, towards the question of how one uses the results of criticism, conservative or liberal, in such a way as to enhance and to illuminate a text, any text. We grant that our priority is for a scriptural text and context because of our pragmatic concern with a living faith. As Christians we obviously have vested interest in how the Bible can be a faithful witness to the revelation of God in history over being merely an antiquarian reference to religions in the Ancient Near East. If we sound disparaging of historical criticism, it is because such criticism has so often been accompanied by a pretentious theory which ends interpretation with a pious reading of a reconstructed history rather than a historical reading of a constructed text.

A “canonism” will be no more helpful than historicism. Barr completely misunderstands the genius of Childs’ contribution when he turns the whole investigation into a quest for a systematic method called “canon criticism.” Childs and I have both dropped the latter term; it occurs nowhere in his *Introduction*. Rather than being primarily in pursuit of new “methods” or a closed system of interpretation, we are excited about a new vision of the biblical text. I suspect, anyway, that the best methods arise only in response to a worthy vision of a text, which is about as close as they might ever come to being truly “inductive.” Without such a vision there is no text, only marks on a page and indentions in clay. In the final analysis, the best interpretations must always exceed the limits of the best methods. If Scripture could talk, as Barr’s abovementioned phrase almost implies, I suspect it would greet us first with the words of Jesus, “What did you go out into the wilderness to behold? A reed shaken by the wind?” (Matt. 11:7; Lk. 7:24).

¹⁹F. M. Cross, *BASOR* 117 (1949) 19ff. and T. H. Gaster, “Psalm 29,” *JQR* 37 (1946) 54ff.

²⁰Barr, 22, etc.

²¹Barr (italics his), 37.

“Evangelical”: Integral to Christian Identity?

An Exchange Between Donald Bloesch and Vernard Eller

An important contribution to thinking about evangelical Christianity in this country has been made by Donald Bloesch (Dubuque Theological Seminary), in his Future of Evangelical Christianity (Doubleday, 1983). The chapters include: “The problem of evangelical identity,” “The new conservatism,” “Evangelical disunity,” “Pathways to evangelical oblivion,” and “Toward the recovery of evangelical faith.” As an introduction to some of the issues Professor Bloesch raises, we are here printing the concluding section of “Evangelical disunity.”

One of the recipients of the proofs for the book was Professor Vernard Eller (University of LaVerne), who responded with a letter to Professor Bloesch. Professors Eller and Bloesch have graciously agreed to let us print both that letter and Professor Bloesch's response.

THE GROWING CHURCH CONFLICT

As the values of our secularized society increasingly penetrate into the church, the church is placed in the position of being obliged to strive to maintain its identity and the integrity of its message. On the left, Christian faith is threatened by an ever bolder secular humanism, and on the right by an emerging nationalism.

The evangelical community itself has proved to be vulnerable to ideological and cultural infiltration despite its claim that it has remained separate from the world and has thereby preserved the gospel in its pure form. The evangelical right is tempted to align itself with the political and ideological right, whereas the evangelical left is increasingly enchanted with the ideological left.

Liberal Protestantism, having severed itself from the historical and theological heritage of the church, is even more open to ideological seduction. Some segments of liberalism have been caught up in the ideology of the right. I am thinking here of Moral Re-Armament, Up With People, and Spiritual Mobilization (now defunct). Others have embraced the ideological left, with its uncritical support of radical feminism, abortion on demand and the revolutionary struggles of the third world. The magazine *Christianity and Crisis*, which at one time maintained a genuinely prophetic stance, seems in danger of succumbing to the ideological temptation on the left. *The National Catholic Reporter*, by so closely identifying with left-wing causes, including gay liberation, furnishes still another example of how ideology undermines a genuine prophetic critique of society!¹ Susceptibility to Marxist ideology is becoming ever more apparent in the boards and agencies of the World Council of Churches and National Council of Churches.²

The growing church conflict (*Kirchenkampf*) crosses all denominational and ideological lines.³ The life of the church is not at stake (Christ will always maintain his church), but the ability of the church to speak a sure word from God to the present cultural situation is seriously impaired. In the industrial nations of the West, the church is not threatened by persecution (as is the case behind the Iron Curtain and in many parts of the third world), but it is threatened by seduction by the principalities and powers of the world that sometimes appear in the guise of angels of light.

Where does the pivotal issue lie? Some argue that the church will become relevant again only when it identifies with the poor and the homeless of the world, only when it throws its weight behind the struggle of the dispossessed peoples of the world for liberation. They contend that the church, to maintain itself as the church, must take a firm stand in support of socialism, feminism and pacifism.

(This article is taken from Chapter IV of The Future of Evangelical Christianity by Donald G. Bloesch, © 1983 by Doubleday & Company and reprinted by permission.)

Others see the overriding issue as the safeguarding of the transcendent vision of the church. They fear that the church is succumbing to an idealistic or naturalistic monism in its encounter with current philosophies and other world religions. This is the concern of those who drew up the Hartford Appeal in 1975.⁴

Still others hold that the church will not free itself from heterodoxy until it reaffirms the infallibility and inerrancy of the Bible, its ruling standard for life and conduct. The issue is fidelity to the Bible, and only when this fidelity is restored will we see a growing sensitivity to the world's needs and the rediscovery of transcendence. This view is represented by the International Council on Biblical Inerrancy and the recent books in defense of biblical inerrancy by Harold Lindsell, Norman Geisler, John Warwick Montgomery, R. C. Sproul and others.

My position is that the crucial issue today is the battle for the gospel. It is not simply the authority of the Bible but the integrity of the gospel that is at stake. This includes the ethical imperatives of the gospel as well as the doctrinal distinctives integral to the gospel.

We need to reaffirm what Paul Tillich calls “the Protestant principle,” the protest against absolutizing the relative.⁵ Both church and

The authentic heirs of the evangelical heritage may find themselves allied with believers in liberal, Catholic and Eastern Orthodox churches.

culture today are guilty of creating idols, of absolutizing ideas and values that supposedly serve the cause of human advancement. When either the state or the church, the Bible or the creeds, are invested with divinity, they become obstacles to worship that is done in spirit and in truth; indeed, they become substitutes for the true faith. As evangelicals, we believe that the Bible, the church and the creeds can become the channels or vessels of the Word of God, which alone is absolute; they can render an authentic and binding witness to the Word of God, but in and of themselves they are not to be confused with the very voice of God.⁶ We cannot have the Word of God

1. This journal has not, to my knowledge, lent its support to other forms of sexual aberration such as incest and sadomasochism, which are defended by certain segments of the secular liberal community. These criticisms of both *Christianity & Crisis* and *National Catholic Reporter* should not be taken to mean that an authentic prophetic voice can never be heard from their pages. Moreover, when this voice does break through the ideological verbiage, it is one which is seldom available in magazines of a different orientation.

2. For a timely indictment of the World Council of Churches, see Robert Webber, *The Moral Majority: Right or Wrong?* (Westchester, Ill.: Cornerstone Books, 1981), pp. 57–86.

3. The National Council of Churches is now giving serious consideration to including the Metropolitan Community Church in its membership despite the latter's upholding of a gay life-style. Eastern Orthodox members have rightly objected that because such a life-style conflicts with biblical norms, this must be regarded as “a theological issue.”

4. Cf. Paul Vitz: “It is beginning to look as though there is a world-wide fundamental conflict between Christianity and the modern state—a conflict which has little to do with whether the state espouses a leftist or rightist political philosophy.” *Psychology as Religion* (Grand Rapids, Mich.: Eerdmans, 1977), p. 114.

5. For an assessment of the Hartford Appeal by eight of its participants, see Peter L. Berger and Richard John Neuhaus, eds., *Against the World For the World* (New York: Seabury Press, 1976).

6. I do not share Tillich's belief that the object of faith is the unconditional beyond all human understanding; instead, it is the incarnate Word of God, Jesus Christ, who enters into our understanding and remolds it. The absolute that I affirm became incarnate in a particular place in time in history.

7. Reformation theology holds that by the action of the Spirit the Bible can indeed transmit the Word of God. There is no absolute equation of the Word of God and the Bible, but there is an inseparable relation. The Bible is the vessel, the channel, the medium of the Word of God. The infallible criterion in Reformation theology was not the original autographs (as in later fundamentalism) but the unity of the Bible and the Spirit.

in our pockets, as is the case with the Bible or a church decree, but the Word can have us in his possession. We cannot possess or control the Word of God, but the Word of God can possess and control us. The Word can make us his fitting servants and instruments.

Today, our task is to emphasize the freedom of the gospel in the face of growing centralization of power and authority in the hands of the nation-state or the giant corporations. In America, it seems, the main enemy is the corporate state, the multinational corporations allied with a strong national government. A highly centralized state is not itself the main problem, though it is a contributing factor to the present malady. The real problem is the state in the service of secular humanism (the ideology of democratic socialism) or nationalism (the ideology of the right). It is not the state but state idolatry, it is not secular culture, but culture idolatry, that prove to be adversaries of the church and its gospel. I agree with Dorothy Sayers that

people who say that this is a war of economics or of power-politics, are only dabbling about on the surface of things . . . At bottom it is a violent and irreconcilable quarrel about the nature of God and the nature of man and the ultimate nature of the universe; it is a war of dogma.⁷

The time is approaching when the church in America, like the church in Germany in the 1930s, may be compelled to become a confessing church, one that confesses its faith out of fidelity to the divine commandment, in the face of certain hostility and even persecution. A confessing church will invariably have a confessional statement of faith, though it is not the statement of faith but the gospel that is the real object of its confession. Abraham Kuyper gives this sound advice:

When principles that run against your deepest convictions begin to win the day, then battle is your calling, and peace has become sin; you must, at the price of dearest peace, lay your convictions bare before friend and enemy, with all the fire of your faith.⁸

It may well be that the present divisions within evangelicalism will be overshadowed by future divisions. The authentic heirs of the evangelical heritage—those whose ultimate trust is in Jesus Christ alone and whose only message is the gospel that he gives us—may find themselves allied with fellow believers who happen to be in liberal churches and even in the Catholic and Eastern Orthodox churches. They may also find themselves opposed by their fellow kinsmen in the faith, those who pride themselves on being evangelical or orthodox.

Before it brings about unity at a deeper level, the gospel creates division among people. The disunity that has its source in personal or denominational pride or in ideological or sociological alignments is an abomination to God. But the disunity that is brought about by the sword of the gospel may indeed be a blessing, since the true church then becomes distinguished from the false church, and people know where the real battle lines are (cf. II Cor. 2:15, 16; Heb. 4:12, 13).

The church today is called to speak a sure word from God concerning the critical social issues of our time: abortion, the population explosion, nuclear war, the poisoning of the environment, the breakdown of the family, and the growing disparity between rich and poor. It is also imperative that it address itself to the crucial theological issues of today: the authority of the Bible, the uniqueness of Jesus Christ, the meaning of the cross of Christ, the decisive role of the sacraments, and the mission of the church.

A church that claims to be evangelical, catholic and reformed will have to speak to these and other pressing issues. But what it speaks must be the Word of God and not the word of the "new demons," the harbingers of ideology, for then the church would in fact be the false, not the true church. The test of true prophecy is whether the church will recognize and successfully meet the challenges that the Spirit of God has placed upon it for our day.

Dear Don,

I have received and read the proof copy of your newest. And I am honored and pleased to have been chosen as a recipient. (I must also confess that I was somewhat aghast to discover that Doubleday had put out almost \$10 simply in postage as express mail. What was the point of that? You need to teach those people something about Christian simplicity.)

However, I find it simply uncanny how our writing seems to move in simultaneous parallel. Enclosed here is my latest—off the press less than a month now [*Towering Babble*]. It is entirely different from yours in style, approach, form, and probably audience (yours is scholarly in a way mine makes no pretense of being) but we are addressing much the same issue and making much the same point.

Let me, then, respond to your book—hoping that you will feel free to respond just as candidly to mine. First off, it probably goes without saying that, generally speaking, I am in full agreement with your theological analysis, coming out the same place you do on issue after issue. And even if that does go without saying, I want to say it anyhow—simply as an acknowledgement of how deeply I appreciate and value the witness this book (and your total corpus) is making in contemporary Christendom.

Next, from afar, I stand in awe of the scope of scholarship this work represents. The spread of your reading and research (as evidenced by your footnotes) is exceptional; I don't want to be read as even trying to be in the same league with you in this regard. More, in this one book, the spread of your capsulized judgments on issue after issue is encyclopedic. (I must confess that this character of the book also makes it read very like an encyclopedia to me—although this may be what is necessary and wanted in the situation.)

My one big difficulty with the book is what you likely have already guessed—it having been the focus of an earlier conversation between us. I consider that gross confusion is introduced by your using the one term "evangelical" in three distinct references. (1) It identifies your "ideal type" of truly biblical Christianity. (2) It identifies those biblical/theological scholars who can be most helpful in teaching us a truly biblical Christianity. And (3) it identifies what I will here call "classic evangelicalism," namely, that rather well-defined tradition within American Christendom (denominations, schools, institutions, theologies, and recognized leaders) which is eager to identify itself as and wants others to identify it as "evangelical." My problem is that I cannot accept that those three references show any natural convergence or affinity for each other; and to suggest that the three identify a common center I find to be very confusing.

Evangelicalism, in its own way, is probably about as far off the norm of truly biblical Christianity as is any other sector of the church.

Most of all, I consider it just plain dangerous to give any particular sector of the empirical church the name of the universal church's ideal-type (or vice versa). For instance, in Chapter II you are describing evangelicalism sheerly as an ideal-type rather than from empirical observation. Then, toward the end of the chapter, you turn to score the fundamentalists—in the process switching from ideal-type to empirical observation. *And if you fairly would have treated empirical evangelicalism the same way, it would have come under many of the same criticisms you bring against the fundamentalists.* I know you do not intend it so—and it certainly is not the whole story of your book—yet I am afraid your terminology becomes an invitation for self-identified evangelicalism to thank God that it is not as other men—when the sad truth is that, in its own way, it is probably about as far off the norm of truly biblical Christianity as is any other sector of the church.

I see my *Babble* book as dedicated to the same truth that your

⁷ Dorothy Sayers, *Creed or Chaos?* (New York: Harcourt, Brace & Co., 1949), p. 25. Even though these remarks were made several decades ago, they are surprisingly relevant to the present scene.

⁸ Cited in G. C. Berkouwer, *A Half Century of Theology*, trans. Lewis B. Smedes (Grand Rapids, Mich.: Eerdmans, 1977), p. 12.

book is. Yet consider the “gosh-awfulness” that would have resulted if I had tried to cast my argument in your terminology. It then would have run: “The Church of the Brethren was founded upon an evangelical commitment. In this century, we have slipped out of our evangelicalism. What is needed now is that we move back to being more evangelical.”

That way, I would be read as saying that the CoB needs to become more like the NAE churches, more like Wheaton College, more like Carl Henry, Billy Graham (you choose the evangelical brand names). This, of course, is not what I have in mind at all. This, of course, would get my book thrown out of court without so much as a hearing. This, of course, would have lost me the very highly valued recommendations of Markus Barth, Walter Brueggemann, Warren Groff, and the like—who have no interest in promoting establishment evangelicalism. However, by refusing to give my ideal-type a party name, I think I have a book that can be heard not only by self-identified evangelicals but by a lot of people whom the liberals have thought to be liberals but who certainly are not liberals (nor are they evangelicals, either). By keeping the biblical ideal distinct from any party name, I think I leave it free to ignore and cut across all party lines—judging that which is unbiblical in all theological parties, affirming that which is truly biblical in any.

Then, regarding your No. 2 definition of “evangelical,” namely, those biblical theologians who can be of most help in our coming to a truly biblical understanding of the faith, I would guess the two of us would name pretty much the same men. Considering here only modern thinkers, my list would run: Kierkegaard, J. C. and Christoph Blumhardt (to whom I would recommend you very highly), Karl and Markus Barth (with Brunner), Bonhoeffer, and Ellul. I could go on to a longer list of second-rank figures (Cullmann, Jeremias, von Rad, Buber, Hengel, etc.), although I would guess that, with those, our two lists might become quite divergent.

Now it must be observed, first, that this is in no way a happenstance catch; there are very real mutual influences and interconnections among these people. Yet I find no value in giving or reason to give the group any sort of party label. “Neo-orthodoxy” is no help in that it provides no definition that ties the whole group together or explains its commonality. And to my mind, “evangelical” is even worse. What this crew actually represents is an uncommonly fresh approach to and understanding of scripture eventuating in theology done in a style, form, and vocabulary completely different from that of either classic orthodoxy or classic evangelicalism. Primarily, they break theology out of the mold of static, rational formalism (the appropriate form of which is “logical outline”) into the more biblical mold of existential-eschatological dynamism (the appropriate form of which is “the story of God with man”).

The primary value of these guys is in challenging and correcting the biblical understanding of any and every party. So they ought not be identified as representatives of the one, true party addressing the other, defective parties. In your book, you told us (two or three times) that Barth and Brunner called themselves “evangelicals.” However, you know that they were speaking in a different language (German) and in a context different from classic American evangelicalism. You know they were saying only that they were committed to being biblical in their thought and not at all identifying themselves with or expressing their approval of classic evangelicalism’s interpretation of the Bible. You know that the formulation of their biblical understanding did not come out of evangelical sources but directly from scripture as they strove to correct their inherited “liberal” upbringing. And you know that only quite recently have a handful of quite atypical evangelicals become willing to listen to this crew as being legitimate teachers of scripture or to identify them as evangelical brothers. I find it imperative to keep these people free from any party alignment so that they can make their biblical critique of any and all parties. Of course, they are profoundly critical of all forms of liberalism. But I find them to be just as truly and helpfully critical of classic evangelicalism as well.

Allow me to cite some examples of the latter. With the direct help of the Blumhardts and Markus Barth’s *Justification* (and the indirect help of the crew as a whole), I contend that my book includes a more truly biblical summary of the faith than that of your summary of classic evangelicalism. Mine is found in *Babble*, pages 65–76. Yours, as I read it, starts and centers in the cross (and that particularly as

atonement for personal sin) and then goes on to list a number of subhead doctrines under that.

Mine, by starting with God’s eschatological purpose for creation, gives the whole faith a unity and continuity and makes a place within which every aspect of it can fit. It establishes a thematic for the overall story of God with man. On the contrary, classic evangelicalism’s (hereafter “ce”) treatment of eschatology as one doctrine out of a subhead list, leaves the faith as a formal, static outline and is most unbiblical in failing to use eschatology for the preeminent significance the Bible gives it.

My first six points have the effect of getting the gospel underway even with and throughout the Old Testament. Ce’s going straight for the cross foreshortens the gospel by half and very often reduces the OT’s significance to simply prophetic prediction of the cross.

My last two points, I contend, are more truly biblical for properly treating the cross as one event out of the total sequence of Christ’s

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salvific-eschatological work rather than as the unique, paradigmatic work to which everything else must be subordinated.

This relates, then, to what may be my most serious charge against ce—and your treatment illustrates it. It is entirely unbiblical to center on the cross in a way that separates it from the resurrection. Those two must be held together as a single event if either aspect is to carry its true significance. Specifically, when separated, in ce, the cross becomes the atoning action Christ took for us—his dying so that we don’t have to—which we need only accept by faith. However, Markus Barth has demonstrated (to my mind conclusively) that Paul’s understanding was rather that Jesus’ death-and-resurrection is atoning as, by faith, we die and are resurrected with him. There is nothing saving about Good Friday until Easter gets into the picture. The Bible knows nothing of an atonement that begins and ends in the cross and is otherwise cheap grace in that it asks nothing of us. No, only the total action of Jesus’ death-and-resurrection (and our faithful readiness to undergo it with him) will fill the biblical bill.

My argument is that even your most accurate description of ideal evangelicalism (let alone empirical reality of the party) falls far short of being the truest possible type of biblical Christianity. And I am not arguing that some other party should be cast in that role. Let me pursue the matter further by doing a contrast between Markus’ study of the biblical (Pauline) understanding of “justification” and the ce understanding of the same. In *Babble*, I name *Justification* as the one best, brief presentation of the gospel I know. Some of Barth’s points we already have touched upon.

As I understand the ce doctrine, justification is something that happens to an individual believer when, in faith, he accepts Christ’s atoning work on the cross. Although in no way denying the necessity of personal justification, Barth breaks this concept wide open by eschatologizing it to show that “justification” is Paul’s name for God’s plan to get his whole creation made right. Consequently, justification deals in terms of faith communities, human races, and cosmoses (possibly “cosmii”) in a time frame stretching from Creation to New Creation—a great improvement over ce’s tendency to identify justification as that which happens to you when you go forward in a revival meeting.

In order to understand Paul’s “justification,” Barth has to go back and pick up the OT’s central metaphor, the juridical picture of the righteous Judge whose sole work is the justification of whatever is wrong (individually, socially, politically, cosmically). Barth operates out of a much larger and fuller “word of God” than does ce.

Barth sees that Paul will not tie justification to a point event (namely, the cross) but, rather, makes the total eschatological work of Christ (in its past, present, and future aspects) his justifying work. Above all, Barth will not let the cross be split off from the resurrection. Justification involves our dying and rising with Christ (as the crea-

tion itself must eventually die and rise with him) rather than our simply being spectators to something he does for us. Further, Barth resists all cheap grace implications of "forensic justification," the legal fiction of the Judge calling us innocent without the necessity of our happening any actual transformation of our character. And again, Barth beautifully resists any theory of the cross that explains it in terms of impersonal transaction instead of the very much person-to-person relationships of Judge, Advocate, and the Condemned.

Although he never draws the implication, Barth's biblical interpretation condemns liberalism as being hardly biblical at all but also condemns ce for a different sort of reductionism (making the gospel smaller and narrower than the Bible has it). Rather than evangelicalism's condescension in now accepting Barth (and company) as "an evangelical," one of us, a true biblical Christian just like we are, I think he ought to be left free to hit evangelicalism right where it needs to be hit. In using the term "evangelical" as broadly and indiscriminately as you do, I find your book too self-congratulatory of evangelicalism by half. I grant you that it is better off than liberalism; but that doesn't make it God's answer for his church.

So much for that. I trust you can hear that I am speaking in love, that I still stand in strong agreement with you theologically and am arguing only with your decision to make "evangelicalism" the name of the true faith. I do appreciate your laudatory citations of my *Kierkegaard* and *Language* books—although I do feel a bit abused by the one comment regarding *Language*. In that book I never offered to do nor claimed that I had done a total review of the Bible's imagery for God. Such would have been out of place. I was determined to address no subject other than language. And for that purpose it was sufficient to show than any attempt to evade or undercut the essential masculinity of God runs entirely counter to God's own self-revelation in scripture.

If you are interested in the different topic of how I handle the feminine imagery and characteristics the Bible clearly attributes to God, I refer you to the enclosed article, "Engendering Controversy." You will discover there that I welcome such femininity as a necessary component of his ideal masculinity—yet certainly not as something that throws his essential gender identity into question—any more than saying that a widower has been a real mother to his children raises questions about his actual gender. And this, I would contend, is the only possible biblical answer. Certainly it cannot be argued that scripture shows uncertainty, questioning, or confusion regarding what sort of gender identification God has chosen for himself.

And this brings me to a final matter. On the strength of my *Language* book, I was invited this spring to join a sort of informal, rump seminar that read papers to each other. We met in Claremont, and several of the members have association with the School of Theology though are not at all representative of its position and tradition. There were six or seven men and the wife of one of these. We represented Brethren, Mennonite, United Methodist, and Episcopal churches. All are ordained. Some would call themselves evangelicals and some would not; but none are theological liberals. Represented were professionals in biblical studies, the theology, black church studies, cultural history, and clinical psychology.

Our studies developed the thesis mentioned at the conclusion of the Engendering article. Namely: true "fathering" is as much as nonexistent in the animal kingdom and even among the higher primates. Fathering is, thus, a human invention. Yet, within pagan mythologies and among pagan peoples, although a father figure is regularly present, he tends to come across as quite remote, marginal, and ineffectual. Clearly, a rich, true, and precious concept of "father" was introduced into human history only with the biblical God's revelation of himself. In consequence, the people of this God developed the greatest understanding and practice of fathered family known to human history. The Father God became the model for human fathers, in relationship to whom could then develop true understandings of mother and child. But sad to say, under the pressures of pagan culture, quite early in Christian history began a gradual erosion of the Father-God model and a gradual feminization of the faith. The repercussions inevitably affected the role of human fathering and family life generally. This currently has brought us to a social crisis as threatening as anything we face in nuclear war, the endangered environment, poverty, liberal theology, or wherever. The

seminar has been a real eye-opener for me.

