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An Introduction and A Welcome



Gordon MacDonald

Just the other day a professor from a well-known southeastern university stepped out of a crowd to which I'd been speaking and said, "Whatever you do, keep the *TSF BULLETIN* coming." And that's exactly what Inter-Varsity is doing.

I am delighted to introduce to our readership one of the very best friends I have ever had: Dr. Vernon Grounds. He is more than a friend; he is a mentor to me. And scores of men and women across the nation would

quickly say the same thing.

Vernon Grounds joins our TSF team as the editor of the *Bulletin*. He builds on the foundation laid by Mark Lau Branson who has done a remarkable job in establishing TSF and to whom we all owe a great sense of appreciation.

As I have talked with the people who make TSF work, I have shared three specific burdens for the future that God has placed on

my heart. First, I am hoping that TSF will provide a "connection" with university undergraduates, helping them to appreciate the meaning of God's call to ministry and to the work of His church. Hopefully, we will encourage many worthy students to seek a theological education.

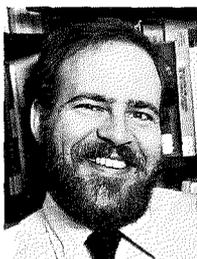
Second, my hope is that TSF will enlarge its ministry of encouragement and facilitation to seminary students, especially those who find themselves in graduate schools where an evangelical perspective may not enjoy a fair hearing among the theological traditions and persuasions.

Finally, I am hoping that TSF will have something to say to men and women already in ministry who seek personal spiritual and intellectual growth and insight.

My friend, Vernon Grounds, is wonderfully equipped to pursue those burdens through the pages of the *Bulletin*. I expect that you will quickly see why I esteem him so highly.

WELCOME, DEAR FRIEND.

Transitions



Mark Lau Branson

After Clark Pinnock started the *TSF Newsletter* in 1974, a handful of us joined him to help produce it. Before long the *Newsletter* became *TSF News and Reviews*. None of us anticipated the scope and influence which grew as we took on the more demanding work of publishing the *TSF Bulletin*. Those early associates included Grant Osborne, Robert Hubbard, Paul Mickey and Steve Davis, who were soon joined by Don Dayton and Jerry Sheppard. They shared a common concern,

and all of them have continued to work together for the sake of the seminary world. The editorial team grew to include those currently listed on the masthead. To that list, I would add John Duff and Leiko Yamamoto who served in the administrative work at the Madison office. I am grateful to all of them for their labors and encouragement. During the last four years, Tom McAlpine has been an invaluable colleague in the work of creative thinking and editorial labors. To him goes a special word of thanks.

The original goal of serving mainline schools dominated my own thinking. I am a product of such a tradition, and we attempted to understand and serve effectively in places where traditional spiritual resources were often lacking and the best work by evangelicals in ethics, theology and biblical studies was conveniently ignored. Student groups have been at the center of TSF's work, and professors have provided encouragement and guidance for TSF chapters and publications. In that process we also sought to rearrange the furniture a bit in contemporary theology/ecclesiology discussions. A few critics faulted us for not continuing the fundamentalist-modernist debate, but many students, professors and clergy expressed appreciation and support as they encountered our work. While several journals within evangelicalism provide forums for scholarship and in-house dialog, the *Bulletin*, as it engaged in evangelical ecumenical conversations, proved to be exciting and stimulating.

I am convinced, based on what I have learned from campus visits, letters, and phone calls, that the seminary world has been revitalized during these years—and I feel safe in assuming that TSF has been one of the elements which God has used to shake things up, "kingdomly" speaking. For that I am grateful.

As the new editor of *TSF Bulletin*, Vernon Grounds brings to this ministry many parallel commitments. He is the President of Evangelicals for Social Action, which I believe to be one of the most important organizations serving the church today. Also, as the former president of Denver Seminary, Dr. Grounds is deeply committed to training future pastors and church educators.

It is an exciting day. The General Secretary of the World Council of Churches is recognized as an evangelical churchman; the chairman of the World Evangelical Fellowship's Theological Commission is a vice-moderator for the WCC Commission on World Mission and Evangelism; and the Director of the National Council of Church's Faith and Order Commission is a member of the National Association of Evangelicals! In contemporary publishing books and articles which draw on excellent biblical studies, helpful theological perspectives and faithful ministry agendas are far more available now than they were ten years ago.

By analyzing these resources and relationships, TSF can serve as a catalyst for a seminary education that is less provincial (whether "liberal" or "evangelical") and hopefully more aware of the Bible's challenge to the churches.

With a word of gratefulness to all who have helped launch TSF, I now offer my prayers for its continued ministry.

Mark Lau Branson is now Dean of Fellowship Bible Institute in San Francisco and continues to work editorially with *Radix* and *Transformation*: An international dialogue on evangelical social ethics.

A Pledge Concerning Policy



Vernon Grounds

From a modest in-group newsletter to a highly respected, eagerly read journal—in eleven years that has been the development of *TSF Bulletin* chiefly through the creative efforts of Mark Lau Branson and, more recently, assisted by Thomas McAlpine. With the unpaid help of distinguished editorial associates and outstanding contributors, they made the *Bulletin* an important resource for the American theological community. Deeply grateful, we applaud their achievement.

It will be difficult indeed to maintain the standard of excellence which they have set. But we will prayerfully do our utmost to keep

the *Bulletin* a vital voice in the ongoing conversation regarding the whole range of issues that are of Christian concern. Our focus, however, will continue to be on the interests, needs, and problems of seminarians, their spiritual formation and cultural orientation, as well as their more narrowly academic pursuits.

As IVCF's president, Gordon MacDonald brings to his strategic position a rich pastoral background. He has articulated his desire to make Inter-Varsity, including TSF, strongly church-related, preparing men and women to serve our Lord in the world-embracing fellowship of His Body. Let me assure you that the *TSF Bulletin* in its own orbit will be dedicated to the same purpose.

Toward a Curriculum of Forgiveness

by Carnegie
Samuel Calian

"What do you learn in seminary?" a college student recently asked me. I could have answered that we master Hebrew and Greek, analyze the Bible and theological dogmatics from cover to cover, become prophets in the pulpit, and finely hone our counseling skills!

But our conversation covered a more realistic range of subjects. The student noted that various graduate schools are easily categorized by their intended mission—for instance, a medical school is associated with healing and acquiring diagnostic skills; a law school is interested in interpreting regulations and the rights of citizens within due process; business schools are concerned with profit-making and management; and an engineering school with precision calculations and projects. But what is the main thrust of the seminary?

Theological seminaries are schools of interpretation. The seminary is a hermeneutical center based upon a traditional fourfold curricular structure featuring the disciplines of Bible, theology, church history, and practical theology. Variations and sub-specialties are built around this basic fourfold structure called a "theological encyclopedia."

ical malpractice, by becoming well prepared practitioners laboring within the Body of Christ.

However, to be a learned clergy dependent upon a learned faculty is not enough. We need a unifying purpose to fuse our intellect and piety together for action. We need to recover a common theological base for reflection and action as believers. The college student I mentioned earlier was really asking me a fundamental question when he inquired, "What do you learn in seminary?" To state it another way, what does theological education offer society? What unique skills are acquired from the seminary that have credibility within secular society? What are we proposing to accomplish in theological education? What can the faculty, administration, and trustees promise seminarians and supporters? Only a curriculum with clear intention will prepare our graduates for their practice of ministry. Choosing and defining this intention ought to be an exciting concern on every seminary campus.

Some observers wonder if theological education under any theme is designed to cope with the real world. Theological communities have found theological language inadequate; they

Only forgiveness will enable us to be touched with the healing realities of our hymns as we encounter the real world of daily events.

Theologian Edward Farley of Vanderbilt University, in his recent book *Theologia*, charges that seminary education under this fourfold paradigm has lost any semblance of theological coherence. There is no common theological understanding among the various disciplines of a seminary faculty. There doesn't seem to be any common end or purpose which unifies theological education today. Like many congregations, seminary faculties are polite, congenial, and seek to avoid conflict; thus, most faculty members tend to work in isolation from each other. Farley makes a plea for dialogue and theological coherence, but does not suggest what the content of this theological unity might be. This is a task for every seminary community to struggle, discuss, and debate. Such an exercise can be healthy for theological education seeking a clear self image as a graduate professional school.

The question, "What do we learn in seminary?" finds its answer through the curriculum. Developing a curriculum is primarily a responsibility of the faculty, but input is also needed from others interested in the future of the seminary and the church. The objective of the curriculum is to graduate persons for a learned pastoral ministry, which in turn presupposes a learned faculty.

Unfortunately, there continues to be a gap between learning and doing in seminary life. Both are essential, but frankly, we sometimes try to practice before proper study and are guilty of pastoral malpractice. No professional can practice in the field without knowing the basic anatomy of their discipline. The seminary is more than a "how-to" school; it is primarily a school of interpretation of the Gospel message. One of the effective ways to combat church decline is to reduce theolog-

sometimes adopt the terms and causes of current events such as liberation, feminization, democratic socialism, democratic capitalism, individualism, communitarianism, self-actualization, etc. In the marketplace of ideas, theological insight is often buried under a bushel of ideologies; the social pronouncements of ecclesiastical organizations simply echo modified versions of the Democratic and Republican party platforms.

The uniqueness of the church's witness is lost among the prevailing moods of society. As a consequence, the seminary plays a game of "curriculum change"; it is often bombarded to add courses reflecting various deficiencies in society. In our efforts to be relevant, we sometimes trade off basic subjects in order to provide band-aids for the wounds of society.

Ironically, our attempt to solve problems by adding courses to the curriculum still leaves us with an insufficient number of "right" courses. At the same time, so few students are able to sign up for the elective courses offered, that faculty feel it is time for another curriculum revision. The process of adding courses fosters a dispersed curriculum, pushing many seminary faculty members into their specific interests and causing them to become strangers to one another.

One seminary dean is urging each faculty member to read the books of colleagues so that dialogue within the academic halls might take place again. A sense of cohesive structure cannot be relegated to a congenial atmosphere of uncritical tolerance.

Seminary Focus: Forgiveness

You may be asking whether a theological curriculum ought to have a single focus. I propose that the seminary curriculum find its sense of theological coherence within the theme of "forgiveness." The end goal of a theological curriculum is to graduate seminarians who have a realistic grasp on what the

power of forgiveness can do in an unforgiving society. Herein lies our unique contribution among the graduate schools of academia. The factor of forgiveness is a missing ingredient in a world bent on narrow self-interest and the capacity for self-destruction. The practice of forgiveness enhances the quality of all life and rehumanizes our existence with dignity.

Perhaps we ought to bestow graduates with a master's degree in forgiveness rather than divinity. This might more accurately describe what our daily objective as Christians ought to be. How can you and I go through a week of living without being a part of the forgiving process—bringing renewal and reconciliation to our fragmented society? The essence of the Christian faith is forgiveness. Christ is forgiveness in the flesh; can there be a more satisfying explanation of the incarnation than that? Forgiving one another is the human way of loving; it is a liberating means of experiencing fulfillment and joy.

From my perspective, forgiveness is the necessary premise for any sustaining effort at peacemaking. There is no shalom without forgiveness. To live by the forgiveness of God without

ily the hymns of the past, while cheating to survive in a world that we don't acknowledge.

Only forgiveness will enable us to be touched with the healing realities of our hymns as we encounter the real world of daily events. Forgiveness accepts the reality of sin, a reality often denied in our sophisticated but disillusioned society. We try to lessen the sting of sin and dilute our need for forgiveness. We search for an endless list of panaceas to rationalize our shortcomings, while society continues to be suspicious, vengeful and unforgiving. The Divine prescription of forgiveness has yet to be adopted by the majority. We often reject the painful struggle necessary before genuine forgiveness and renewal can be a vital part of our lives and communities.

How can we get this message across? The seminary can begin by providing leadership educated for reality, by integrating forgiveness into the curriculum and into our community life. We must realize at the same time that forgiveness involves a price of pain. The seminary is more than a sanctuary for scholarship; it is also a center for the practice of forgiveness.

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forgiving one's enemy is inconceivable. This is true for persons, organizations, and nations. Forgiveness is not only a substantive matter in Christian theology; it can be the most durable thread from which theological education receives unity and strength. God's forgiveness and human forgiveness are intimately interwoven (Matt. 5 and Matt. 18). Baptism, eucharist, and penance are mediating channels by which divine forgiveness is expressed. The climactic prayer of Jesus on the cross for the forgiveness of his enemies (Lk. 23:34) highlights divine power and human need at the same time. Forgiveness comes from God and has the power to reconcile not only persons, but also classes, nations, and races. We have only experienced a glimpse of the potential that comes in power and reconciliation through forgiveness.

Forgiveness and the "Real World"

Yet the question persists: will a focus on forgiveness educate us for the "real world"? Sometimes, our desire to be in the real world is only a position of rhetoric; we tend actually to favor those examples and leaders which reinforce our biases and prejudices based upon earlier notions and myths that are no longer relevant. We nurture romantic illusions of the past and challenge new viewpoints. Leadership directed toward reality is today's need and a specific challenge for us in theological education. In his recent book, *The American Disease*, George C. Lodge claims that the American predisposition to deny reality is the American disease. We create a fictional existence by living yesterday's formulations in a changing world. We become creatures of contradiction, singing out lust-

During the student's first year of study, a conscious effort could be made to exegete the theme of forgiveness in biblical courses as well as introductory studies in other disciplines. There are many dimensions to forgiveness that need to be studied and digested. In the second year, a field-based course could be proposed to integrate the history, theology, ethics, and spirituality of forgiveness with emphasis on how local churches can become centers of forgiveness. In the life of the parish, problems of forgiveness are not separated into courses, but come in complex and unexpected packages. In the senior year, small group seminars under faculty leadership could focus on probing the enemies of forgiveness—such as power, property, pluralism, and pride—through case studies. Unchecked political power denies its own blindness and dehumanizes life; turf issues and questions of property have torn up more families, businesses, and nations than we can recount; uncritical pluralism can ultimately deny the goal for human unity and become demonic under the guise of tolerance; and pride, national and personal, can cause us to lose our objective perspective on our weaknesses and need for interdependence.

A three-year core curriculum on forgiveness is one way to restore the needed theological coherence within our historic fourfold curricular structure. This would enable us to become disciples of forgiveness for a fragmented world. I've presented this theme on forgiveness as a stimulus for our seminary communities. As we study and discuss curricular changes and themes, let us focus on a singular thrust of direction and meaning for theological education.

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William Tyndale: A Review of the Literature

by Donald Dean Smeeton

Fall 1986 marks the three hundred and fiftieth anniversary of the martyrdom of pioneer Bible translator William Tyndale. There will be some notice of this in the popular religious press, and therefore it seems wise to suggest some sources by which the reader can filter the myth and the hagiography of William Tyndale from the historical record.

The quality of Tyndale's life and the significance of his contribution is remarkable enough that it does not need to be "puffed" by polemical or sectarian motives. Although his name—and thus, by implication, his mantle—are claimed by a number of evangelical enterprises, there have been few serious investigations of Tyndale's life and theology. Of course, he is associated with the translation and production of the first printed New Testament; but beyond that many Christians seem to know very little about the man who gave his generation access to the Bible and gave all generations such words as "longsuffering," "scapegoat," and "peacemaker." Additionally, C. S. Lewis (who established his credentials as a *literati* long before he became an evangelical cult guru) credits Tyndale with such phrases as "die the death" and "a land flowing with milk and honey." It is almost ironical that Tyndale has been given more serious consideration for his linguistic contribution than for the cause which cost him his life, namely, his faith.

Popular biographies of Tyndale such as those by Edwards (1976), Vernon (1967), and Loane (1954) make exciting reading, but the authors usually use J. F. Mozley as their main source. Mozley's *William Tyndale* remains the only option for the serious reader. In fact, it would be difficult to challenge the assertion that there has not been an original scholarly biography of Tyndale published since Mozley released his study in 1937. This fact probably explains why this work has recently been reprinted (1971) by Greenwood Press of Westport, Connecticut. Mozley complemented his analysis of Tyndale by studies of John Foxe (1940) and Coverdale (1953), so it is impossible to read much in this field without confronting Mozley. The word *confronting* is a deliberate choice because he is usually partisan and sometimes inaccurate. A more penalizing disability, however, is Mozley's lack of an adequate footnoting apparatus; but he does sometimes explain his methodology, and thus allows the reader to look over the historian's shoulder and draw independent conclusions. Unlike many biographers, Mozley revealed himself to be more of a detective examining evidence than a romantic telling a story.

Mozley benefited from earlier studies by Richard Demaus (1871) and Christopher Anderson (1862). However, beyond general references and a few academic articles, the contemporary investigator of Tyndale's life will have to study the original sources. *Letters and Papers*, John Foxe, and Edward Halle continue to be important sources that probably have not surrendered all their clues. One also should not overlook current studies of the early English Reformation, for our understanding of this period has changed considerably since the pre-war years of Mozley.

Although C. S. Williams leans heavily on Mozley for biographical detail, his study of Tyndale (1969) provides a sound evaluation and a *status quaestionis* of investigations up to that

period. It is unfortunate that this succinct and splendid book does not enjoy wider availability.

Tyndale's own writings yield few biographical passages, but are foundational to any investigation. During the middle of the last century, the Parker Society prepared three volumes of Tyndale's collected works. The volumes, entitled *Doctrinal Treatises* (PS I), *Expositions and Notes* (PS II), and *An Answer to Sir Thomas More's Dialogue* (PS III), remain standard, accessible sources suitable for most purposes. The purists will have to wait for an editor and publisher with enough vision to tackle the creation of a "complete works" series comparable to what Yale University Press has done for the writings of Tyndale's nemesis, Thomas More. If such a possibility is judged to be attractive, the editor would find that critical editions of several of Tyndale's works have already been prepared as Yale dissertations. The dissertations include *First John* by Donald J. Millus in 1973, *Wicked Mammon* by John Alexander Dick in 1974, *Matthew* by Stephen James Mayer in 1975, and *Obedience* by Anne Maureen Richardson in 1976. The existence of these editions might not only be an encouragement for future publication but already provide an authoritative text for the scholar.

There appears to be little hope of discovering additional original documents about Tyndale's early life or his study at Magdalen in Oxford, if indeed they are not the same. It is more realistic to hope for a clearer picture of his life between the time he left Oxford in 1516 and when he arrived at Little Sodbury Manor in 1522. The assertion that he studied at Cambridge hangs on very weak evidence and the theory that he was part of the crowd at the White Horse Inn on no evidence at all. What then was Tyndale doing during those years when the storm of reformation brewed over the Empire, and the thunder from Wittenberg was first heard in the universities and pubs of England? Where was he ordained and what was the nature of his ministry? Why did he go to Little Sodbury, and why did he leave within a year? Tyndale's stay in London is documented because his host was later charged with heresy. But what was Tyndale's motivation for lingering in England after his appeal for help from Bishop Tunstall was refused? What was the nature of Tyndale's experience in Germany? How did the English heretic with his sober lifestyle attach himself to the capitalistic English merchants in Antwerp? These lingering questions are crucial to tracing Tyndale's life and comprehending his contribution. Is it too much to hope that whatever archival sources remain unexplored in England or on the continent might yet yield additional information concerning Tyndale's life?