The seminar has concluded, and our organizer is currently collecting our papers and trying to get them into reputable shape. Our intent, then, is to duplicate them and share the package around with scholars who might be interested in joining the cause with some contributions of their own. The outcome might be a book, articles appearing in various journals, or simply an underground network. I have mentioned your name to the group and will see that you get a copy when the package is ready.

Thanks again for the advance copy of your book. I wish you the best with it. And I want you to know that I found it a very helpful overview and analysis of the evangelical scene—even though I can't buy the terminology around which you organize it.

Babblingly yours,



September 5, 1983

Dear Vernard,

I appreciate receiving your thoughtful response to my latest book *The Future of Evangelical Christianity*. I have always admired your courage to stand against the stream and champion a viewpoint that is currently out of fashion. You and I have many things in common including such mentors as Kierkegaard, the Blumhardts, Jacques Ellul and Karl Barth. I have other mentors, however, of whom you are sometimes quite critical: Luther, Calvin and Augustine. This perhaps accounts for some of our differences concerning the meaning of evangelical as well as disagreements on another theme—justification.

Your basic reservation concerning my book and my position generally is that I persist in using the term *evangelical* to denote a particular movement or thrust in theology. You claim that the word "evangelical" belongs to the whole church, and I agree. At the same time, many segments of the church have lost sight of the very meaning of the gospel: that Christ died for our sins according to the Scriptures and rose from the dead for our justification and redemption. There are various theological schools that reduce the gospel to a system of ethics. There are others that call into question the reliability and even the normativeness of the biblical witness concerning the gospel. With the Reformers and their Puritan and Pietist descendants, I affirm that the integrity of the gospel cannot be maintained without holding to the divine authority, inspiration and infallibility of Holy Scripture. The divine content of the Bible cannot be divorced from its historical form, from what Barth calls "the language of Canaan." This is why (with Barth) I reject *Sach* criticism (a critique of the substance or message of Scripture in the light of an extra-biblical criterion) but make a place for literary and historical criticism.

I question your intimation that one can go to the Bible directly without standing in a particular tradition or having some theological affiliation.

I am somewhat surprised by your refusal to acknowledge that the evangelical ideal, classical evangelicalism and the current evangelical movement (in America and elsewhere) have a natural affinity and convergence. I contend that evangelicalism as an ideal type is definitely reflected, though in various degrees, in classical evangelicalism (which I identify with the faith of the Reformation) and in the evangelical renewal movements that have proceeded out of the Reformation, including 19th and 20th century revivalism. The evangelical ideal is brokenly reflected but nevertheless truly attested in these movements. The substitutionary, vicarious sacrifice of Christ

on the cross, his glorious resurrection from the dead, the outpouring of the Holy Spirit, salvation by grace, justification by faith alone, the divine authority and primacy of Holy Scripture and the urgency of evangelism are themes that unite all of these movements. In addition, the blessed hope of Christ's second appearing figures prominently in this evangelical heritage, though it was somewhat muted in the Reformation itself because the polemics of the time were directed to other issues.

Many theologians in the past as well as in the present (such as Erasmus) have disclaimed the designation "evangelical"; most but not all of these should be regarded as heterodox rather than orthodox. As a student at the Chicago Theological Seminary and the University of Chicago Divinity School, I had some teachers who went out of their way to disassociate themselves from what both of us would identify as evangelical affirmations. Their reinterpretation of the gospel was tantamount to a denial of the gospel, and I think you might agree here too. You are right that every Christian and every theologian should be evangelical, i.e., centered in the gospel and dedicated to the proclamation of the gospel to a lost and dying world, but this is simply not the case. Therefore, it is legitimate to distinguish between a theology or movement that is truly evangelical and one that is heterodox (but still within the purview of Christian faith and tradition). I also grant that there are members of the clergy and theologians who claim to be evangelical but whose credentials as evangelicals can be questioned. I am thinking of Robert Schuller, for example, who reveals his abysmal distance from the faith of the Bible and of the Reformation in his newest book *Self-Esteem: The New Reformation*. This is not an argument for dropping the use of the term evangelical; instead, it is a challenge to refine and clarify what this word and what this kind of theology should mean for our day.

You question whether Karl Barth should be considered an evangelical in the sense in which I am using it. Even though the word *evangelisch* has increasingly come to carry a sociological rather than a specifically theological meaning in German-speaking Europe, it can be shown that Barth made a definite effort to use the word in its theological or biblical context. He often contrasted "evangelical theology" with Roman Catholic theology on the one hand and "neo-Protestant theology" on the other. In his conflict with Bultmann, he challenged Bultmann's credentials as "an evangelical theologian" and confessed that Bultmann's position, like Roman Catholic theology, represented for him an altogether different form of Christianity (*Karl Barth/Rudolf Bultmann Letters*, ed. Bernd Jaspert, Eerdmans, 1981, p. 65).

You aver that by using the term "evangelical," one would alienate some leading biblical scholars who would not wish to identify themselves with the current evangelical movement. In my opinion, to disassociate oneself from the riches of the evangelical heritage and *all* of its contemporary manifestations is too high a price to pay for their respect and applause. If they cannot abide a legitimate use of the word "evangelical," that intolerance is more their problem than ours.

I question your intimation that one can go to the Bible directly without standing in a particular tradition or having some theological affiliation. In your new and provocative book *Towering Babble*, you confess that you belong to "the biblical school of theology," so I do not see how you can take issue with me when I align myself with "evangelical theology." At one point in your letter you seem to identify yourself with "story theology." In this discussion, Karl Barth would have been closer to my preferences in terminology than to yours. Barth had some real problems with the biblical theology movement, even though this movement was indebted to him.

I also take issue with your statement that the theological understanding arrived at by Barth and Brunner came "directly from scripture" and that they did "not at all" draw from "evangelical sources." This is how a sect mentality might understand the situation, but it certainly is not true in either case. Both of these men acknowledged their indebtedness to Kierkegaard and the Blumhardts, representatives of evangelical Pietism. Both also sought to be faithful to the Reformed tradition and to speak as Reformed theologians. Both confessed how much they were aided in their theological development by Calvin and Luther, the leading figures of classical evangelicalism. In addition, Barth came to a cautious admiration of Protestant Orthodoxy. He described this movement as a source of light for him on

his theological pilgrimage, even though he had to take exception to some of its conclusions, especially in the areas of Scripture and revelation. Barth commended Heinrich Heppes *Reformed Dogmatics* and even wrote the foreword to this monumental work.

You may well reply that it can be shown that Barth and Brunner were not influenced by what you call American classic evangelicalism, and there is some truth in this allegation, since there are very few German-speaking theologians who have ever taken American theology seriously. Yet American evangelicalism was decisively shaped by English Puritanism and continental Pietism, and at least

I believe that the term "evangelical" needs to be rehabilitated and restored rather than abandoned.

the second movement had a significant impact on the dialectical theology. As a matter of fact, both the Puritan tradition and the ethnic continental churches in America (Lutheran and Reformed) drew heavily upon the theology of the Reformation and of Protestant Orthodoxy. Philip Schaff, a leader in the Evangelical Alliance for the U.S.A. and a pastor in the German Reformed church, sought to differentiate "evangelical theology" from both "rationalism" (modernist theology) and Roman Catholicism. The way in which he delineates the differences is practically the same as that of Barth and Brunner. Schaff, whose roots were in continental evangelicalism, gave his support to America's leading evangelist at the time, Dwight L. Moody.

American evangelicalism, before the rise of fundamentalism, was remarkably similar to English Puritanism and Dutch and German Pietism, and confessional and dialectical theologians in Europe drew upon all these sources, though not to the same degree. Helmut Thielicke expressed his admiration for the English evangelical Charles Spurgeon, indeed holding him up as a model preacher. Both Brunner and Bonhoeffer gave a qualified endorsement to the Oxford Group, a revival movement of American origin. Barth especially came to have an increasing respect for Pietism, including its English and American versions.

When I speak of the gospel of the cross, I, of course, include the resurrection, ascension, Pentecost and the second advent. I prefer to speak of the cross rather than "the Christ event" (in the manner of Tillich) because the cross epitomizes the heart of the gospel: the vicarious, atoning suffering of Christ for the sins of a fallen human race. The atoning work of Christ was completed on the cross, but its concrete efficacy in the world is dependent on the resurrection of Christ and Pentecost.

With the Reformers, Barth and Ellul, I affirm the unity of the biblical revelation and therefore make a real place for the hidden Christ in the Old Testament. Indeed, with Calvin, I see the gospel of the cross in the Old Testament as well as the New, just as I see the church of Jesus Christ beginning with Abraham.

Regarding your allegation that I do not subject empirical evangelicalism to the same kind of critical scrutiny in the light of the gospel as empirical fundamentalism, I have to retort that you have overlooked a major section of my book. In my view, fundamentalism is a part of the wider evangelical movement, but one which is regrettably insular and provincial. But this insularity and sectarianism are also present in much of empirical evangelicalism, including center and left evangelicalism. This is made abundantly clear in Chapter V, "Pathways to Evangelical Oblivion."

I believe that the term "evangelical" needs to be rehabilitated and restored rather than abandoned, and this is what I have tried to do in this book. Likewise, such controversial terms as "Reformed" and "Catholic" need to be redefined in fresh and vital ways, not discarded.

This brings me to your latest book *Towering Babble* in which you boldly critique the life and thought of your own denomination. I could not agree with you more on your warnings against ideological feminism, liberation theology, peace zealotry and selective sin and righteousness.

I thought your remarks on the secularization of the peace movement within the churches today were especially profound and very

much needed. Unlike you, I am not an absolute pacifist, but I have taken a stand against weapons of mass extermination, and therefore I am virtually a pacifist in the modern context. At the same time, pacifism, while it can be a confession of conscience, is an extremely difficult strategy for nations, and here Reinhold Niebuhr's relevance may come to the fore. I think that it is risky, however, to speak of war as a *necessity*, as Ellul does, because this tends to make nations that wage war inculpable. Nations and the leaders of nations are responsible before God for their decisions, but this would not be the case if their actions were determined by some inner or outer necessity. My own thought on this subject is still evolving, and my statements on this question in my book need to be amplified and expanded.

I agree with you that true peace, eternal peace, will not come to the world until the eschaton, which signifies both the telos and finis of history. At the same time, does not the Bible hold out hope for a millennial foretaste of this peace before the second coming of Christ? You need a strong dose of millennialism (which the Blumhardts had) to counteract the pessimism of Jacques Ellul.

My final comments will be directed to your discussion of justification in your book. Here the issues that separate us become much more clear. You lean heavily on Markus Barth's treatment of justification as an eschatological process rather than simply a forensic declaration of acquittal. Markus Barth does not deny the latter dimension, but relegates it very much to the background. I do not agree that the "forensic justification" position, upheld in classical Protestantism, makes justification a "legal fiction," although it does in fact sometimes create this impression. The Reformers and their Orthodox followers meant to say that the penalty for sin was truly paid, but it was paid by God himself who took upon himself the just retribution of our transgressions in the person of his Son, in his sacrificial life and death. Therefore the guilt for our sin has been fully and definitively removed. But Christ sanctifies those whom he justifies, and this is why a change in character invariably accompanies the pronouncement of justification.

I concur that justification has an eschatological dimension, since Christ at his second coming will reveal and confirm what he has fully accomplished through his sacrificial atoning death at Calvary and his glorious resurrection from the grave. Yet I would take issue with you when you assert that the second coming of Christ *accomplishes* our justification (p. 111). This denies the sufficiency of the atoning work of Christ on the cross. You give the illustration of the diagnosis of cancer (the justification at Calvary) and its surgical removal (the resurrection of the dead at the eschaton, which supposedly completes justification). But does not this surgical removal take place when we are grasped by the justifying grace of the crucified and risen Christ in the awakening to faith?

The plan of salvation is fulfilled by his second coming, but the work of salvation (justification) is finished. Your emphasis on the need for a completion of justification perhaps explains why you are uncomfort-

table with a theology of the cross and prefer a theology of eschatological hope. I have the feeling that we are closer on this issue than it first appears, but I may be mistaken.

Finally, I have difficulty with the Barthian concept of cosmic justification, which you approve. It seems to me on the basis of my reading of the Gospels and epistles that justification is personal rather than cosmic, and it pertains to the church but not to the whole world. Does the cross and resurrection event mean that God says "Yes" to humanity or "Yes" to faith, the believing community? Paul says that "there is therefore now no condemnation for those who are in Christ Jesus" (Rom. 8:1, 3:26). All things were consigned to sin "that what was promised to faith in Jesus Christ might be given to those who believe" (Gal. 3:22). Those who reject Jesus Christ and his salvation are still under the law of sin and death (Jn. 8:24; Eph. 5:6). This is not the place to exegete those many passages that affirm the universal outreach of the atonement, but I contend on the basis of Scripture that the justification and sanctification won for us by Christ are of no effect until we make contact with these realities through faith and obedience.

Our differences undoubtedly stem at least in part from our church backgrounds. My background is in one of the churches of the mainline Reformation (the Evangelical & Reformed Church) where the influence of a churchly evangelical Pietism was nonetheless very strong. Your background is in the Church of the Brethren, which is identified with both the left-wing Reformation and Radical Pietism. I believe, by the way, that on the question of cosmic justification I would have most Pietists as well as Kierkegaard with me.

We are both indebted to the prodigious work of Karl Barth, but I stand closer to Barth in his early and middle phases whereas you are closer to him in his later development (where he breaks with sacramentalism).

Thank you again for your critical assessment of my book, and thank you also for your book. I feel that you are a closet evangelical who is reluctant to identify with the evangelical movement for fear of severing communication with your liberal colleagues. But this may be an entirely unfair judgment. I would encourage you not to hide your evangelical allegiance, however, because we in the evangelical movement need voices such as yours that call us to sanity as well as sanctity.

Yours in the service of His kingdom,

Don

P.S. I appreciate your recommendation of the Blumhardts. I have learned from them in the past, but I need to read them more thoroughly. You will be interested to know that I am finding your book on the Blumhardts *Thy Kingdom Come* very helpful for an assignment that I am now working on concerning the secularization of the modern church.

DECEMBER PROFESSIONAL MEETINGS

Evangelical Theology Group at the AAR

The Evangelical Theology Group of the American Academy of Religion is holding three sessions during this year's annual meeting. On Tuesday, December 20 (9 a.m.-12 noon), the topic will be "Theological Turning Points." The panel includes Clark Pinnock, Royce Gruenler, Gerald Sheppard and Donald Dayton. There will also be a paper, "Typologies and Biographies: Evangelical Turning Points" by Dayton. On Wednesday (3 p.m.-6 p.m.) Donald McKim, Paul Feinberg, Harold Hunter and Thomas Finger will present papers under the theme "Methodologies in Interfacing Biblical and Systematic Theologies." A roundtable on Wednesday (1:30 p.m.-3 p.m.) on "Evangelical and Process Thought," will focus on papers by Stephen Franklin and Royce Gruenler. (You must have advanced reservations for the roundtable and pick up the papers earlier in the week.) Registration and/or membership information can be obtained from Scholars Press, P.O. Box 2268, Chico, CA 95927.

Evangelical Theological Society

The Evangelical Theological Society will be meeting December 15-17 at the Criswell Center for Biblical Studies in Dallas. The theme is "Preaching and Biblical Exegesis," plenary speakers including W. A. Criswell, Ray Stedman, James Boice, Stephen Olford, Richard Halverson. The Evangelical Philosophical Society and the Near Eastern Archaeological Society will meet concurrently. Sessions begin 1:00 P.M. on Thursday and conclude at noon on Saturday. For more information write ETS Local Arrangements Chairman, Criswell Center for Biblical Studies, 525 N. Ervay, Dallas, TX 75201.

Institute of Biblical Research

The Institute of Biblical Research will be meeting December 18-19 in Dallas. Earl Ellis and Edwin Yamauchi will deliver papers, and sessions will be devoted to (1) linguistics, computers, and the study of the Bible, and (2) the use of the Kaypro II computer in scholarly writing (hands-on). The (dinner) meeting December 18 begins at 6:00 P.M.; the Monday sessions end at 12:30 P.M. Further information may be obtained from Jerry Hawthorne at the Wheaton College Graduate School. (Meeting location not yet finalized as of October 31.)

Self-Esteem: The New Confusion

A Critical Assessment of Schuller's "New Reformation"

by David F. Wells

Self-Esteem: The New Reformation

by Robert Schuller (Word, 1982, 177 pp., \$8.95).

We are in the midst of cultural revolution. The old understandings which large numbers of people assigned to life have gone. In their place have come new understandings. What it meant three decades ago to be a homosexual, to be an unmarried woman, to own a Cadillac or to grow a beard mean completely different things now. That, at least, is the thesis of Daniel Yankelovich in his book, *New Rules in American Life: Searching for Self-Fulfillment in a World Turned Upside Down*.

This revolution, he believes, began in the 1960s. It was largely confined to the young and the search for new values which was at its heart was concealed by the fact that on the surface its expression usually took the form of opposition to the Vietnam War. That search has now spread nationwide and when the War ended, its real nature began to emerge. It is a search for self. It is a search for ways to fulfill the self. In the present context this has produced an emancipation from traditional roles for women, a rebellion against traditional sexual mores, a disillusionment with and rejection of the value of work but, at the same time, a recognition of the importance of an affluent way of life for one's self-fulfillment.

This search is full of paradoxes. People, for example, who are most dedicated to self-fulfillment are also most prone to loneliness, for the very thing which is desired—the fulfillment of the self—is pursued in such a way as to make meaningful relations with other self-seeking people rather difficult. Again, work is disparaged and the percentage of those for whom it holds an important place in their lives has plummeted. At the same time, it is widely believed—following Abraham Maslow and Carl Rogers—that unless we have the affluence to resolve "lower order needs" such as food and transportation we will never be free to pursue the fulfillment of the "higher order needs" of the self. Thus has a conception of inner development been married to a psychology of affluence, the latter being seen a precondition for the realization of the former.

These, though, are not the only snags along the road. Ours is a society whose organization is changing dramatically. In the twentieth century, more and more people have moved into the cities. Indeed, by the year 2000 it is predicted that 94% of our population will be living in cities. Cities create their own environments, psychologically and culturally. They are places of great pluralism, where life-styles and worldviews jostle each other incessantly. These great soulless megastructures are also places of great loneliness. Psychological studies typically show that those who live in the city have a small circle of friends whom they treat personally and everyone else they treat impersonally. Humanness is a frequent casualty in the process. The urban style of thought and the relationships which the city virtually disallows, as Peter Berger and Jacques Ellul have argued, makes it almost impossible to find and express the full range of our humanity. Our modern forms of social organization pit themselves against human fulfillment.

Our natural reaction, however, is not to abandon our search for self-fulfillment but to abandon our hope of finding much help outside ourselves. This is a theme John Naisbitt has identified in his *Megatrends: Ten New Directions Transforming Our Lives*. In the 1970s, he says, Americans began to disengage from the entire range of external institutions and to look within themselves. Many people, for example, ceased being passive about their health and began to doubt the infallibility of their medical practitioners. Taking matters into their own hands they began exercising, dieting, and eating healthier foods. Alternatives to the local school systems about which many parents felt concern began to spring up. In the business world, small entrepreneurial businesses replaced the traditional dependence on the large corporations. And self-help organizations emerged for those interested in gardening to those concerned about crime.

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This, I believe, is the larger context in which we need to understand the religious expression of the self movement. It was formulated earlier in books such as Cecil Osborne's *The Art of Learning to Love Yourself* and Bryan Jay Cannon's *Celebrate Yourself*. In a slightly different key it has again come into view in Robert Schuller's *Self-Esteem: The New Reformation* of which 250,000 copies were scattered to the four winds through the beneficent intervention of a financial angel.

Schuller's book will be an instant hit. This is so, first, because our culture is now in headlong pursuit of the self and, second, because the self has proved extremely elusive. It seems to take a sadistic pleasure in denying to its most ardent pursuers the gratification of finding it. And in our modern world, with its destruction of older forms of relationship and of traditional mores, the dignity and worth of the individual has more or less vanished. Many people struggle to secure their own self-worth let alone succeed in fulfilling themselves. That being the case, Schuller's book promises to show the way to the future, to offer a balm for our wounds. At least, that is what I suspect many will imagine.

Self-Esteem is the attempt at rewriting the meaning of Christianity in the light of the widespread concern in our culture with the self. Its thesis is simple. Self-esteem, or the capacity to feel good about ourselves, is an "inherited right."¹ We begin life, however, with a negative self-image²—Schuller's definition of original sin—which necessitates repentance. Repentance is the rejection of our feeling of non-worth.³ Salvation, then, is the process of changing our negative self-image into a positive one.⁴ And the Christian life therefore becomes an "ego-trip" which is divinely sanctioned.⁵

Schuller's argument is developed aggressively and controversially. He believes that traditional Christian theology had led us down the garden path in two main ways. First, it has attempted to make us God-centered and that, Schuller counters, means that we are necessarily denied any legitimate concern about things human. Second, the traditional doctrine of sin defined as rebellion against God, his Christ and his Word is, Schuller claims, demeaning to human beings and an assault on their dignity.⁶ Consequently, Schuller sets out to turn traditional teaching on its head. Pride, he declares, is not a vice but a virtue! Humility and its sought-for God-centeredness are injurious to human well-being! No, God's purpose is that we might take his place in the world⁷ and that we be glorified through what he has done.⁸

That Schuller is for self-esteem is innocent enough. We all ought to be for it! Christ died in our stead, not merely that we might be forgiven, but also that we might find through him our real purpose as those who are at the summit of creation. It is therefore unfortunate that so often concern for what is human has been co-opted by humanists whose philosophy will never produce the results it seeks. Christians are, in a sense, the real humanists because only in Christ is the fulness and meaning of our humanity recovered. To the extent to which Schuller has seen this, he has seen something that is essentially right. The problem, however, is that he has confused the end with the means. Self-esteem results from Christian salvation but it is not to be confused with it. Nurturing self-esteem is not the same thing as preaching the gospel. Schuller, however, consistently confuses these matters. He advocates his kind of gospel as if it were an expression of evangelical belief. It is, therefore, worth pondering further. We will consider it from three different angles: the *historical*, the *psychological*, and the *theological*.

1. Robert Schuller, *Self-Esteem: The New Reformation* (Word, 1982), p. 38.

2. Schuller, p. 37.

3. Schuller, p. 103.

4. Schuller, p. 68.

5. Schuller, p. 74.

6. Schuller, p. 65.

7. Schuller, p. 102.

8. Schuller, p. 99.

History Repeats Itself

It is ironic that a book emanating from one of our evangelical superstars should so unknowingly ring the changes on that kind of Protestant Liberalism that was so thoroughly discredited a generation ago. But that is what Schuller has done. Like Harnack and the earlier Liberals he believes that Christianity is about the fatherhood of God, the brotherhood of man and the infinite value of the soul; that is the framework which, almost *verbatim*, he imposes on the Lord's prayer in order to find its "real" meaning. And then there is absorption in the self. It is remarkable to compare Schuller's book with Henry Emerson Fosdick's *On Being a Real Person*. Each is captivated by the untapped potential of the person; each denies sin as rebellion and lawlessness; each plays with the language of the self,

Schuller's is a gospel of disguised humanism, all tricked out in psychological jargon and ticker-tape excitement.

imagining that theology is, in the process, being done. And common to each is a humanism which is happily owned. One recalls Richard Niebuhr's scathing denunciation of the Liberals' gospel: "a God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross." This needs to be changed very little in order to describe Schuller's thought: a God of "nonjudgmental love" brings people who simply think badly of themselves into a kingdom of human inspiration through a Christ who is not a sacrifice for sin but merely an Ideal of self-giving.

Psychology Demurs

Psychology does not seem a likely quarry for those seeking reasons to be cautious about Schuller's novelties. Since Schuller has surrendered theology to the authority of psychology it might seem that he can at least take shelter from those who wield psychological data and arguments. Not so! Many psychologists do not share Schuller's naive belief that the esteeming of the self can easily be distinguished from crude self-centeredness; as a matter of fact, they go together more often than we would care to know.

David Myers has summarized this evidence in a striking article in which he, too, has remarked on how strange it is to find Christian preachers parading their ideas in the language of humanistic psychology.⁹ What psychological experimenters are finding is that there is a deep, pervasive bias of self-serving that undergirds human experience. Experimenters have found, for example, that people consistently claim credit for success but blame their failures on others. Not only so, but most people esteem themselves "above average." Of nearly a million high school seniors surveyed, 70% rated their leadership ability as "above average" and only 2% as below. In terms of getting along with others, zero rated themselves below average and 25% saw themselves in the top 1%! Self-justification, researchers have also found, is epidemic and the belief in personal infallibility is widespread. People consistently believe they will act in ways that are far more acceptable than the norm and most people are unrealistically optimistic about their own lives. Research has discovered an active sieving process at work in people which leads them to remember the good, pleasant experiences and to forget the bad, painful ones. Research would no doubt also show this tendency being reinforced in Schuller's audience. The presence of this Pollyanna complex is the very premise of his "possibility thinking" and his constant exhortations to "feel good about ourselves." This is self-love, which is the essence of sin and which psychological research is now uncovering, is the foundation on which Schuller rests his thought. But far from revealing that this foundation is of rock, recent research has exhibited its sandy character.

Theology Is Surrendered

Schuller's disenchantment with theology arises from the fact that he sees the God of traditional orthodoxy to be a threat to his own

religious interests. He is, of course, correct. It is, however, most unfortunate that Schuller has defined his position in terms that are frankly humanistic. Schuller is skiing happily down the slope which leads to the displacement of the divine by the human.

Schuller's mistake is that he has sought to recast Christian faith in psychological terms. The truth of the matter, however, is that the biblical understanding of sin as lawlessness, rebellion and wickedness, as self-love, pride and corruption simply cannot be translated in terms of self-image. Undoubtedly poor self-image results from sin but sin is not essentially poor self-image. The "vertical dimension" in sin, about which most psychologists say very little because of a dominant humanistic bias, is also something about which Schuller is largely silent.

In actual fact, what gives people their value is not, as Schuller claims, the "inherited right" of self-esteem. When Scripture addresses this question it relates human worth to the presence of the *imago Dei*. Murder is forbidden because we are all made in God's image (Gen. 9:6); indeed, it is for this reason that we are taught we should not even abuse one another verbally (Jas. 3:9). This image may be considered from two angles. It is, in its formal structure, the ability to reason, make moral judgments, sustain relationships and echo the creative work of God. In its substance, it is the ability to do all of these things in ways that reflect the goodness and holiness of God. The fall destroyed the image in terms of its substance but not in terms of its structure. Those who are now Christ's are being transformed by the Spirit of God such that their thoughts, judgments, actions, relationships and work will increasingly reflect the holiness of God through an image in process of moral restoration (Col. 3:10; Eph. 4:20). It is God's purpose first to produce holy people; it is Schuller's to produce emotionally whole people. It is one of God's great paradoxes that the former usually leads to the latter but the latter, when pursued by itself, seldom leads to the former.

This is because self-love and self-esteem can be considered in ways that sound similar but actually are diametrically opposed. We can, on the one hand, esteem ourselves highly because we consider ourselves worth esteeming. We can tell ourselves that we must be rather special if God takes so much note of us and even went to the trouble of dying for us. To congratulate ourselves on our importance therefore becomes the first step, we might say to ourselves, in developing a positive self-image. It is also the first step into auto-eroticism. On the other hand, we can love ourselves in the sense of recognizing the presence of the *imago Dei* and believe that it is God's self-sacrificing love on the Cross which gives us standing in his sight, not our sense of self-importance. This means that we will recognize sin as being, not an assault on our self-dignity, but an assault on the way God desires us to be. We will deny it as a precondition of affirming our relationship to Christ. "Then," says John Stott, "when we deny our false self in Adam and affirm our true self in Christ, we find that we are free not to love ourselves, but rather to love him who has redeemed us, and our neighbors for his sake. At that point we reach the ultimate paradox of Christian living that when we lose ourselves in the selfless loving of God and neighbor we find ourselves (Mk. 8:35). True self-denial leads to true self-discovery."¹⁰

True self-denial leads to true self-discovery. True self-discovery is finding self, not in terms of the self-movement of our culture, but in terms of God's revelation and the life and death of his Son. And such a discovery is also the discovery of what it means to be human as God intended us to be, how we can become whole people precisely and only because he is making us holy people. There is no shortcut in all of this. Prescriptions for quick fixes of possibility thinking, of hyped-up self-esteeming, of self-serving puffery, barely even qualify as the proverbial bandaid for the gaping wound.

Schuller offers an echo, not a choice. His message is resonating with the assumptions that make our culture humanistic. He offers us merely a religious form of what can be had under strictly humanistic auspices. His is a gospel of disguised humanism, all tricked out in psychological jargon and ticker-tape excitement. It panders to the very pride and self-sufficiency which the biblical gospel destroys. And that, of course, is the difference between God's wisdom and ours.

9. David Myers, "The Inflated Self," *Christian Century* (December 1, 1982) p. 1226.

10. John Stott, "Must I really love myself?" *Christianity Today* 22/15 (May 5, 1978) p. 35.

The Wholeness of Evangelism

A Bible Study Guide

by Alfred C. Krass

In the last issue we printed excerpts from "Mission and Evangelism—An Ecumenical Affirmation," a text produced by the World Council of Churches' Commission on World Mission and Evangelism in 1980. One of the challenges of such statements is to figure out how to use them. Both for that reason, and because the study is valuable in its own right, we offer a set of Bible studies developed as a companion piece to an earlier document, the "Policy Statement on Evangelism," adopted by the National Council of Churches in 1976. These eight studies, appearing here and in the next three issues, deal with four dimensions of evangelism: personal, social, communal, and public.

There are a variety of settings in which these studies might be appropriate: small groups of seminarians (TSF-related or otherwise), courses on evangelism, adult education. We have found the time guidelines to be helpful. They are arranged to provide a 90-minute study, and can help a group avoid getting stuck on the first question. And here we would pass along two of the suggestions offered in the introduction (not printed here). First, strive to make the discussion groups ecumenical, i.e., crossing denominational, cultural, social, age and gender lines. Second, plan adequate time for prayer. And let us know here in Madison what happens. —editors

Commitment to Jesus Christ Is a Personal Event A

"Commitment to Jesus Christ," the Policy Statement says, "is a *personal* event." It goes on to describe it: "By the power of the Holy Spirit sinners experience the divine forgiveness and commit themselves to live obediently to Christ the living Lord."

A second paragraph elaborates on what obedience to Christ will mean: "Commitment to Jesus Christ means to embrace more completely in our *personal* lives the new way of life which God's grace initiates, manifesting the Spirit's fruit of love, joy, peace, goodness, meekness, gentleness, and self-control."

In speaking so clearly of the church's mandate to engage in personal evangelism, the National Council departed from a tendency of recent years—apparent both within the Council and in most of its member communions—to minimize the personal dimension of evangelism, and to speak primarily of evangelism's other dimensions. A self-critique was involved in this. The denominational representatives on the Evangelism Working Group had to confess that, "The churches still seem strangely bound by a reluctance to name the Name of Jesus as Lord and Savior. . . . There is a great need . . . to recover the ability . . . to bear witness to that Name in word and deed."

That will mean speaking to persons, to individuals, about God's forgiveness in Christ and about his call to persons to commit themselves to live obediently to Christ. The Statement does not wince at referring to people as "sinners," nor at saying that "the power of the Holy Spirit" is necessary to bring people to live a new life. It affirms that Christ is not merely an historical figure, but "a living Lord." Persons must, through the power of the Holy Spirit, enter into living relationship with him in order to come to new life.

SESSION ONE

Text: Acts 2:36-47

Other references you may wish to consult in this session and the next: Jn. 15, Gal. 5:16-26, Col. 3:1-17

At the time of writing, Alfred Krass was a consultant to the Evangelism Working Group. He is currently involved in neighborhood ministry in Philadelphia, and contributes a regular column on urban mission to The Other Side. Studies ©National Council of Churches, reprinted by permission. The entire policy statement may be obtained from the NCC, 475 Riverside Drive, New York 10027.

Preliminary discussion questions (20-30 minutes)

1. How do you respond to the term "sinner"? Do you conceive of evangelism as being addressed to sinners in need of forgiveness?
2. What does "the power of the Holy Spirit" mean to you? Do those who engage in evangelism need to depend on the Spirit's working? In what way? Are there forms of evangelism which seem to you *not* to show such dependence?
3. Have the churches of your community been "strangely bound by a reluctance to name the Name of Jesus as Lord and Savior?"

Study of the Text: Acts 2:36-47 (60 minutes)

The Pentecost story is probably familiar to most of the people in your group. For our study we have therefore chosen only its ending—the effect of the sign worked by the Spirit, and Peter's interpretation of it, on the hearers, and what happened as a result.

The text begins with Peter's summary of his message (v. 36). It immediately goes on to describe the people's response (v. 37), and Peter's answer to their question (vv. 38-40).

1. To whom was Peter speaking?
2. Into which category does what Peter says about Jesus in v. 36 fall: (a) religious doctrine, (b) current events, or (c) philosophical affirmation? What does it mean to preach good *news*?
3. What are the titles Peter applies to Jesus? Do you know the linguistic origin of these words? What does each mean? Do we use these words in everyday speech in America today? How could we translate them into current parlance?
4. Can we say to people today what Peter said to the people of Israel: "You crucified Jesus"? *If so*, in what sense? *If not*, what is the sin people commit today concerning their response to Jesus? Or is it wrong for us to accuse people of guilt with respect to Jesus? Would it be desirable for us to take a more positive approach?
5. Why were the people "deeply troubled" or "cut to the heart"? What led them to affirm their guilt? What leads people to do this today—"hellfire and brimstone" preaching? Compassion and sensitivity?
6. In what sense must people today be saved from God's punishment? Do they stand in mortal danger? Or did that apply only to the people of Peter's day?

We learn in v. 41 that 3000 people were baptized on the Day of Pentecost.

7. What did that baptism mean?
8. Would your church practice allow you to baptize people so quickly? What does baptism mean in your communion? What requirement should be met before it is administered? Are we correct in adopting substantially different baptismal practices from the early church?

Vv. 42-47 give us a description of what followed upon the baptism.

9. List the steps which the new believers took in their new life in Christ. What were the characteristics of this life?
10. How many of these are permanent characteristics of the life of all Christian communities? Which do you feel characterized only the early period of church history and need not characterize our church life today?
11. How can people today "learn from the apostles"? Is continuous Christian education a part of the life of all the members of your church today, or do the churches limit Christian education mainly to the time before one joins the church?
12. Can a person be a solitary Christian?
13. Why does Luke add the comment in v. 47 about the growth of the church to his description of the early Christians' communal life (he could have placed it elsewhere)? Is there some relationship?

14. In this story was evangelism carried out by word alone, or were the deeds and lifestyle of the believers also evangelistic?

Summary questions (10 minutes)

A. If this story speaks, as we have maintained, of personal evangelism, what can we infer about personal evangelism from it? Look back at Preliminary questions 1 & 2. Has any new light been shed on them?

B. Do you think the story supports what is said about personal evangelism in the Policy Statement? Are there aspects of the story which go beyond personal evangelism?

Prayer

SESSION TWO

Text: 2 Corinthians 5:17-6:3

Preliminary discussion questions (20 minutes)

1. How does Jesus Christ relate to people?
2. Have you seen persons come to new life when they have committed themselves to him?

Study of the Text: Corinthians 5:17-6:3 (60 minutes)

In Chapters 3-6 Paul is speaking of his work as an apostle. Most of what he says can be applied to those who engage in evangelism as well. We have chosen just a few verses of this section, in which Paul speaks of what happens to people who have become joined to Christ—how their relationship to God changes—and how God uses apostles for his work (vv. 17-20). In v. 21 Paul also speaks of God's goal in his activity on behalf of humankind. In 6:1-3 he pleads with the Corinthians to accept God's grace.

1. As many people have pointed out, the expression "born-again Christian" is not found in the New Testament. The words translated

"born again" in some versions of John (as in Jn. 3:3) really mean "born from above." In our own day many people are suspicious of the claim that a person coming into relationship with Christ is totally transformed. What do verses 17-19 say to this question?

2. The Policy Statement says, "Growth in church membership and calling people to Christian discipleship are not necessarily the same." It speaks of people's coming to discipleship in terms of a "significant change of attitude or behavior." What do these verses say about that?

3. Who is the agent of human transformation? If such transformation does not take place in the process of evangelism, can evangelism be said to have taken place?

4. How can we become better ambassadors for Christ?

5. From v. 21, what would you conclude is the goal of evangelism? What does it mean for people to "share the righteousness of God"? Can you translate that into everyday speech? Is it an individual virtue or a social virtue? What synonyms does *righteousness* have? Do some translations use a different word?

6. In 6:1-3 Paul goes on to relate what he has been saying to salvation. Are people who are successfully evangelized saved thereby? From what? For what? What is the significance of the fact that Paul is addressing this appeal to Christians?

Summary questions (15 minutes)

A. Review preliminary discussion questions 1 and 2 and the preliminary questions from Session 1. Do you now have anything to add to them?

B. How well does what the Policy Statement says with respect to personal evangelism express what Paul says here?

Prayer

CHRISTIAN FORMATION

Fasting: Twentieth Century Style

by Richard J. Foster

The disciplined person is the one who can do what needs to be done when it needs to be done. Now I can take a basketball and I can get it into a basketball hoop—eventually, but I cannot take a basketball and get it into the basketball hoop when it needs to be gotten into the basketball hoop! You see, I am not a disciplined basketball player. This ability to have the power to do what needs to be done when it needs to be done is so crucial in all of life, but it is never more central than in the life of the spirit. It is this life that impregnates and dominates and infiltrates literally everything that we do.

My topic is "Fasting: Twentieth Century Style," but please to not turn that into another soul-killing law because there is a time to feast and there is a time to fast. It is the disciplined person who can feast when feasting is called for and fast when fasting is called for. In fact, the glutton and the extreme ascetic have exactly the same problem. They cannot live appropriately in life. They cannot do what needs to be done when it needs to be done.

In a world dominated by pizza temples and shrines to the golden arches, fasting seems out of place, out of step with the times. In fact, fasting has been in general disrepute in the church for a very long time. In my research I have not found a single full-length book written on the subject of fasting from 1861 to 1954, a period of nearly 100 years. What would account for such an almost total disregard of a discipline so frequently mentioned in Scripture and so ardently practiced by Christians throughout the centuries?

Two things, at least. First, there has been a reaction, and rightly so, to the excessive ascetic practices of the Middle Ages. Second,

there has developed a prevailing philosophy that literally dominates American culture, including American religious culture, that it is a positive virtue to satisfy virtually every human passion. We have developed this style into a theology today, buttressed with verses of Scripture. Whole churches have been created around the worship of these little tin gods of affluence and good feelings. If fasting is used at all today, it is usually either to lose weight or for political pressure; that is, its function is either vanity or manipulation. Fasting as a Christian, spiritual discipline has had tough sledding in our day.

The list of biblical fasters runs like a Who's Who of Scripture: Abraham's servant when he was seeking a bride for Isaac, Moses on Mt. Sinai, Hannah when she prayed for a child, David on several occasions, Elijah after his victory over Jezebel, Ezra when he was mourning Israel's faithlessness, Nehemiah when he was preparing the trip back to Israel, Esther when God's people were threatened with extermination, Daniel on numerous occasions, the people of Ninevah (including the cattle—involuntarily, no doubt), Jesus when he began his public ministry, Paul at the point of his conversion, the Christians at Antioch when they sent off Paul and Barnabas on their mission endeavor, Paul and others when they appointed elders in all of the churches, and on and on it goes.

Not only that, but many of the great Christians throughout church history have fasted: Martin Luther, John Calvin, John Knox, John Wesley, Jonathan Edwards, David Brainerd, Charles Finney and many, many others.

Of course fasting has not been confined to the Christian faith. Zoroaster fasted, as did Confucius and the Yogas of India. Plato, Socrates, Aristotle—they all fasted. Now the fact that these people both in and out of Scripture fasted does not make it right or even a good thing to do, but it ought to stop us long enough to take another look.

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The Purpose of Fasting

At this point I want to respond to the crucial question: Why should we fast in the first place? The first answer to that, and in an important sense the only adequate answer, is because of the call of God upon the heart. There is an urging, a prompting, a sense of rightness that this is what we are to do. We've heard the *qol Yahweh*, the voice of the Lord, and we must obey.

In the Sermon on the Mount Jesus said, "when you pray . . . when you give . . . when you fast . . ." You notice that he did not say, "if you pray . . . if you give . . . if you fast . . ." He was assuming that the children of the Kingdom would be doing these things and was giving instruction in how it could be done with spiritual success. It has always amazed me that we will unquestionably accept giving as a spiritual discipline; but we reject fasting. Why? The biblical evidence in the New Testament is at least as strong for fasting as it is for giving. I have wondered if the reason for our bifurcation is not that in an affluent culture the giving of money involves far less sacrifice than fasting.

But then second, we fast because it reveals the things which control us. We cover up with food and other good things what is inside of us, but in experiences of fasting these are the kinds of things that begin to come to the surface.

The first thing I learned about myself in experiences of fasting was my passion for good feelings. I was hungry and I did not feel good. All of a sudden I began to realize that I would do almost anything to feel good. Now there is not a thing wrong with feeling good, but that has got to be brought to an easy place in our lives where it does not control us.

The second thing I learned about myself in experiences of fasting was my anger. People think of me as such an easygoing kind of person. Nothing ever seemed to bother me. I love to work under pressure. And then I would say, "Lord, I'd so appreciate it if you would reveal what is inside of me." And the Lord would say, "Delighted . . . how about a little fast?" And I would fast. And pretty soon I am exploding with anger. At first I thought, "Well, I'm angry because I'm hungry." (And I understand all about low blood sugar.) But then I began to realize I was angry because there was a spirit of anger within me, and I had to deal with that spirit. There are many other areas. Take pride: do you have any idea how many religiously respectable ways there are for letting everybody know how good we are? Bitterness, hostility, fear—these are the kinds of things that begin to surface in experiences of fasting. This is wonderful news for the children of the Kingdom because then God can heal these old, broken wounds.

It is the disciplined person who can do what needs to be done when it needs to be done.

Third, we fast because it helps to give us balance in life. It makes us more keenly sensitive to the whole of life so that we are not so obsessed by our consumer mentality. It is something of an inner alarm to help us keep our priorities straight, to give us a sense of spiritual sensitivity.

Fourth, we fast because there is a need, an urgency. There are certain drastic situations which demand drastic means. Remember, it is the disciplined person who can do what needs to be done when it needs to be done. I have discovered that people who are not trained in these things cannot do it when the emergency comes.

The Central Idea in Fasting

If we ever expect to fast, we need to understand the basic notion in the first place. *The central idea in fasting is the voluntary denial of an otherwise normal function for the sake of intense spiritual activity.* When we see it from that perspective, we can understand both the reasonableness of fasting, as well as the broader dimensions to it.

Contrary to what you may have been thinking, I do not want to deal in this article specifically with fasting from food. That is the ordinary way that Scripture deals with this subject, and I have written on that, as have others, and it is an important discipline to experience. But here I will take a careful look at contemporary culture and see how fasting can speak to issues—fasting twentieth century style.

Fasting from People

First, I think there is a great need for us in modern society to learn the discipline of fasting from people. We have a tendency to devour people, and we usually get severe heartburn from it. I suggest that we learn to fast from people not because we are anti-social or because we do not like people, but precisely because we love people intently, and when we are with them we want to be a help to them and not a distraction.

Thomas Merton observed, "It is in deep solitude that I find the gentleness with which I can truly love my brothers. The more solitary I am, the more affection I have for them. It is pure affection and filled with reverence for the solitude of others. Solitude and silence teach me to love my brothers for what they are, not for what they say."

Dietrich Bonhoeffer wrote a very important little book entitled *Life Together*. Perceptively he entitled the first chapter "The Day Together" and the next chapter "The Day Alone." The discipline of community. The discipline of solitude. Until we have learned to be with people, being alone will be a dangerous thing, because it will cut us off from hurting, bleeding humanity. But until we have learned to be alone, we cannot be with people in a way that will help them because constantly we will be bringing to those relationships our own fracturedness, our own scatteredness, our own muchness. We will not be able to listen because we will be so caught up in who we are and in how we come across that we cannot be really present to another person.

Have you ever taken a day just to be alone? The president at Friends University where I teach heard me talk this way once and he said, "I'll try it." He took a day. This was not a time to work on the five-year plan or faculty recruitment or student retention. This was a time to hear God's speech in his wondrous, terrible, loving, all-embracing silence. He told me it was one of the best days he had ever experienced. It gives perspective. It gives discernment.

The responses at this point are predictable: "I don't have time . . . besides, I don't need it!" Elijah needed it. David needed it. Peter needed it. Paul needed it. Jesus Christ himself needed it. And if we need it, we will find the time.

Fasting from the Media

My second suggestion is that we learn times when we can fast from the media. It is an amazing thing to me that many people seem to be incapable (or at least unwilling) to go through an entire day concentrating on a single thing. Their train of concentration is constantly interrupted by this demand or that—the newspaper, the radio, television, magazines. No wonder we feel like such scattered people. Some reading this article are so enslaved to television that if it were taken away from them, they would go through withdrawal. We now have radios that we can put over our ears like mufflers or put on our wrists like a watch so that we will never find ourselves where—horror of horrors—we are without noise. That is slavery, and the Apostle Paul said, "For freedom, Christ has set us free. Submit not again to a yoke of slavery."

We send our teenagers off to camp in the summer and they come back to a Sunday evening service and exclaim, "God spoke to me!" When they get back into the press of life does God stop speaking? No, they stop listening. What happened at camp was incredibly simple. All they did was rid themselves of enough distractions for a long enough period of time in order to concentrate. It is as simple as that. We do not need a camp. We can do that in the course of our daily lives, taking up many simple disciplines that will help us to focus our lives. There is a place for the media. There is also a place to be without it. Remember, the mind will always take on an order conforming to the order of whatever it concentrates upon.

Our family had a wonderful time in a cabin on the Oregon coast

awhile back. It was rather isolated. There was no television in this cabin. The only visitors were sea gulls. There was no telephone. There was a radio, but it did not work. But there was a record player and two records. One was a children's record, *Johnny Appleseed*, and the other was the theme score from *Oklahoma!* I thought, "How wonderful—one record for the children and one for the adults." In that week's time, I suppose we played those records fifty times and for months after that, I would be in the shower singing, "Oklahoma!" I would dream of it! What was happening? My mind was simply taking on the order conforming to the order of what it had given itself to. Are we willing to give our attention to the Lord?

Fasting from the Telephone

Third, let me suggest that we learn times of fasting from the telephone. The telephone is a wonderful instrument if it does not control us. I have known people who will stop praying to answer the telephone. Can you think of anything more absurd than that?

Pastors and professors and politicians —all those who make a living by being good with words—so desperately need to fast from conversation.

We had a friend, a pastor, in our home awhile back. We were visiting after dinner and the telephone rang. Because what we were talking about was significant, I said to him, "Let it ring. If it's important, they'll call back." He looked at me and he looked at that telephone and he looked back at me and he said, "I have never done this in my entire life!" Then he turned to the telephone and stuck out his tongue as if to say, "You can't control me any more."

In our home when we are eating a meal together or when I am reading stories to the boys, we do not answer the telephone. The reason is that I want those boys to know that they are more important than anything that can be on that machine. Too often people will come to see us in our home or in our office, perhaps at some distance or sacrifice, and then we will insult them by interrupting what we are doing to answer the telephone. I know it is hard to believe, but people have lived for hundreds of years without that instrument. Let it ring sometime and monitor your own feelings—"Ahhh, I'll miss that chance of a lifetime." I used to think that I had to be available to everyone twenty-four hours a day. Then I suddenly realized, "What kind of arrogance is that, anyway?" If it is right and good for me to be with my wife or with my children with uninterrupted time, it is quite possible that God could raise up some other minister to care for that need. If it is important, they will call back.

Fasting from Conversation

My fourth suggestion is that we consider times of fasting from conversation. Some people just foam at the mouth constantly, and the discipline of silence is one of the most needed disciplines in modern culture. Pastors and professors and politicians—all those who make a living by being good with words—so desperately need this spiritual discipline.

There are reasons we find it so hard to remain silent. One of those reasons is that silence makes us feel so helpless. We are so accustomed to relying upon words to manage and control others.

If we are silent, who will take control? God will take control, but we will not let him take control unless we trust him. That is why silence is so intimately connected with trust. Remember Isaiah, "In quietness and confidence shall be your strength."

The tongue is our most powerful weapon of manipulation. A frantic stream of words flows from us because we are in a constant process of adjusting our public image. We fear so deeply what people think about us, so we speak in order to straighten them out, to make sure that everybody knows that we are okay.

Silence is one of the deepest disciplines of the spiritual life precisely because it puts the stopper on all of that self-justification. James tells us that the tongue is a fire, and it is indeed. Our words should be few and full. Bonhoeffer wrote that when the tongue is under our authority, "Much that is unnecessary remains unsaid. But the essential and the helpful thing can be said in a few words."

Fasting from Billboards

Fifth, let me suggest times of fasting from billboards. I remember the day I was driving the Los Angeles freeway system when I suddenly realized that my mind had been dominated by the billboards for a solid hour. Now honestly, the notion that you are in good hands with Allstate is a first-class heresy. The idea that Pepsi is the real thing or that Coke adds life is pornography of the first magnitude; that is, it is a complete distortion of what is actually the case.