If much of Tyndale's life is irremediably hidden in the historical darkness, it is probably because that is what he chose. He was a fugitive most of his adult life. A record of his activities or a trail of his movements would have meant almost certain death. Yet, there is something in Tyndale's temperament itself that may have motivated an unobtrusive entry on the stage of life. He confessed that, after having produced the first parts of the English Bible translated from the original languages at great personal sacrifice, he had only done his "duty."

Perhaps Tyndale would have wanted the focus on his writings rather than on his life; yet at one time, he vowed that he would not compose one more piece on the condition that the vernacular Bible would be allowed free circulation in his native

land. Although there has been much discussion about Tyndale's theological orientation, all sides agree that the Bible was foundational to Tyndale's thought, and his enduring fame rests on his role as a Bible translator. Studies of Tyndale's skills as a translator usually give him exceptionally high marks considering the tools and knowledge of his period. The dated, but still authoritative, judgment of B. F. Westcott in *A General View of the History of the English Bible* (1868) has been verified by others. Required reading would also include S. L. Greenslade's contribution to *The Cambridge History of the Bible* (1963), H. W. Robinson's *The Bible in its Ancient and English Versions* (1940), and C. C. Butterworth's *The Literary Lineage of the King James Bible 1340-1611* (1941).

Concerning the relationship between Bible translation and Renaissance values, one should read the somewhat dated (1955) study by W. S. Schwarz, *Principles and Problems of Biblical Translation: Some Reformation Controversies and Their Background*. Heinz Holeczek (*Humanistische Bibelphilologie als Reformproblem bei Erasmus von Rotterdam, Thomas More und William Tyndale*, 1975) used the same categories as Schwarz

made apparent." The view that Tyndale was essentially a translator of Luther was not difficult to support for some of Tyndale's writings show obvious borrowing from Luther's texts. This view, which still finds supporters (e.g., J. E. McGoldrick, 1979), judges Tyndale to be an uncreative imitator of marginal originality.

A re-interpretation of Tyndale challenged this alleged dependence on Luther and credited Tyndale with a major contribution to later puritanism. M. M. Knappen's "William Tyndale—the First Puritan" (*Church History*, 1936) and L. J. Trinterud's "The Origins of Puritanism" (*Church History*, 1950) and "A Reappraisal of William Tyndale's Debt to Martin Luther" (*Church History*, 1962) did much to establish this new view. This interpretation posits that Tyndale was dominated by a law-covenant scheme originating with the so-called "Rhineland theologians" which include Zwingli, Bullinger, Oecolampadius, Bucer, and Capito. In his provocative *England's Earliest Protestants* (1964), William Clebsch combined the two interpretations by claiming that Tyndale underwent a radical conversion from Lutheranism to covenantalism about

Tyndale deserves to be remembered as a translator and a theologian, as a polemical tractarian and a political theorist, as a coiner of words, and above all, a Christian.

and updated the earlier work, but his analysis of Tyndale is less than satisfactory.

The fact that Tyndale knew Hebrew well enough to translate from that language does not need to be challenged, but there have been few extensive investigations of this aspect of his work. One notable exception is *A Study of Tyndale's Genesis* by E. W. Cleaveland, which was first published in 1911 but reprinted by Archon Books in 1972. Non-Jewish knowledge of Hebrew was so primitive in Tyndale's time that a detailed analysis of Tyndale's work might reveal which of the available linguistic tools he used, how he set about his task, or even where or under whom he studied. Tyndale's movements about the continent, covering a period of about two years (1522-24), cannot be traced, but one might assume that some of this time was invested in the study of Hebrew. Although neither Luther nor Tyndale refer to any personal contact with each other, the evidence indicates that Tyndale visited Wittenberg during this period. Hebrew was known by Luther and certain of his colleagues, but it is equally possible that Tyndale acquired a knowledge of the language in some non-university setting elsewhere in the Empire.

Although theological summaries and evaluations of Tyndale's views can be found in virtually all studies of the early English Reformation, these statements usually reflect the author's assumptions about Tyndale's theological orientation and thus provide widely differing conclusions. (One of the best compendia of Tyndale's theology, especially his soteriology and ecclesiology, is the Marquette University dissertation of Judith Moberly Mayotte, 1976.) Until the middle of this century, few challenged the assumption that Tyndale's theology was essentially Luther's thought converted to English idiom. This position originated in the polemics of the sixteenth century and were restated by H. E. Jacobs (1892) and A. Hauck (1917). Even Gordon Rupp, in *Studies in the Making of the English Protestant Tradition* (1949), said "Tyndale was concerned to make known the teaching of Luther in English dress. He had to walk delicately for the works of Luther were everywhere proscribed, but he succeeded so well that down to our time the full extent of his debt to Luther has not been

1530. According to Clebsch, Tyndale became disenchanted with justification by faith alone and, in its place, incorporated a scheme of good works and law keeping for the Christian. Even if many scholars, like Mayotte and C. H. Williams (*William Tyndale*, 1969), have taken issue with Clebsch on one point or another of his work, one cannot ignore his research and conclusions.

A third interpretation was pioneered by J. Yost in his Duke dissertation (1965) and popularized in several journal articles. Rather than seeing Tyndale in theological terms, Yost understood the English reformer's orientation to be moralistic. According to this view, the formative influence came from Christian humanism rather than from the Reformation, so that Tyndale's mentor was Erasmus, not Luther. Yost points out that there is no evidence to demonstrate Tyndale's borrowing from the Rhineland theologians. Although Yost's research showed the weakness of the previous conclusions, his alternative has not found wide acceptance.

By extensive textual comparison in her University of London dissertation (1961), Anthea Hume demonstrates that Tyndale's textual dependence on Luther is much less than has commonly been assumed. Topical studies of specific areas of Tyndale's theology have also tended to distance the Englishman from both Luther and Erasmus. Generally the result of such studies has been a greater appreciation for Tyndale's independence and for the creative synthesis in his thought. Because of the centrality of Scripture in Tyndale's thinking, one should not overlook a 1959 article in the *Nederlands Archief voor Kerkgeschiedenis* in which E. Flesseman-van Leer published his analysis of the use of Scripture in the Tyndale-More debate. The next year he published an equally helpful article, "The Controversy about Scripture and Tradition Between Thomas More and William Tyndale," in the same journal. Tyndale's soteriology was the center of Paul Alan Laughlin's dissertation (Emory University, 1975) entitled, "The Brightness of Moses' Face: Law and Gospel, Covenant and Hermeneutics in the Theology of William Tyndale." Also important in this field is Dewey D. Wallace's study, "The Doctrine of Predestination in the Early English Reformation"

(*Church History*, 1974). Although other writers have noted the contribution of other reformers (especially Calvin, Luther, and Bucer) to an evangelical pneumatology, Tyndale's pneumatological emphasis has been overlooked. Elsewhere I have tried to fill this lacuna (*Pneuma*, 1981).

Although this review of the literature has focused on theology, Tyndale's work in other fields is also important. Because Tyndale applied his theological premises to political realities, his contribution in this area should not be overlooked. The student should start with *Political Thought in England: Tyndale to Hooker* (1953) by Christopher Morris. An extensive study of Tyndale's political thought is contained in Bernard Emile La Berge's University of Tennessee dissertation (1972).

It would be worthwhile to investigate Tyndale's continuing theological influence on Anglo-Saxon Christianity in general and on Anglicanism in particular. In the 1530s, Tyndale's writ-

ings appear frequently in the court records and are listed in almost every prohibition; but the Elizabethan theologians, including the Puritan divines, only rarely mention him and seldom, if ever, cite him. In fact, Tyndale was essentially overlooked until he was rediscovered during the nineteenth century by those interested in the history of the English Bible. Such an attempt to define Tyndale's theological influence would be an interesting contribution to English historiography as well as to historical theology.

Tyndale deserves to be remembered as a translator and a theologian, as a polemical tractarian and a political theorist, as a coiner of words and, above all, a Christian. During 1986, when we recall his great sacrifice, his translations, and his contribution to our language, we could do no greater justice to the English exile than to rediscover—perhaps even discover—the essence of this thought.

Evangelical Theology in the Two Thirds World

by Orlando E. Costas

The last decades have witnessed a resurgence of evangelical theology and action. Indeed, one could argue that evangelicals have ceased to be a marginal sector of Protestant Christianity, and have moved into the mainstream of contemporary society. However, we err if we assume that the so-called "evangelical renaissance" (Bloesch) is just a Euro-American phenomenon, or that it is theologically, culturally and socially homogeneous. As Emilio Castro, General Secretary of the WCC, has stated in a recent essay on "ecumenism and evangelicalism": "In the past . . . evangelical perspectives on spirituality and [theology] came basically from theologians in the North Atlantic region"; today they are coming from all over the world (p. 9). He also points out that evangelicalism is going through the same process and change which the ecumenical movement has experienced in the last decades, because of the diverse socio-cultural settings of its adherents. Castro's comment is verified by the published reports of several world gatherings during the last decades and by a growing body of publications.

It is my contention that while evangelicals around the world share a common heritage, their theological articulation is by no means homogeneous. To be sure, evangelicals in the North Atlantic world have had an enormous influence in what I like to call the "two thirds world"—that planetary space which is the habitat of most of the poor, powerless and oppressed people on earth, which are to be found in Africa, Asia, the Pacific, the Caribbean and continental Latin America. One cannot deny the strong presence and pressures exercised by Euro-American evangelicalism on the Two Thirds World through the missionary movement, literature, the electronic media and theological institutions. Notwithstanding this reality, however, there seems to be developing in the Two Thirds World a different kind of evangelical theology which not only addresses questions not usually dealt with by evangelical mainstream theologians in Euro-America, but also employs a different methodology and draws out other conclusions.

To argue my case, I propose, first, to outline briefly, as I understand it, the nature of evangelicalism and its leading

theological tenets, especially as it has developed in the United States. I shall then proceed to analyze the emerging evangelical theological discourse in the Two Thirds World, taking as reference representative statements from several theological conferences held within the last five years. I shall conclude with some observations on the mutual challenges of evangelical theology north and south and east and west.

Evangelical Theology in the One Third World

If there is one single characteristic of evangelical theology, it is its missionary intent. Evangelicalism, as its name suggests, has a burning passion for the communication of the Gospel, especially in those areas where it has not yet been proclaimed. It is not surprising that the Wesleyan Movement, which made such a dramatic impact in the British Isles during the 18th century and in many ways became the basis for Britain's world mission in the 19th century, has been described as "the evangelical awakening." Nor is it accidental that Joan Jacobs Brumberg's scholarly study of the life, career and family of Adoniram Judson, the American Baptist pioneer foreign missionary, is used as the key to her analysis of "evangelical religion" in the U.S. during the 19th century. Wesleyan and Baptist preachers, evangelists and missionaries aptly demonstrate the burning passion of the evangelical movement for world mission and evangelism.

This missiological characteristic is undergirded by four theological distinctives: the authority of Scripture; salvation by grace through faith; conversion as a distinct experience of faith and a landmark of Christian identity; and the demonstration of "the new life" through piety and moral discipline. The first two are derived from the Protestant Reformation; they are the formal and material principles of the Reformation. The other two are tied to the so-called Second Reformation (the Pietist Movement, including the Evangelical Awakening, which sought to complete the First [or theological] Reformation by advocating the reformation of life). The last two principles are also connected with American Revivalism and the Holiness movement.

These four theological distinctives have in various ways affected the historical development of the evangelical move-

Orlando E. Costas is Dean and Judson Professor of Missiology at Andover Newton Theological School, Newton Centre, Massachusetts.

ment. Thus, European Protestant confessional families, like the Lutherans and the Reformed (including Congregationalists and Presbyterians), define their evangelicalism in terms of the first two distinctives. But for their "pietist" adherents particularly in Lutheranism (who claim to be *with* their churches but never *under* them), it is especially the latter two that really matter (at least in practice, though not necessarily in theory). Likewise in North America, those churches and Christians who want to stress the orthodox nature of evangelicalism will point to the Lutheran and Calvinist Reformation and those who stress its practical and experiential side will focus on Pietism and Revivalism.

Gabriel Fackre has developed a five-fold typology of contemporary North American evangelicalism, using the four distinctives mentioned above as criteria. He classifies evangelicals into the following groups: (1) Fundamentalists, (2) Old Evangelicals, (3) New Evangelicals, (4) Justice and Peace Evangelicals, and (5) Charismatic Evangelicals. In Fackre's view, *Fundamentalists* are characterized both by their view of the authority of Scripture ("plenary verbal inspiration of the original autographs"), their separatist ecclesiology and their doctrinal militancy against all foes. *Old Evangelicals* are those "who stress the conversion experience and holiness of life and seek to nourish these in the revival tradition and in congregations of fervent piety." *New Evangelicals* "insist on the ethical and political relevance of faith as articulated by broad guidelines, stress the intellectual viability of a born-again faith and of orthodox theology, and seek to work out their point of view within, as well as alongside, traditional denomina-

On the other hand, the Justice and Peace Evangelicals represent a new generation of scholars and critics with special interests in and ties to the Two Thirds World. Their criticism of North American religious culture and socio-economic policies, their commitment to a radical discipleship, and their solidarity with the Two Thirds World have made them natural allies of some of the most theologically articulate evangelical voices in that part of the globe. Given the leadership and influence of New Evangelicals in mainstream North American church and society, however, I shall limit my analysis to them.

New Evangelicals and Biblical Authority

For the New Evangelicals, the heart of evangelicalism is its faithfulness to the Reformation's formal principle of biblical authority, as well as its material or content principle of salvation in Christ through faith. But as Kenneth Kantzer (former editor of *Christianity Today*) has stated in an essay on "Unity and Diversity in Evangelical Faith":

The formal principle of biblical authority is the watershed between most other movements within the broad stream of contemporary Protestantism and the movement (or movements) of twentieth-century Protestantism known as fundamentalism, which is a term often poorly used for the purpose it is intended to serve, or evangelicalism or conservative Protestantism. (p. 39)

Put in other terms, though the New Evangelicals have claimed both principles of the Reformation, their primary principle has been that of biblical authority. This formalistic emphasis does

. . . While evangelicals around the world share a common heritage, their theological articulation is by no means homogenous.

tions." Fackre identifies as *Justice and Peace Evangelicals* the new generation of Christians who "express their faith in more radical political and ecclesiastical idiom," who come from an Anabaptist, Wesleyan or high Calvinist stock, and "call into question the accommodation of today's culture and churches to affluence, militarism, and unjust social and economic structures." *Charismatic Evangelicals* are identified by their experiential faith, reaching out "for highly visible signs of the Spirit, primarily the gifts of tongue-speaking (glossolalia) and healing, and intensity of prayer, mercy and communal life" (pp. 5-7).

All of these groups, and their corresponding theological articulations, have made their way, in one form or another, into the Two Thirds World. In terms of *theological production*, the most significant group is the New Evangelicals, and in a lesser way, the Justice and Peace group. The fact that Fackre associates the New Evangelicals with *Christianity Today* (and, one might add, other theologically similar periodicals, publishing houses and schools), and links the Justice and Peace Evangelicals with journals like *Sojourners* and *The Other Side*, is an indication of the theological influence of these two groups.

The New Evangelicals, by and large, represent the North American leadership of the Lausanne Movement, the World Evangelical Fellowship (and its North American counterpart, the National Association of Evangelicals), as well as the two large missionary consortia, the Independent Foreign Missions Association (IFMA) and the Evangelical Foreign Missions Association (EFMA). They also have the most visible presence in theological (and missiological) educational institutions. During the last several decades they have been the largest exporters of North American evangelical theology.

not bypass the need to do theology from the text of Scripture. As Kantzer has also stated: "The evangelical . . . seeks to construct his theology on the teaching of the Bible, the whole Bible, and nothing but the Bible; and the formative principle represents a basic unifying factor throughout the whole of contemporary evangelicalism" (p. 52).

In actual practice, nonetheless, the greater energies of evangelical theological formulations, during the last decade at least, has been focused on the formal question of the authority and inspiration of Scripture rather than on its teachings. It is no surprise that the most widely published representative of this brand of evangelicalism, Carl F.H. Henry (another former editor of *Christianity Today*), entitled his six-volume *magnus opus*, *God, Revelation and Authority*. Nor is it any surprise that Kantzer, in the same essay previously quoted, likens the debate over the authority and inspiration of Scripture to the debates over the doctrines of the Trinity and of Christ's person in earlier periods of Christian history.

Evangelical Theology in the Two Thirds World

Recognizing that many contemporary evangelical theologians in the Two Thirds World have been formed and informed (and sometimes even deformed!) by New Evangelical theologians, they do not appear to be as concerned over the formal authority question as they are over the material principle. To be sure, one can find evangelical theological formulations in the Two Thirds World that reveal a similar concern over the authority of Scripture. However, such formulations are neither the most authentic expression of evangelical theology in the Two Thirds World, nor the most numerous. To validate this assertion, I will turn to the con-

cluding statements from three major theological conferences on Evangelical theology in the Two Thirds World held in Thailand (March 1982), Korea (August 1982) and Mexico (June 1984).

The Thailand and Mexico meetings had a missiological thrust and a theological content. They were sponsored by a loose fellowship of Evangelical mission theologians from the Two Thirds World. The Thailand conference revolved around "The Proclamation of Christ in the Two Thirds World." It produced a final document ("Towards a Missiological Christology in the Two Thirds World") and a book (*Sharing Jesus in the Two Thirds World*), published first in India and most recently in the United States. The Mexico meeting focused on the Holy Spirit and evangelical spirituality. It also produced a final statement ("Life in the Holy Spirit") which will be part of the book soon to be published with the conference papers. The Korean Third World Theologians Consultation was sponsored by the Theological Commission of the Association of Evangelicals in Africa and Madagascar, the Asia Theological Association, the Latin American Theological Fraternity and the Theological Commission of the World Evangelical Fellowship. Working with the theme "Theology and Bible in Context," it produced the Seoul Declaration ("Toward an Evangelical Theology for the Third World").

All three documents express a clear commitment to Scripture as the source and norm of theology. They express an unambiguous commitment to its authority, not only in terms of the content of the faith and the nature of its practice, but also in the approach to its interpretation. The Scriptures are normative in the understanding of the faith, the lifestyle of God's people, and the way Christians go about their theological reflection. Yet the Scriptures are not to be heard and obeyed unhistorically. Indeed, the normative and formative roles of Scripture are mediated by our respective contexts. These contexts are, generally speaking, characterized in these documents as a reality of poverty, powerlessness and oppression on the one hand, and on the other, as religiously and ideologically pluralistic spaces. Thus a contextual hermeneutic appears as a *sine qua non* of evangelical theology in the Two Thirds World.

Thailand, for example, reported that the participants "worked with a common commitment to Scripture as the norm . . . but . . . were also . . . deeply aware that the agenda for . . . theological activity . . . must be given . . . by [the] respective contexts" (Samuel and Sugden, p. 409). Nevertheless, such a contextual reading of the Scripture should be equally informed by "the biblical passion for justice, the biblical concern for the 'wholeness' of salvation, and the biblical concept of the universality of Christ" (Ibid.). In other words, the Bible has its own contexts and passionate concerns which must be taken seriously into account in the movement from our socio-religious situation to the Scriptures. The text is equally active in the setting of the theological agenda. One does not simply come to it with any issue that arises out of reality but especially with those that coincide with the concerns of biblical faith. One must also bear in mind those issues that arise out of the text itself and pose questions to one's socio-historical situation.

Thailand's central concern was Christology and its relevance for the proclamation of the gospel in the Two Thirds World. It underscores "the historical reality of Jesus . . . in his concrete socio-economic, political, racial and religious context." It also acknowledges that he is "the Incarnate Word of God" and affirms his "universal lordship." Thus while expressing "solidarity with the poor, the powerless and the oppressed . . . , with those who are followers of other religions and with all people everywhere," it also recognizes the universality of sin and the universal significance of Christ's saving

work for all people. "We are all under the sovereignty of the Lord Jesus Christ, whom we are committed to proclaim to all, especially our brothers and sisters in the Two Thirds World" (Ibid., p. 412). Thailand's Christological concern was, therefore, informed by the historic evangelical passion for the communication of the gospel.

Mexico followed the pattern and perspective of Thailand. It assumed what Thailand had said about Scripture, context and hermeneutics, affirming the Bible as the fundamental source of knowledge concerning the person and work of the Holy Spirit. Beyond this formal statement, the final report was limited to a summary of how the Conference understood what the Bible teaches about the Holy Spirit. It demonstrates an overwhelming interest in the *content* of the Scriptures rather than on its formal authority.

The purpose of the Mexico Conference was "to understand how the person and work of the Holy Spirit relates to the context of other religious traditions and movements for social transformation. . . ." With regard to other religious traditions, the final document states:

No religion is totally devoid of the Spirit's witness. But no religion is totally receptive to the Spirit's promptings. . . . The Gospel . . . provides a measure to evaluate all religious traditions, that measure being Christ himself (and not any form of Christianity). The encounter of Christian revelation with other religions is therefore not that of mutually exclusive systems. Persons of other faiths have been known to discover in Christ the answer to questions raised within their own traditions. We believe that such experiences indicate the sovereign activity of the Holy Spirit with other religions (Acts 14:14-18; 17:22-31; Rom. 1:18-25; 2:7-16).

Thus, when we bear witness to Christ in dialogue with persons of other faiths, we can accept their integrity whilst we also affirm the ultimacy of Christ.

This posture reflects a positive attitude toward people of other religions. At the same time, it retains a distinctive Christian character and the evangelistic edge so characteristic of evangelical theology.

The Mexico Report points to the category of "justice" as the criterion for evaluating the Spirit's work in movements for social transformation. It states that the Spirit is discerned to be at work in such movements when the transformation they help bring about "results in justice with and on behalf of the poor." The document goes on to assert that

To be faithful bearers of the Spirit who "comes alongside," we are called to "come alongside" such movements not with unqualified acceptance of their agenda, but with the agenda of the Spirit.

This agenda is described in terms of "democratisation, the socialization of power and the just distribution of wealth." The Spirit calls us as followers of Christ, "to serve as witnesses against the self-interests among those involved in . . . struggles for power, and as channels of communication for rival factions having common goals." However, our witness must also "retain its distinctive Christian character and its evangelistic edge" (Ibid., p. 4).

The Korea Consultation, with a much larger participation and external (Euro-American) influence, does reflect a concern for the formal aspects of biblical authority. It states emphatically:

We unequivocally uphold the primacy and authority of the Scriptures. . . . We have concertedly committed our-

selves to building our theology on the inspired and infallible Word of God, under the authority of our Lord Jesus Christ, through the illumination of the Holy Spirit. No other sources stand alongside. Despite our varying approaches to doing theology, we wholeheartedly and unanimously subscribe to the primacy of the Scriptures. . . . (p. 3)

Yet the Seoul Declaration also states that the commitment to the authority of Scripture "takes seriously the historical and the cultural contexts of the biblical writings." Moreover, it asserts: "For us, to know is to do, to love is to obey. Evangelical theology must root itself in a life of obedience to the Word of God and submission to the lordship of Jesus Christ" (Ibid.). Finally, the Declaration argues that

A biblical foundation for theology presupposes the church as a hermeneutical community, the witness of the Holy Spirit as the key to the comprehension of the Word of God, and contextualization as the New Testament pattern for transposing the Gospel into different historical situations. We affirm that theology as a purely academic discipline is something we must neither pursue nor import. To be biblical, Evangelical theology must

the Two Thirds World and minority voices in Europe and North America. Moreover, it has the merit of including the Evangelical critique of Euro-American mainstream theologies. This makes all the more meaningful the call for liberation "from [the] captivity to individualism and rationalism of Western theology in order to allow the Word of God to work with full power." (p. 2)

The Seoul Declaration also criticizes some of the emerging theologies of the Two Thirds World, though it does recognize similarities in their respective socio-historical struggles. Both have suffered under colonialism and oppression, are currently struggling against injustice and poverty in situations of religious pluralism, and acknowledge the need "to articulate the Gospel in words and deeds" in their respective contexts (p. 3). Yet, the Seoul Declaration is equally uneasy with some of the basic premises of these theologies. It is particularly critical of some liberation theologies. While heartily admitting that liberation theologies have raised vital questions which cannot be ignored by Evangelicals, the Declaration nevertheless rejects the tendency "to give primacy to a praxis which is not biblically informed . . ." Likewise, it objects "to the use of a socio-economic analysis as the hermeneutical key to the Scriptures." And finally, it rejects "any ideology which under the

The positive yet critical posture reflected in the final documents of these three meetings demonstrates the authenticity of the Evangelical theological reflection which is currently taking place in the Two Thirds World.

depend on sound exegesis, seek to edify the body of Christ, and motivate it for mission. Biblical theology has to be actualized in the servanthood of a worshipping and witnessing community called to make the Word of God live in our contemporary situations. (p. 3)

Even in those passages where the Seoul Declaration uses formal authority language, it checks it against a contextual and communal hermeneutic, and a Christological and pneumatological underpinning: the Scriptures are under the authority of Christ and depend on the Holy Spirit for the communication of its message. Furthermore, the Declaration balances its authority language with its emphasis on Christian obedience, faithfulness to the biblical message and the imperative of mission in the life of the church.

This "material" check and balance helps us understand the two-fold theological critique of the Declaration—against Western (by which is meant mainstream Euro-American) and Third World theologies, respectively. Western theology, "whether liberal or evangelical, conservative or progressive," is criticized for being, by and large, obsessed with problems of "faith and reason."

All too often, it has reduced the Christian faith to abstract concepts which may have answered the questions of the past, but which fail to grapple with the issues of today. It has consciously or unconsciously been conformed to the secularistic worldview associated with the Enlightenment. Sometimes it has been utilized as a means to justify colonialism, exploitation, and oppression, or it has done little or nothing to change these situations. Furthermore, having been wrought within Christendom, it hardly addresses the questions of people living in situations characterized by religious pluralism, secularism, resurgent Islam or Marxist totalitarianism. (p. 2)

This statement may lack precision. However, it does articulate a well-known criticism of Western theologies from both

guise of science and technology is used as an historical mediation of the Christian faith" (Ibid.).

The positive yet critical posture reflected in the final documents of these three meetings demonstrates the authenticity of the Evangelical theological reflection which is currently taking place in the Two Thirds World. Evangelical theologians in these parts of the world are appropriating the best of their spiritual tradition and are putting it to use in a constructive critical dialogue with their interlocutors in and outside of their historical space. For them the Evangelical tradition is not locked into the socio-cultural experience of the West. They insist that they have the right to articulate theologically the evangelical tradition in their own terms and in light of their own issues.

Evangelicals North and South, East and West

So far, I have argued that though Evangelical theology emerges out of European and North American Protestant Christianity and has been carried to the Two Thirds World by the missionary movement, theological institutions and publications, there is an identifiable difference between its most influential and visible contemporary expression (New Evangelical theology) and the emerging Evangelical theological discourse in the Two Thirds World. This difference lies in the latter's concern with the formal principle of Protestant theology. The emphasis on the content of the gospel and the teaching of the biblical text rather than on formal questions of authority and the philosophical presuppositions behind a particular doctrine of inspiration, is freeing Evangelical theology in the Two Thirds World to employ a contextual hermeneutics patterned after the transpositional method witnessed throughout the New Testament. This also explains why Evangelicals in the Two Thirds World are more willing to deal with questions of religious pluralism and social, economic and political oppression than most Evangelical theologians in the One Third World.

Without putting all mainstream Evangelicals in the One

Third World in the same bag, it seems quite clear to me that mainstream Evangelical theologians are too obsessed with the Enlightenment and not enough with the explosive social, economic, political, cultural and religious reality of most people in the world. As Bernard Ramm has stated quite candidly in the opening pages of his book, *After Fundamentalism: The Future of Evangelical Theology*:

The Enlightenment sent shock waves through Christian theology as nothing did before or after. Theology has never been the same since the Enlightenment. And therefore each and every theology, evangelical included, must assess its relationship to the Enlightenment. (p. 4)

It should be pointed out that this obsession with the Enlightenment as an intellectual challenge to the faith pertains basically to its seventeenth and eighteenth century phase which revolved around the issue of freedom from authority through

oppression, and religious pluralism between some mainstream Evangelical theologians and their counterparts in the Two Thirds World. Indeed, during the Thailand meeting there were two theologians representing European and North American Evangelical thought. And while they came to the meeting with questions pertaining to traditional theological issues of the North Atlantic,¹ they had to cope with other theological agendas (and did so positively and constructively). They realized that their particular agenda was pertinent to a rather small sector of humankind. They also acknowledged that their agenda was even different from that of the two "minority" participants from North America for whom North American Evangelical theology had dealt especially with the truth of God's justice.² As one of them commented:

The issue that divides me from mainstream white evangelicals is not whether I believe the Bible to be the Word of God which I do, but . . . that I want to . . . read [it]

I submit that the ultimate test of any theological discourse is not erudite precision but transformative power.

reason. This obsession is shared by practically all Euro-American theologies. Indeed it can be argued that all mainstream theologies in Western Europe and North America, "from Immanuel Kant to Carl F.H. Henry," have been, by and large, discourses on the reasonableness of faith. Their primary concern has been the skeptic, atheist, materialist-heathen—the non-religious person. This is why the second phase of the Enlightenment, associated with the nineteenth century movement of freedom from political, cultural, economic and social oppression, has been on the main a peripheral issue in Euro-American theology, including Evangelical theology. Yet, this is one issue of fundamental importance in the theological agenda of the Two Thirds World. For all its missionary passion and experience, mainstream Evangelical theology in North America has yet to learn from its missionary heritage how to ask more central questions to the destiny of humankind, the future of the world, even the central concerns of the Scriptures.

In airing this criticism I do not mean to belittle the fact that there are always two sides to the problem of unbelief: (1) the absence of faith, and (2) the denial (practical or theoretical) of faith. Theology in North America and Western Europe has been generally concerned with the absence of faith and its theoretical denial. But it must be acknowledged that from the Evangelical Awakening to the present, there have been mainstream Euro-American theologies and theological movements that have sought to address the problem of the practical denial of faith in the unjust treatment of the weak and downtrodden. This is the case with the theology of the Wesley brothers, the Oberlin theology of George Finney, the theology of the Social Gospel, the practical theology of the early Reinhold Niebuhr, the political theology of Jurgen Moltmann and J. B. Metz, and the prophetic theologies of mainstream ecumenical theologians, like Robert McAfee Brown and the Peace and Justice Evangelicals. These theologies have attempted, in varying degrees and in their own peculiar ways, to deal with the problem of social oppression and alienation. In so doing they have built a modest bridge toward a fundamental concern of any theology in the Two Thirds World, namely, the cry of the oppressed and its disclosure of the practical "unbelief" of professing Christians who oppress their neighbors.

My critique is, furthermore, not intended to obliterate the modest dialogue which has been taking place during the last several years around the question of poverty, powerlessness,

from my situation . . . of oppression. . . .

I stand in a dialectical tension with the system which has kept my people in oppression. . . . I coincide . . . with mainstream white evangelicals . . . about belief in Jesus Christ. We . . . are committed to Jesus Christ [as] . . . Lord and . . . Savior. We . . . are judged by the same Word. But when we [ask] what does it mean to believe in Jesus Christ, and . . . "who is this Jesus that we confess as . . . Lord and . . . Savior and what does [he] command us to do?" at that precise point we start departing from one another.³

In March 1983, a consultation was held in Tlayacapan, Mexico, between several types of Evangelical theologians from North America, and their counterparts in Latin America and the minority communities of the U.S. This consultation focused on "Context and Hermeneutics in the Americas" and established a methodology that permitted Evangelical scholars to wrestle with concrete biblical texts and debate such questions as whether our interlocutor is really the "atheist" (as Evangelical theologians who wrestle with the questions of the first phase of the Enlightenment argue) or the alienated (*i.e.*, the non-person who may be religious but has been exploited, marginated and dehumanized by religious institutions, as many theologians in the Two Thirds World and North American minority communities would argue). The latter issue was not resolved, but the hermeneutical exercises were very fruitful. Afterwards, Grant Osborne, from Trinity Evangelical Divinity School, wrote in *TSF Bulletin*:

Everyone present felt that the conference . . . was extremely beneficial. Ways of extending the dialogue were suggested. . . . All in all, it was felt that North Americans need to enter a Latin American setting and do theological reflection in the context of poverty. Those from the North, before passing judgment, should be willing to enter a Nicaragua or an El Salvador and experience those realities from the inside. (p. 22)

(One might add that this could apply just as well to the urban ghettos of North America.)

Lest I be misunderstood, let me conclude by saying that it has not been my intention to idealize Evangelical theology in

the Two Thirds World nor endorse the tendency to generalize, avoid precision and even belittle the significance of Western theological debates. It is readily admitted that Evangelical theology in the Two Thirds World is represented by many voices with divergent views. Indeed, it has a long way to go, and in the process it will have a lot to learn from its counterpart in the One Third World.

However, I submit that the ultimate test of any theological discourse is not erudite precision but transformative power. It is a question of whether or not theology can articulate the faith in a way that it is not only intellectually sound but spiritually energizing, and therefore, capable of leading the people of God to be transformed in their way of life and to commit themselves to God's mission in the world. As the Apostle Paul reminded the Corinthian church many years ago, "the kingdom of God is not talk but power" (I Cor. 4:20).

¹ Ronald Sider (USA) presented a paper on "Miracles, Methodology and Modern Western Christology" and David Cook on "Significant Trends in Western Christological Debate." Cf. Samuel and Sugden, pp. 351f, 371f.
² Cf. George Cummings, "Who Do You Say That I Am? A North American Minority Answer to the Christological Question," in Samuel and Sugden, pp. 319-337.
³ Comment by a minority North American participant in the discussion with George Cummings, in Samuel and Sugden, p. 347.

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Antony of Coma: Spiritual Formation in the Egyptian Wilderness

by Stephen Brachlow

The lives and spiritual heroics of the fourth-century desert fathers and mothers have often exercised a peculiar fascination over the church, especially among those who have sought to live their lives wholly devoted to God.

This was certainly true for Thomas a Kempis, the late medieval author of one of the most widely read books in Christian devotional literature, *The Imitation of Christ*. Dazzled by the ascetic feats of the desert monks, a Kempis exclaimed with the highest admiration in the *Imitation*: "What a life of strict self-denial the fathers lived in the desert!" But it was not simply their radical self-renunciation that so enamored a Kempis; he was also deeply aware of the marvelous fruit produced by their painful austerities in the wilderness wastes of Egypt, through which these early Christian ascetics became "filled with patience and love," imbued with "virtue in plenty," and "enriched by the grace and comfort of God."¹

In this same way, our fascination with those early fourth-century monks Luther once affectionately termed "the holy

fathers of old in the desert,"² has at the deepest level had less to do with their seemingly bizarre religious observances (while stationed atop sixty-foot poles or entombed in dreary, dark caves) than it does with a paradox that lies very near the heart of Christian spiritual formation. It is that strange principle of inversion found in the gospels in which renunciation of life leads somehow by the Spirit of Christ into fullness of life. The desert tradition captures this mysterious movement by the way the desert is transformed by Christ from a place of demonic disorder, desolation, and death into a wellspring of life and a provisional haven of paradisaic bliss for those who in faith are led by the Spirit into it.³

This curious movement is one of the prominent themes in Athanasius' famous biography of the first desert monk, *The Life of Antony*. Written while Athanasius was Bishop of Alexandria, the book records the amazing story of how Antony of Coma, in middle Egypt at the end of the third century, gradually made his way alone into the depths of the Egyptian desert, where he gave himself to a life of solitary prayer for more than twenty years, a life of prayer that was nurtured by a daily, almost continual exposure to holy Scripture. A recognized classic of the spiritual life in our day, Athanasius' biography of Antony became the centerpiece of the vast lit-

Stephen Brachlow is Professor of Church History and Christian Formation at North American Baptist Theological Seminary, Sioux Falls, SD. He is currently on sabbatical leave in Oxford, England.

erature that sprang out of the desert tradition. As Gregory of Nazianzen observed near the end of the fourth century, Athanasius' *Life* provided "the *Charakter*, that is, the imprint, the mold, of the primitive monastic life."⁴ So impressive was its impact upon contemporary Christians, that the book inspired literally thousands of lay men and women to embrace the solitary life exemplified in Antony's story. Like Antony, they felt called to flee the degenerative allurements of secular Roman society and seek the salvation of their souls in the *eramos*, the desert wilderness, of Egypt, Syria and Palestine. Athanasius' biography also exerted its magnetic influence in the personal histories of many who rose to places of prominence in the post-Constantinian ecclesiastical hierarchy, as it did in Augustine's celebrated conversion to Christianity. Having heard the dramatic story of Antony's decision to follow Christ into the desert, Augustine explained in his *Confessions* how he felt himself somehow prepared by Antony's story for the sudden transformation of his own life that occurred one day while reading from Paul's epistle to the Romans.⁵

"Solitude is a terrible trial," Louis Bouyer has said in reference to Antony's experience, "for it serves to crack open and burst apart the shell of our superficial securities. It opens out to us the unknown abyss that we all carry within us."