Now when I suggest that we learn to fast from billboards, I do not mean that we refrain from looking at billboards, but that the billboard be a signal to us of another reality. When the advertiser shouts out to us that four-letter obscenity, "More, more, more," maybe that can trigger in our minds another four-letter word, a rich, full-bodied word, "Less, less, less." When we are bombarded with bigger-than-life pictures of well-fed babies, maybe that can trigger into our minds another world, a world in which 460 million people are the victims of acute hunger—10,000 of them will be dead before we go to sleep tonight—a world in which a million hogs in Indiana have superior housing to a billion people on this planet.

Fasting from a Consumer Culture

That leads me to my sixth suggestion. We will discover times when we can fast from our gluttonous, comfortable consumer culture. For our soul's sake, we need times when we can be among Christ's favorites: the broken, the bruised, the dispossessed—not to preach to them, but to learn from them. Like Kagawa, we need to go in Franciscan-like poverty into the slums of our cities to hear the whimpering, moaning, *Songs from the Slums*. Like Stan Mooneyham, we need to step into the hovel of Sebastian and Maria Nascimento. We need to force ourselves to look around and see the three-year-old twins lying naked and unmoving on the small cot. They will soon die, the victims of malnutrition. Like me, you want to turn away and forget that world, but we need to stay there and see the little boy. He is a two-year-old whose brain is already vegetating from marasmus, a severe form of malnutrition. Maria, the mother, tries to speak to us, but words do not come. Tears do come, the tears of a brokenhearted mother.

I say that for the sake of our balance, for the sake of our sanity, we need to be among those who, in the words of Mahatma Gandhi, live an "eternal, compulsory fast."

Can we with renewed courage, born out of the power of the Holy Spirit, take a fresh look at our relationship to people, the media, the telephone, our own conversation, billboards, and our consumer culture? Remember, the disciplined person is the person who can do what needs to be done when it needs to be done.

EVANGELICAL WOMEN'S CAUCUS NATIONAL CONFERENCE

"Free Indeed—The Fulfillment of Our Faith" is the theme of the 1984 EWC plenary, to be held June 19–23 at Wellsley College in Massachusetts. In addition to Bible studies, plenary lectures and worship, several subjects will be explored in seminars and workshops: Women in Creative Arts, Women in Social Action, Women in Spirituality and Women in

Theology. For information and registration, write to EWC 1984 Conference, 40 Calumet Road, Winchester, MA 01890.

EWC also accepts individual and group memberships. Seminary students and TSF chapters are encouraged to draw on these resources. Affiliation information can be requested from EWC, P.O. Box 3192, San Francisco, CA 94119.

Christian Witness in the City: An Annotated Bibliography

by Clinton E. Stockwell

I. The City: The Context of Urban Mission

A. Historical Development

Berg, Barbara J. *The Remembered Gate: Origins of American Feminism. The Woman and the City, 1800-1860* (Oxford, 1978). Berg's theme is that urban women suppressed their class identity to establish associations of benevolence for the city's poor and "deviant." The city provided a liberating effect on women who responded aggressively to the shared plight. Many of these "feminists" were also evangelicals.

Brownell, Blaine A. and Goldfield, David R. *The City in Southern History* (Kennikat, 1977). A seminal survey of Southern urban history documenting the growth and prospects of Southern cities. The South is not, and perhaps never was, a rural paradise.

Callow, Alexander B., Jr., ed. *American Urban History: An Interpretive Reader with Commentaries*. 3rd ed. (Oxford, 1982). This reader documents the history of the American city from colonial times to the present with a collection of insightful articles. The articles note the impact of boosterism, industrialism, immigration, boss politics and urban renewal on our cities. An excellent background resource.

Chudacoff, Howard P. *The Evolution of American Urban Society* (Prentice-Hall, 1981). Perhaps the best one-volume monograph on American urban history. Chudacoff has as a major theme America's historic treatment of the poor. The book is written from the standpoint of "social history," and notes the themes of "family, class, mobility, ethnicity and race" in his approach.

Franklin, John Hope. *From Slavery to Freedom* (Vintage, 1976). Still the best survey of the history of Black Americans by an eminent Black historian. Franklin notes the movement of Blacks from the cotton fields to the industrialized North, the impact of segregation and discrimination on the Black family structure.

Hammond, Mason. *The City in the Ancient World* (Harvard, 1972). Cities are not a recent invention. Hammond notes that the Sumerian civilization was urban. Remember "Ur of the Chaldees"? Also, Alexander's conquest represented the spread of urban Hellenistic civilization via the *Polis*. The author gives a good historical background for understanding the ancient city, the context of Paul's missionary journeys.

Miller, Zane L. *The Urbanization of Modern America: A Brief History* (Harcourt Brace Janovich, 1973). A good short history on American urbanization. Miller effectively utilizes city plans, old photographs and cartoons that assist in giving the reader a visual grasp of American urban development.

Mowry, George E. and Brownell, Blaine A. *The Urban Nation, 1920-1980* (Hill and Wang, 1981). This is one of several volumes in the "Making of America" series. The authors note the impact of FDR's administration, the civil rights revolution, the urban crisis of the late 1960's, etc. The authors note the cultural and societal transformation resulting from challenges to social organization, urban policy, and the depletion of natural resources.

Mumford, Lewis. *The City in History: Its Origins, Its Transformations and Its Prospects* (Harcourt, Brace & World, 1961). Mumford's works are lucid and encyclopedic. This 575-page work is still the best one-volume survey of urban history. Mumford was Professor of Urban and Regional Planning at the University of Pennsylvania. His many works, including *The Culture of Cities*, emphasize the human and cultural aspects of city planning.

Rabinowitz, Howard N. *Race Relations in the Urban South, 1865-1890* (U. of Illinois, 1980). Rabinowitz documents what happened to the Black Americans of Southern plantations after the emancipation proclamation. He cites their activities in the urban South, in Richmond, etc.; political discrimination, gerrymandering, and the effect on the Black community. Most significant is the chapter, "More Than Relation: The Urban Church." Rabinowitz shows why the Black church became the most important social and economic institution in their separate society.

Scott, Mel. *American City Planning, Since 1890* (U. of Calif., 1969). The standard history of planning in American history. Scott traces the history of city planning from the reform movements of the 1890s, the "city beautiful" movement, through the erection of utopian "greenbelt" towns and the evolution of urban policy via urban renewal and "model cities."

Sjoberg, Gideon. *The Preindustrial City: Past and Present* (Free Press, 1960). Though primarily a sociology book, Sjoberg's analysis of the preindustrial city, prior to the industrial revolution, is a modern classic. Sjoberg treats the historical beginnings of cities, then looks at the city through the vehicles of social institutions including the economic, political and religious structures.

Perry, David C. and Watkins, Alfred J. *The Rise of the Sunbelt Cities* (Sage, 1977). Sage is perhaps the most prolific publisher of materials on urban affairs. This

book is a collection of articles by government, economic, planning and public policy professors. The contributors analyze the phenomenon of the transfer of economic and political power to the cities of the sunbelt. The authors point out the problems in the shift to the sunbelt including urban sprawl, a lack of sufficient planning, pressures on city services, consequences for the snow belt, and persistent underdevelopment or subemployment as cheap labor for the unskilled. The editors' warning at the end of their article is worthy of reprint here. "Unless we . . . consider the American city first and foremost as a center for people rather than for profit, then the traditional definitions of the 'rise' and 'decline' of American cities will become meaningless measures of American development for more than simply the urban poor" (p. 304).

Warner, Sam Bass. *The Urban Wilderness: A History of the American City* (Harper & Row, 1972). A well-written one-volume history arranged thematically. Warner notes the effects of governmental and private institutions on the nature of the city. He is particularly conversant with the effects of city planning.

B. Politics and Economics

Bailey, Jr., Robert. *Radicals in Urban Politics: The Alinsky Approach* (U. of Chicago, 1974). Bailey documents the theory and practice of Saul Alinsky's methods of community organizing in Chicago. Alinsky's successes give hope for the future of political involvement from a grassroots perspective.

Bowden, Charles and Kreinberg, Lew. *Street Signs Chicago: Neighborhood and Other Illusions of Big-City Life* (Chicago Review Press, 1981). This book is not just about Chicago or about street signs. It is about "power" in the city and its effects on city neighborhoods. Filled with anecdotes and stories, the authors argue that cities have never been about neighborhoods or community. Rather the image of neighborhood is needed to move us to a more viable city.

Caro, Robert A. *The Power Broker: Robert Moses and the Fall of New York* (Vintage, 1974). Robert Moses' political life spanned almost sixty years. He was the greatest builder the world has ever seen; bridges, parks, public housing, etc. Caro documents the incredible costs of such activity to people, neighborhoods, environment, and to one of the world's great cities.

Fainstein, Norman I. and Fainstein, Susan S., eds. *Urban Policy Under Capitalism* (Sage, 1982). A significant collection of articles on the nature of urban policy in capitalist societies.

Freiden, Bernard J. and Kaplan, Marshall. *The Politics of Neglect: Urban Aid from Model Cities to Revenue Sharing* (MIT, 1975). The authors categorize the effect of federal urban policy as basically the neglect of cities. The authors argue that there has not been a coordinated effort at formulating or implementing a coherent urban policy, that citizen participation has been frustrated rather than encouraged, that the federal government has had little positive influence on the welfare of cities.

Gappert, Gary and Knight, Richard V. *Cities in the Twentieth Century* (Sage, 1982). This collection discusses the future of cities in the light of present demographic trends, technological innovation and public policy. Chapters include "Seven Scenarios of Urban Change," and "The Future of Urban Neighborhoods."

Gartner, Alan; Greer, Colin; and Riessman, Frank. *What Reagan Is Doing To Us* (Harper & Row, 1982). Seventeen experts discuss the impact of Reaganomics on society, including health care, housing, neighborhoods and foreign policy. The conclusion is uniformly critical. The experts expect continued "high unemployment, greater inequalities, ineffective economic policies, reduction in social programs," and "dangerous tension" in foreign relations.

Gelfand, Mark I. *A Nation of Cities: The Federal Government and Urban America, 1933-1965* (Oxford, 1975). Gelfand traces the discovery of the "urban crisis" and the prescriptions for urban ills by the federal government since the early years of the great depression. The author notes the impact of New Deal, urban renewal, and Great Society programs on the cities. The author characterizes those efforts as largely "futile," but hopes that a more viable federal-city partnership will emerge.

Gilder, George. *Wealth and Poverty* (Basic Books, 1981). This is still the "Bible of Reaganomics" emphasizing what amounts to a "trickle-down," "supply-side" economic theory. Gilder calls for a growth-oriented economy characterized by values of faith, risk-taking, and freedom. For Gilder, a viable economy is best achieved with fewer taxes and less governmental interference.

Goodman, Robert. *After the Planners* (Simon & Schuster, 1971). Goodman believes that traditional architects and planners are oppressive. He opts for "guerilla architecture," housing built by the people for the people, liberated and built on a human scale.

Jacobs, Jane. *The Death and Life of the Great American Cities* (Vintage, 1961). Jacobs argues that the promise and vitality of the cities are in the diversity and community of the neighborhoods. To destroy the neighborhood is to destroy the city, she concludes.

- Katznelson, Ira. *City Trenches: Urban Politics and the Patterning of Class in the United States* (Pantheon, 1981). The author holds that government has emerged as a reaction to potentially and actually fomenting working classes. Politics has emerged as a class struggle, the upper classes entrenched against the encroachment of the working class. Local organizations have emerged in protest as a class phenomenon, though diffused in the 1960s and 1970s by institutions (i.e., little city halls) created by the "entrenched" upper classes.
- Lekachman, Robert. *Greed Is Not Enough: Reaganomics* (Pantheon, 1982). Lekachman vigorously critiques Reaganomics on the grounds that it has favored the rich, but is yet to trickle down to the rest of us.
- Novak, Michael. *The Spirit of Democratic Capitalism* (Simon & Schuster, 1982). If Gilder's *Wealth & Poverty* is the "Bible" of Reaganomics, this is the "Systematic Theology." Novak argues that democratic capitalism is not only a superior economic theory, but "Christian" in roots and focus. For Novak, democratic capitalism's greatest feature is "liberty." If other nations have failed to achieve America's wealth, it's "their fault" for not prescribing liberty. For Novak, such freedom and belief in the goodness of human beings (and corporations?) stems from the belief "In God We Trust." Novak likes capitalism because it agrees with his theory, or vice-versa.
- Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming the City: Theology, Politics and Urban Policy* (Pilgrim, 1982). This book first articulates a biblical vision of "shalom" (well-being), applying it to the city and urban ministry. The authors then proceed to critique urban policy under Carter and Reagan, suggesting new alternatives for urban public policy. The authors argue that the churches have an important role in shaping urban policy.
- Piven, Frances Fox and Cloward, Richard A. *Regulating the Poor: The Functions of Public Welfare* (Random House, 1971). The theme of this book has to do with government regulated social control. For the authors, it has been desirable by those in power to keep a certain amount of cheap labor around, insuring a manufacturers' market. To prevent social chaos, the welfare system was invented. The result is that the poor have been regulated, kept on ice until industry needs them, kept at bay by the welfare system to maintain social stability.
- Schumacher, E. F. *Small Is Beautiful: Economics As If People Mattered* (Harper & Row, 1973). Within an economic system that stresses profit, growth, and production, Schumacher offers an alternative that values the welfare of people, that recognizes that resources are scarce, that there is a limit to "growth."
- Warren, Rachelle B. and Warren, Donald I. *The Neighborhood Organizer's Handbook* (U. of Notre Dame, 1977). The authors greatly assist those involved in local ministry by helping define a neighborhood, identify leaders and resources, and pointing out ways for persons to become more aware of and involved in their community. Key chapters include "The Neighborhood Bridging Role" and "How to Diagnose a Neighborhood." We could rename these chapters "Networking" and "Neighborhood Mapping" strategies for involvement. The implications for evangelization in an urban context are obvious.
- C. Sociology**
- Banfield, Edward C. *The Unheavenly City: Revisited* (Little, Brown, 1974). Banfield's work is essentially a sociology of social problems. However, he argues that things aren't really that bad in the city. Slow learners should be taken out of school; the poor "enjoy" being poor because that is their culture. A most stimulating chapter is perhaps the author's chapter on time. For Banfield, the poor don't save money; they are not thrifty because they have a different concept of time as more temporal and "present oriented." This work should be read in parallel to Ryan's work described below.
- Berger, Alan S. *The City: Urban Communities and Their Problems* (William C. Brown, 1978). Cities are processes, communities of people, not static, unchanging places. For Berger, cities have problems when the sense of "community" breaks down. Every effort, therefore, should be made to improve community life if cities are to remain viable.
- Blackwell, James E. *The Black Community: Diversity and Unity* (Harper & Row, 1975). An excellent sociology text on the nature of the Black Community. Blackwell argues that while Blacks have many things in common, their community is anything but monolithic.
- Burgess, Ernest W. and Bogue, Donald J., eds. *Urban Society* (U. of Chicago, 1967). Contains some seminal articles from the "Chicago School" of sociology.
- Egan, Gerard and Cowan, Michael A. *People in Systems: A Model for Development in the Human-Service Professions and Education* (Brooks/Cole, 1979). Cities are comprised of people who interface with various social systems. Egan and Cowan argue that interpersonal skills are needed to act favorably within the context of people-systems. In effect, people-systems have the potential of becoming viable communities of interpersonal relationships, not just impersonal institutions.
- Fischer, Claude S. *To Dwell Among Friends: Personal Networks in Town and City* (U. of Chicago, 1982). Fischer is a noted sociologist and the author of *The Urban Experiment*. He argues that there are personal networks in towns and cities; that urban life is not necessarily detrimental to health, community, ethnicity, or even religious faith. In fact, he concludes that urban life "supports rather than weakens" these networks.
- Frazier, E. Franklin. *The Negro Church in America* (Schocken Books, 1963). A classic essay by an eminent Black sociologist.
- Freire, Paulo. *Pedagogy of the Oppressed* (Continuum, 1981). Though written with education in mind, this book has had a profound effect on the direction of mission and theology. Freire argues for "empowerment," for conscientization, for the right of the poor to name their own worlds. A contextualized-indigenous approach to mission has prospered greatly as the result of Freire's "mission in reverse" methodology.
- Gans, Herbert. *The Urban Villagers: Group and Class in the Life of Italian-Americans* (MacMillan, 1962). This study documents the life of an "Italian Ghetto" in the west end of Boston just prior to urban renewal. Particularly helpful is the chapter "The Caretakers" for how not to do urban ministry.
- Helmer, John and Eddington, Neil A. *Urbanman: The Psychology of Urban Survival* (MacMillan, 1973). An interesting collection of articles documenting the effect of city life on human behavior. The book documents urbanman's ability to cope in an urban environment.
- Kochman, Thomas, ed. *Rappin' and Stylin' Out: Communication In Urban Black America* (U. of Illinois, 1972). Cities are places of divergent cultures that use very different communication styles. This book illuminates the unique communication style employed by urban black Americans. Skills in cross-cultural communication greatly facilitate ministry in black communities. See also the author's *Black and White Styles in Conflict* (1982).
- Palen, J. John. *The Urban World*. 2nd ed. (McGraw-Hill, 1981). A good recent urban sociology text with excellent bibliography and statistics. Palen surveys the history of the city, profiles recent immigrants in the city, and documents the incredible rate of urbanization with concomitant problems in Third World cities.
- Riis, Jacob. *How the Other Half Lives* (Hill & Wang, 1957). Riis was one of the more famous of the progressives and reformers of the 19th and early 20th centuries. He describes the plight of newly arrived immigrants in New York's overcrowded tenements. In addition to illuminating the economic and social problems connected with tenements, Riis helped encourage legislation and reform for housing in the city.
- Ryan, William. *Blaming the Victim* (Random House/Vintage, 1976). Ryan is a psychologist and argues in this book that poor communities, especially minority communities, are victims of oppressive social institutions rather than causes of their own plight. His initial discussion on how and why affluent persons "blame the victim" is upsetting, but true. Ryan deserves careful attention to counter-balance the prophets of the New Right like Giler and Novak.
- Schiller, John A. ed. *The American Poor* (Augsburg, 1982). One of the few books that seeks to handle sociological realities from a Christian perspective. This book seeks to analyze the nature of poverty in the United States, its causes, economic structures, policy reactions, biblical perspectives, and effects on individuals and families.
- Sinclair, Upton. *The Jungle* (New American Library Reprint, 1960). A novel that did much to unmask the horrors of factory life at the beginning of the 20th century in Chicago. *The Jungle*, first published in 1906, stirred up the concern of the public, and forced a series of government investigations that led to legislation for healthier food processing methods.
- Suttles, Gerald. *The Social Order of the Slum* (U. of Chicago, 1968). An investigation of the identity and lifestyle of four ethnic groups in the West Side Addams area of Chicago. Suttles describes the significance of ethnicity and "turf" among Italian, Black, Puerto Rican, and Mexican Americans in a Chicago neighborhood.
- Thompson, Daniel C. *Sociology of the Black Experience* (Greenwood, 1974). Thompson, an eminent Black sociologist, describes well the experience of Black Americans in the ghetto, with a separate chapter on the Black Middle Class. Thompson argues that the Black community is an integral part of the whole community.
- Wiseman, Jacqueline P. *Stations of the Lost: The Treatment of Skid Row Alcoholics* (Prentice-Hall, 1970). An indispensable work for persons interested in working in "rescue missions." Wiseman documents well perspectives of skid row, attempts to police and control the area, and attempts to rehabilitate skid row individuals, including "spiritual salvation," and the "prodigal-son syndrome," of returning to society.
- Zorbaugh, Harvey Warren. *The Gold Coast and the Slum* (U. of Chicago, 1929). A still useful history and portrayal of Chicago's diverse Near North Side community area. The area historically has appealed to drifters, artists, developers, immigrants, the rich and poor. This book is useful in seeing how a "neighborhood" can change and go through "transition" with consequences in just a few years. Zorbaugh believed that the Gold Coast would eventually bail out the slum-dwellers, a "hope" that has yet to achieve reality.
- D. Ethnic America: The People of the City.**
- Dolan, Jay P. *The Immigrant Church: New York's Irish and German Catholics, 1815-1865* (Johns Hopkins, 1975). America is a nation of immigrants, and Northern cities were built largely by immigrants, especially Roman Catholics. Religion was a unifying force in many urban communities.
- Glazer, Nathan and Moynihan, Daniel Patrick. *Beyond The Melting Pot: The Negroes, Puerto Ricans, Jews, Italians, and Irish of New York City* (MIT, 1963). The "melting pot" theory in the cities does not describe well what happened. The immigrants who came sought their own people in distinct neighborhoods.
- Handlin, Oscar. *Boston's Immigrants, 1790-1880* (Atheneum, 1972). Boston was a city of immigrants, especially the Irish. This book documents the arrival and adjustment in the New England city.
- _____. *The Uprooted* (Little, Brown & Co., 1951). Handlin documents in this "classic" the experience of immigrants as they came to a new country.

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Published five times per year by Theological Students Fellowship in North America, this journal contains articles on evangelical theology, spiritual formation and mission. In addition, over 150 recent books receive reviews or comments each year. Prof. Donald Dayton (Northern Baptist Theological Seminary) calls *TSF Bulletin* "must reading as a representative of 'cutting edge' thinking in the evangelical context." The annual subscription rate is \$9.00, \$7.00 for students (add \$2 outside U.S.; U.S. currency only). If you would like to see a copy before you send payment, we can send your first issue along with an invoice. If you are not satisfied, you can simply write "cancel" on the invoice and return it to us.

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TSF Bulletin (Vols. 4 -)

In addition to the articles listed, issues include news from TSF chapters and from significant conferences, as well as numerous book reviews.

- 4-1 (October 1980) "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.
- 4-2 (November 1980) "Lausanne's Consultation on World Evangelization: A Personal Assessment" by C. Peter Wagner; "Report on Thailand '80 (A 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.
- 4-3 (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; "Ministry Begins with a Pilgrimage in the Wilderness" by Mark Lau Branson.

- 4-4 (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.
- 4-5 (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 Seminarymen" 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*.
- 5-1 (September/October 1981) AVAILABLE ONLY TO THOSE ORDERING COMPLETE SETS.
- 5-2 (November/December 1981) "Karl Barth as a Preacher" by Robert B. Ives; "Woman Shall Be Saved: A Closer Look at 1 Timothy 2:15" by Mark D. Roberts; "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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- 5-4 (March/April 1982) "The 'Doing of Theology' in a Latin American Context" by Peter F. Savage; "Evangelical/Liberal Theology—A False Dichotomy? Report on the Harvard/Gordon-Conwell Dialogue" by Priscilla Whitehead and Tom McAlpine; "The Spiritual Pedagogy of Henri Nouwen" by John S. Mogabgab; "A Full-Orbed Gospel" by Gabriel Fackre; "Evangelicals in Biblical Studies: A Survey of Recent Books" by Mark Lau Branson.
- 5-5 (May/June 1982) "Fundamentalism—Left and Right" by Mark Lau Branson; "The Fathers: Imitation Pearls among Genuine Swine" by Frederick W. Norris; "Hermeneutics: A Neglected Area" by Clark H. Pinnock; "Hermeneutics and History" by Vaughn Baker; "A Proposed Solution to the Problem of Evil" by Keith Yandell; "Faithfully Out of Control" by Gregory A. Youngchild; "Evangelicals for Social Action" by Russ Williams; "The Authority and Role of Scripture: A Selected Bibliography" by Donald K. McKim.
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- 7-1 (September/October 1983) "Jesus' Faith and Ours: A Re-Reading of Galatians 3" by Richard Hays; "The Good, the Bad and the Troubled: Studies in Theodicy" by Marguerite Shuster; "Worship: A Methodology for Evangelical Renewal" by Robert E. Webber; Special Coverage of the 1983 Assemblies of the World Council of Churches and the World Evangelical Fellowship by Mark Lau Branson, Donald W. Dayton and others; "Theology and Experience: A Complete Bibliography on Henri Nouwen" by Robert Durback. \$2.50

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- 3-4 (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.
- 3-5 (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.