Antony's Spiritual Transformation

The strange story of Antony's spiritual transformation begins in the year 271, in Antony's home village. He was a young, comfortably off peasant of about twenty, left with the responsibility of raising his younger sister after the premature death of his parents. One Sunday in the church at Coma, Antony listened to the gospel lesson from Matthew 19:21 urging total detachment: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven."⁶

Antony took these words as a personal summons. He at once gave away his possessions, arranged care for his sister, and withdrew to a small hut on the outskirts of Coma where he joined an old, solitary person who for many years had observed a life of prayer. Having simplified his own life by reducing his personal needs to the bare minimum, Antony identified with the poor and disadvantaged of his village community; he gave himself to manual labor weaving rush mats and baskets while devoting his mind and heart in a spirit of unceasing prayer to the Scriptures which his older companion in solitude read aloud. Antony became so attentive in this practice to the words he heard that, as Athanasius relates, "nothing from Scripture did he fail to take in—rather he grasped everything, and in him the memory took the place of books."⁷

Unencumbered by the responsibilities as well as the many diversions of life in society, and increasingly centered in the deepening rhythms of solitary prayer and work, Antony found himself gradually but inexorably drawn toward the deep solitude that lay in the vast, empty reaches of the surrounding desert. Driven by his longing for purity of heart and an inexplicable desire to face directly, like Christ in the desert, the struggles of demonic temptations, Antony proceeded further and further into the very soul of the Egyptian wilderness. He first took up residence among the tombs of a graveyard outside the village. Then, after crossing the Nile, he barricaded himself for twenty years in an old, abandoned military fortress where he experienced a dreadful confrontation with Satan and underwent demonic temptations of extreme severity.

When, after these many years of seclusion, Antony once again emerged into public view, he did so as a changed person. According to Athanasius, he stepped from the fortress "as though from some shrine, having been led into divine mysteries and inspired by God."⁸ Significantly, it was at this point in Athanasius' narrative that Antony, now in his mid-fifties, was finally prepared for ministry in the world. His reputation as an ascetic quickly spread and hundreds of admirers surged into the desert to be near him. Having survived the rigors of his lonely trials in the fortress, Antony no longer needed to cling to his solitude. He was now free to give himself to healing the sick, casting out demons, comforting the sorrowful and reconciling enemies among the many people who came out into the desert to see him. In the year 306, when the last great persecution of Christians broke out in the city of Alexandria under the Roman emperor Diocletian, Antony left the safety of the desert and went resolutely to Alexandria in order to encourage and minister to the Christian martyrs suffering in prison, thus exposing himself to arrest.

In 313, after peace came to the Christian community under Constantine, Antony's fame mushroomed across the empire. Fleeing the adulation of the growing crowds of admirers and longing to remain true to the solitary life, this now aging religious celebrity journeyed with an Arabian caravan even further into the desert wilderness, this time to what Athanasius called "The Interior Mountain." There Antony lived out his remaining years, tilling a small patch of grain for sustenance and devoting himself to a continual observance of prayer. Yet even in this remote outpost, while seeking to avoid fame and public acclaim, the reputation of Antony continued to spread. His simple, quiet life acted in a powerful way as a sign of contradiction to the ways of the world, as a strange symbol of hope to those who knew of his devotion, and as a mysterious source of healing and compassion for those who sought him in the furthest corner of the Egyptian desert.

In this way, Athanasius' biography narrates the story of Antony, the first desert monk. What unfolds is a magnificent portrait of a fourth-century Christian eccentric in which the wilderness provides the context for an inner, spiritual metamorphosis that renewed not only Antony's own life, but also the lives of those who knew him. Three characteristics emerge from Athanasius' biography as fundamental components of this desert transformation: first, the wilderness is a place that generates inner clarity; second, it is a place for spiritual growth; and third, the barren wilderness becomes a place from which fruitful ministry begins.

In The Desert

Evagrius of Pontus, a second generation Egyptian monk, once explained that in the isolation of the desert, the eyes of those at prayer are opened and they come to see the true nature of things.⁹

For the desert ascetic like Antony, stripped of the many occupations that absorb a life engaged in the obligations and diversions of society, life in the desert brought a riveting clarity to existence in which he perceived, sometimes with alarming vividness, the emptiness of everything. Antony's many and often noisy bouts with Satan and a wide range of demonic

adversaries while alone in his desert fortress were as often confrontations with the poverty of his own soul as they were encounters with the chaotic spirits that rampaged through the vacant chambers of his heart. Alone in the desert, the eyes of Antony were opened to the interior bankruptcy that is uncovered when the social props upon which we so often depend for a sense of security and personal identity—the careers, titles and social roles we play—are removed and we stand alone and naked before existence. "Solitude is a terrible trial," Louis Bouyer has said in reference to Antony's experience of isolation, "for it serves to crack open and burst apart the shell of our superficial securities. It opens out to us the unknown abyss that we all carry within us."¹⁰ In the featureless desert, Antony came to see with inescapable clarity the transitory and illusory nature of all things that do not have Christ as their source; there he recognized that "by its very nature, life is uncertain" and, at best, "ephemeral."¹¹ Devoid of all the familiar comforts of home and community, Antony found himself peering headlong into a vast chasm of interior darkness and dread, of the fear and emptiness of death, and of the drastic nature of human sinfulness.

At the same time, in a strange and wonderful way, for Antony the desert also became a place for grace and freedom, where the vision of divine reality burned so vividly in the waiting heart of this lonely ascetic that the demonic horrors he confronted in isolation gradually receded and eventually lost their torturous hold over him. Alone at prayer in his cell, Antony came to see that all the fearful and debilitating thoughts which haunted his psyche were, in light of God's reality, mere "apparitions,"¹² or, in the words of the psalmist, "they are like a dream when one awakes, on awakening, you despise their phantoms."¹³ In this moment of clarity, like the click of a film coming into sync, Antony came to recognize not only that the

hermitage. Rather than a place of soothing retreat, Antony's isolation became a place of painful confrontation with obscure forces and disturbing conflicts that roamed through his heart; but these very confrontations also gave birth to a radical re-orientation of his life when illumined by the light of Christ.

Fired by flames of the Spirit while enduring the assaults of the Enemy, the desert became for Antony what Henri Nouwen has described as "the furnace of transformation."¹⁶ In the dizzy, oppressive heat of the Egyptian wastes, Christ slowly forged Antony into a new person, one who was whole, healthy and fully natural, freed from the enslaving compulsions of his "old self." He entered his desert cell a bent, fragmented individual, only to emerge more fully human and integrated, as God originally intended. Athanasius describes the transformed monk as one who had become "beautiful and perfectly straight, . . . according to nature, as it was created."¹⁷

In the desert experience of Antony, there is this other side of asceticism, which is the abundance and fruitfulness of life that flows from the Spirit through a life given to ascetic discipline. While the initial lesson for the desert monk is a recognition of one's inner brokenness and sinfulness, the ultimate statement of the desert solitary is, as Benedicta Ward has said, not one's "own worthlessness but the everlasting faithfulness of God." Thus, there arises in the desert literature wonderful images of light and joy, visions of angels and the sounds of laughter. The monks who live out their lives exposed to the harsh and cheerless landscape of the Egyptian wilderness are not encountered in the literature as gloomy legalists, but as integrated people who have found freedom. Even their physical appearance shows signs of the new life that is being born within them.¹⁸ Following the trials he endured while in his cell, the transformed Antony is depicted by Athanasius as the renewed Adam restored to wholeness not only in spirit but

For Antony, the desert became a place of clarity, transformation, and the beginning of meaningful ministry, as it has functioned throughout the history of the church.

temptations and lures of the world have no authority over the person who in faith flees from them, but that, as Athanasius has Satan rather poignantly confess to Antony, the demonic torments experienced by the desert monks were, in the end, self-generated and, therefore, illusory: "I am not the one tormenting them," Satan admits to Antony, "but they disturb themselves, for I have become weak. Haven't they read that *the swords of the enemy have failed utterly, and that you have destroyed their cities?*" Thus, with an eye of faith, Antony came to see the true nature of reality while in his wilderness solitude. There is no need, as he says, to "be plunged into despair . . . nor contemplate horrors in the soul, nor invent fears for ourselves" because Christ has "routed them and reduced them to idleness."¹⁴

The Furnace of Transformation

This mysterious movement from despair to hope, from what Thomas Merton called "opaqueness to transparency,"¹⁵ in a life given to prayer makes the solitude of the desert not only a place that generates inner clarity, but also a place for spiritual growth. When Antony first entered his desert fortress for twenty years of solitude, it was not for the purpose of self-gratifying leisure or peaceful repose. If anything, Antony found that the interior chaos and clamor of the demonic was louder—all the more intense—while living in the stark silence of his desert

physically: "And when they beheld him, they were amazed to see that his body had maintained its former condition, neither fat from lack of exercise, nor emaciated from fasting." The rich inner life of Antony became so pervasive that it quite naturally overflowed into the actions of his external life "so that from the soul's joy his face was cheerful as well, and from the movements of the body it was possible to sense and perceive the stable condition of his soul."¹⁹

However, these amazing reports of Antony's renewed life should not be taken to mean that Athanasius believed Antony had achieved a state of heavenly perfection. Athanasius also explains that even after Antony spent his twenty years in seclusion where he discovered "the divine mysteries," that was only a beginning; his transformation in the cell, while contributing to a radical change of heart, did not raise the monk to ever higher levels of mystic perfection, but simply set him "on the way."²⁰ Furthermore, Athanasius was careful to point out—and this is of great significance for understanding the theology behind the desert tradition—that Antony's metamorphosis was not exclusively a product of his strict asceticism or the wilderness environment. While both were indispensable, Athanasius labors to make plain the primacy of grace in the sanctification of Antony the Great.²¹ Later ascetics continued to emphasize this dimension of grace, without which the place of asceticism in the spirituality of the desert tradition is easily misunderstood as the epitome of "works righteous-

ness." Some twenty years after Antony died in 356, Rufinus of Aquileia, who founded a monastery at Jerusalem on the Mount of Olives, exhorted the heirs of Antony to "pray that the grace of our Lord Jesus Christ may be with us, for it is by his power that all the good works of the Egyptian monks have been performed."²²

Nevertheless, when viewed through modern eyes, the strict regimen of fourth-century ascetics like Antony often elicits images of emaciated religious fanatics, half-crazed from the boiling desert sun and psychologically deranged by sexual repression and social isolation. By contrast, the desert experience, according to Athanasius, served to transform Antony into a tolerant, humble, cheerful and eminently stable individual, whose interior life was "free of confusion," and whose "face had a great and marvelous grace."²³ Thus, the story of Antony reveals the strange ambiguity and the mysterious movement of desert spirituality. The desert is at once a place of encounter with darkness and a place for the revelation of light, a place of death and a place of life. The person who in faith enters this bewildering terrain of spiritual paradoxes begins a journey that leads from confusion and uncertainty to clarity and discernment, a kind of baptismal journey in which the "old self" dies and a "new, true self" is born.

The Emergence From Solitude

Finally, it was through the change wrought in this desert crucible that Antony was transformed by Christ into a wise, loving and compassionate individual who was to provide hospitality for weary travellers and minister to the broken and needy. In this respect, desert spirituality also becomes a discipline from which authentic ministry begins. Given Athanasius' own ecclesiastical and pastoral concerns as bishop of Alexandria, it is not surprising to find that ministry is a major theme in his treatment of the monk's bold experiment in the desert. Much of the *Life of Antony* is devoted to underscoring an irony in Antony's life: by seeking, as Athanasius writes, to "conceal" himself from others and retire from the public, Antony actually became more accessible to others and effective in ministry. What flowed from his solitude was not a self-satisfying, individualistic form of piety but, as Louis Bouyer has observed, "the most realistic kind of charity."²⁴

When Antony emerged from his cell, people recognized a new, transformed individual who embodied the gospel in his very person, and they flocked to him by the thousands. Liberated from insecurity by eschewing the illusory securities of the world and freed from the selfish compulsions of a life devoted to social attainment, Antony was transformed from one who was merely "God-loved" into the one Athanasius describes as the "physician given to Egypt by God."²⁵ He who had renounced society and who had suffered torments in the desert was now able, like Christ, to identify compassionately with those who stood alone in society, those who grieved, victims of poverty and injustice, others who were discouraged, as well as with the many martyrs who languished in the prisons of Alexandria.²⁶

At the same time, Antony was able to minister without compromise to the pressing needs of the wealthy and those in positions of power, persuading emperors, judges, and military officials throughout the empire to seek justice and serve the poor. In addition, Athanasius also portrays Antony as a clear-minded champion of orthodoxy against the Arians; the wise apologist confronting pagan philosophers; a reconciler of bitter enemies; and the generous dispenser of hospitality who warmly welcomed and entertained those who came to visit him.²⁷ Wherever Antony went, it seems that he carried in himself a ministerial spirit of compassion and healing. Athanasius

indicates that even for those who survived him, their memory of Antony's quiet, grace-filled life serve as a source of comfort to them.²⁸

Antony's astonishing success in ministry among his contemporaries after his twenty years of solitude did not, however, turn the hermit into a compulsive activist, as if the practice of solitude represented a kind of preparatory phase that, once complete, could be dispensed with for the more important work of ministry. Athanasius explains that even after Antony began his ministry, "he loved more than everything else his way of life in the mountain."²⁹ Without first centering his life in prayer, Antony knew that all his attempts at good works would communicate, as Thomas Merton once said about an activism not grounded in contemplation, "nothing but the contagion of his own obsessions, his aggressiveness, his ego-centered ambitions."³⁰

For Antony, the desert became a place of clarity, transformation, and the beginning of meaningful ministry, as it has functioned throughout the history of the church. Even though Martin Luther was a vehement critic of sixteenth-century monasticism,³¹ he nevertheless, like Antony, understood something of the clarifying and transforming power of desert spirituality for ministry. Near the end of his own fruitful ministry, Luther wrote, "no one is taught through much reading and thinking. There is a much higher school where one learns God's Word. One must go into the desert. Then Christ comes and one becomes able to judge the world."³² Antony knew this to be true from his own long sojourn in the desert. It was because he sought first to glorify Christ in this way that Antony, near the end of the *Life*, politely refused to be drawn too far from his cell into the world of action by well-intentioned admirers. He explained to them: "Just as fish perish when they lie exposed for a while on dry land, so also the monks relax their discipline when they linger and pass time with you. Therefore, we must rush back to the mountain, like fish to the sea—so that we might not, by remaining among you, forget the things within us."³³

Antony sought first the kingdom of God in solitude. It was only then that true, active love for others followed as a fruit of the Holy Spirit. In turn, Antony was glorified by Christ and became a revolutionary source of renewal for the church in his day.

¹ Thomas a Kempis, *The Imitation of Christ* (London, 1974), p. 60-61.

² Martin Luther, *Three Treatises* (Philadelphia, 1970), p. 143.

³ G. H. Williams, *Wilderness and Paradise in Christian Thought* (New York, 1962), pp. 10-28.

⁴ Louis Bouyer, *A History of Christian Spirituality* (New York, 1982), i, 307.

⁵ Augustine, *Confessions*, trans. R. S. Pine-Coffin (London, 1970), pp. 167; 177-8.

⁶ Athanasius, *The Life of Antony*, trans. Robert C. Gregg (Paulist Press, 1980), p. 31.

⁷ *Ibid.*, p. 32.

⁸ *Ibid.*, p. 46.

⁹ Henri Nouwen, *Clowning in Rome* (Garden City, NY, 1979), p. 88.

¹⁰ Bouyer, *History of Christian Spirituality*, i, 313.

¹¹ Athanasius, *Life*, pp. 44-5; 65.

¹² *Ibid.*, p. 53.

¹³ Psalm 73:20.

¹⁴ Athanasius, *Life*, pp. 62-3.

¹⁵ Quoted in Nouwen, *Clowning in Rome*, p. 89.

¹⁶ Henri Nouwen, *The Way of the Heart* (New York, 1981), p. 25.

¹⁷ Athanasius, *Life*, p. 46.

¹⁸ *The Lives of the Desert Fathers*, trans. Norman Russell (London, 1980), p. 35.

¹⁹ Athanasius, *Life*, pp. 41; 87.

²⁰ *Ibid.*, p. 46.

²¹ *Ibid.*, p. 99.

²² *Lives of the Desert Fathers*, p. 141.

²³ Athanasius, *Life*, p. 87.

²⁴ Bouyer, *History of Christian Spirituality*, i, 309.

²⁵ Athanasius, *Life*, pp. 33; 94.

²⁶ *Ibid.*, pp. 94; 66.

²⁷ *Ibid.*, pp. 42; 69; 81; 84-90; 94.

²⁸ *Ibid.*, p. 95.

²⁹ *Ibid.*, p. 92.

³⁰ Thomas Merton, *Contemplation in a World of Action* (New York, 1971), p. 164.

³¹ Claude Peifer, "The Biblical Foundations of Monasticism," *Cistercian Studies*, (1966), i, 7-8.

³² Quoted in Roland Bainton, *Here I Stand* (Philadelphia, 1950), p. 224.

³³ Athanasius, *Life*, p. 93.

Houston '85: Views from Two Students

Houston '85, "Evangelizing Ethnic America," was a major conference sponsored by the Lausanne Committee for World Evangelization. Approximately 600 attended, representing 63 ethnic groups. At the conference was a class from Northern Baptist Theological Seminary, under the direction of Dr. Raymond Bakke. Here are reports from two of the students who attended. John B. Newson, Jr., is an M.Div. candidate, specializing in Missiology and Pastoral Care and Counseling. Chris Robles is an M.A.Ths. Candidate.

Tremendous Conference—Misleading Title by John B. Newson, Jr.

Houston '85 was a tremendous vehicle by which the need for revitalizing home missions in the context of Ethnic America could be conceptualized. Houston '85 also served as a laboratory; this was the first time in North American Protestant history that this type of integrated meeting, centering on unevangelized ethnic groups in America, has been achieved.

The general arrangement of the convocation was structured to focus on ethnic groups with languages and/or cultures other than English and American. This was facilitated by a program that consisted of Bible studies, model presentations, workshops and lectures. The model presentations introduced strategies for evangelizing new immigrants and building churches. The workshops were designed to focus on the following general groups: Asian, Caribbean, Deaf, European, Gypsies, Hispanic/Latino, Internationals, Middle Easterners, Native American, Pacific Islanders, Refugees and New Immigrants. Within these workshops, resource materials were given out along with strategies for evangelizing.

The conference was well planned and its structure was sound, but the title was misleading. I agree that the connotation and/or definition of "ethnic" contains linguistic groups. Nevertheless, when this term is used in a general sense it embraces a multitude of groups that manifest themselves in the dominant as well as the minority populations of our society. Therefore when one reads the title, "National Convocation on Evangelizing Ethnic America," one may logically reason that the conference would be concerning all ethnic Americans. Because this was not the case, there were ethnic groups who felt excluded. This caused misunderstandings and uneasiness about a tremendous conference with a misleading title.

As a participant in the conference, I felt excluded. However, after I bypassed the title and learned what the general intent of the conference was, I was enriched with knowledge and new perspectives in relation to linguistic groups and their struggles and need of evangelization in America.