TSF Newsletter (1975-1977, precursor of *TSF News and Reviews*)

- Seven issues of the *TSF Newsletter*, including news of the beginnings of TSF in North America, and several article reprints: "F. F. Bruce as a Biblical Scholar" by I. Howard Marshall; "Inspiration and Authority: A Truce Proposal for the Evangelicals" by Clark H. Pinnock; "The Inerrancy Debate Among the Evangelicals" by Clark H. Pinnock; excerpt from *The Apostle Paul and Women in the Church* by Don Williams (only while supplies last). \$1

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- 1-3 (Summer 1976) "Nairobi 1975: A Crisis of Faith for the WCC" by Bruce Nicholls; "Jesus Christ Frees" by Nairobi Baptist Church; "Shalom: Content for a Slogan" by David Gillett; "The Meaning of Man in the Debate between Christianity and Marxism: Part 2" by Andrew Kirk.
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- 2-3 (May 1977) "Karl Barth and Christian Apologetics" by Clark Pinnock; "Five Ways to Salvation in Contemporary Gurusim" by Vishal Mangalwadi; "The Rapture Question" by Grant R. Osborne; "Acts and Galatians Reconsidered" by Colin J. Hemer.
- 3-1 (September 1977) "God's Lethal Weapon" by Andrew Lincoln; "God's Word and Man's Myths" by C. Rene Padilla; "Comparative Methods and the Patriarchal Narratives" by Martin J. Selman; "The Forensic Character of Justification" by Ronald Y. K. Fung.
- 3-2 (January 1978) "Can We Dispense with Chalcedon?" by Gerald Bray; "The Rise of Apocalyptic" by Richard J. Bauckham; "A Bibliographical Guide to the Study of the Reformation: Part 2: Development" by A. Skevington Wood.
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- 4-1 (September 1978) "Barnabas—Son of Encouragement" by Dick France; "Is There Pseudonymity in the Old Testament?" by Joyce G. Baldwin; "The Hermeneutical

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- 4-2 (January 1979) "Universalism—A Historical Survey" by Richard J. Bauckham; "Towards a Biblical View of Universalism" by N. T. Wright; "Shall You Not Surely Die?" by Edwin A. Blum; "The Exclusiveness and Inclusiveness of the Gospel" by Bruce J. Nicholls.
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- Branson, Mark Lau. "Student Initiative: A Strategy for Service (Part I)" and "Student Initiative: Models for Action (Part II)"; Foundational papers for TSF chapters and other student groups, these articles examine the seminary world to discern issues and develop methodologies which can help students make a positive contribution. 6 pp. Free on request with any order or SASE.
- Andersen, F. I. "The Evangelical View of Scripture." Reprinted from Australian *Inter-Varsity*, 1962. "The evangelical view of Scripture is an attitude rather than a doctrine." 6 pp. 25¢
- "Foundations" articles from the 1980-81 issue of *TSF Bulletin*, providing helpful introductions to the basic issues in three important areas: "Current Directions in Christology Studies" by Larry Hurtado; "The Inspiration and Interpretation of the Bible" by Clark Pinnock; and "Notations on a Theology of the Holy Spirit: A Review Article Based on Eduard Schweizer's *The Holy Spirit*," by Ray Anderson. 8 pp. 35¢
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- Carlisle, Roy. "The Creation and Vocational Options." Addressing the need for seminarians to make vocational choices, this article suggests considering options outside typical pastoral roles in the quest to find a career niche that fits. 3 pp. 20¢
- Childs, Brevard. "The Old Testament as Scripture of the Church." Reprinted from Yale's *Reflection*, 1973. Tracing biblical criticism, Childs concludes, that we have "learned all too well how to read the Bible as a secular book. . . . We are uncertain what it means to understand the Bible as Sacred Scripture of the church." 4 pp. 25¢
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□ Eller, Vernard. "Which Eschatology for Which Christ?" This provocative article suggests that Christians should maintain an eschatological perspective on the world, seeing beyond the present horizon to God's action in history, and then considers how such a perspective might color one's christology. 6 pp. 30¢

□ Hanson, Paul. "Biblical Theology's Responsibility to the Communities of Faith." A Harvard Old Testament professor, Hanson gave this lecture at the 1978 SBL Annual Meeting. 4 pp. 25¢

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□ Pinnock, Clark. "Evangelical Theology—Conservative and Contemporary." An inaugural lecture at McMaster, this essay compares "the liberal experiment" with "the classical approach." These ideas further elaborated in "Where is North American Theology Going?" (below) 15 pp. 50¢

□ Pinnock, Clark. "Evangelicals and Inerrancy—The Current Debate." Published by TSF concurrently with *Theology Today*, this article explains an in-house battle for a wider audience. He sees three current groups: militant inerrantists, those for modified inerrancy, and evangelicals who do not believe in inerrancy. 4 pp. 25¢

□ Pinnock, Clark. "The Need for a Scriptural and therefore Neo-classical Theism." In a lecture for 1978 ETS and TSF conferences, Pinnock challenges "classical theism's" categories of immutability, timelessness and impassibility as non-biblical descriptions of God. He calls for corrections in our theology. 4 pp. 25¢

□ Pinnock, Clark. "A Theology for Public Discipleship." This lecture for the Evangelicals for Social Action meeting in 1974 develops the ethical implications for certain doctrines of the Christian faith. This is a model for how theology is to be practical for disciples of Jesus. (rev. 1980) 4 pp. 25¢

□ Pinnock, Clark. "Where Is North American Theology Going?" As a follow-up to "Evangelical Theology—Conservative and Contemporary" (above), this essay compares the lessons of liberal theology and conservative theology and projects what Pinnock believes to be the most hopeful developments. 9 pp. 35¢

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ingham, John. *Strangers in the Land: Patterns of American Nativism, 1860-1925* (Atheneum, 1971). The second wave of immigrants, the "new immigrants," were not like the first wave of German, Irish, and Anglo-Saxons. They were Catholics from Southern and Eastern Europe, Slavs, Italians, Jews and Poles. Americans reacted strongly, appealing to nativist doctrines bolstered by racism. This book documents the reaction and restrictive immigration laws by "native" Americans.

Howe, Irving. *The World Of Our Fathers: The Journey of the East European Jews to America* (Bantam, 1976). The East European Jews came to this country at the turn of the century fleeing persecution and poverty. This group came to New York City attracted to social radicalism. Howe documents their assimilation into American culture.

Jones, Peter d'A. and Holli, Melvin G. *Ethnic Chicago* (Eerdmans, 1983). This new edition combines the finest articles from two previous books. The work contains articles profiling Mexican, Polish, Black, Italian, Jewish, Japanese and other ethnic Chicagoans.

Killier, Randall M. and Marzik, Thomas D. *Immigrants and Religion in Urban America* (Temple U., 1977). The authors note the interrelationship between religion and ethnicity in America.

Novak, Michael. *The Rise of the Unmeltable Ethnics* (MacMillan, 1971). Novak, too, rejects the "melting pot" myth, noting how the ethnics used and are using the political system to insure their own identity.

Olson, James Stuart. *The Ethnic Dimension In American History* (St. Martin's, 1979). Possibly the best (440 pages) overall history of ethnic America. Good bibliography after each chapter.

Shanabruch, Charles. *Chicago's Catholics: The Evolution of An American Identity* (U. of Notre Dame, 1981). Shanabruch traces the history of the Catholic Church in the nation's largest Archdiocese. Key issues include the church's struggle with nativism and strategies of assimilation and homogeneity by church officials.

Sowell, Thomas. *Ethnic America* (Basic, 1981). This book has recently appeared in paperback. It is a good historical, sociological and statistical portrayal of ethnic Americans including Irish, Black, Chinese and Mexican Americans.

Spear, Allan H. *Black Chicago: The Making of a Negro Ghetto, 1890-1920* (U. of Chicago, 1967). Spear documents the development of the Black belt, a separate city, on Chicago's South and West sides. Due to racial discrimination, Blacks were forced to develop their own institutions.

CHURCH HISTORY

Evangelical Historians

by Richard J. Mouw

The newly formed Institute for the Study of American Evangelicals got off to a fine start recently with a three-day conference at the Billy Graham Center in Wheaton. Since the conference topic was "Evangelical Christianity and Modern America, 1930-1980," it is not surprising that the gathering was dominated by historians. And they made an impressive showing. I came away with the clear sense that the kind of work and scholarly exchange taking place in the community of evangelical historians is an exciting feature of the contemporary evangelical scene.

To be sure, this was not an exclusively evangelical gathering. While most of the major presentations were by professing evangelicals, other perspectives were well represented among the respondents. And the registrants at the conference came from a broad spectrum of religious groups—from Roman Catholicism to Mormonism. The evangelicals seemed quite content to engage in open dialogue. I detected no evangelical defensiveness in the give-and-take of scholarly discussion. Indeed, the nonevangelicals at the conference were complimentary about the level of evangelical historical scholarship, while the evangelicals showed a willingness to be critical of their own traditions.

In one sense this event is only one part of a much larger evangelical scholarly resurgence. In my own academic field of philosophy, evangelicals are also making significant gains. A few years ago conservative Protestant philosophers joined with some Roman Catholics to form the Society of Christian Philosophers, which sponsors well-attended philosophical discussions at regional meetings of the American Philosophical Association. Similar evangelical groups have formed in other academic areas—the natural sciences, political science, sociology, and literature and the arts. In a variety of disciplines evangelical scholars have been quietly moving beyond the evangelical ghetto.

But the evangelical historians are especially notable. For one thing, they are engaging in a full-scale critical assessment of the North American evangelical tradition. The range of topics at the Billy Graham conference was striking: youth organizations, the role of

women, political involvement, Southern religion, science, the arts, Bible translations.

The evangelical historians are taking on many topics, and they are extremely industrious in pursuing their work. George Marsden, the keynote speaker at Wheaton, has obviously inspired self-confidence in his comrades with his widely acclaimed book *Fundamentalism and American Culture* (Oxford, 1980). Wheaton College's Mark Noll and Notre Dame's Nathan Hatch, the organizers of the conference and the co-directors of the Institute, are planning interesting projects and producing important materials at a brisk pace.

In short, good things are happening among the evangelical historians. Readers of this magazine should be aware of this fact, and they should take advantage of the results. Before I attended the Wheaton conference, I read George Marsden's book again, for the third time. It was well worth the rereading. Every *TSF Bulletin* subscriber should read it at least once. And then he or she ought to go on to read books and articles by Hatch and Noll and Wacker and Pierard and others. We have much to learn from the evangelical study of evangelical history.

But there is, I suggest, another lesson to be learned from all of this. I have a hunch that many of my evangelical friends in academic philosophy are people who really wanted to be theologians, but were frightened off from academic theology because of the ways in which evangelical groups treat their theologians. If a person wants to pursue theological issues in the evangelical community, it is safer to do it in a field other than theology proper.

I suspect that something like this has also been drawing evangelical scholars to historical studies in recent years. It is at least obvious that many evangelical historians would have made fine theologians. This is not to say that what they are doing is really theology in disguise. But they are offering us a self-critical evangelical perspective—stressing both the positive and negative in their appraisal of conservative Protestantism—which is of profound importance for an understanding of the North American evangelical experience. They are doing their homework, and they are doing it well. They deserve our gratitude and our support.

Richard J. Mouw is Professor of Philosophy at Calvin College. This report appeared in The Reformed Journal, May 1983, and is reprinted by permission.

The ISAE begin printing a newsletter this November, is planning a number of conferences, and developing a data bank. Inquiries may be addressed to Joel Carpenter, Administrator, ISAE, Billy Graham Center, Wheaton, IL 60187.

Introduction to the New Testament
by Helmut Koester (2 vols., Fortress, 1982,
429 pp. and 364 pp., \$24.95 and \$22.95).
Reviewed by H. Henry Williams, M.A.T.S. stu-
dent, Gordon-Conwell Theological Seminary.

Helmut Koester has provided in English (translating and updating his own 1980 German edition) what might be the best introduction to the history, culture, and religion of the Hellenistic age in one volume and an excellent introduction to the history and literature of the New Testament period through the middle of the second century CE. These two volumes are the first books in the new Hermeneia Foundations and Facets series. These works will strive to be intelligible to the general reader while meeting the needs of advanced students on subjects foundational to commentary work, smaller units of the New Testament, and various aspects of New Testament studies. In this foundational work Koester's concern is to present a reconstruction of the historical developments leading up to and including early Christianity. Therefore he dispenses with the usual form of introductions of the New Testament (a discussion of the issues and methods followed by an analysis of each canonical book) and presents it in a novel, though not original, fashion.

Volume one, *History, Culture and Religion of the Hellenistic Age*, is comprised of six sections: Historical Survey; Society and Economics; Education, Language, and Literature; Philosophy and Religion; Judaism in the Hellenistic Period; and The Roman Empire as the Heir of Hellenism. Each section is subdivided and presented in a fast-paced and interesting manner with helpful bibliographic suggestions accompanying each subsection. A major and recurring theme is that of conflict as cultures met and Hellenization took place and the role of the city in that process. It was in the midst of this tension and in the city that Christianity grew and developed until it spanned the Roman Empire.

This volume is the best and most up-to-date of its genre. Overall, and in the majority of details, the reader can be assured of an accurate portrayal of the Hellenistic age. Koester's cautious treatment of the Pharisees, and his recognition of how much is unknown about this sect, is just one example of his concern for accuracy. The structure is to be commended and his equal treatment of various subjects, rather than overly concentrating on issues directly related to the New Testament, gives the reader a more accurate understanding of the age. While the student, teacher, or pastor can receive much of the same information from a Bible or theological dictionary, here it is organized and put in perspective with current scholarship and bibliographies.

The second volume is concerned with the expansion and growth of early Christianity. This volume is also divided into six major sections: The Sources for the History of Early Christianity (a survey of the sources, text criticism, and literary, form and tradition criticism necessary in understanding scholarly approaches to the literature); From John the Baptist to the Early Church; Paul; Palestine and Syria; Egypt; and Asia Minor, Greece, and Rome. Except for the letters assigned to Paul by Koester the rest of the New Testament writings are discussed in relation to the area in which they originated. Therefore the discussion of biblical texts is interspersed with that of noncanonical developments and writings. This is helpful at many points and gives the reader a perspective of the developments and diversity within early Christianity missing in other introductory volumes. Noncanonical writings are also successfully employed in helping to interpret canonical ones.

While Koester provides a historical reconstruction that a majority of New Testament scholars can agree with on most issues, dissenting views are not always presented. Consequently, those who have a higher regard for the historical reliability of the gospels and Acts will disagree with Koester's assessment of many stories, pericopes and speeches, as well as some of the details of his Pauline chronology. Readers who hold to a Pauline authorship of 2 Thessalonians, Colossians, Ephesians, and/or the Pastorals will find his discussion of them of limited value. The occasional nature of Paul's letters, their limited number, and the diversity of Paul's responses should caution Koester against suggesting what Paul could or could not have said or done. In addition, one searches in vain for any mention of evangelical writings in his bibliographic suggestions and rarely finds a conservative writer listed (surely he should have mentioned F. F. Bruce in his section on Paul or I. H. Marshall on Luke). Lastly, the limits of many critical tools, as well as the limits of the history of religions approach, are often not recognized. These limits are especially apparent for those who believe in the uniqueness and authenticity of the early Christian experience of God's unique and decisive work through Christ.

Both volumes make good use of maps, charts, diagrams, and pictures. They also include helpful glossaries and indexes. By means of the structure and the enormous amount of material covered, Koester achieves his purpose of placing early Christianity in its historical context. The above negative comments do not ultimately take away from the excellent discussions on nearly every page. I highly recommend the first volume to all readers (both achieve their purpose of intelligibility) but would not recommend the second as a first or only source for the general reader or beginning student who is not aware of the results of Koester's presuppositions.

Paul and Power: The Structure of Authority in the Primitive Church as reflected in the Pauline Epistles

by Bengt Holmberg (Fortress, 1980, 232 pp., \$14.95). Reviewed by James A. Davis, Assistant Professor of New Testament, Trinity Episcopal School for Ministry.

Scandinavian New Testament scholarship has historically produced works renowned for their judicious, independent assessments of contemporary critical consenses, their willingness and ability to strike out upon productive new paths of inquiry, and their lasting, permanent value. In this connection, one thinks of examples quite readily, such as Birger Gerhardsson's seminal work, *Memory and Manuscript*, or Johannes Munck's provocative book, *Paul and the Salvation of Mankind*. It is among such widely read and highly respected company as this that Bengt Holmberg's *Paul and Power* deserves in every way to take its place.

Originally submitted as the author's doctoral thesis at Lund University, *Paul and Power* is already becoming a standard resource for those interested in the historical foundations of early church order, especially the interpersonal relationships between Paul, his nascent congregations, the Jerusalem church, their emissaries and their leaders. Such relationships as these indeed form a large part of the contextual background necessary to the larger understanding of Paul's writings.

Taking as his point of departure the multiplicity of works which aim to describe the order and organization of the early church, and more particularly the Pauline communities, Holmberg pro-

poses, in contrast to previous approaches, to directly and radically address the logically prior questions concerning "the distribution of power and exercise of authority in the primitive church." The methodology involved in his investigation of this question, stated with clarity and conciseness in an exemplary introduction, serves to divide his work into two parts.

In chapters 1-3, the author examines successively the issue of authority with regard to the interrelations between Paul and the Jerusalem church, between Paul and his congregations, and between individuals within the Pauline communities. It is the "distribution of power"—"an actor's ability to induce or influence another actor to carry out his directives or any other norms he supports"—in all three of these settings that particularly interests Holmberg. For subsequently, in chapters 4-7, he seeks to demonstrate how the exercise of such power and authority within the most primitive church led the early Christians continually in the direction of institutionalization and the standardization or "routinization" of the charismata.

Holmberg's thesis seeks to comprehend the phenomenon of organization in the early church by placing it firmly against a background of historical interpersonal relationships. The viability of his analysis at once displays a lack of comparable depth in almost all previous studies. For this accomplishment alone, the book is certainly worthy of recommendation.

But a book such as this proves its value not only in the power of its central argument, but also in the potentialities it opens up, giving our eyes an expanded perspective on the New Testament data. Accordingly, *Paul and Power* not only provides its reader with a persuasive analysis of the genesis of church order, but also with a fascinating portrait of the Pauline mission, a mission regularly conducted against a backdrop of questions with regard to the authority of Paul and his gospel vis a vis the Jerusalem church. It is a portrait which is sometimes jarring to traditional interpretations of Paul and his authority, as for example in Holmberg's section on "Paul at the Apostolic Council." And there are points here, such as in the discussion of the "Apostolic decree," where Holmberg seems too quick to accept the conclusions of others without sufficient attention to continuing debate. Nevertheless, in the final analysis, a sense of reality often prevades Holmberg's synthesis of primary and secondary evidence as he lays stress upon an exegesis of Acts and the Pauline literature which interprets Paul's controversies and commendations with consistent reference to their possible origins in historical and personal interrelationships.

All in all, therefore, here is a book which seems certain to continue to exercise influence within the area of its thesis, and more generally across the field of Pauline studies, for many years to come.

The Ethos of the Bible

by Birger Gerhardsson (Fortress, 1981, 152 pp., \$8.95). Reviewed by Gary M. Burge, Assistant Professor of Bible and Religion, King College.

Birger Gerhardsson of Lund University, Sweden, is best known among New Testament students for his discussion with form criticism in light of the conservative tendencies in Judaism in the NT era (see his *Origin of the Gospel Traditions*, Fortress, 1979). The evidence of sound scholarship there should alert the reader that a promising contribution is at hand here.

While the title may make its contents unclear,

this book really deals with the problem of ethics and the Christian faith. Gerhardsson traces biblical ethics through the OT and Judaism, Matthew, Paul, and John. He then concludes with a summary chapter outlining the constituent parts of a biblically-centered Christian ethic.

One apparent problem in this discussion is the absence of a genuine social ethic in the Bible. Gerhardsson dispels this concern pointing out that in Judaism all men's equality before the law was a clear step in the direction of social ethics. In addition, Yahweh was the God of *all the world* (not merely Israel) and as a result the whole of creation gains a unity under his hand. Linked to this was the repeated principle underlying all law: to love (in acts, not feelings) and obey (whenever the law is heard).

While the NT does focus on the individual, the author argues that Christian writers were presupposing all of the ethical precepts of the OT. Matthew continues the demand for ethical responsibility with central parables that measure response to God in terms of action (cf. the Sower). In Matthew 22 the discussion about the greatest command reinforces the OT admonition to love and obey while in chapter 23 Jesus' opponents are given harsh treatment because they superficially mimic these two principles of the law.

The book's most important contribution lies in its clarification of how Paul viewed the Christian's relation to the law. It quickly becomes evident that Paul's ethics were not swamped by his soteriology. That is, his concern for freedom from the law does not inspire antinomianism or lawlessness. For Paul, "freedom in Christ" means freedom from a former tyrant (sin, Satan, ourselves) and *new slavery* under the lordship of Christ (Romans 14:7-8). Indeed, the new and thoroughgoing righteousness of the Spirit exceeds the ethic outlined in the former law (Galatians 5:22-23).

Finally, Gerhardsson draws together his argument in a summary discussion of the characteristic traits of biblical ethics. Two major points stand out: First, norms for life cannot come from within individuals or society; there is no pragmatic ethic. Rather, "the proper way for humankind to live involves a proper relationship with God and actions in accord with God's directives." Second, right behavior cannot be imposed on people from without. Fundamental wrongs cannot be cured "until people are 'saved' by a radical inner transformation." Again, ethical renewal must come through the Spirit.

These results—indeed the entire book—will prove to be of significant value to the evangelical. In a society that flounders about in search of ethical norms, Gerhardsson identifies the relevance and power of the biblical answer. And at the same time, the author defends a balanced biblical ethic which must be studied within those quarters of the church so anxious for *praxis* and social upheaval.

The Nicene Creed: Our Common Faith

by Emilianos Timiadis (Fortress Press, 1983, 128 pp., \$6.95). Reviewed by Jeffrey Gros, F.S.C., Director, Commission on Faith and Order, National Council of Churches of Christ of the USA.

This brief book by Metropolitan Emilianos, representative of the Ecumenical Patriarchate of Constantinople to the World Council of Churches in Geneva, is a study of the theological issues embodied in the Nicene Creed. It goes through some of the historical contexts, the doctrinal issues in the creed, particularly. While speaking from an Orthodox theological point of view, he relates these issues to key evangelical (in the sense of seriously biblical) concerns and raises some significant issues for the unity of the church.

While the Protestant scholar will find the style of Orthodox writing very challenging, the overriding issue is crucial: relating the affirmations embodied in the Creed to the search for truth that is at the root of the theological enterprise. Evangelical and Orthodox scholars work out of an identical principle: the search for the truth of God's revelation disclosed in the Scripture and embodied in the apostolic Church. And the Orthodox methodology of looking for the revealed reality of incarnation and trinity at the heart of the creed is refreshing in historical scholarship. On the other hand, the Orthodox criticism of western theology as a deviation from the Christian faith must be tested. Do the Orthodox perceptions, formed as they are in particular European and North American contexts, really relate to the faith of the evangelical theological community? It may be that the Metropolitan is selecting only the liberal tradition within Protestantism in matters of Christology.

Orthodoxy sees itself in unbroken continuity with the one, holy, catholic and apostolic Church of the New Testament. This claim to orthodoxy is based on the truth of the teaching handed on through Church Tradition, and not on some extrinsic institutional form of the Church. The Reformers of the ilk of Luther and Calvin wished to reach behind the institutional structure of their day to lay hold of this orthodox faith. The serious scholar in the evangelical tradition of Protestantism will be well served in studying these claims to orthodoxy in Eastern Churches.

Issues that have divided the churches of the east and the west in the interpretation of the biblical faith embodied in the creed are taken up, specifically those relating to the doctrine of the Spirit. Since the 9th century the West has confessed that the Holy Spirit proceeded from both Father and Son, while the East has confessed procession from the Father alone. All today recognize the inappropriateness of the Western interpolation, though the difference remains to divide us. It will be interesting to reflect on how the evangelical Protestant scholar's interpretation of the biblical doctrine of the Holy Spirit relates to that of the Orthodox tradition which has developed out of separate sources since the time of Augustine. Are the differences over the doctrine of the Holy Spirit as great as articulated in this study, or is not the seriousness about the doctrine of the Spirit in the Orthodox community and in the biblically grounded Christian community a sign of real unity?

The World Council of Churches and the National Council in the U.S. are taking up a study of the incarnational and trinitarian affirmations which unite the Christian churches. Can the truth of the biblical faith that finds embodiment in this creed really be seen as central to the faith life of those who call themselves Christians in our day? If this study is successful it should bear witness to the secular world that the affirmation of the Christian faith in its transcendence remains central to the life of the Christian churches.

The most challenging segment of the study may be the concern for the biblical doctrine of church as this Orthodox scholar sees it embodied in the Niceno-Constantinopolitan Creed: "After the exposition of God as the Lord of all, followed by the epiphany of Christ—who became as one of us for our salvation—and then pneumatology, the Nicene Creed wants to show that the saving action, the trinitarian economy, is worked out in the body of Christ. It links, therefore, soteriology and ecclesiology. Christ, as the head, is inconceivable without his body. Great damage has been done by the theological research of the last century stressing only the historical Jesus, isolating him from his people with whom he remains forever. An excessive ecclesiocentrism as well as an excessive Christomonism are equally unacceptable. Both are ruled out by the Nicene Creed."

Can a truly accurate doctrine of Christ be presented by a Christian scholar without a careful treatment of the "Risen Body of Christ" so central in Pauline soteriology? Can the individualism of the enlightenment be an adequate basis for constructing a Christian anthropology against a biblical soteriology that is deeply rooted in a theology of community so transparent in Matthew, Luke, Acts and Paul? May not the Orthodox critique of the West draw us back to orthodox, biblical themes, which are inescapably evangelical?

For the Christian who adheres to biblical orthodoxy, and the Nicene Creed which embodies it, the doctrine of the church is at the very center of trinitarian and incarnational affirmation. Whether the doctrine of church in modern American scholarship can begin to move into the place it holds for the Scripture or for the ancient creedal texts remains the challenge before the scholarly community serious about the evangelical heritage.

The Word of God and the Mind of Man

by Ronald Nash (Zondervan, 1983, 176 pp., \$6.95). Reviewed by Lance Wonders, pastor of First Presbyterian Church, Russell, Minnesota.

The Word of God and the Mind of Man by Ronald Nash is a short but important book. It deals with theology, anthropology, bibliography, and epistemology in the effort to restate a case for Christian Rationalism. In the author's view, modern evangelical theology is at an impasse precisely because it has abandoned that position and its rootage in the thinking of St. Augustine. He sees the bane of evangelical theology, on the other hand, as being the "fideism" of people like Thomas Torrance, G. C. Berkouwer and Donald Bloesch. Although the book (as far as this reviewer is concerned) does not manage to provide all of the answers, it does raise most of the more crucial questions in the area. Basically, it takes us back to Karl Barth's debate with classical apologetics: is our knowledge of God based upon special revelation alone or must it presuppose a "general revelation," or "natural" knowledge of God, on which a supernatural knowledge must build? Nash would take the latter position; Bloesch and Berkouwer are seen to stand with Barth.

Rather than merely rehashing the debate, I would like to place it in better focus, if possible. As I understand Nash (and Henry and Pinnock!), their concern to establish "propositional revelation" on the basis of human reason derives from a pastoral concern to maintain "objectivity" in the Church's faith, as over against the pressures of existentialism, liberationist hermeneutic, and other cultural biases that might keep us from hearing the Word of God in all of its clarity, authority, and power. On the other hand, what Barth, Bloesch, Berkouwer, Thielicke, and Torrance are contending is that human reason cannot even recognize (let alone "prove") the Word of God apart from the *a priori* work of the Holy Spirit granting faith. The appropriate response to human subjectivity is not, as for the rationalists, an appeal to human objectivity (on its own), but rather the call to submission of human reason and experience to Divine Objectivity—the divine reality of God in His Word, as this has been revealed once and for all in Jesus Christ. For the so-called "fideists," to base this revelation—or its recognition in faith—upon the alleged reliability and trustworthiness of (fallen!) human reason, is for the Church to build her theological house on sand. They do not view their own procedure as "irrational," however, since after faith (or better, in faith), reason is now put to work to "see the truth" about God, salvation, and even creation itself in ways that it could not see prior to illumination by the Word in the Spirit. "Verification," then, is retroactive: we know with the mind that "this is God's truth" only *after* the heart has

already been convinced by grace, and made the first steps of commitment.

What Christian Rationalists find intolerable, however, in such an approach is (1) the problem of "the heart" being so gullible (is it really committing us to God, or perhaps to some other spirit?), and (2) the seeming helplessness and lack of control that this leaves a person in, in seeking out his or her salvation. To (1), I would answer, "But God is greater than our hearts" (1 Jn. 3:20); and to (2) I would quote Jesus' own words—"you have hidden these things from the wise and learned, and revealed them to little children. Yes, Father, for this was your good pleasure" (Matt. 11:25-26). But for Nash, we must seek a different bottom line: we must seek our security in an alleged continuity between the human mind and the eternal Logos, between human reason and its source in the uncreated Light that is Christ preincarnate. (Note well that sin's corruption of human reason is dismissed by him in one short paragraph.) Nash claims that historically this is actually the "Orthodox" position on Christian epistemology. He is right: and it was totally rejected, on biblical grounds, by the Reformers Luther and Calvin, for much the same reasons as given by Barth in his *Church Dogmatics* and by Bloesch in his early book *The Ground of Certainty*. It appears to me, then, that the debate tends to stack up along "Calvinist" versus "Arminian" lines: those with a more pessimistic view of human nature emphasize the divine initiative and self-authenticating authority of God's Word in Scripture, whereas those with a more optimistic view of human nature make room for a prior, positive, and necessary role for human reason as "prelude" or "ground" for receiving and recognizing special revelation. Who is correct: the "Fideists" or the "Rationalists"? Or have we yet to uncover the best perspective for understanding and resolving this important debate?

Is the Bible Sexist?

by Donald G. Bloesch (Crossway, 1982, 139 pp., \$5.95). Reviewed by W. Clay Knick, pastor and theological student.

Into the stream of books dealing with evangelicals and feminism comes *Is the Bible Sexist?* by Donald G. Bloesch, professor of theology at the University of Dubuque Theological Seminary.

Bloesch seeks to move the current discussion beyond feminism and patriarchalism, both of which he finds to be anthropocentric and not a response to biblical revelation. He begins his study by presenting the controversy in the church today giving the views of Mary Daly and others and giving incisive comments on their views. His indebtedness to Karl Barth is seen here and throughout the book.

The next chapter deals with the biblical perspective of the man-woman relationship. Here Bloesch differentiates the biblical view of man and woman from that of the ancient world view in which Scripture was given. His constant grounding in Scripture and his handling of the difficult passages is good. For example, "subordination," taught by Paul in Ephesians 5:21-23, to Bloesch "... does not connote inferiority or passivity, but service-in-fellowship." He also points out that "subordination" in Scripture is different from "subordination" in the ancient world. For he sees it as "... free and loving..." Against Paul Jewett, Bloesch holds that "Paul's position on man-woman relationships differs radically from Jewish rabbinic tradition..."

Moving from the biblical foundation in which condemnation is found for both male chauvinism and radical feminism, Bloesch then confronts two controversial areas in the church today: the ordination of women and the revision of the language about

God. Bloesch finds no reason for not ordaining women to the ministry because of his strong belief in the priesthood of all believers. One, whether a man or woman, is called to the "privilege" of proclaiming the gospel of Jesus Christ and ministering the sacraments. One is *not* called to proclaim secularist ideology. His next subject is that of revising the language about God. Here Bloesch strongly presents his case for retaining the biblical witness and language of Scripture rather than changing it. To deny the biblical revelation and its language about God will result in a faulty doctrine of God and the Trinity. Bloesch believes, "The battle to retain the personal categories of Scripture in reference to God is at the same time a battle to preserve the Trinitarian Faith of the church down through the ages." (p. 83).

Bloesch then moves on to give a positive "Biblical alternative" to feminism and patriarchalism: "Christian covenantalism." In this Bloesch stresses the interdependence of husbands and wives, mutual subordination and service to one another: "Covenantalism calls for male-female partnership under the Lordship of Jesus Christ."

This is an outstanding contribution to the literature on the subject of feminism and patriarchalism. It is concise, clear, incisive and well-written. His call to maintain biblical standards in the language about God and his biblical alternative to radical feminism and standard patriarchalism are two extremely important messages for the church today.

On Being Human: Essays in Theological Anthropology

by Ray S. Anderson (Eerdmans, 1982, 234 pp., \$9.95). Reviewed by Linda Mercadante, Ph.D. candidate in Theology/History of Doctrine, Princeton Theological Seminary.

Must Christology always be at the core of any theological curriculum, or can some other important Christian doctrine take that place depending on the need of the age? Ray Anderson suggests that anthropology, formerly "sandwiched in" between the doctrine of God and Christology, should today assume the central place because it is now the decisive issue for the church.

On Being Human is not a theological textbook so much as a "programmatic essay" both to support and to explicate this position. To a great extent this book is a reflection upon the theological anthropology of Karl Barth, because Anderson, taking seriously Barth's comment that "theology has become anthropology since God became man," believes Barth to have made decisive and often innovative contributions in this area. Nevertheless, Anderson does not restrict himself to commenting on Barth, but instead uses insights gained from Barth's theology as a springboard for his own.

By dividing the book into three parts (The Form of the Human, Being Human, Personhood as Actuality and Possibility), Anderson carefully builds his case to show that a theological groundwork is a necessary preliminary to any discussion of ethical guidelines. The book never enters into formal ethics, however, and in spite of some powerful examples in the latter chapters, Anderson refrains from giving clear guidance on such crucial issues as abortion, euthanasia, gender roles and homosexuality, even though he does set the theological framework for these issues.

Anderson believes that being human consists in a frank and refreshing recognition of one's creatureliness and yet one's freedom both from being totally determined by it and also from trying to make it perfect (whether physically or behaviorly). In addition, being human is an affirmation that humanity is different from mere

creatureliness because we are called out by the Word of God. And being human means being in the image of God, the ground of both self-determination (self-consciousness) and determination by the other, i.e., (in the most primal sense) by the other sex.

It is here, in his discussion of male and female (chapter 8), that Anderson closely follows the Barthian paradigm (which Anderson terms "hierarchical modality") in which the superordination of the Father and the subordination of the Son are analogously reflected in the same "ordered equality" between male and female. Anderson disclaims repeatedly any intention to perpetuate sexism or to support sexual stereotyping. But other than these disclaimers, Anderson does even less than Barth to explain the implications of this order (and he admits that Barth does little enough!). Nor does Anderson mention contemporary hermeneutical and exegetical work on such crucial words as "silence" or "authority" (1 Tim 2:8-15), and on the issue of authorial intention, he says only that "It is doubtful that one could appeal to a 'theological principle,' even spoken by Paul himself in another context, to argue that Paul was 'wrong' in teaching thus."

While this chapter on sexuality is disappointing, Anderson's work on the subject of death (chapter 9) is quite moving, as he describes our responsibility not to desert the dying and deceased until they have passed from our hands into God's (i.e., treating with respect the deceased's body and accompanying it all the way to interment). In addition, the theological background he sets for the issues of abortion and euthanasia dares to confront the "boundary" quality of these issues when one actually meets them in reality. As such he fights the reductionist tendency to reduce all answers in these cases to an ideological imperative. Anderson's realism here is refreshing, honest and a badly needed word to those on both sides of these contemporary dilemmas.

Although on the back cover of *On Being Human* this book is strongly recommended for all "students, pastors, theologians and Christian psychiatrists," there is a serious possibility that it may not prove useful to many of these people. At least the first half of the book is written in a style quite similar to the often turgid and redundant quality that Barth's German assumes in English translation. Unless one is accustomed to reading Barth, one may be sorely tempted to put the book down before Anderson sufficiently builds his case, upon which the more clearly written later chapters rest.

Jesus—A Savior or the Savior?

by Russell F. Aldwinckle (Mercer University Press, 1982, 232 pp., \$15.95). Reviewed by Gabriel Fackre, Professor of Theology, Andover-Newton Theological School.

Here is one of the best current treatments of the Christian claim to particularity in the context of modern pluralism, labored and repetitious though the presentation sometimes is. Aldwinckle examines and criticizes a range of theological responses to the plural shock of the late 20th century, showing how many finally succumb to christological heart failure. As an alternative, he sets forth a view that seeks to do justice to both the scandal of particularity and the offense of universality.

How can Christians maintain that Jesus is the Way, the Truth and the Life in a time of increasing awareness of other religious options? Must we give up such bold claims, viewing Christian faith as simply one culturally limited expression of the general presence of the holy, or a partial glimpse of ultimate truth in need of supplementation by the insights

of other religions, or at most the supreme manifestation of a universal grace that does its saving work wherever human beings respond to the light given in their own religious heritage? Today's literature on the confrontation of Christianity with religious pluralism is dominated by protagonists for one or another of these alternatives. Aldwinckle examines a cluster of them—George Rupp, Raimundo Panikkar, John Cobb, John Hick, Maurice Wiles, Don Cupitt, Geoffrey Lampe—and judges them sensitive to the issues but, in the end, incapable of affirming the objective finality of Jesus Christ and the subjective experience of salvation from sin, suffering and death. He also reviews Karl Rahner's option of "anonymous Christianity" which seeks to maintain the singular presence and work of the Absolute Savior in conjunction with a universal grace in other religions. While sympathetic to some of its features, Aldwinckle finds the connection between the particular and the universal inadequate, and judges that Rahner is not open to the eschatological scenario developed here.

In the last chapter the author summarizes the issues struggled with throughout in the terse question: "Is Socrates saved?" The answer found there, and in anticipatory arguments throughout the book is: (1) If it depends on his moral and spiritual achievements, even those made possible by a universal grace—No. (2) But God will not (a) disdain the evidences of goodness in him for they are gifts of the Logos at work in all creation, (b) ignore his finitude (not knowing Christ in his time) which God honors in the act of Incarnation, (c) judge us by anything other than the love of Christ who will sympathize with our responses to the truth he has made possible in his incognito work. (3) Yet, "the fullness of salvation," is only possible through an explicit personal faith relationship with Jesus Christ. That decision of faith must also be made by Socrates. (4) Since the New Testament does not give unambiguous witness to physical death as the foreclosure of personal decision for Christ, and because there is a wideness to God's mercy, we have a right to infer a post-mortem encounter with Christ with those who have not heard the Word in this life (or those who have heard it wrongly presented). Thus a "larger hope" is held in dialectical tension with the scandal of soteriological particularity. (5) That eschatological option does not entail universalism, for "titanic self-centeredness and self-confidence" will have the right to resist and thus receive its just deserts.

In these judgments and hypotheses Aldwinckle has carried the discussion of Christ and modern pluralism further than most current inquiry on the right or the left. His evangelical commitments enable him to hold fast to the New Testament inseparability of personal faith from salvation (where this accent is missing in the modern discussion, the erosion of christological particularity is predictable). His strong doctrine of vicarious (though not traditional penal) Atonement further strengthens his view of the uniqueness of Christ, thus bringing to the fore a theme that is too often muted in the British debate on "the Myth of the God Incarnate." He does take seriously both the challenge of modern religious pluralism and the themes from classical Christian teaching about general revelation and universal grace, and works with the very legitimate tools of theological inference and development of doctrine to confront some modern dilemmas.

There are weaknesses as well as strengths here. One of them is the need for careful biblical probes and exegetical investigation, both of which get short shrift in this work. Further, leads from the Westminster Confession on the application of Christ's benefits beyond the limits of christological decision (Israel before Christ in that case), patristic thought on the descent of Christ into the place of the dead, the nineteenth century Andover "theory

of second probation," Pannenberg's concept of retroactivity, and liberation theology's witness to Matthew 25, could enrich one or another aspect of Aldwinckle's argument. Again, while the anguished wrestling with alternative views testifies to the seriousness and honesty of the author's encounter with pluralism, it is too often so hedged about with qualifications and restatements that the point becomes either weakened or obscured. For all that, here is a theologian who faces the hard questions and challenges the conventional wisdom of both pluralist and imperialist theologies, breaking fresh ground for us all.

Two or Three Together
by Harold W. Freer and Francis B. Hall (Harper and Row, 1977, 187 pp., \$3.95).

The Minister and the Care of Souls
by Daniel Day Williams (Harper and Row, 1977, 157 pp., \$3.95).

When the People Say No
by James E. Dittes (Harper and Row, 1979, 150 pp., \$4.95).

The Recovery of Preaching
by Henry H. Mitchell (Harper and Row, 1977, 167 pp., \$3.95).

Unfinished Easter: Sermons on the Ministry
by David H. C. Read (Harper and Row, 1978, 132 pp., \$4.95).

Deliverance to the Captives
by Karl Barth (Harper and Row, 1978, 160 pp., \$3.95).

Reviewed by Douglas Mills, student, Duke Divinity School.

The books reviewed here are six in a series of thirteen belonging to the Harper's Ministers Paperback Library. As is true with all series, some volumes are better and more useful than others.

Writing from many years of experience as retreat leaders and prayer group organizers, Freer and Hall have written a "guide for the creating of prayer and fellowship groups." Divided into two parts, *Two or Three Together* first discusses the practice and theory of prayer groups. "Relatedness" is the dominant need around which both this book and prayer groups begin. Tracing selected histories, particularly Methodist and Quaker, Freer and Hall show that the unique characteristic is the upward reach as the "members of the spiritual life group aspire to relatedness with God both as individuals and as a unit of the Kingdom of God." This book could be extremely useful when used in a local church to create sharing groups which are quickly led to nurture other members of the community. The strength of this book comes from its meditations which are provided as the necessary second part to the theory. However, it must be read objectively where its tone does not fit its ecumenical use.

Daniel Day Williams has written a grasping and thought provoking volume in which he deals with some of the theological foundations of pastoral care. The ordained person in the church has the special task of caring for other's spiritual needs, and his or her task is "to bring salvation to the human spirit." Salvation is a new relationship with God in which one knows that "one's life belongs with god and has a fulfillment in him for eternity." In the role of pastoral counselor, it is the pastor's function to help bring this salvation to the human spirit. Williams has blended psychology, process theology and the practical setting of pastoral care to deal with the topics of authority, forgiveness, judgment, self-knowledge, and pastoral care in the life of the congregation. Highly recommended, this book deserves a greater review.

If one model of ministry is that role of priest (and Dittes contends that it is), there is a presumed role of the parishioner which goes along with it. "How can I be a minister when they will not be a church?" is the question which James Dittes considers in *When the People Say No*. "No, like ouch, usually signals pain and fear." Hearing that "no" is what this book helps the minister do. Using biblical metaphors and a case-study method, Dittes considers the ways to hear the distress signal. Written for any minister whose projects have been rejected, whose Bible studies were unattended, whose counseling sessions were slow to begin, or who has ever heard any other "no" from the members, this book will help one recognize the voice and respond with a creative approach.

Henry H. Mitchell has drawn upon his experience and expertise in the area of Black American preaching to apply certain principles to preaching as a whole in *The Recovery of Preaching*. His thesis is that Black preaching reaches the conscious as well as unconscious, rational and irrational, levels of human life, and, therefore, should be adopted by all preachers. The weakness of his position is that Dr. Mitchell does not show how the "white, Western" preaching has been lost and, so, is in need of recovery. He adeptly considers the Afro-American world view, but fails to relate that to a white, Western (Euro-American) world view. Though he insists that it is not, the logical conclusion of Mitchell's argument would be to change the White American culture to be more like that of the Blacks. However, there are some very positive things to be said of this book. If read critically, Mitchell's proposals of preaching as celebration, storytelling, dialogue, etc., can give new life to worn-out modes of preaching.

The adjective "unfinished" is a better description of the sermons than of Easter in the book *Unfinished Easter: Sermons on the Ministry*, by David H. C. Read. What makes each essay in this collection a sermon? They are not expository. They work around no particular biblical text or thought. They are not engaging, challenging, nor do they call the hearer (or reader) to respond. Essays they are, with practical advice sometimes interspersed. They are apologies for the minister's work and they are very personal in the sense that Rev. Read is often the hero. I doubt that this volume would be of much use or interest.

Reading Karl Barth's sermons collected in *Deliverance to the Captives* is one of the best ways to understand his position and message. His theology and (pessimistic?) view of human life become clear when put into the context from which these sermons come. Here, his theology finds expression; his vision of joy and hope become dominant. His method and style of preaching are exemplified at the same time that his theology is translated into the prisoner's language.

Saint Francis: A Model for Human Liberation
by Leonardo Boff, O.F.M. (Crossroad, 1982, viii + 178 pp., \$12.95). Reviewed by Stan Slade, currently on assignment in Central America with the American Baptist Mission Board.

This book is interesting as an example of the application of liberation theology's hermeneutic to a text/person other than the Bible. Boff clearly states his desire to approach Francis of Assisi from a definite point of view: "the perspective of the poor, because they are the ones who are most interested in qualitative changes in our world." Thus, this does not claim to be an "objective" reading of Francis—Boff would deny that such is possible—but one that poses questions from the perspective of today's marginalized persons.

Boff poses five questions to Francis. In response

to the question about the system in which we live. Francis is seen as the incarnation of radically different values: compassion rather than consumption, love rather than rationalized exploitation. In response to the question concerning the class-character of modern society, Francis' choice to live with the poor is a rejection of privilege and a denial of the ultimacy of class-based existence. In the same key are Boff's readings of Francis' response to the questions concerning liberation, the reality and relationship of the Church to liberation, and the *negative* (by which Boff intends sin and death).

Boff's work is a stimulating source for reflection on grace and liberation, but he does not develop his ideas as fully as one might wish. He is concerned to characterize Francis as one who overcomes polarities by recognizing the coexistence of sin and goodness in all persons. But just when one expects him to discuss the implications of this point for the all-too-frequent dualism of Marxist thinking (e.g., exploiters vs. exploited), he moves on to another problem. Unfortunately, the work also appears to suffer from inadequate translation (though, without a copy of the original, it is unclear how many of the problems stem from Boff). Still, with its several faults, this book is a noteworthy example of how liberation theologians go about appropriating the diverse elements of the Christian tradition.

Reformation Europe: A Guide to Research edited by Steven Ozment (Center for Reformation Research, 1982, 390 pp., \$13.50). Reviewed by Donald Dean Smeeton, Associate Dean, International Correspondence Institute.

Any student wishing to take aim on Reformation studies must understand that he or she has chosen a moving target. Steven Ozment contends that no field of history is characterized by more life, change, and challenge than that of Reformation Europe. The first time a student reads a serious survey of the Reformation, it is possible to conclude that everything, or at least everything of significance, has already been said. This very useful volume demonstrates the error of that assumption.

Today's Reformation historians benefit from such marvels of modern technology as microfilm which make original documents available and computers which shift data with unprecedented speed. This technology is matched by the creative imaginations of historians as they approach their task from fresh perspectives. Historians are stretching to peek over the parochialism of the past—whether theological, political, or economic—in order to view new horizons of sixteenth-century studies.

Drawing from both sides of the Atlantic, this book brings together sixteen essays by experts who have demonstrated their own scholarship to be both innovative and ongoing. In principle, each essay summarizes the present state of research in the particular field of investigation, then notes what appear to be trend-setting new studies. Secondly, the essays indicate significant areas which hold promise of fruitfulness if given careful investigation. Thirdly, the contributions indicate the major sources or research centers where the subjects might best be pursued. Finally, each essay is followed by a bibliography of the relevant literature.

As one might expect there are essays on Lutheranism, Anabaptism, Calvinism, and the Catholic reform, but literature, art, popular religion, and feminism are not neglected. These materials are complemented by articles on humanism, civil strife, and economics. Although the collection might be faulted for centering on German (Lutheran) studies, this focus might be justified as simply following this dominant topic of historical study. Even if one essay on events in France and one on the English Reformation is sufficient in this

kind of survey, one must admit that other areas, equally worthy of investigation, receive little or no mention. Perhaps in reaction to the sins of the past, little attention is given to the theological or philosophical concerns of the age. Some theologians are only lightly treated, such as Zwingli, Bucer, Bullinger, Hus, Tyndale. Huge patches of European geography are missing from the map: the presence of Waldensians in Northern Italy and Switzerland; the rapid flow of Calvinism into Flanders, the Netherlands, and the Baltic states; the transmission of the Reformation to Scandinavia. Nor is there any hint that an investigation of the impact of the Reformation on the Orthodox Churches of the East would be useful. Thus, this *Guide* does not indicate all roads worthy of the traveler, but the paths which are indicated are clear and stimulating.

The *Guide* deserves to be on the church history shelf of every theological library. It should become a new friend to the debutant in the discipline and reliable authority for the accomplished scholarly veteran. Anyone needing to narrow a topic for research should note a process of refinement taking place even as one reads *Reformation Europe: A Guide to Research*.

Biblical Ethics and Social Change by Stephen Charles Mott (Oxford University Press, 1982, 254 pp., \$6.95). Reviewed by F. Burton Nelson, Professor of Theology and Ethics, North Park Theological Seminary.

Written from an evangelical perspective (Mott is a professor at Gordon-Conwell Theological Seminary), this book is divided into two main sections, "A Biblical Theology of Social Involvement" and "Paths to Justice." The first section begins with an acknowledgment that the Scriptures presume the social reality of evil. Sinful behavior is not simply personal, but corporate; the Christian is therefore summoned to "vigorous and systematic social involvement."

Mott insists that Christian ethics is grounded in God's acts of grace. The primary question then is not "What ought I to do?" but rather "What has God done for me?" The shape of the Christian's ethical life is reflective of the character of God's grace/love. The specific basis for social action is the worth of human life. "The dignity of all persons is fixed firmly in God's love for them. The highest basis of worth is God's love." This establishes the foundation of a "neighbor ethic" which extends toward all people.