Christians—Black, White, Red, Brown, and Yellow—must come together in peace and harmony, for this is the dream and symbolism of America, the land of the free!

Houston '85: Refining the Vision by Chris Robles

At the opening Plenary session, Dr. C. Peter Wagner (Fuller Theological Seminary) made a presentation titled, "A Vision For Evangelizing The Real America."¹ In it, he outlined and addressed three basic components such an effort would entail. First, there was "The Social Vision," which was inclusive of the American ideal of the so-called melting pot theory. In a subsequent section, subtitled, "The Spiritual Vision," he addressed relevant biblical data, particularly Acts 2.

Lastly, Wagner discussed what he terms, "The Strategic Mission." Here he addressed four primary themes or aspects

of the strategic task of ethnic evangelization: motivation, mobilization, contextualization and Kingdom ministry. This last section will be the subject of this paper. Of particular interest will be comments made regarding motivation and contextualization. Specifically, I will address leadership and ordination.

Making Room for Ethnic Leadership

On page twelve of his manuscript, Dr. Wagner (accurately) observes that:

A great amount of responsibility lies on the Anglo churches because, even though Anglos are a numerical minority, they still control the key structures of American society.

In view of the vast amount of social-scientific data supporting this premise, it should not be too surprising that the same dominance is found in one of society's three² most fundamental socialization factors, the Church.³ Hence, in order to embark upon an efficacious ethnic evangelization program, these structural imbalances must first be addressed.

Although it can be said that local, regional and national Church structures, decision-making, policy-setting, and hierarchies enjoy the participation of ethnics, it does not follow that the plans, decisions, policies and strategies are congruent with ethnic realities. Often those ethnics who have secured positions within such bodies either come from middle or upper strata within their ethnic groups, or have assimilated (in the traditional sense) rather than adapted with regard to the dominant social structure or system. Hence, even their plans, policies and methods may not be congruent with their original ethnic identity.

What is needed, then, is the inclusion of those ethnics who retain more than the linguistic heritage of the culture they once were part of. Just as planning is reflective of the planner(s), planning structures are reflective of those being planned for. For example, if a particular group was intent on evangelizing middle and upper strata Hispanics, the planning would best be conducted by the same type of individual(s). On the other hand, if one were interested in reaching urban Chicanos, then the planning conducted by the Hispanic would not be relevant to their socio-cultural milieu.

However, this problem of paternalistic planning and decision-making will probably remain the dominant motif until the Church addresses another of the issues which Dr. Wagner presented. In his discussion regarding contextualization, Wagner intimated that there is a need for significant change regarding ordination practices in the American church. He stated:

Leadership selection and training is a crucial area which has hindered many denominations from undertaking successful ethnic evangelism. Denominations which require college and seminary for ordination will not be able to move ahead rapidly in planting churches in most ethnic groups. Ordination requirements, like all other aspects of Church life, should be contextualized to fit the culture; they should not be superimposed by the Anglo churches. (p. 14ff)

As far as I am concerned, Dr. Wagner has identified a very sensitive issue for many of us in the Church. Speaking from experience, I find this to be critically important, not only to evangelization, but to every aspect of Church ministry. I have experienced the exclusion which results from such unrealistic policies. Although having been totally immersed in pastoral

and evangelistic ministry for a number of years, I still have not "arrived" professionally, since I do not have certain initials after my name from the "right" institution(s). It seems to be totally irrelevant that I maintained an uncommonly successful ministry among an extremely complex and sometimes difficult population.⁴ Although I am now in seminary, most of what I learned on the street was so much more advanced that at times I feel as though I may be wasting my time—or, more importantly, God's time. That is not to say the school I attend lacks academic integrity. Rather, it seems to be a gross injustice to the person, and an insult to God, that our conferring or ordaining bodies fail to see the value of experiential competence over academic-cerebral gymnastics. This is not to say that sem-

inaries have no significant place in the Church—they do! But it seems imperative that if the Church of Christ our Savior is to accomplish that which He has entrusted to us, we must discern instead of cognate, trust in Him rather than our own institutions, and most importantly, be willing to cast off old ways of operating when necessary.

¹ Paper presented at the National Convocation on Evangelizing Ethnic America, Houston, Texas, April 15, 1985.

² The other two are the family and the schools.

³ For example, see Chalfant and Peek, "Religious Affiliation and Racial Prejudice: A New Look at Old Relationships," *RRR*, 25:155-161 (1983); Gorsuch and Aleshire, "Christian Faith and Ethnic Prejudice: An Interpretation of Research," *JSSR*, 13:281-307 (1974); Roozen, *The Church and the Unchurched in America*, 1978.

⁴ For approximately eight years I worked with Chicano gangs and heroin addicts as well as former state prisoners.

BOOK REVIEWS

Scripture and Truth

edited by D. A. Carson and John D. Woodbridge (Zondervan, 1983, 446 pp.). Reviewed by Clark H. Pinnock, Professor of Theology, McMaster Divinity College.

This book is a collection of essays on aspects of the doctrine of Scripture. They are all original pieces, and reflect a high level of scholarship for the most part. The volume is a spin-off of the International Council on Biblical Inerrancy, one of many forthcoming in which conservative evangelicals will try to make a good account of their belief about the Bible. The best way to review it would be to comment on a number of the chapters.

The book resembles a scholarly evangelical journal in that it does not pursue a thesis but presents assorted articles tied together by the fact that they relate to the Bible and come from the conservative perspective. My favorite chapter is the last one by Jim Packer where he develops a biblical hermeneutic against the background of neo-liberal views which would cut away the normativeness of the cognitive truth of revelation. Packer performs the roles of biblical and systematic theologian admirably.

Three essays concern themselves with the history of the doctrine of inspiration. Obviously Rogers and McKim have stirred up the waters, and have gotten conservatives newly interested in historical theology! Bromiley's essay, as one would expect, is a moderate piece which does not try to toe anybody's line but tells us plainly what the early fathers believed about the Bible. The most fruitful point which he makes in this context is the fact that orthodoxy has consistently neglected the human aspect of the Bible, a point which has not ceased to bear relevance today. Two additional essays by Robert Godfrey and John Woodbridge are out to prove that our modern concern for inerrancy was indeed shared by the Reformers and their successors, and that Princeton did develop a theology worth following even now.

Many of the essays could be called incidental. They are good and interesting, but they could be replaced by other topics just as well. Longenecker writes on the epistolary form, Silva on the use of the OT text by NT writers, Carson on the problem of unity and diversity and redaction criticism. The capable

philosopher Paul Helm discusses the role of evidences alongside faith in the Bible. He sounds like a moderate evidentialist, holding that Christian faith is "a rationally preferred theory" among the cafeteria of options. In his essay on the problem of historical relativity, Phillip Hughes shows his discomfort with being identified with the narrowminded inerrantists by insisting that the present Bible is God's Word (not just the originals), that inerrancy is most ambiguous of definition, and that the Scriptures partake of human weakness. This is clearly not a party line book.

Two essays which I found weaker than the rest were written by Roger Nicole and Wayne Grudem. Nicole devotes ten pages to a discussion of the biblical idea of truth. His bibliography shows that he knows a lot more about what must be said, but evidently he did not choose to write a credible paper himself. Grudem's essay is serious and extensive, and falls short, to my mind, for a different reason. He discusses the self-attestation of the Bible, and how to move from that to a doctrine of Scripture. Like most conservatives he gravitates to the claims in the Bible for verbal divine communication, and applies them to the whole Bible even though they originally referred to something less than that. Apparently all the biblical writers ought to be read as if they were prophets even though all of them were not. Little or no attention is paid to the critical reading of the OT done by the NT, or to the paucity of evidence supporting the verbal inspiration of most of the NT itself. Grudem is determined to milk every drop of support he can find from the Bible in defense of verbal inspiration, and to be fair, he comes up with a cup full. But he seems to operate with blinders on as regards certain factors which make the issue more complex.

The Naked Public Square

by Richard John Neuhaus (Eerdmans, 1984, 280 pp., \$16.95). Reviewed by Winston Johnson, Assistant Professor and Chair, Sociology Dept., The King's College, Briarcliff Manor, NY.

The Naked Public Square is one of the most important books anyone could read about the underlying "spirit" that has informed American society. Neuhaus has eloquently artic-

ulated the central crisis of our history: the refusal to permit faith to fill "the naked public square." To deny this heritage of faith, says Neuhaus, is to ignore that America was established as an experiment depending on faith—largely influenced in its public life by Christianity. Neuhaus believes we have set that tradition aside and consequently have reconciled ourselves to accepting an amoral public philosophy. Such amorality in the public arena is intolerable, if not impossible. If it continues, he maintains, it will result in the death of democracy and the end of the Great Experiment.

Today's most popular solution to this problem has been to return to the past—to recapture our heritage and blame the "liberals" for losing it, a solution enthusiastically endorsed by evangelicals and fundamentalists alike. But Neuhaus argues persuasively that, although hints for reconstruction lie in

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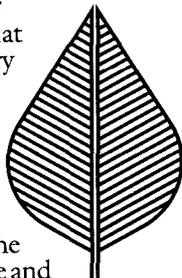
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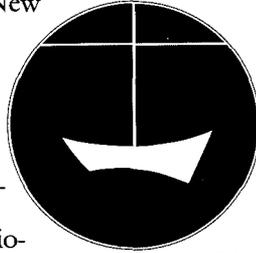
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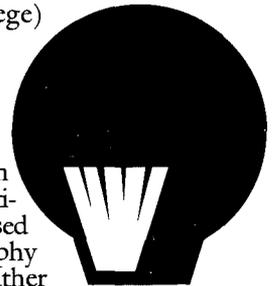
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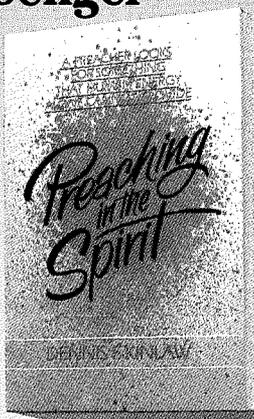
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the past, the substance of a new public ethic lies in our "acknowledgement that God has distributed conscience a good deal more liberally, so to speak, than we have sometimes allowed" (p. 53). This means engaging in discourse cognizant of the morality of compromise. He contends that compromise asks of the actors a willingness to accept the decision of the "Arbiter Absolute." This act of trust creates an atmosphere in which public morality flourishes and democracy remains secure.

This book offers profound insight into a very complex public issue. It is not light reading but will be appreciated by serious students of theology and society. Neuhaus has drawn his insights primarily from traditional thought in social ethics, which prove very useful in supporting arguments for America's heritage of public morality. However, his keenest intellectual insights emerge from a careful integration of theology and sociology. This is particularly clear in his accurate affirmation that the people of America have a genuine and deep-rooted commitment to the necessity for a public morality and seek direction from religious institutions to affirm that morality. He is equally accurate when he states that theological ambiguity has created "the naked public square." Even more critical is the thought that "the people" have demanded that this public morality be lived up to, even though they have themselves frequently fallen far short of it.

Neuhaus' thesis rests on a common assumption about America: it was and is an experiment in public morality. As an experiment, it is vulnerable to disintegration because of unforeseen variables. To prevent this disintegration, Neuhaus proposes that "mainline" Christians, evangelicals and fundamentalists engage in serious debates which acknowledge the Judeo-Christian heritage which still perdures, and that they attempt to articulate a moral framework in which "the experiment" can continue.

Cherokees and Missionaries, 1789-1839 by William G. McLoughlin (Yale University Press, 1984, 375 pp., \$32.50);
American Protestantism and United States Indian Policy, 1869-1882 by Robert H. Keller, Jr. (University of Nebraska Press, 1983, 359 pp., \$27.95). Reviewed by Richard W. Pointer, Assistant Professor of History, Trinity College (Illinois).

Few stories within American history are more tragic than the treatment of American Indians in the nineteenth century. First forced to relocate west of the Mississippi River and then restricted to ever-shrinking plots of marginal land, the Indians suffered enormous physical and cultural loss at the hands of land-hungry settlers, greedy businessmen, shortsighted politicians, and ethnocentric humanitarians.

Yet, as Robert Keller suggests in the introduction to his book, to understand Indian-white relations primarily as a morality play

putting the "good Indian" versus the "evil white" is an oversimplification which misses the complexity of Indian-white history and obscures the real reason for seeing those relations as tragic. Both his book and William McLoughlin's book help illumine that history by providing detailed descriptions of American missionary involvement in different phases of United States Indian Policy in the late eighteenth and nineteenth centuries.

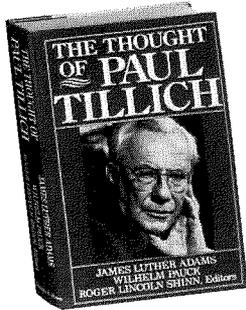
In 1789 President Washington announced that American Indians would receive equal citizenship once they were "civilized and Christianized." Federal policymakers assumed that Protestant missionaries would play a pivotal role in Indian religious conversion and cultural assimilation. *Cherokees and Missionaries* traces the rise and fall of this policy through a skillful analysis of the cultural interaction between the missionaries and those Cherokees with whom they had the greatest contact. William McLoughlin, professor of history at Brown University and a distinguished religious historian, describes the varying methods and strategies employed by Moravian, Presbyterian, Congregationalist, Baptist, and Methodist ministers to evangelize and educate the Cherokees.

McLoughlin concludes that, on the whole, few Indians became the kind of "civilized Christians" the missionaries sought. Most Cherokees either ignored Christianity and retained their traditional ways or blended elements of the new faith with their inherited beliefs in a syncretic religion designed to satisfy Cherokee needs (rather than missionary expectations) during a time of profound cultural transformation and revitalization in the life of the Cherokee nation. Similar to works on antebellum slave religion, McLoughlin's book demonstrates that a large gap usually existed between what the missionaries said and how they were understood, for the Indians interpreted the ministers' message in light of their own cultural heritage and past conflicts with whites.

Because cultural influence flows in both directions when two cultures meet, McLoughlin insists that missionary attitudes were changed as a result of sustained contact with the Cherokees. While few missionaries overcame their Anglo-Saxon ethnocentrism, most rejected the prevailing view among frontier whites that Indians were racially inferior and became convinced that "potentially . . . there was nothing a white man could do that an Indian could not" (p. 5). As a result, when during the 1820s and '30s Andrew Jackson and his political followers openly doubted the feasibility of integration and agitated for Cherokee removal, several missionaries defied the government and their mission boards alike by defending Cherokee rights to their homeland in the East, even to the point of civil disobedience and imprisonment. Such efforts demonstrated that at least in some missionary minds "there was a direct connection between the salvation of Cherokee souls and a concern for the welfare of the Cherokee community" (p. 291).

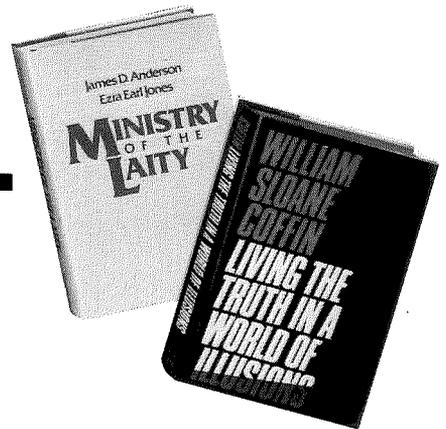
In the long run, however, most missionaries and denominational leaders "had too many reasons for siding with their white

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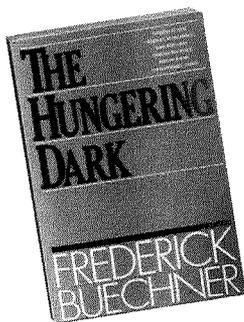
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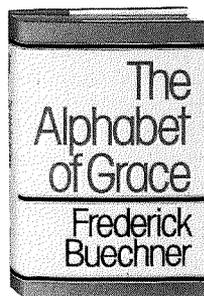
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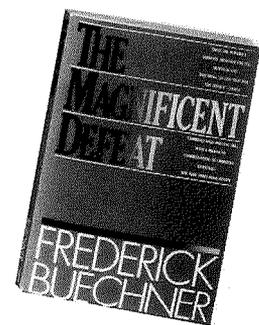
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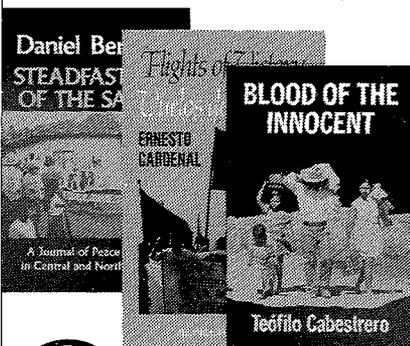
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brethren to persist in defense of their red brethren" (p. 299). Attachment to the dominant culture's myths about manifest destiny and national greatness simply proved stronger than commitment to social justice. Hence, after 1839, any future attempts to civilize and Christianize the Cherokees had to take place west of the Mississippi at the end of their infamous Trail of Tears.

Robert Keller's book examines the churches' role in another futile Indian policy of the federal government. His subject is the so-called Peace Policy initiated in 1869 by President Grant. In an effort to reform the maladministration of Indian affairs, Grant took three steps that "effectively placed Indian reservations under Church control" (pp. 1-2): he gave thirteen denominations (including Roman Catholics) the right to nominate federal agents for seventy Indian reservations; he sanctioned and financially aided Indian missions and Christian schools; and he established the Board of Indian Commissioners, an advisory panel on Indian policy comprised of Christian laymen.

Founded upon the twin assumptions that the Indian wars of the 1860s would only cease when American Indians became civilized and that Christian missionaries could best accomplish that task, the Peace Policy lasted twelve turbulent years during which it provoked far more political infighting and denominational squabbling than grass-roots support from the evangelical rank-and-file. A number of agents and missionaries nevertheless labored sacrificially under its auspices to bring about what Grant and a few church leaders hoped would be fairer and more humane treatment of the Indians.

In practice, the policy's impact on the Indians was mixed, producing varying levels of assimilation and resistance. Where it was "successful," it contributed to the destruction of native culture through a process Keller calls "gentle genocide." Where it was not, Indians often became susceptible to more brutal attacks upon their religious and cultural beliefs. In the end, the Peace Policy's demise flowed from its naive religious idealism, the lack of denominational support, the desire of politicians to regain control over Indian affairs for patronage purposes, and the powerful forces of human greed and territorial expansion.

These books share a number of strengths. Both authors resist the temptation to treat missionaries monolithically; they show a keen sensitivity to how different Christian theologies and ecclesiastical customs led to diverse missionary attitudes and tactics. McLoughlin and Keller also succeed in unraveling the complex interrelationships between missionaries, mission boards, Indian tribes, and national and state governments. Their works make clear that nineteenth-century efforts at Indian evangelization and civilization must be understood in the large contexts of federal policy goals, Indian cultural development, and national myths, images, and ideals. They likewise demonstrate that close government-missionary cooperation was the norm in Indian affairs throughout the century, notions of an absolute separation of

church and state notwithstanding.