Justice, in Mott's perspective, is a "necessary instrument of love." He views justice as a chief attribute of God, the consequence being that He has a particular concern for the weak and helpless. Biblical justice leads to the equal treatment of all persons. This justice is dominated by the principle of redress—a postulate that "inequalities in the conditions necessary to achieve the standard of well-being be corrected to approximate equality."

Linked to the quest for social righteousness is the biblical concept of "the Reign of God," rooted profoundly in the Old Testament and taught clearly by Jesus in the Gospels. This "Reign" is a gift of God's grace; it is at the same time a demand. Through the church this "Reign" is to become visible. It is not itself a social program, "but faithfulness to its demands for justice necessitates social programs and social struggle."

In the second section, "Paths to Justice," Mott underscores the importance of evangelism for social change. Both the evangelistic task and the implementation of justice are perceived as inseparable for the community of the faithful. The church is described as a "counter-community," called to be the Light of the World. This involves "strategic non-

cooperation" and could subsequently issue in civil disobedience in the pursuit of justice.

Government is depicted as the primary agency for securing justice. Christians, therefore, are summoned to a lifelong goal of seeking "creative reform through politics." Legislation and enforcement *can* shape a better society.

For several reasons I believe that *Biblical Ethics and Social Change* is to be welcomed with enthusiasm.

1. The volume takes with utmost seriousness the crucial role of the Scriptures in the process of ethical decision making. Both Old and New Testaments are integrally related to this lifelong process.

2. The discussion of love and justice is substantial and profound. Rarely does one see in books on contemporary Christian ethics a more foundational study than is to be found here. Biblical and theological resources are employed with insight and wisdom.

3. The importance of a church-oriented ethic is underscored. The excessive individualism and rampant subjectivism so characteristic of many present-day Christians is thereby countered with a view of God's people as a "counter-community" to the prevailing culture of the day.

4. There is a continuing plea for Christians to be consistently involved in addressing the pain and sickness of society. Offered here is a framework for developing paths to justice. A strong contribution is consequently made toward a public discipleship for Christ's servant people.

The Company of Strangers: Christians and the Renewal of America's Public Life by Parker J. Palmer (Crossroad, 1981, 175 pp., \$9.95). Reviewed by Dennis Hollinger, Assistant Professor of Church and Society, Alliance Theological Seminary.

In an age of narcissism that heralds the joys of privacy and self-adulation, it is welcomed relief to find a voice in the wilderness calling for responsible public life. Parker Palmer, a sociologist, activist, and author, has set forth the thesis that renewal of public life and private life go hand in hand—the two are not inimical when properly understood.

By public life, Palmer does not mean political and governmental institutions. Rather, public is the human world as a whole, including strangers whom we usually ignore. Public life is our experience in the streets, city parks, squares, museums, hearings, neighborhoods and voluntary associations. It is revitalization of life in these domains that is needed to nurture both our private existence as well as our political institutions.

For Palmer there is an on-going inter-penetration between the private, public and political. He writes, "In the absence of a public which knows and cares about itself, private life tends to become obsessive and fearful, while political institutions become centralized, overweening, and even totalitarian" (p. 71). The public realm stands between the political and private, mediating the relationship between the two. Contrary to popular notions, government cannot provide the vision for social unity and community. Only a renewal of public life can perform such a task.

Palmer contends that the church is in a unique position to induce public revitalization. Unlike most other institutions the church's primary mission is reconciliation—with God and others. The church is the largest and most diverse voluntary association in America today. Moreover, the church uniquely bridges the private and public realms, in that people there turn both inward to their deepest selves and outward to the stranger in need. The church's role in public is not to build a theocracy and dominate society, but to build community with

overflows from its walls into the life of the larger community. The church, therefore, must move back into public space where strangers can meet. Worship must on occasion be moved to parks and malls, and Christian education and service must become in reality community enterprises. But above all, the church must maintain a ministry of paradox—a deepening of our inward selves through faith in God, and a vision of the public domain. For Palmer contemplation and community go hand in hand.

There are several dimensions of this work that deserve applause. One is his assertion that public life needs renewal and that such renewal must stem from the dialectic of private and public commitments. Second, Palmer is to be applauded for his disavowal of theocracy, or more moderately put, his rejection of ecclesiastical domination of the political arena in order to bring public renewal.

But there are some problems with Palmer's proposals. For one, he appears overly optimistic about the human condition and the ability of encounters in malls, neighborhoods, and associations to bring public renewal. Second, for a sociologist, Palmer appears naive in overlooking the role of bureaucracy, institutional structures, and slowly changing roles that are always encroaching upon public life. His too easy separation of an ethereal public life and structural life (economics, government, etc.) to some degree mars the validity of his whole social analysis. Despite these flaws, and they are serious ones, Parker Palmer has begun a dialogue that must continue. As religious faith becomes more and more privatized in a secularized society, the church must seek ways of going public that are consistent with Biblical faithfulness and exclude the triumphalism that we presently find among some religionists who are enamored with public power.

The Deindustrialization of America

by Barry Bluestone and Bennett Harrison
(Basic Books, 1983, 323 pp., \$19.95).

The U.S. Steel Industry in Recurrent Crisis

by Robert W. Crandall (Brookings Institution, 1981, 184 pp., \$22.95, \$8.95 pb.). Reviewed by John P. Tiemstra, Associate Professor of Economics, Calvin College.

These books address the recent decline of major manufacturing industries in the United States. The Bluestone and Harrison work is more general, and is addressed to a popular audience. Crandall's work is only concerned with the specifics of the steel industry's problems, and is aimed primarily at professionals in economics and business.

Bluestone and Harrison spend most of their book describing the problems that are connected with economic change. They are concerned not only with declining industries and the communities that depend on them, but also with the problems of excessively rapid growth in the Sunbelt, and the replacement of old industries by new ones in New England. The reader is sometimes overwhelmed by the amount and variety of statistical evidence, not because of its technical difficulty, but because it is haphazardly organized and very selective in its coverage. By the 200-page mark, the reader is convinced that the authors are opposed to all forms of economic change, which is not a very helpful attitude.

The authors attribute this catastrophic rate of change to myopia or lack of concern on the part of industrial managers. While this explanation is no doubt partly true, it neglects the impact of the changing economic environment in the last ten years. There are many reasons for economic change, not all of them to be deplored. To a considerable degree, our society has become satiated with manufactured goods, and our population

growth rate has slowed. Some Third World countries have begun to industrialize, and are now much more prosperous than they were a few decades ago. From a long-run, worldwide perspective, these developments are positive, though they spell trouble for American industry. So in addition to being intellectually unappealing, Bluestone and Harrison's theory of economic change suffers from its own kind of myopia and selfishness.

As is often true of this kind of study, the policy recommendations are not as radical as the rhetoric. The authors favor plant-closing laws, assistance for employee buy-outs of obsolete plants, and more public-sector investment and planning. Their recommendations have a lot in common with those of Lester Thurow, which they criticize severely. But more importantly, they do not make clear how their policies would affect the process of change, or ameliorate its problems. To the extent that these suggestions would increase the mobility of both labor and real capital (plants and machines), they would accelerate change but while reducing its costs. But if their objective is to slow down the rate of change, as they assert, the consequences could be even worse for the economy than leaving things as they are.

Crandall's book is less ambitious in scope, but more closely argued. He sets out to explain the reluctance of the U.S. steel industry to invest in its own renewal. He finds the answer in the development of a new steel industry in Latin America and the Far East. Helped by modern, subsidized plants, newly-developed sources of raw materials, and lower transportation and labor costs, these countries have rapidly become the lowest-cost sources for steel. Though the modernization of U.S. production capacity would reduce costs, it would not be enough to make the U.S. producers competitive. Only the small specialty-steel producers and electric-furnace shops remain cost-efficient on the world market. Crandall's use of statistics is professional, readable, and persuasive. Though he probably underestimates the role of management mistakes and monopolistic structure in causing the industry's problems, he points to considerations that the industry's critics overlook. Crandall is not concerned with the problems of economic transition, or recommending policies for their alleviation, so this book is probably of less interest to the general reader.

Economic theories of economic change and industrial transition are few, and the available ones are largely unsatisfactory. The profession has given this problem relatively little attention because it is not easily handled within the existing theoretical framework. Christians within the profession, whose priorities reflect the magnitude of social problems rather than theoretical puzzles, have not yet done much work in this area either. Pending new developments, the best popular treatment of these problems remains Lester Thurow's *The Zero-Sum Society*.

BOOK COMMENTS

Praise and Lament in the Psalms

by Claus Westermann (John Knox Press, 1981, 301 pp., \$16.50).

The reappearance in a new dress of the seminal work by Westermann on the Psalms is an occasion for delight, even for public acknowledgement! For over twenty years Westermann's approach to the formal patterns of the Psalms has served as a most valuable guide for the sound interpretation of these old hymns in the Church. For several years, how-

ever, the book has been out of print. Only those who had access to older copies of the 1965 edition, *The Praise of God in the Psalms*, could use the guide.

For years I have cried aloud (by phone calls) to the publishers. Time and time again I have made my complaint known (by letter). The publisher seemed not to care that the book was not available. Enemies of sound interpretation were flooding the shelves with their books. While I was in the midst of yet another appeal, I found myself surprised—even overwhelmed. Not only has the publisher made available again the book I knew from the past, but he (*Waw* Adversative) has even expanded the book with special studies on the lament structure, the use of history in the Psalms, ideas concerning the formation of the Psalter, and suggestions from lament Psalms in the study of biblical theology.

The response of the publisher to the needs of the readers of the Psalms has gone beyond my call. For this reason, I must give public acknowledgement to John Knox. I also rejoice in the Lord!

Now may I instruct my readers? Buy the book now. Don't wait. Now it is nigh.

— Ronald B. Allen

What is Religion? An Inquiry for Christian Theology

edited by Mircea Eliade and David Tracy
(Seabury, 1980, 88 pp., \$5.95).

The theme of this book is an important one in our contemporary situation. As explained in the foreword, the book focuses "on the question of the difference which an explicit or implicit understanding of religion makes for the self-understanding of Christian theology and praxis. This question often takes the form in Christian systematics of two or more specific questions: Is Christianity a religion? and What is the proper self-understanding of Christianity in a religiously pluralistic world?" Although evangelicals will probably disagree with many of the book's presuppositions, it is well reasoned and logically argued. It is well written and can be easily read by those with some background in systematic theology and philosophy. The issues it raises (e.g., Is Christianity a Religion?, Christianity as Religion: True and Absolute?, Theology of Liberation, African Christianity) are live issues which we can only ignore at our peril. Read some good theology (e.g., Donald Bloesch or Helmut Thielicke) and read this book. You will grow.

—Charles O. Ellenbaum

Crucial Questions in Apologetics

by Mark M. Hanna (Baker, 1981, 139 pp., \$5.95).

This book consists of the Staley Lectures given at Gordon-Conwell Seminary in 1977, with each of the three lectures supplemented by questions and answers. It "seeks to chart a new course for evangelical apologetics" by providing a *tertium quid* between fideism and evidentialism. The book begins with much promise, for Hanna recognizes the inescapably philosophical character of apologetics and provides throughout a vigorous defense of the need for doing philosophy well. The first lecture (as supplemented) argues convincingly against fideism, while the second discusses ten cardinal guidelines for apologetics provided by Scripture. In the final lecture Hanna summarizes the strengths and weaknesses of "presuppositionism" and "verificationism," and sets out his own metapologetical position, "veridicalism." This approach begins with certain self-evidencing givens, but does not end there: there is a place within the justificatory pro-

cess for reflective corroboration.

The major weakness of the work lies in its brevity; there are only forty pages of lectures, printed here in their original form, and over seventy-five pages of discussion. This leaves things splintered, and makes it difficult to be sure what Hanna's stance really is. I *think* he is espousing a view similar to Carnell's "systematic consistency," but his insistence on certainty and his use of scriptural givens is puzzling at times. Those interested in moving beyond (e.g.) Van Til and Montgomery—or wondering why they should—will profit from Hanna, though we must await his promised *Metapologetics* before deciding on the viability of his own position; meanwhile, one might consult David Wolfe's *Epistemology* for an incisive and philosophically informed metapologetical alternative.

— Keith Cooper

Berkouwer's Doctrine of Election: Balance or Imbalance?

by Alvin L. Baker (Presbyterian and Reformed, 1981, 204 pp., \$5.95).

This volume by Alvin L. Baker of Northeastern Bible College evidently had its origins as a thesis

at Dallas Theological Seminary. It deals with the doctrine of election in the theology of G. C. Berkouwer, asking whether it is "faithful to Reformed theology and Scripture"? While Baker credits Berkouwer with showing that synergism has no place in election, that election does not mean God is arbitrary, that certainty of election comes only through faith in Christ and that election must show itself through the fruits of sanctification, he is, however, predominantly critical. He faults Berkouwer for being "too subjectivistic" in analyzing the Canons of Dort, for not expounding fully the meaning of God's "fixed decree" by underplaying the notion of the "before" in election, but most of all Baker is concerned because Berkouwer denies the doctrine of reprobation.

Throughout, Baker's major criticisms of Berkouwer center around his not going "far enough" with the implications of certain biblical texts. For Baker, Scripture teaches a comprehensive decree of God. This becomes the controlling framework in which election is to be understood. Berkouwer's insistence on the preservation of the "mystery" of election, his rejection of decretalism and the playing off of election and reprobation against each other are not fully joined by Baker because of this prior commitment to how the doctrine must be

framed. So Berkouwer is bound to be found wanting in Baker's eyes. Thus the "balance" of Baker's own approach may be questioned.

—Donald K. McKim

Christianity and the Age of the Earth
by Davis A. Young (Zondervan, 1982, 188 pp., \$7.95).

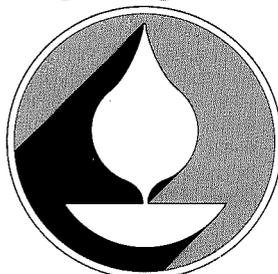
In this sequel to *Creation and the Flood* (Baker, 1977), Young, a geologist from Calvin College, continues his critique of "scientific creationism." (The earlier book combined theological and geological themes, showing both that Genesis need not be read along creationist lines and that Flood geology and young earth positions cannot account for the data.) After a valuable historical sketch tracing Christian thought on the age of the earth, Young takes sixty tightly-packed pages to consider the creationists' scientific arguments against an old earth and for a young earth (both approaches are used). His replies are thorough and devastating, making clear how creationists have misinterpreted or ignored the evidence. The last section of the book considers the charge that non-creationists assume a "uniformitarian" viewpoint antithetical to the Bible, and discusses the import of his position for apologetics and evangelism.

Young pulls no punches; though sympathetic to creationists' concerns about ungodly evolutionism, he challenges them to come to grips with the data and avoid disingenuous maneuvering. His work is thorough and scholarly, just the sort of thing evangelicals need to be doing. If there is a lacuna in the book, it is in the area of philosophy of science, where inadequate attention is given to the creationists' argument that their views "tie" with evolutionary theory (either both are scientific or neither are, depending on which their listeners want to hear). One might consult chapter two of Philip Kitcher's *Abusing Science* for a corrective. I recommend Young's books highly to those either inclined to dichotomize or dealing with those so inclined.

— Keith Cooper

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Myth, Symbol, and Reality

edited by Alan M. Olson (University of Notre Dame Press, 1980, 189 pp., \$14.95).

This is the first volume in the Boston University Studies in Philosophy and Religion. If it indicates the quality of the series, we can look forward to future volumes.

The book, like Gaul, is divided into three parts: The Challenge of Myth, The Study of Symbol and Myth, and Interpretations of Myth. Part one contains "Myth as an 'Ambush of Reality'" by Herbert Mason, "Myth and History" by Elie Wiesel, and "Reality, Myth, Symbol" by Bernard Lonergan. Part two contains "Symbolic Aspects of Myth" by Jacques Waardenbur, "Relational Ontology and Hermeneutics" by Harol Oliver, "Religions and Poetical Speaking" by Hans-Georg Gadamer, and "Myth, Symbol, and Metaphorical Truth" by the editor. The last part contains three essays: "The Spoken Word and the Work of Interpretation in American Indian Religion" by Dennis Tedlock, "Myth and Miracle: Isis, Wisdom, and the Logos of John" by Howard Kee, and "The Myths of Plato" by J. N. Findlay.

As with most collections, the quality is mixed. Part two is probably the best section overall, with the essay by Gadamer as the centerpiece.

The Bible indubitably contains metaphorical and symbolic truths. How shall these be interpreted and utilized? Can they be reduced to simple propositions? Are they important sources of new insights for today? *Myth, Symbol, and Reality* can introduce

the student to the growing philosophical debates surrounding these questions.

— Alan Padgett

Profiles of Radical Performers
edited by Hans-Juergen Goertz (Herald Press, 1982, 280 pp., \$9.95).

My last review for the *Bulletin* was that of Herald Press's *Anabaptism in Outline*—which I recommended as our one best compendium of 16th century Anabaptist writings and thus the one best resource on Anabaptist thought. *Profiles* now follows as the one best companion to *Outline*. It is too bad that the two books are not cross-indexed and -referenced and promoted as a pair.

Outline is readings from and *Profiles* biography of many of the same people. *Profiles* is dealing with "the Radical Reformation" rather than simply the "Anabaptism" of *Outline*—and so covers a broader spectrum. Yet, of the 21 subjects biographed in *Profiles*, 12 at least are listed in the index of *Outline*, most of these as major contributors. The other way around, all but two of the big contributors to *Outline* are biographed in *Profiles*. The two books belong together.

Profiles, which was first published in German and appears now in English translation, calls upon the services of the top scholars in the field (by no means all Mennonite) from both the Continent and North America—one scholar to each biography. Because the scholarship is solid, the biographies are not "popular," making little or no attempt to capture the personality of the person (the sources regularly being scanty enough to preclude such). These are not hero stories for Mennonite Sunday-school classes. In almost every case, the entry is, rather, a critical effort to determine the place of the person within both the history and the thought-world of the radical side of the Protestant Reformation.

If you must go for just one, I would still recommend *Outline*; but *Profiles* does add a whole different dimension to the picture.

— Vernard Eller

Christianity in the People's Republic of China
by G. Thompson Brown (John Knox, 1983, \$6.95).

For a competent introduction to contemporary Protestantism in China and a solid report on what has been happening to it since 1979, this is a useful book. G. Thompson Brown writes on China with the perspective of understanding "the mission of the church of Jesus Christ in our revolutionary times." Born in China, of Presbyterian missionary parents, he spent his boyhood there and returned as a young U.S. army lieutenant in the mid-forties, and more recently, many times. The book generally shows this background: a deep love for China, and few axes to grind, especially, for instance, in the section on "theological thinking in post-Mao China" which I find comprehensive and highly perceptive. Brown characterized Chinese theological thinking today as being traditional, lukewarm to the liberation motif, situated in revolutionary fervour, incarnational in mission, community oriented, moving toward church unity, and anticipating the unfolding of a new reality in the workings of the Cosmic Christ.

In the final analysis, Brown is somberly optimistic and all-American: "The missionary era has come to an end. Perhaps it had to die in order that its mission could be accomplished." His optimism is well-grounded. But the dying probably has to go on.

— Raymond Fung

The Third Reich and the Christian Churches
by Peter Matheson (Eerdmans/T & T Clark, 1981, viii + 103 pp., \$5.95).

To illustrate "Christian resistance and complicity during the Nazi era" Peter Matheson (University of Edinburgh) has translated excerpts from 68 speeches, memos, protests, letters, declarations and other documents of the period. The Holocaust is not directly included. The anthology supplements secondary analyses of the church struggle for those unable to obtain or read German originals.

The selection is balanced, varied and wide-ranging. The translations flow naturally. The extracts themselves are frustratingly brief; they whet interest in seeing the full texts. Neither can documents alone tell the story of the church struggle. Ernst Christian Helmreich's *The German Churches Under Hitler* (Wayne State University Press, 1979) is the most comprehensive English narrative of those events.

Matheson elsewhere remarks (autobiographically?); "the Reformation historian who has once blundered into the political and ecclesiastical world of the Third Reich can never be quite the same again"; so for all of us. These documents give an immediacy to events which, nevertheless, may always remain slightly unreal.

— David T. Priestley

Life and Work on the Mission Field
by J. Herbert Kane (Baker, 1980, 366 pp., \$12.95).

J. Herbert Kane is a veteran missionary with a totally practical perspective, a thorough scholar, and a Christian gentleman respected by his colleagues and peers. His writings have been helpful to more than a generation of missionaries and candidates. The present book, while it is intended as a textbook, is in fact the testament of Kane's own "life and work on the mission field." It is not autobiographical, but one senses on every page the rootedness of Kane's ideas in personal experience; that is both the strength and the weakness of the book.

The plan of the book follows the chronological order of one's involvement in mission: missionary preparation (from call to choosing a mission and raising funds); missionary life (from culture shock to furlough); and missionary work (from evangelism to community development). As a fellow missionary and fellow teacher, I resonated with a great deal of what Kane says. But the book tends to be limited and limiting precisely because it is so squarely based on personal experience. It reflects at every turn the specific ecclesial and theological background of the author (service in China under the Overseas Missionary Fellowship, teaching at Trinity Evangelical Divinity School) and the specific organizational bias of his experience ("faith" missions), almost to the exclusion of other backgrounds and patterns. The book is also at several points dated to the period of Kane's experience, even though he for the most part has done an admirable job of keeping up with a changing world. On the whole, despite its weaknesses, I recommend this book for both its practical nature and its fervent Christian spirit.

— Charles R. Taber

Simply Sharing
by Tracy Early (World Council of Churches, 1980, 84 pp., \$3.50).

"If some are only giving and others only receiving, where is the common life that makes community? Is there a deeper level at which Christian

sharing can take place? And who sets the criteria for sharing between churches today?"

These fundamental questions are the subject of this book subtitled "a personal survey of how well the ecumenical movement shares its resources." Dr. Early, a free lance journalist, ranges widely through ecumenical literature in presenting his argument, beginning with reports of consultations on the ecumenical sharing of resources. He relates the topic of "sharing" to the major themes of the World Council of Churches' work—evangelism, mission, dialogue, interchurch aid, development, and liberation.

Popularly written as part of the Youth Department's Risk Series, it provides a concise entree into the mission perspectives of the WCC. Other perspectives (Roman Catholic and conservative evangelical) receive brief and, for the latter, stereotypic treatment. Many readers will respond to the strong biblical grounding of Early's argument that "we share in Christ" (Heb. 3:14) and thus all are first receivers before all becoming sharers.

— Norman E. Thomas

Religion for a Dislocated Generation: Where Will Those Who Grew Up in the Sixties Find Faith?

by Barbara Hargrove (Judson Press, 1980, 141 pp., \$9.95).

Barbara Hargrove pursues the issues of religious life of a particular birth "cohort"—those children of the "baby boom" who, from flower children to the progressive greying of America, have made and promise to make decisive impacts on American institutions, including the church.

The question Hargrove raises is this: What are the distinctive religious experiences and orientations of this cohort, why have they emerged, and

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what can the church do to both respect and minister to them? However, beneath this overt question lurks a subtler one: How much of what many of us have dubbed social and cultural change is actually only the experience of a single generation? That is, by focusing on a cohort, Hargrove purposely slices history to lay bare the distinctive experiences of a single generation.

Unfortunately, *Religion for a Dislocated Generation* is less successful in addressing the issues that it cogently raises. No really new data and few novel insights are offered, and the book tends to meander through material known to most of us. However, that portions of the discussion are set within reasonably rigorous frameworks (e.g., those of Mannheim, Erickson, Cox, H. Richard Neibuhr, et al.) save this book from submersion in pop cultural potpourri. As such, this work may serve as a readable and concise introduction to a huge practical and profound

intellectual problem. It will be especially helpful for those seeking to develop strategies for ministering to a "dislocated," but not religiously disinterested, generation.

— Kenneth E. Morris

Writing Your Own Worship Materials
by G. Kemp Sparkman (Judson Press, 1980,
111 pp., \$3.95).

This is a "how-to" book which promises creative ideas to pastors and worship leaders who desire help in writing parts of their worship services. After a brief (less than three pages) opening statement on the worship event defined as "two grand movements—the worshipper to God and God to the worshipper," Sparkman devotes four chapters to

discussions of invocations, pastoral prayers, offertory prayers and sentences, and responsive readings and litanies. With each area he includes an explanation of the meaning of the element to the service, some examples, and then a helpful description of a process to be used in writing one's own materials. In the final two chapters he gives examples for special church holy days and some general worship outlines useful in very informal or highly organized worship settings. I did not find the short non-annotated bibliography helpful.