Where these books are less helpful is in revealing the character of Indian Christianity. McLoughlin whets our appetite in a highly suggestive epilogue about how the Cherokees made Christianity their own, but no clear portrait is drawn of the public or private spirituality of those Indians receptive (to one degree or another) to the Gospel. Keller's focus is so heavily upon the white men who played roles in the Peace Policy that he pays scant attention to the specifically religious, as opposed to the more broadly cultural, impact of the policy upon Native American communities.

Despite these shortcomings, these works add considerably to our understanding of the missionary role in nineteenth-century Indian-white relations. Together they show that there were American Christians in and out of government genuinely committed to providing more just and humane treatment for the Indians. Unfortunately, their good intentions and devoted efforts were simply inadequate to withstand the overpowering forces of technological advancement, racial pride, and economic acquisitiveness; they were unable to close the vast gulf between white and Indian cultures. Herein, then, lies the real tragedy of Indian-white history.

Daniel

by John G. Gammie (Knox Preaching Guides; John Knox Press, 1983, 116 pp., \$5.95);

Daniel

by W. Sibley Towner (Interpretation; John Knox Press, 1984, 186 pp., \$16.95). Reviewed by Edwin Yamauchi, Professor of History, Miami University, Oxford, OH.

Professor Gammie of the University of Tulsa and Professor Towner of Union Theological Seminary in Richmond, Virginia, have produced two remarkably similar expositions of Daniel for preachers. The main difference is that Gammie's shorter work is highly compressed, often in epigrammatic form, as though designed for hard-pressed pastors with little time for preparation. Towner's work offers theological assessments of each chapter of Daniel for evaluating the value of the text for today. From time to time he makes some stimulating comparisons with the New Testament. He summarizes the message of the apocalyptic as: "Do not settle for the status quo. Do not settle for the world as it is being presented to us. . . . We can hope for more than this. God will triumph."

Both authors assume the common critical position of a late date and a pseudonymous composition for the book in view of the explicit correspondences of the prophecies with historical events of the Maccabean Revolt against Antiochus IV. (For critiques of these positions see: Joyce G. Baldwin, "Is There Pseudonymity in the Old Testament," *The-melios* 4.1 [1978] 6-11; David W. Gooding, "The Literary Structure of the Book of Daniel and Its Implications," *TB* 32 [1981] 43-80.)

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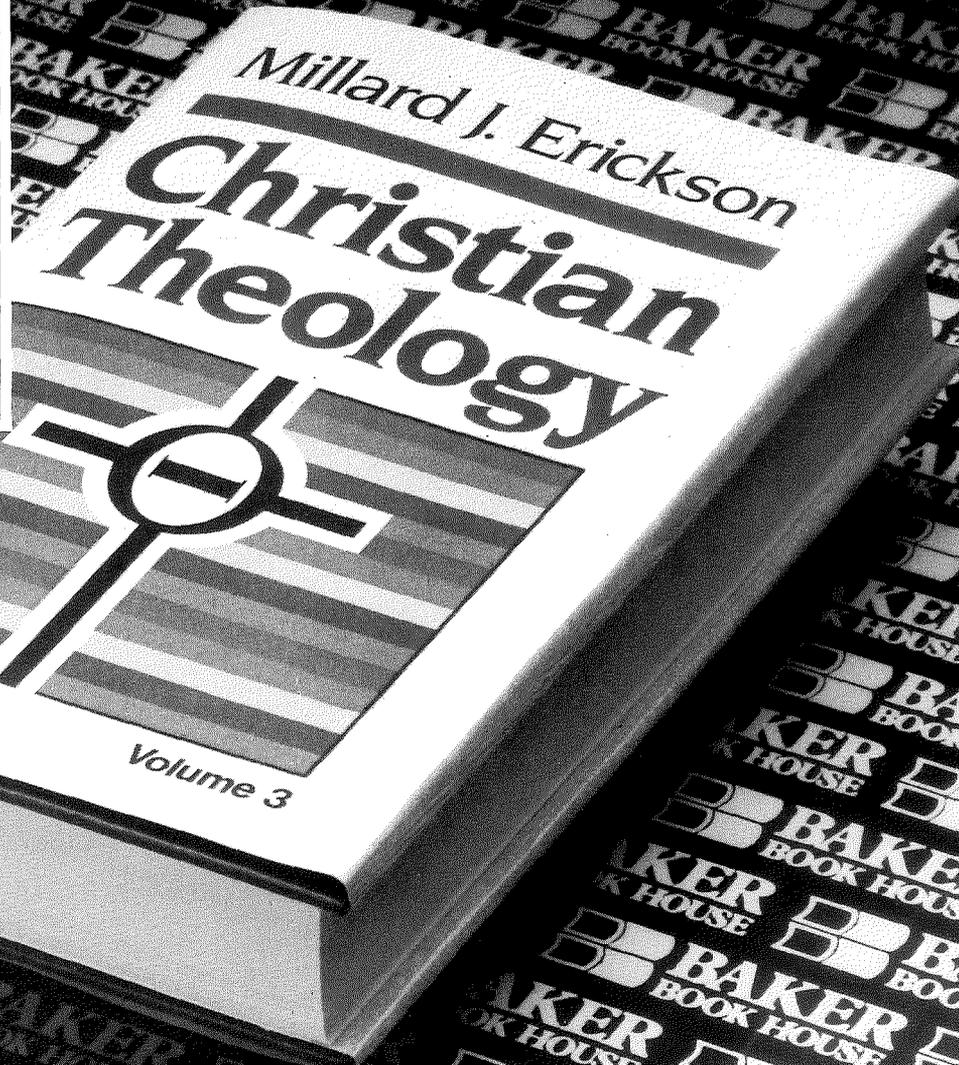
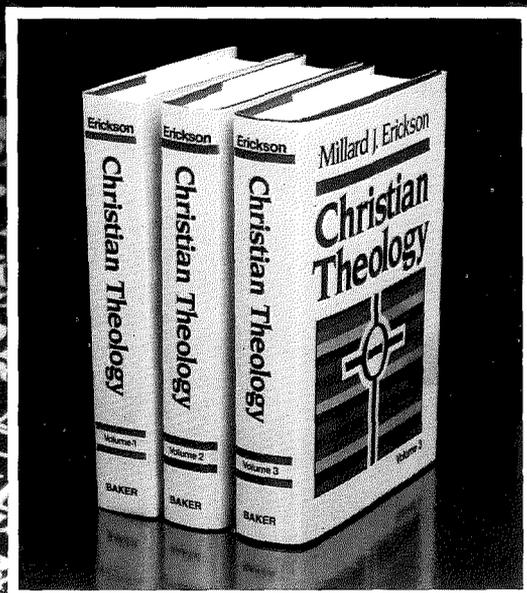
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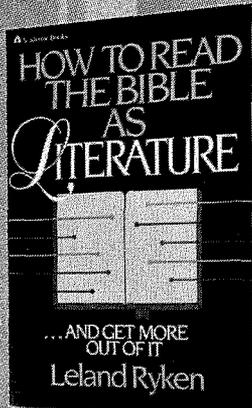
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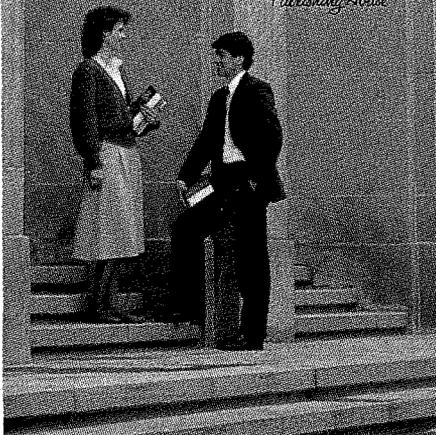
In the preface to his illuminating look at the Bible from the perspective of an English Professor, Wheaton College's Leland Ryken* insists that it is imperative to "read and discuss the Bible in terms of the kind of book it really is" — theological as well as literary in nature. Then, in chapters on such biblical forms as narrative, poetry, proverb, gospel, parable, epistle, satire and visionary literature, he demonstrates his thesis... and gives the reader a rewarding new insight into the riches of Scripture.

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That is, both Gammie and Towner regard Daniel as "prophecy after the event" rather than as historical and prophetic. Towner flatly denies the possibility that human beings can make explicit predictions centuries in advance of the events (p. 115). They both interpret the four kingdoms of Daniel as: 1) Babylonian, 2) Median, 3) Persian, and 4) Greek. Towner believes that the knowledge that Daniel is fiction is liberating as it frees us "from the problem of who the real Daniel was and from undue concern about evident chronological anachronisms and narrative flaws to ask the important questions" (p. 31; cf. p. 71).

They believe that such a genre of apocalyptic literature can provide us with messages for an "interim" ethic. Gammie advises that the pastor should not tell the congregation "all he/she knows about the apocalyptic literature" (p. 4). He quotes Henry Sloan Coffin's dictum, "The ability of a person to accept and assimilate the findings of the Higher Criticism of the Bible will vary directly in proportion to his education and sophistication" (p. 36).

Both authors list the alternative interpretations of such complex topics as the "Son of Man" in Daniel, Gammie quite concisely and Towner more extensively (pp. 103-107).

At numerous points Towner expresses his disagreement with what he construes as a fatalistic view of history on the part of the author(s) of Daniel, and at other points seeks to discover in Daniel hints of his own universalistic vision of redemption, e.g., Daniel 2 teaches us that God loves even Nebuchadnezzar.

Gammie offers a brief bibliography of 16 titles for further reading. Towner offers a more extensive three page bibliography and some helpful chronological charts. In addition, in the text itself both authors make frequent suggestions of relevant titles.

The value of these works for the evangelical is quite limited: 1) because of the brief compass of these works, 2) because of differing hermeneutical attitudes (E. Yamauchi, "Hermeneutical Issues in the Book of Daniel," *JETS* 23 [1980] 13-21), and 3) because of a dependence upon a limited repertoire of scholarship in Daniel.

Both authors suggest that Daniel was based on the "ancient worthy" mentioned by Ezekiel 14:14, evidently referring without further discussion to the Ugaritic Daniel (H.H.P. Dressler, "The Identification of the Ugaritic DNIL with the Daniel of Ezekiel," *VT* 29 [1979] 152-61).

Gammie suggests that the names Shadrach, Meshach, and Abednego given to Daniel's companions have hidden Hebrew meanings, but does not deal adequately with the Akkadian etymologies (P.R. Berger, "Der Kyros-Zylinder... und die akkadischen Personennamen im Danielbuch," *ZAW* 64 [1975] 224-34). His implication that these youths were made into eunuchs is a speculation based on late interpretations (E. Yamauchi, "Was Nehemiah the Cupbearer a Eunuch?" *ZAW* 92 [1980] 132-42).

According to Towner's calculations (p. 144) the chronological data in Daniel 9 indicate

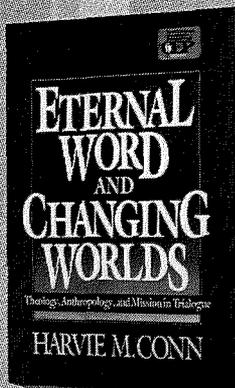
that the "anointed one" who is cut off is the high priest Onias III in the reign of Antiochus IV. But the interpretation current among the Pharisees and Essenes placed the fulfillment of these predictions in the time of Jesus (R.T. Beckwith, "Daniel 9 and the Date of Messiah's Coming in Essene, Hellenistic, Pharisaic, Zealot, and Early Christian Computation," *RQ* 10 [1981-82] 521-42; H.H. Hoehner, "Daniel's Seventy Weeks and New Testament Chronology," *BS* 132 [1975] 47-65).

Both authors suggest that the reference to Susa in Daniel 8 is anachronistic since the Assyrians destroyed the city in 645 and it was not rebuilt until 521 under Darius (Gammie p. 84; Towner p. 116). Towner moreover avers: "No river runs through or near the ruins of Susa. . . ." As a matter of fact, the area of Susa is watered by several rivers such as the Kerkha (Choaspes), the Ab-e-Diz, and the Karun. Susa itself is located on the Sha'ur, an affluent which flows from the Kerkha and back into it. Though Ashurbanipal did indeed ravage the city, destroying its ziggurat and sowing its fields with salts, there was certainly a city there during the Neo-Babylonian and early Persian eras as both Nabopolassar and Cyrus restored idols to it (see E. Yamauchi, "Susa," *The New International Dictionary of Biblical Archaeology*, ed. E.M. Blaiklock and R.K. Harrison [Grand Rapids: Zondervan, 1983] pp. 426-30).

Towner asserts that the evidence of Persian and Greek loan words suggest that the story of Daniel came into existence "probably after the rise of strong Hellenistic influence in the Middle East had begun, perhaps even after Alexander's conquest in 332 B.C." (p. 46). This, however, ignores the massive archaeological evidence for contacts between the Aegean and the Near East long before Alexander (see E. Yamauchi, *Greece and Babylon* [Grand Rapids: Baker Book House, 1967]; idem, "Daniel and Contacts between the Aegean and the Near East before Alexander," *EQ* [1981] 37-47). Furthermore he alleges that Greece is mentioned only in late apocalyptic materials, citing Joel 3:6, Zech 9:13, Dan 10:20 and 11:2. But he ignores the appearance of Javan (ffonia) in Gen 10:2 and 4, and in Ezek 27:13 (P.J. Riis, *Sukas 1: The North-East Sanctuary and the First Settling of Greeks in Syria and Palestine* [Copenhagen: Munksgaard, 1970] p. 134, believes that the word Yawan was adopted into the Semitic languages before 1000 B.C.). As Joel is probably pre-Exilic it should not be used to support a Hellenistic date for Daniel (J.M. Myers, "Some Considerations Bearing on the Date of Joel," *ZAW* 74 [1962] 177-95).

Following Rowley, Towner denies that Daniel 5 is historical, because "Nebuchadnezzar had no son named Belshazzar. . . . Nor was Babylon captured and its king slain by anyone named 'Darius the Mede.'" But it is quite plausible to believe that Nabonidus may have been a "son-in-law" of Nebuchadnezzar through a marriage to his daughter as maintained by R. Dougherty and D.J. Wiseman. As to the controversial "Darius the Mede," neither Towner nor Gammie betray any knowledge of important proposed identifications (J.C. Whitcomb, *Darius the Mede*

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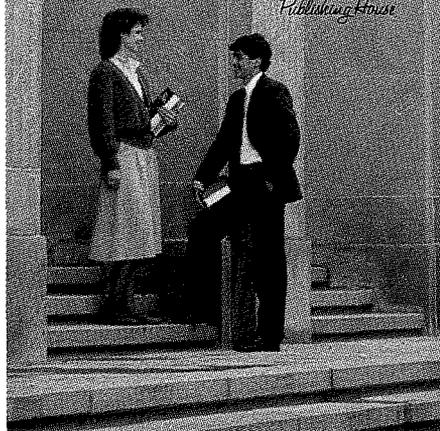
... suggests the Professor of Missions at Westminster Theological Seminary. In fact, Harvie M. Conn calls for a radical reevaluation of traditional models for theology and mission held by the Western, white, evangelical community. Convinced that these models are inadequate in the face of non-Western and non-white theologies, and the changes in our understanding of language, culture and religions, Conn offers an agenda of key issues that points the way to a creative dialogue between theology, anthropology and mission.

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[Grand Rapids: Eerdmans, 1959]; D.J. Wiseman, et. al., *Notes on Some Problems in the Book of Daniel* [London: Tyndale Press, 1965] pp. 12-16; J.M. Bulman, "The Identification of Darius the Mede," *WTJ* 35 [1973] 267ff; E. Yamauchi, "The Archaeological Background of Daniel," 137 [1980] 8-9; W.H. Shea, "Darius the Mede: An Update," *AUSS* [1982] 229-48).

Will Campbell and the Soul of the South
by Thomas L. Connelly (Continuum, 1982,
157 pp., \$10.95). Reviewed by David James,
a native of the South and an Episcopal priest
in Hellertown, PA, and Kathy James, social
worker and mother.

Thomas L. Connelly, an eminent Civil War historian and distinguished academician, was planning to write a book about the culture of country music. Instead he became captivated by the completeness with which Will Campbell symbolized and embodied southern culture, and so wove his socio-theological essay around the life of Will Campbell.

Connelly began with country music and ended with Campbell because he discovered that country music is the thread which pulls together the patchwork pieces of the southern soul. Campbell was ordained a Baptist minister at age 17 and describes himself as "just a preacher." He uses country music and an occasional swear word in his sermons, wears a habit of denim, and carries a walking stick, Bible, and guitar case replete with an old guitar and a bottle of bourbon.

Country music, Connelly argues, is the voice of the civil religion which is unique to the South, one centered upon the paradox and the acceptance of good and evil. He describes this civil religion as one based tridimensionally upon God, humanity, and Satan, where God pales beside the others but is always present and to be reckoned with.

Will Campbell is an enigma to many Christians, especially the Bible-belt variety which surround him in his native Tennessee. He is a devout disciple of Christ who loves people on both sides of social issues, and is somewhat proud of the fact that he is probably the only person on whom the FBI has a file because of both his civil rights activities (he helped found the Southern Christian Leadership Conference) and his informal status as part time "chaplain" to the Ku Klux Klan.

"Just a preacher" Will Campbell was educated at Yale Divinity School and spent many years after seminary in the forefront of civil rights activities in the deep south representing various institutions such as the National Council of Churches. He describes himself as a full time follower of the truth who now views institutions as an impediment to attaining basic human kindness and personal religion.

Connelly's thesis is that the South has never really recovered from the disaster of its surrender under their hero General Robert E. Lee. The South has a uniqueness born of tragedy and thus lives outside the American

heritage of success, and the fabric of the Southern soul is a tight weave of alienation, duality and tragedy. Perhaps this is the reason that the "health and wealth" preachers are so successful in the South.

Campbell says that he was wrong to have chosen sides in the past as he has come to realize that both sides of any important issue involve tragedy. There really is no human enemy, he believes. "We are all sinners, but God loves us anyway." Campbell is a folk hero to some and a traitor to others. His life and theology are not easily categorized. He publishes a journal, *Katallagete*, which is a Greek word meaning "be reconciled," and this is his central message. He preaches a union of things spiritual and things earthy, as he practices his primitive religion among the poor while continuing his guerrilla ministry against the institutions which crush the human spirit.

Campbell's autobiographical book, *Brother To a Dragonfly*, won him a national book award and propelled him into national prominence. It was through that book, which so poignantly revealed the agony and pain of the Southern Christian psyche, that Connelly came to see in Campbell the seeming contradictions and paradoxes in his life and ministry, and realized that "just a preacher" Will Campbell is the South's Everyman.

Will Campbell and the Soul of the South is an important book, for no other work to date will so elucidate what it means to be a Southern Christian.

Faith and Rationality: Reason and Belief in God

edited by Alvin Plantinga and Nicholas Wolterstorff (University of Notre Dame Press, 1983, 321 pp., \$12.15). Reviewed by Terry R. Mathis, Assistant Professor, Rosemead School of Psychology, Biola University.

This collection of essays is important. Authored by some of the most respected philosophers of religion currently writing, it will be used as a textbook in numerous universities and seminaries.

One of the primary aims of this work is to defend the rationality of religious belief. As representatives of the Calvinist tradition, the authors suppose that it is usually awareness of either God or God's effects in the world that provides grounds for rational theistic belief, though such religious experience is not a focus of their consideration. Questions having to do with how it is that belief in God can be properly grounded are generally not at issue. The strategy of this book is rather to attack those accounts of knowledge that pose a threat to theism, the main thrust directed against the view that legitimate knowledge claims require an evidential foundation. Both the atheist and the theist come under scrutiny. Against the atheist foundationalist, it is argued that the rationality of religious belief does not depend on evidence as typically construed, and, likewise, that those theists who attempt to accommodate the atheist foundationalist are

also mistaken. Within the give and take of these arguments arise some of the most engaging concerns of religious epistemology.

The nature of the discussion is varied in scope and intent. In the lead essay, Alvin Plantinga squares off with several well known evidentialists, including Antony Flew, Michael Scriven, and, as the theistic counterpart, Thomas Aquinas. Nicholas Wolterstorff contributes a similar article in which the epistemological assumptions associated with John Locke are carefully evaluated and challenged. Sandwiched between these two articles are two others that both illustrate and clarify the same type of issues. One is a delightful story by George Mavrodes on the role of experience and belief in apologetic arguments, the other a comparison of religious and ordinary experience by William Alston. While Alston admits that the checking procedures and similarities involved in ordinary perception of the physical environment do not obtain in the case of religious experience, he concludes that the absence of these factors does not provide adequate reason to think that religious experience is unreliable. Mavrodes' stories (there are two in this volume) support this conclusion, but he seems a bit more concerned than any of the others to support theistic claims by way of positive argument. Mavrodes in fact provides the only article in this volume that is critical of Reformed epistemology. Not only does he touch upon what ought to count as reason to believe in God, as does Alston, but in the process of doing this, Mavrodes uncovers several weaknesses in the views of Plantinga and Wolterstorff. The last two essays, by an historian, George Marsden, and a theologian, David Holwerda, are more loosely tied to the rest of the book. Marsden maintains that it was the ideals of evidentialism that caused nineteenth century evangelical academicians to believe that there must be a static relationship between the truths of science and the Bible. This belief is seen to have had disastrous consequences in light of the theories that developed in science. Holwerda, on a different tack, tries to show that Wolfhart Pannenberg's attempt to use the resurrection of Christ to meet the evidentialist challenge to Christianity is untenable.

Reformed anti-evidentialism generates its own share of problems, some in the form of irritation. Unbelievers who are without awareness of God are told this is so because they are driven by sin to resist God. No purpose is served in giving these people evidence in that they are thought already to have all the evidence they need. Were it not for sin, they would somehow see the hand of God in nature. The secularist to whom this response is given, however, will no doubt find it troublesome. The notion that people are kept from God by a sort of cognitive defect may seem to be little more than a psychological ploy to draw them into a Sunday morning occult practice or the like.

Of the various contributors to this volume who deal with this problem explicitly, Mavrodes says, "... we want to hold that it is plausible to meet the charge of insufficient evidence 'head-on' by trying to make the

available evidence plainer and more explicit." Even though this task would not be undertaken by traditional Reformed thinkers, what the book sets out to accomplish does have apologetic value and is carried through clearly and forcefully. Anyone who understands the evidentialist objections to theistic belief will be interested, if not impressed, by this work. Moreover, as Mavrodes points out, if there are Christians who are unsure of their faith, thinking it is irrational due to lack of evidence, they may overcome this barrier through reading Plantinga and Wolterstorff.

Intimations of Reality: Critical Realism in Science and Religion

by Arthur Peacocke (Notre Dame Press, 1984, 94 pp., \$4.95). Reviewed by Richard H. Bube, Professor of Materials Science and Electrical Engineering, Stanford University.

This little book contains the text of the 1983 Mendenhall Lectures at DePauw University, delivered by Arthur R. Peacocke, Dean of Clare College, Cambridge University, and well-known biochemist and author on topics relating to science and religion. As indicated by the subtitle, the book develops the concept of "critical realism" as an appropriate perspective for the Christian scientist to hold in both the scientific and theological areas. There are two principle lectures: "Ways to the Real World," and "God's Action in the Real World."

Addressing himself to the fundamental question of whether science and/or religion tell us about a world that is real to us, Peacocke first surveys the various perspectives that have developed in the scientific field: naive realism, logical positivism (which the author calls the "received view" or "standard account"), a socially-contextualized view of scientific theories (a paradigmatic view), and the sociology of scientific knowledge. Finding all of these lacking, he then introduces the concept of "critical realism" as one based on the idea "that the long-term success of a scientific theory gives reason to believe that something like the entities and structure postulated in the theory actually exist." Theories and models are regarded as "candidates for reality." This leads him to a discussion of the meaning and use of models and metaphors in science; the use of complementary models reminds us that we do not have a literal description of reality.

Next Peacocke turns to the theological endeavor and shows how models and metaphors are also the form of expression in this area, indicating that a critical realism is appropriate for both areas. He concludes his first lecture by restating the observation that there is a hierarchy of order in the natural world, and that we may see "the scientific and theological enterprises as interacting and mutually illuminating approaches to reality."

In his second lecture, Peacocke explores the relevance of our scientific understanding of the world to the account we give of God's relation to the world, arguing that any theological description of God's relationship to

the world cannot be given in an intellectual vacuum, but must take account of the best that we understand from scientific investigations. The most outstanding inputs to theology from science are seen to be: (1) many different sciences indicate that the world is in the process of evolution, "a seamless . . . web which has been spun on the loom of time," which makes extremely unwise any attempt to base theology on a god-of-the-gaps; (2) our awareness of our ignorance engenders in us a "sense of mystery at the quality of the known and the quantity of the unknown"; (3) our awareness of our dependence on and involvement in the whole cosmic process is heightened, "indicative of a far greater degree of man's total involvement with the universe" than ever imagined; we recognize that the cosmic order is "a necessary prerequisite of conscious personal existence."

These scientific developments have certain additional implications for theology: (1) a reinforcement of the sense of God's transcendence; (2) time itself as part of the created order, joining with matter-energy-space-time to form the character of this order; (3) the sense of God's immanence in his creative activity in the natural order, a continuing process from beginning to end, bringing forth new emergent forms of matter; (4) questioning of the concept of God as the deterministic Law-Giver in view of the constant appearance of change, development and emergence.

Whether the metaphor of "pantheism" proposed by Peacocke is an adequate one for the biblical revelation of God is a question to which considerable thought may well be given. Peacocke argues:

we could say that the world is *in God*, there is nothing in the world not in God. This understanding of God's relation to the world is sometimes called "pantheism," which has been defined as the belief that the Being of God includes and penetrates the whole universe, so that every part of it exists in him, but that his Being is more than, and is not exhausted by, the universe. . . . God creates a world that is, in principle and in origin, other than "himself" but creates it, the world, within "herself."

It is conceivable that this model might be used to describe the creative and sustaining activities of God, but it is not clear whether it is at all adequate for a description of the domain of personal interactions between God and man: sin, salvation, etc.

Peacocke adds additional insights from the world of biology, which he believes are significant for the development of an informed theological position: (1) the continuity of the biological processes of evolution; (2) the open-ended character of biological evolution in which chance and law combine to produce new forms of matter; (3) the recognition of the principle that new life occurs only through the death of the old, suggesting perhaps that God is involved in whatever suffering is necessary (creative suffering) for the fulfillment

of his creation; (4) the interpretation of "chance" as "creative agent."

Peacocke searches for new metaphors more adequate to describe the perspectives given to us by science that deal with the relationship between God and the world. He suggests that we might view the Creator as composer, or that we might view the relationship between God and the world to be analogous to the relationship between the human mind and body. In all of these Peacocke recognizes that the transcendence of God is of a higher order than any human agency/action transcendence can convey.

In giving human beings the freedom to act independently of the intentions of their Creator, God incurs a cost to himself, the cost of love. Peacocke draws the parallel with human experience: "risking love on behalf of another who remains free always entails suffering in the human experience of love."

This little book is packed with stimulating thoughts and ideas of immense importance to those who believe that it is a worthwhile project to seek for models of God that are consistent with the totality of his revelation in Word and Work. No models are bound to be completely adequate, else they would describe all the aspects of reality, a goal beyond achievement. Peacocke struggles with the inputs from science and seeks to understand how these inputs can be expressed in the framework of biblical theology. In his recent publications (*Creation and the World of Science* and this book) Peacocke has limited himself to an exploration of God as Creator; the reader cannot help but hope for a more complete exploration in which we may see God as Creator and Redeemer.

(This review was initially prepared for the Journal of the American Scientific Affiliation).

A History of Pastoral Care in America: From Salvation to Self-Realization
by E. Brooks Holifield (Abingdon, 1983, 416 pp., \$16.95). Reviewed by R. D. Hudgens, Special Student, Wheaton College Graduate School.

Imagine Jonathan Edwards and Robert Schuller debating the importance of self-esteem and you have some idea of the vast changes that have occurred in the history of American pastoral theology. E. Brooks Holifield, professor of church history at the Candler School of Theology, Emory University, tries to interpret those changes. Those familiar with Holifield's previous work in the history of American theology will expect this to be a thorough and illuminating work. They will not be disappointed.

The title of this volume promises both more and less than the book delivers. Holifield has not written a detailed history of pastoral practice in America; instead, he focuses on the changing ideals of pastoral theory. Yet he has done much more than provide a history of ideas, and in that "much more" lies this book's true value, delight, and greatness.

Holifield's ultimate aim is to provide an understanding of the interrelated development of Protestantism and American culture.

As his subtitle indicates, he believes that each era of American history can be characterized by a dominant pattern of ideals about the self. These patterns form a movement from self-denial to self-love to self-culture to self-mastery to self-realization. Holifield uses the development of pastoral theology as a measure of these changing cultural attitudes, both shaping them and being shaped by them.

He devotes a chapter to each main era tracing the patterns that ascended and descended within it. Three chapters are given to the twentieth-century and the narrative ends with the 1960s. Holifield's argument can be summarized as follows:

Seventeenth-century pastoral care was structured by a world view that saw the cosmos in a hierarchical arrangement. Disagreements arose within this cultural consensus concerning the nature of human personality, in particular the relationship between the understanding and the will. In the eighteenth century these tensions shaped the theological conflicts that developed during the Great Awakening (e.g., Edwards and Charles Chauncy).

In the antebellum period, pastoral theologians tried to move beyond these conflicts by promoting an ideal of balance among the faculties. Holifield points to Ichabod Spencer as a representative of this "rational orthodoxy." This shift of emphasis reflected broader societal changes, especially in the nature of the ministry and the function of the church.

The post-Civil War era set the climate for twentieth-century developments and marks the "first crucial turning point in the history of American pastoral theology" (p. 161). A new ideal of self-mastery mirrored a cultural consensus that saw power and vitality at the center of things. The simultaneous rise of a new theology and a new psychology provided a more positive view of the "emergent self" and led to the abandonment of traditional pastoral ideals. Twentieth-century pastoral theorists embarked on a new quest for self-realization.

Holifield divides this era into distinct periods based on differing interpretations of the social context in which self-realization took place. Early twentieth-century theorists saw social institutions as basically trustworthy guides and promoters of individual growth. Psychology was a means of adjustment to and success within the social world. John Dewey and George Albert Coe were the major thinkers of this period which saw the birth of Clinical Pastoral Education.

Later twentieth-century theorists, influenced by a new understanding of sin from Neo-orthodox theology, saw self-realization in tension with the social conventions and structures of American society. The social context could inhibit human freedom and dignity. Erich Fromm and Carl Rogers were the major influences among pastoral theologians.

By the end of the 1960s, America was awash in therapeutic theories and techniques. Pastoral theologians began searching for their distinctives. As these theorists began to suspect that self-realization and spiritual growth were not identical, there were clear

signs of the end of another era in the history of American pastoral care.

Holifield presents a careful and comprehensive treatment of each era and movement. The amount of material he has utilized is impressive. He is as adept with the intricacies of eighteenth-century mental philosophy as he is with Freud, Fromm & company.

We are still lacking an examination of pastoral practice in America. Holifield points out that all pastors adopt some theory of pastoral counseling and locate themselves within a specifiable tradition and history. American pastoral practice remains pluralistic, and representatives of each historical era can still be found.

Although Holifield refers to the eighteen centuries of literature devoted to the cure of souls, he does not investigate the twentieth-century's (intentional?) neglect of that tradition. This reviewer would have liked more interaction on this topic. But this was not Holifield's self-appointed task. And what he has done has been done exceedingly well.

Foundations of Dogmatics

by Otto Weber, tr. by D. L. Guder (Wm. B. Eerdmans; vol. I, 1981, 659 pp., \$25.00; vol. II, 1983, 721 pp., \$31.00). Reviewed by Alan Padgett, Pastor, United Methodist Church, San Jacinto, CA.

Weber's work is what I call a "medium" dogmatics. It is about twice as long as the introductory works of (e.g.) Don Bloesch, Dale Moody, or Geoffrey Wainwright. On the other hand, it is not a comprehensive dogmatics such as that of Karl Barth, G. C. Berkouwer, or Carl Henry. It is a large, two volume work that can be compared in length and breadth to other Germans and their dogmatics: Helmut Thielicke's *The Evangelical Faith*, Emil Brunner's *Dogmatics*, or Gerhard Ebeling's *Dogmatik des Christlichen Glaubens*. Weber means for this to be a seminary textbook and includes numerous references to primary and the best secondary literature (alas, mostly dated and German).

What does one desire from such a textbook? Ideally it will (a) dialogue with contemporary thought, (b) reap the rich crop of tradition, sifting the wheat from the tares, (c) be readable and short enough for use, and (d) be long enough to be comprehensive. From my own point of view, it would be nice if it were (e) evangelical and (f) Wesleyan. Weber meets all of these requirements except (f) and possibly (a). Weber is the best seminary-level dogmatics in English—for the present, at least. Other texts are not as comprehensive, or are too philosophical or idiosyncratic. If you are a seminarian looking for a sound survey of dogmatics, or a professor looking for a text, this is it.

The translation by Darrell Guder is excellent. He (1) adds a few informative notes, (2) translates all Latin terms and includes them in an index, (3) refers to English translations where possible, and (4) adds full bibliographic information to the footnotes. This obviously took a lot of extra work, but it makes

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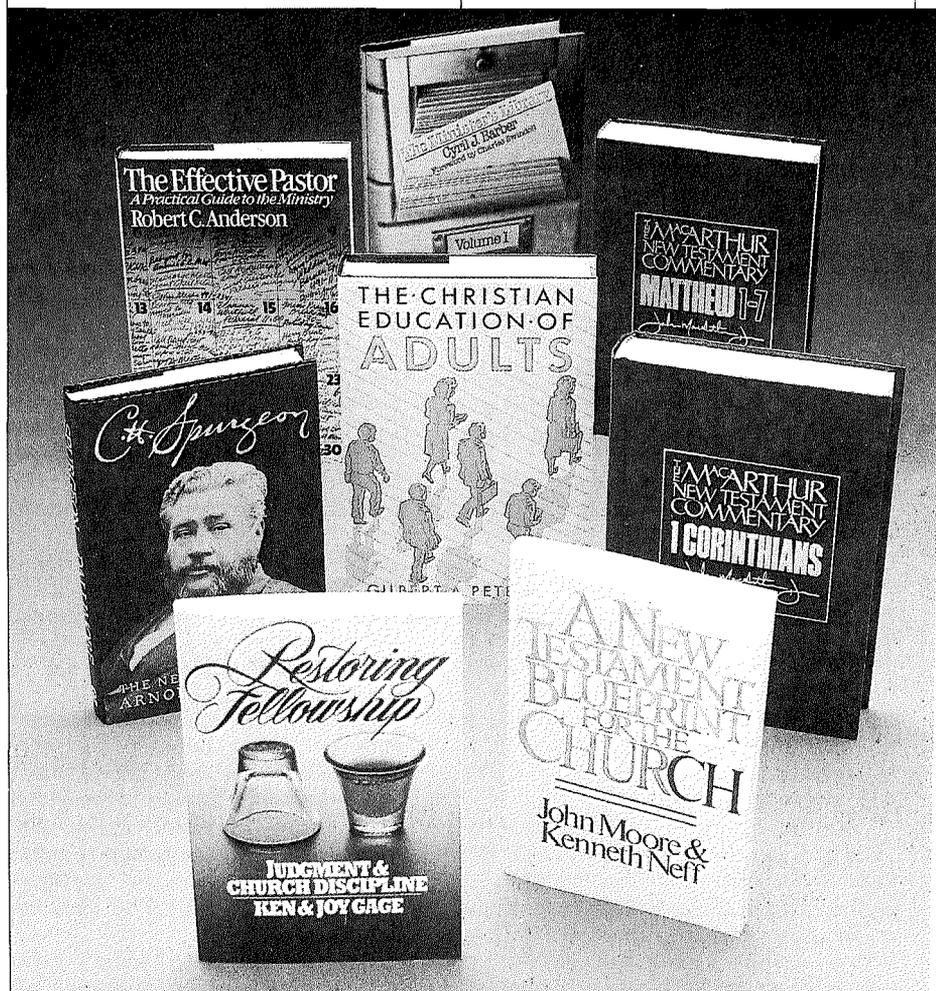
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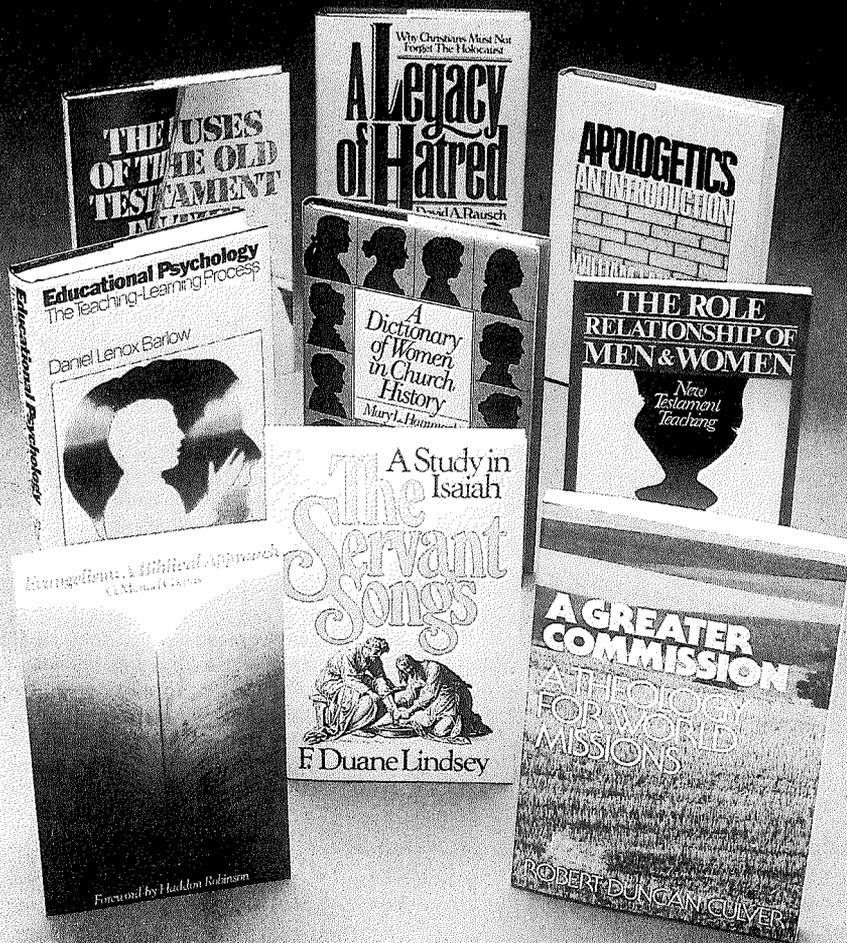
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the book so much better! My only complaint is that Guder has retained Weber's sexist language, which could have been corrected, given modern sensitivities.