The book is concise and should be of practical use to those well trained in liturgy and to any capable reader without seminary training. It should be of special interest to those churches using worship committees which include volunteer members of the congregation. Creative use of the processes described could open many new and well thought out worship ideas that will assist God's people in the "grand movement."

— Robert Wrobbel

What do the libraries of the Vatican, Gordon-Conwell, Harvard, and Tübingen share in common? UPDATE.

UPDATE is a Christian, quarterly, English-language journal on new religions that brings you articles from theologians, psychologists, historians, and sociologists, along with interviews of leaders of new religions, both Eastern and Western.

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CONTRIBUTORS: Lewis Rambo, Johannes Aagaard, Frederick Sontag, Reinhart Hummel, Moti Lal Pandit, Ronald Enroth, James Richardson, Francois Houtart, Ernest Piryns, Mark Albrecht, Irving Hexham, Friedrich Haack, Stillson Judah, Roy Wallis.

TOPICS: Conversion, exit counseling, Zen, Christian aberrations, Eastern meditation and politics, Scientology, Yoga and sex, new religions in Japan and Brazil, Hinduism, reincarnation, deprogramming and religious freedom, Rajneesh, legitimation, the Unification Church, how the new religions view Jesus Christ, TM, Church relations to new religions.

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Sexual Preference: Its Development in Men and Women

by Alan Bell, Martin Weinberg, and Sue Kiefer Hammersmith (Indiana University Press, 1981,
242 pp., \$15.00).

This book is based on research conducted at the Alfred Kinsey Institute for Sex Research, which has contributed much to our present understanding of human sexuality. The main question addressed in *Sexual Preference* is, why do some people become heterosexual and others homosexual? The evidence, which is based upon interviews with 979 homosexual and 477 heterosexual men and women living in the San Francisco area in 1969-70, does not support traditional psychoanalytic explanations of homosexuality. Nor does it support social psychological views which explain homosexuality as rising out of social experiences (lack of heterosexual experiences during childhood, bad experiences with members of the opposite sex, contact with homosexuals, etc.). The one social psychological factor which is somewhat important is the fact the homosexual men, more than heterosexual men, had cold, detached fathers. While the findings do not constitute direct evidence that homosexuality (or heterosexuality) has a biological base, they "are not inconsistent with what one would expect to find if, indeed, there were a biological basis for sexual preference"

Those who are looking for social scientific evidence that will make the task of developing a theology of sexuality easier will not find it here. Like all social science evidence, the findings reported in *Sexual Preference* must be taken as tentative. However, should more direct evidence appear, Christians will have the task of explaining how biologically produced homosexuals can be responsible for behavior stemming from their sexual preference. The present state of our understanding of human behavior would suggest that very little of that which we call human behavior is the exclusive product of either biology or socialization, but in reality is a result of the interaction between the two.

— Jack Balswick

The Journey toward Freedom, Economic Structures and Theological Perspectives

by Paul G. King and David O. Woodyard (Fairleigh Dickinson University Press and Associated University Presses, 1982, 245 pp., \$22.00).

This book does not attempt to synthesize theology and economics. It is more like a dialogue

between a theologian and an economist, containing many valuable insights into the relationship between these two realms. The value of some of these insights ought to be appreciated even by one who disagrees with some of the theological tenets.

The theological perspective is one of "liberation." However, the authors avoid a stereotyped liberation theology by including the personal dimension, and by displaying an appreciation of conservative "civil" religion. The authors argue that particular biblical narratives and early American success stories become archetypal. They shape our personal consciousness, and we use them to make sense of our present, to identify where God is at work. This "story telling" contributes to the shaping not only of personal consciousness, but also of social institutions—economic ones in particular. These institutions, which have had originally a positive function, can become irrelevant or oppressive. When this occurs, it is usually not recognized for some time. The religious and economic "story telling," which helped to shape the original positive function, can then serve to reinforce unreality (when different stories are needed).

This book is quite readable. The "story telling" motif is simple enough to be popular. And there are a number of economic graphs geared toward the layperson. Yet there is also some penetrating analysis.

—Ralph Loomis

Toward a Christian Political Ethics

by Jose Miguez Bonino (Fortress, 1983, 126 pp., \$5.95).

For Miguez Bonino, a Christian political ethics depends on "the discernment of Christian faith and love, which acts out its obedience by assuming a historical praxis that is then subjected to critical reflection on the basis of Scripture and Christian tradition." In other words, it is not a dogmatic *a priori* but a dialectical movement between a theoretical level, i.e., a socioanalytical moment and the theological *logos* proper, and a political praxis (in his case, a Latin American historical project of liberation).

The ethical issues dealt with in this book spring from this reflection upon praxis and include such questions as which sociology should inform our ethical discourse and how should it be related to revelation and how can we avoid dogmatically prescribed political platforms, e.g., neo-theocracies or neo-constantinianisms, and preserve the specifically Christian character of our participation in history. From the perspective of the prophetic-messianic hermeneutical tradition he claims biblical legitimacy for Latin American Liberation Theology. He calls his ethics "incarnational" in contrast to traditional Protestant "idealistic" ethics.

Students and ethicists will find in the work of this Methodist pastor a very scholarly "invitation" to wrestle with some issues found on the way *Toward a Christian Political Ethics*.

—Ruy Costa

Christian Business Ethics: Doing Good While Doing Well

by Tom Blackburn (Fides/Claretian, 1981, \$5.95).

Could a pastor hand this book to a businessperson, or use it personally for pulpit or counseling preparation, confident that in it the vital issues affecting moral behavior in business are handled in a realistic way? I am afraid not. There are promising elements. Blackstone takes the touchstone for Christian business ethics as social justice, defined

by reference to Papal statements on the economy and labor-management relations. Blackburn wants to be fair to business; he accepts capitalism (really the mixed market economy; certainly not Milton Friedman's version of capitalism) as "the best system in sight." And he mentions most all of the ethically difficult problem areas for a Christian businessperson.

What I find lacking, however, is sufficient awareness of the tough trade-offs implicit in making ethically acceptable judgments. Blackburn stresses the reality of sin (avarice, pride, envy) in clouding business decisions, which certainly must be discussed—and evaluated with even more critical force than I feel he does. But it is not clear how individual sin clouds the decision over whether e.g., to grant 3 percent more wages if the implications may well be a 10 percent reduction in employment in a few years; or whether the firm should spend several millions to lessen industrial noise if com-

peting firms do not (and will consequently underprice your product and force your firm out of business). Ethically clear answers are extremely difficult in such cases (and many others like them), certainly without a far more sophisticated discussion than Blackburn provides. I find his work analytically far too shallow to offer the careful awareness needed for good business ethics; he mentions the issues but does not interact with them in a rigorous way.

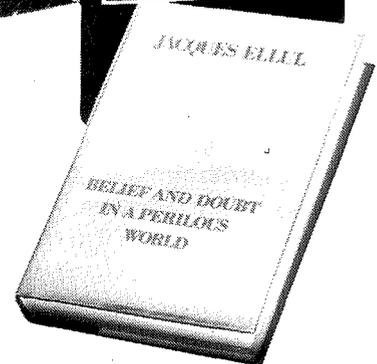
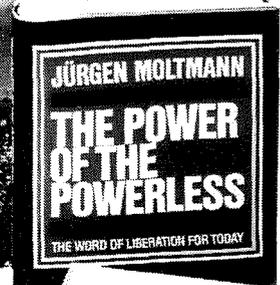
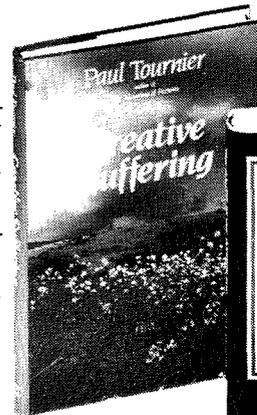
—John Mason

Bent World: A Christian Response to the Environmental Crisis

by Ron Elsdon (IVP, 1981, 162 pp., \$4.95).

Ron Elsdon, a lecturer in geology at University College, Dublin, seeks to provide a biblical analysis

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and Christian response to the environmental problems of today.

Part I is a helpful but brief plea for Christian involvement. Unfortunately, as it often the case, the problem is not one of "convincing" Christians but one of getting them to act. One will find very little in the way of practical motivational steps toward involvement in this work.

Part II is definitely the strongest part of the book since the author is working in his area of expertise—the sciences. In this section he seeks to raise up the world's four most pressing concerns: material resources, energy sources, population/urbanization issues, and the world food situation.

It is interesting to note that while discussing the world's food problem, Elsdon is quick to denounce the high rate of meat consumption because this is an inefficient use of grain. However, he is strangely silent about the amount of grain used to produce alcohol, which is not only nutritionally deficient

but also socially destructive.

In the third section of his book, Elsdon proposes a biblical perspective of creation, the fall, salvation and redemption. In doing so he relies not on original exegesis but on a vast spectrum of insight gleaned from a variety of respected theologians and church historians.

Overall, this book is both helpful in supplying a biblical environmental ethic and informative in providing issues and information in a manner accessible to many levels of readership.

— Steve Moore

Friendship: A Study in Theological Ethics
by Gilbert C. Meilander, Jr. (University of Notre Dame Press, 1981, 128 pp., \$10.95).

Christianity has traditionally emphasized agape as the highest form of love, saying relatively little

about philia, or friendship. Meilander probes some dimensions of the relationship between the two types of love.

The study is organized around several sets of categories: friendship as a preferential love, friendship as a reciprocal love, friendship and fidelity, politics and ethics: civil friendship, and friendship and vocation. The author's usual procedure is to examine statements on each of the topics by philosophers, theologians, and other thinkers. He gives a number of helpful reflections on an important but neglected subject. An example is Aristotle's suggestion that when a friend changes to the point of evil, one should not sever the relationship until convinced that one cannot reverse this change.

In general, however, the book is descriptive rather than normative. The closing statement, "If this provides no fully satisfactory resolution between philia and agape, the reader is reminded that none was promised" seems almost flippant. The treatments of biblical passages are few and not always penetrating (e.g., failure to observe that Jesus used agape in the friendship reference in John 15:13). It is of more value as a philosophical than a theological treatise.

— Millard J. Erickson

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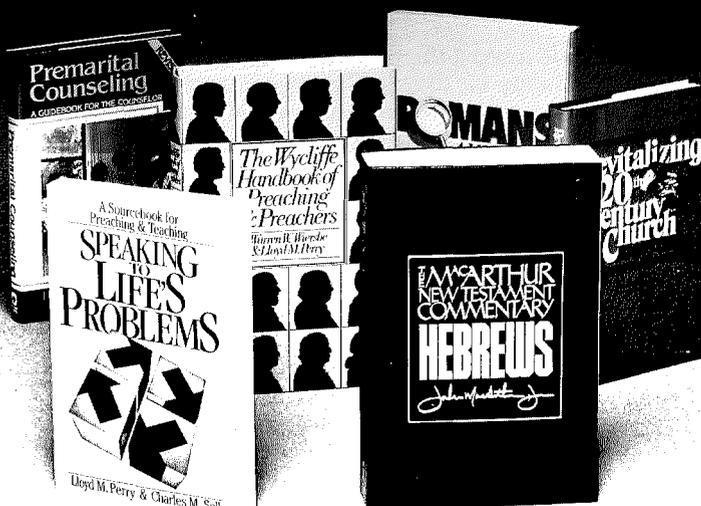
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Dial 911: Peaceful Christians and Urban Violence
by Dave Jackson (Herald Press, 1981, 150 pp., \$7.95).

In *Dial 911*, Dave Jackson emphasizes our personal responsibility as Christians to be illumining light and preserving salt when faced with crime and violence.

The strength of this book is its practicality. Written from a pacifist perspective, it is not mere theory. Jackson describes how Reba Place Fellowship, an anabaptist intentional community in urban Evanston, Illinois, has dealt with neighborhood violence.

Included are stories of how Fellowship members have been victims of assault and robberies, child molestation and exhibitionism. The narrow path between the extremes of "eye-for-an-eye righteousness/justice" and "give 'em an inch and they'll take a mile mercy/forgiveness" is found by many of these brothers and sisters.

Other experiences include a successful reconciliation effort when a neighborhood domestic argument erupted into a SWAT team standoff with a frantic, confused and humiliated husband; several experiences when the Fellowship gave sanctuary to wives and mothers seeking safety from oppressive, brutal husbands; and Jackson's own pilgrimage from a National Guardsman in the Chicago riots of 1968 to his membership in a peacemaking Christian community.

Every Christian leader should read this book. It describes situations that city dwellers often encounter, and it boldly applies the ethic of Matthew 5:39-45 to today.

— Mark Winslow

Spirituality of the Beatitudes: Matthew's Challenge for First World Christians
by Michael H. Crosby, O.F.M. Cap. (Orbis, 1981, 225 pp., \$7.95).

My Own "Exciting Journey of Faith" would have been a more representative title for Fr. Crosby's book. Matthew's beatitudes are merely a starting point for autobiographical reflections. Despite the claim to the contrary, this "hermeneutic" would not correspond to Juan Segundo's dialectic between Word and World.

The best part of the book is the Introduction where Crosby focuses upon Matthew's theology. For example, he observes that Matthew's use of *exousia* (authority) in Jesus' teaching and healing ministry had a structural dimension, even calling religious institutions into question. This authority was also dispensed to the disciples; in fact, Jesus was actively giving power away.

But then Crosby lapses into a personalistic application of the beatitudes. For example, in the chapter, "Blessed are Those that Mourn . . ." he tells of how he mourned over a fellow priest who was about to fire a lay couple doing campus ministry because the woman, in particular, was getting better results than he. The refusal of the priest to listen to Crosby's protests causes Crosby to weep in frustration. In his mourning he feels strangely comforted; thus, the truth of the beatitude.

This illustration obscures the fact that the victims mourn most of all. What comfort awaits the fired couple, or the many Catholic women in ministry being denied priestly authority? What comfort—when it is the Church inflicting the pain? Comfort, without liberation from injustice, is often just the comfort of the comfortable.

Sadly, the more the book unfolds, the more it unravels into a narcissistic "journey of faith."

—Constance Benson D'Agostino

A Challenge to Love: Gay and Lesbian Catholics in the Church

edited by Robert Nugent (Crossroad, 1983, 290 pp., \$10.95).

Written primarily for clergy and lay leaders in the Catholic Church, these essays by nineteen prominent Catholics call for a major reassessment of Church attitudes toward homosexuality. Contributors include Gregory Baum, Lisa Sowle Cahill, Daniel Maguire, and John McNeill. Some of the other authors are gay, and nearly half are in religious vocations.

The publishers assert that this is the first Catholic book to explore the concept of homosexual marriage as a viable option for gays and lesbians. While not all of the contributors endorse such relationships, they do appear to hold several premises in common: (1) It is basic to distinguish between homosexual orientation and homosexual activity. (2) Homosexual persons are no more responsible for their sexual orientation than heterosexual persons are for theirs. (3) In contrast to the etiological approach of the past one-hundred years, the teleological study of homosexual persons is far more necessary and fruitful.

While the book as a whole can be recommended for its compassionate consideration of homosexually-oriented persons (the last three essays on vocation are particularly valuable), many of the writers discommend the collection by their weak view of scriptural authority. In fact, the volume fails significantly to present a thorough and unbiased study of the biblical texts dealing with homosexual behavior. For that one must turn elsewhere.

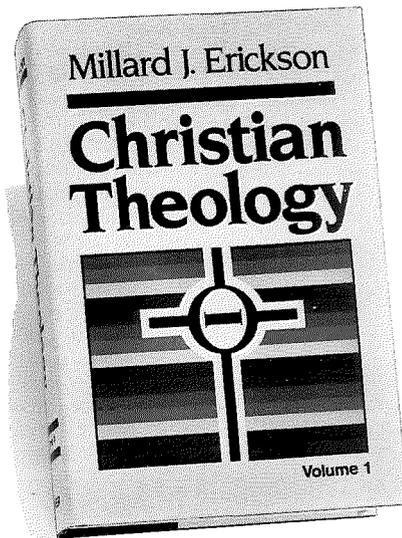
— Robert V. Rakestraw

A Christian Approach to Economics and the Cultural Condition

by Douglas Vickers. (Exposition Press, 1982, 198 pp., \$12.50).

The author, a professional economist, is to be lauded for his carefully developed exposé of the mechanistic, deistic, utilitarian and other "apostate postulates and principles" which undergird classical capitalist theory and values. After clearing away

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Millard J. Erickson is a leading evangelical theologian. He is professor of theology at Bethel Theological Seminary. His student years included classes with such eminent and diverse theologians as Bernard Ramm, William Hordern, and Wolfhart Pannenberg.

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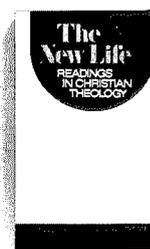
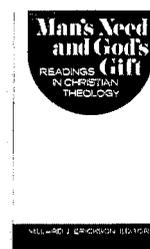
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this "secular" rubble, the author endeavors to reconstruct a biblical foundation for economics which itself ends up being a defense of capitalist values. Unfortunately, the book does not give much nod to even the most elementary principles of exegesis or hermeneutics. The result is an approach in which the common values and clichés of capitalist ideology invade the biblical texts. With the Scripture squeezed through the theological wringer of belief in a strict creation order with rigid social rankings, the rest is predictable. Jesus becomes an advocate of the "right to private property," "free human enterprise," and "investment activity." The phrase "structural order God has ordained" translates into the morally noxious view that some people will be masters (rich capitalists) and some servants (workers). Thus the book's assault upon equality is explicit and falls heaviest upon the poor who are decreed such by God. Adding further injury to theological insult, the author bars the overturning of

the poor's miserable condition. His critique of capitalist exploitation evaporates since its purpose is but to lend moral legitimacy to inequitable orders.

— Douglas J. Miller

Lifestyle in the Eighties: An Evangelical Commitment to Simple Lifestyle
 edited by Ronald J. Sider (Westminster Press, 1982, 256 pp.).

This book is a collection of papers from a joint conference of the Unit on Ethics and Society of the World Evangelical Fellowship and the Theology and Education Group of the Lausanne Committee. It includes a statement of commitment drafted by the conference, a Bible study series on world evangelization and simple lifestyle, papers on simplicity in the Bible and church history, economic

analysis, and challenging testimonies of how some participants have developed simplicity in their lives and ministries. The subject matter has always been an important issue for Christians, but one often overlooked among Americans. Because our wealth may contribute to worldwide inequities, poverty, and hunger, we American Christians must seriously re-examine our lives and our teaching in the areas of simplicity and evangelism. It might be helpful to begin at the end of the book, doing the Bible studies first in preparation for the papers and testimonies.

—Daniel Buttry

BOOK COMMENT CONTRIBUTORS

In addition to regular *TSF Bulletin* editors and contributors (listed on the front and back covers), the following reviewers have contributed book comments in this issue: **Ronald B. Allen** (Professor of Hebrew Scripture, Western Baptist Seminary), **Jack Balswick** (Professor of Sociology and Family Development, Fuller Theological Seminary), **Daniel Buttry** (Pastor, Dorchester Temple Baptist Church, Boston, Massachusetts), **Keith Cooper** (Ph.D. candidate in Philosophy, University of Wisconsin—Madison), **Ruy Costa** (doctoral student in Social Ethics, Boston University), **Constance Benson D'Agostino** (Ph.D. candidate in Christian Social Ethics, joint program at Columbia University and Union Theological Seminary), **Millard J. Erickson** (Professor of Theology, Bethel Theological Seminary), **Raymond Fung** (Secretary for Evangelism, World Council of Churches), **Ralph Loomis** (M.A. student in Social Ethics, Gordon-Conwell Theological Seminary), **John Mason** (Professor of Economics, Gordon College), **Donald K. McKim** (Assistant Professor of Theology, University of Dubuque Theological Seminary), **Douglas J. Miller** (Professor of Christian Social Ethics, Eastern Baptist Theological Seminary), **Steve Moore** (Director of the Wesley Foundation and lecturer in Ethics and World Religions at Texas Tech University), **Kenneth E. Morris** (recently completed a Ph.D. at the University of Georgia), **Alan Padgett** (Pastor, San Jacinto United Methodist Church, California), **David T. Priestley** (Assistant Professor of Historical Theology, North American Baptist Divinity School, Edmonton, Alberta), **Robert V. Rakestraw** (Ph.D. candidate in Christian Ethics, Drew University), **Norman E. Thomas** (Associate Professor of World Christianity, United Theological Seminary, Dayton, Ohio), **Mark Winslow** (Pastor, First Mennonite Church, Allentown, Pennsylvania), **Robert Wrobbel** (Pastor, Elim Baptist Church, Madison, Wisconsin).

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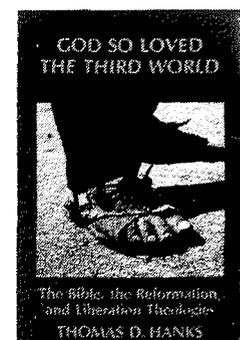
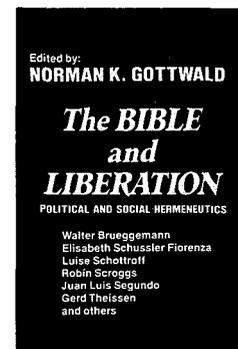
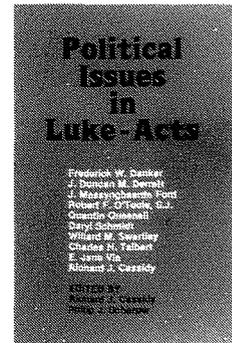
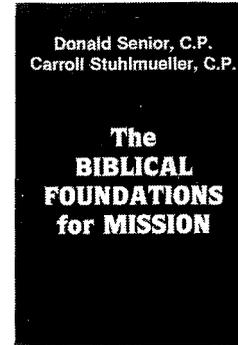
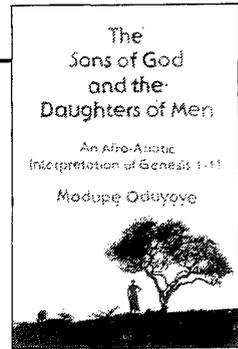
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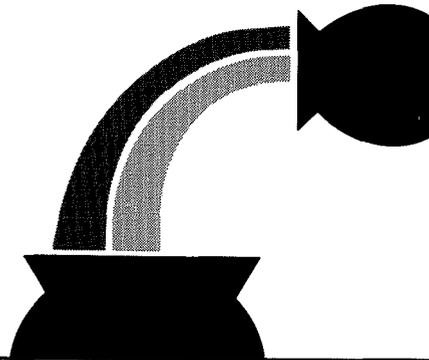
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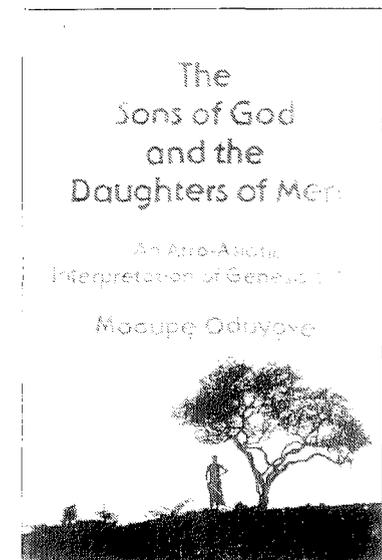
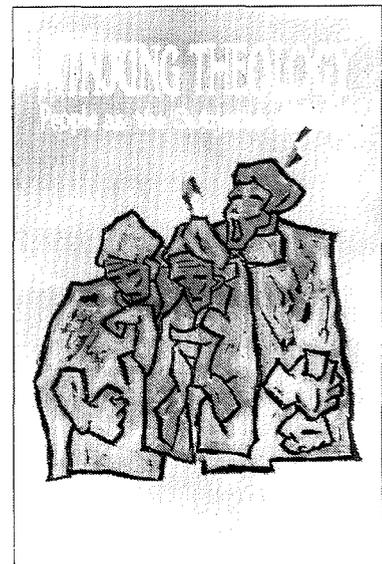
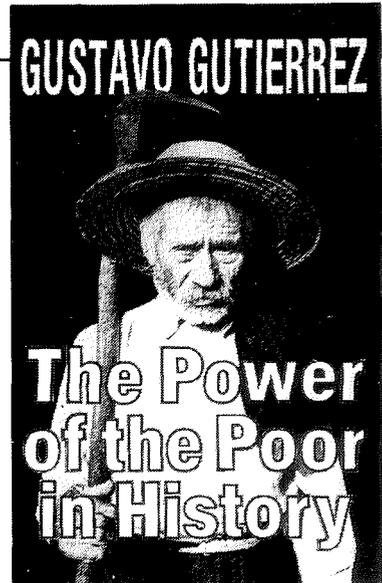
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