This brings up the greatest weakness of the work: it is dated. The entire section on gnosticism, for example, needs complete revision in the light of current discoveries. I missed interaction with Vatican II, not to mention process and liberation theologies and a whole host of books written since the 1950s. The second major difficulty for seminary students is the narrow Teutonic focus of the book. The greatest Reformed theologian between Calvin and Barth—Jonathan Edwards—appears only once, as the opponent of John Wesley. And this is a Reformed dogmatics!

The strengths of the book outweigh the weaknesses, especially for the student. Weber carries on a constant, critical dialogue with the history of dogmatics. He provides a good sketch of this history, especially fine on German 19th century theology—a feature completely missing from the dogmatics of Tillich, Thielicke, Brunner, or Ebeling. This dialogue with the tradition is very important for students in American seminaries today, since we suffer so much from "chronocentricity." Weber also supplies a good model of *critical* interaction with the past. And since he is up-to-date until about 1960 or so, the work is more current than many American texts I have read! Other strengths are his comprehensiveness and his sound theological judgment. Weber has obviously read long and deep in Barth. This is (in my opinion) a strength. American theology today is still pre-Barth. I hope Weber is widely used as a textbook in

seminaries, if for no other reason than to correct this fault.

I highly recommend this work to all students, teachers, scholars, and preachers (yes, especially preachers!). Enjoy!

The Legend and the Apostle: The Battle for Paul in Story and Canon

by Dennis Ronald MacDonald (Westminster, 1983, 144 pp., \$9.95). Reviewed by David Meade, Professor of New Testament, Houghton College, Houghton, NY.

Though the pseudonymity of the Pastoral Epistles is rarely questioned among contemporary scholars, the precise relationship between the Pastorals and the Paul of the authentic letters is hotly debated. Is the writer of the Pastorals merely using Paul as a foil to sell his variety of early catholicism, or at least attempting to domesticate him? Or is he representative of "authentic" (i.e. mainstream) Paulinism? Usually these questions have been answered by making comparisons between Paul and the Pastorals, but the issue is usually clouded by our modern conceptions of what exactly Paul taught. A refreshing alternative to this approach has been developed by Dennis Ronald MacDonald, Assistant Professor of New Testament and Christian Origins at the Iliff School of Theology.

MacDonald has put the focus of debate precisely where it belongs, that is, back in the second century when the issue first arose. He argues that this century witnessed a dras-

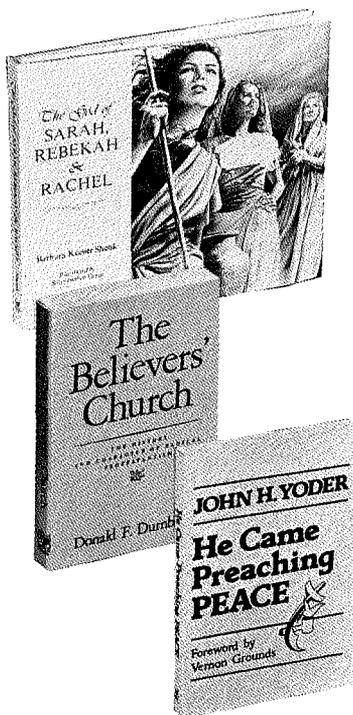
tic polarization between the interpreters of Paul, a tug-of-war between social conservatives and apocalyptic sectarians. MacDonald's thesis is that the Pastorals are a fruit of this struggle, and that specifically they were written (at least in part) to counteract the "old wives tales" (I Tim. 4:7) or legends about Paul that were later recorded in the radically sectarian Acts of Paul and Thecla. Like Walter Baur's *Orthodoxy and Heresy in the Early Church*, MacDonald seeks to demonstrate that orthodoxy is defined by the winners of the hermeneutical struggle (see chap. 5, "The Victory of the Pastorals"), and that "the interpretation of Paul in the Pastoral Epistles was not the only one permissible within the Pauline heritage" (p. 98).

To make his thesis viable, MacDonald must establish that the legends about Paul recorded in the Acts of Paul (AD 150-190) were not invented by an aberrant Asian presbyter (as Tertullian asserts), but actually circulated independently for many decades, and thus were contemporaneous with the Pastorals. This he does convincingly in chapter one, with the creative use of folkloristics. The author restricts his investigation to the Thecla story, the Ephesus story (Paul and the baptized lion), and the martyrdom story, and uses folklorist laws of oral narrative developed mostly by Alex Okik.

In chapter two, MacDonald's methodology bears rich fruit when he turns from the form of the narratives to investigate the social phenomenon behind the legends. Since oral narrative is more dependent on sympathetic transmitters (storytellers) and audiences for survival, these legends may tell us much about



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the communities that treasured them. He identifies the storytellers and their audiences as women living in the more libertarian Asia Minor, who because of their apocalyptic sectarianism are opposed to the Roman Empire, renounce sex and marriage, and consider the church to be in opposition to the conventional social institutions of city and household. The legends about Paul are the main vehicle for advocating their theological outlook.

In chapter three, MacDonald seeks to demonstrate how the Pastorals arose as a reaction to the use of these legends about Paul, and use Paul himself to refute them! While recognizing that there are a number of "heresies" that the Pastorals attack (p. 56), the author suggests one that has been overlooked: the "old wives tales" of the legends. Generally, the Pastorals condemn those who upset households (2 Tim. 3:6-7), forbid marriage (1 Tim. 4:3), and promote assertiveness of women (1 Tim. 2:11-15). MacDonald tries to tie the legends more specifically to the Pastorals by demonstrating that the author of the Pastorals was aware of them. He notes shared names (e.g., Hermogenes, Onesiphorus) and shared incidents (e.g., the lion), and argues that this shared material is best explained by oral tradition, not literary dependence. He then seeks to show how the Pastorals tried to counteract the Paul of the legends. The most prominent method was the affirmation and promotion of social conventions, especially the household as the strength of the church, not its competitor. Perhaps the most interesting suggestion of MacDonald is that in seeking to restrict and reduce the order of widows (1 Tim. 5:3-16), the author of the Pastorals was trying to circumscribe the main vehicle of the legends: independent women, some who may not have been "real" widows, but virgins devoted to celibacy after the order of Thecla.

In chapter four, MacDonald steps back from the Pastorals and places the use of this corpus in the context of the struggles of social conservatism of the bishops of the second century with the resurgency of apocalyptic radicalism in such movements as the "New Prophecy." In short, the bishops and the Pastorals won the battle for Paul in the canon. However, in chapter five, MacDonald shows that the legends found in the Acts of Paul also had a victory of sorts, in the arena of popular religion. Thecla was canonized, and became a major model for the development of monasticism in the later church.

MacDonald has written a captivating book with a creative thesis that is well documented and supported. One could certainly quibble with the author's interpretation of certain texts, but this is the minor result of the nearly universal tendency to account for all of the facts from the single perspective of one's hermeneutical construct. The major flaw of the book, however, lies less with the thesis than with the conclusions that MacDonald tries to draw from it. The author recognizes that the complexity of Paul's own teaching is the source for a good deal of the interpretive traditions in both the Pastorals and the Acts of Paul. However, in trying to trace some of this

development from Paul in his sweeping statements and texts cited in a few brief, concluding pages, he raises a host of unanswered questions and objections. Furthermore, he concludes by virtually identifying the charismatic image of Paul in the Acts of Paul with the image of Paul in the genuine Paulines, and demands that the reader choose between this image and the image of Paul in the Pastorals. Naturally he chooses the Paul of the genuine epistles, but isn't this precisely the false alternative that his thesis disproves? Why can't we be enriched by the dialectical perspectives of both streams of Pauline tradition?

The Future of Evangelical Christianity: A Call for Unity Amid Diversity
by Donald G. Bloesch. (Doubleday, 1983, 202 pp., \$12.95). Reviewed by Dale Sanders, Pastor of First United Presbyterian Church, Caldwell, KS.

Donald Bloesch, Professor of Theology at the University of Dubuque (Iowa) Theological Seminary, again demonstrates his amazing grasp of the plethora of Christian theologies and lifestyles in this latest addition to a long list of books. An unusual yet welcome feature is his use of the pronoun "I," giving this book a more earnest and personal cast than the others.

Dr. Bloesch is open to the contributions Pentecostals and Charismatics have to offer Protestant, Catholic, and Orthodox traditions. Yet this is not without qualification. He believes the movement of the Holy Spirit has more depth and breadth than that which is spilling over from the recent outbreak of old enthusiasts. The Holy Spirit's "centripetal power" is drawing evangelical Christians from all communions into a closer unity, despite the three "centrifugal forces" of restorationism, separatism, and accommodationism. These three forces are the special threats to the developing "evangelical catholic church," which is Bloesch's term for his vision of what the future church should be.

Bloesch discusses, from within a Reformed frame of reference, what it means to be *evangelical*—the claimants to the title, the rivalry, the dream. This is accomplished by fingering evangelicalism's present identity crisis, finally putting his thumb on the problem: it is more than fundamentalism, but it is not a return to unreformed orthodoxy.

There is a growing climate of conservatism in this country, and a rash of theological movements out to capitalize on it, even if the bewildering variety of churches and sects preclude capture on a massive scale. Among them is Bloesch's own hope for "catholic evangelicalism." While noting that Rome is not catholic enough, he feels it is better to err on the side of enthusiasm than on the side of formalism.

The observation of this reviewer is that Dr. Bloesch appears to be part of that stream which is beginning to empty into an American version of England's 19th century, Tractarian river; and his interest in sacramentalism seems to indicate paddling rather than

floating in that direction.

That this is so can be cited by the recent adhesion of the *New Oxford Review* (or at least its editor, Dale Vree) to Roman Catholicism, a periodical Bloesch names as one of several representative of "catholic evangelicalism." Vree's conversion occurred after *The Future of Evangelical Christianity* was published. I am further surprised by Dr. Bloesch's willingness to err so much on the side of enthusiasm, when he lists Klara Schlink (Mother Basilea) as among the "catholic evangelical" luminaries whose light he shares.

Dr. Bloesch's personal comments, throughout the text and into the footnotes, are enlightening of himself and his opinions—for instance, the opinion that the Presbyterian Church, USA, is probably headed for a major schism. All in all, the book is stimulating and provocative by turns, and is well worth the price for the pithy quotes alone.

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BOOK COMMENTS

The Thought of Jacques Ellul: A Systematic Exposition

by Darrell J. Fasching (Toronto Studies in Theology, Volume 7, Edwin Mellen Press, 1982, 225 pp., \$39.95).

This book is very helpful for understanding Jacques Ellul. Its purpose is to bring together elements from all his published works in order to present Ellul's thesis concerning technology, faith and freedom. The book is organized into three chapters on Ellul's sociology and three on his theology, with a summary critique and guide on how to read Ellul.

Although not uncritical of Ellul, the chief criticism of the book would seem to be a failure to challenge Ellul on certain points. Fasching's main departure from Ellul is in his demonstration of how Ellul's method logically leads one to utopianism, in spite of Ellul's adamant renunciation of all utopianism. However, Fasching does not view this as a significant problem in that conceivably Ellul could agree with Fasching's use of the word *utopian*. More significantly, Fasching fails to question seriously Ellul's elevation of individual freedom. He does say that Ellul's insistence that social ethics must always be individual ethics is an overstatement. But he leaves unchallenged Ellul's fundamental contradiction between individual freedom and social order (whether a new or old social order). What Ellul espouses is the typical existentialist dichotomy between individual freedom and necessity. Ellul's definition of freedom as a revolt against necessity is strictly negative and reactionary, contrary to the biblical understanding of freedom, which is relative to obedience to God and love of humanity. Unchallenged is Ellul's assertion that the Bible gives no social values, as well as his assertion that the Bible gives no indication that Christians are to have any consensus on such matters. Surely any treatment of

Ellul should question these assertions.

—Ralph Loomis

The Messianic Secret

edited by Christopher Tuckett (Fortress, 1983, 176 pp., \$6.95);

The Interpretation of Matthew

edited by Graham Stanton (Fortress, 1983, 176 pp., \$6.95);

The Kingdom of God

edited by Bruce Chilton (Fortress, 1984, 192 pp., \$6.95).

As a student I was confronted with the extremely divergent interpretations of the above topics. Fortress has initiated a valuable series, *Issues in Religion and Theology*, which offers a collection of some major short treatments on a particularly difficult theme. Each volume also offers an introductory essay sketching the history and relationships of the various essays. What is especially of profit is that many of these essays were either tucked away in some rather obscure publication or unavailable to English readers. Now we have a valuable, relatively inexpensive, collection of primary essays on a given topic.

In *The Messianic Secret* we have, in addition to the valuable introduction, essays by J. B. Tyson, G. Strecker, U. Luz, J. D. G. Dunn and H. Räisänen. All of these provide answers to the difficult question, especially prominent in Mark, "Why did Jesus demand silence regarding himself when he was to be the universal Savior of man?" Although no one could agree with all of the views, each in its own way makes a singular contribution to the discussion and deserves reading. As with all of the volumes in this series, there is no better way to begin studying this topic.

The choice of Professor Stanton to present a survey of scholarship on Matthew was par-

ticularly fortunate: he has also presented a lengthy analysis elsewhere. Besides providing translations of several significant essays (those of von Dübschutz, Michel, Strecker, and Luz), this volume resurrects two articles which were notoriously difficult to obtain: von Dübschutz's article on the rabbinical nature of Matthew and Michel's far-reaching essay on Matthew 28:16-20. Though much remains to be read, those who read this volume will better understand most of the recent trends in Matthew studies.

Of particular value for teachers will be B. D. Chilton's editing of essays on the Kingdom of God. Because the topic is so large, Chilton has a thorough survey of the literature which ranges well beyond the essays presented. Though American evangelicals may be disappointed at the exclusion of something by G. E. Ladd, one cannot argue with Chilton's general choice of essays. As with the other volumes in this series, we applaud the efforts of the editors/publishers for providing students with these helpful introductions to both the primary essays as well as careful essays on the history of interpretation.

—Scot McKnight

Of Love and War,

by Dorothee Söelle (Orbis, 1983, 172 pp., \$7.95).

The Arms Race Kills, Even Without War

by Dorothee Söelle (Fortress, 1983, pp., \$6.95).

In *Of Love and War*, Dorothee Söelle, a West German who teaches theology at Union Seminary in New York and at Hamburg, tries to speak to both our minds and our hearts. She's preaching to the already-converted in the sense that she offers few attempts to convince through argumentation. She offers instead an inspiring call to act and to support others who are acting.

The two issues she focuses on are the arms race as seen from western Europe and human rights in Latin America. With regard to the former, she speaks to our minds through insightful analysis of the dynamics which fuel modern-day nuclearism, and she speaks to our hearts through powerful poetry. The poems remain powerful in the second part of the book, but the analysis loses some force—perhaps due to her not really being a part of the situation in Latin America.

I was moved and challenged by this book and would highly recommend it. Especially welcome are the European insider's perspective, the creative mixing of poetry and prose, and the call to combine peacemaking with spirituality. I share the sense of outrage which permeates Söelle's writing here, though I wish she spoke more of the love the title mentions.

The Arms Race Kills is a much less substantial book—both intellectually and emotionally. It is a collection of speeches and articles concerning the arms race from a European perspective; especially the moral aspects of it. For me, this book fit more in the category of "interesting" than "moving" or "challenging." The articles are superficial,

though they provide helpful information as to how things look to the religious wing of the European peace movement.

—Ted Grimsrud

God as the Mystery of the World

by Eberhard Jüngel, translated by Darrell L. Guder (Eerdmans, 1983, 428 pp., \$20.95).

This translation of Eberhard Jüngel's *Gott als Geheimnis der Welt* reaffirms Jüngel's standing as a major contemporary creative theologian. Following Karl Barth, his goal is to demonstrate the thinkability of God on the basis of the self-disclosure of God. However, Jüngel's contribution is to relate the self-disclosure of God more directly to "the death of God" as expressed in the cross of Jesus. In this death, the love of God is expressed as a union with "perishability," the "perishability" which is found in worldly existence.

The first three-fourths of the book consists of lengthy and in depth philosophic discussions concerning the roots of speaking of the "death of God," the possibility of thinking God, and the speakability of God. Jüngel's villain is the western philosophic tradition of the "necessity" of God's existence, which then is separated from the question of God's essence. This has been found to be easy prey for the penetrating critiques of Nietzsche, Fichte, and Feuerbach. In addition, this view presented a false sense of security as well as denying the possibility of being addressed by God. According to Jüngel, God is the mystery of the world who is only known through his address. This discussion includes a detailed and interesting treatment of the problem of analogy.

The dogmatic theme of "The Humanity of God" is developed out of the argument that the death of God is identified with the cross of Jesus. The author identifies himself with the contemporary "narrative theology" movement, but in a distinctly dogmatic and trinitarian sense. Building upon his previous work on Barth's view of the Trinity, Jüngel stresses the dynamic of "God's being in becoming" as expressed in the Trinity, and more particularly, the Incarnation, as a manifestation of the "self-relatedness" and "selfishlessness" in the love of God. The humanity of God means not only that "God comes from God," but also that "God comes to God" and "God comes as God." In this "mystery" there is the basis for genuinely thinking and speaking about God.

In this work Jüngel effectively builds upon the tradition of Karl Barth, while going beyond him by wrestling with the crucial issues in the history of philosophy and theology concerning the "death of God" and the cross, as well as drawing out provocative implications of such a theology. It may be asked of him whether his argument is convincing that "perishability" does not necessarily mean an end of being, as it relates to the "death of God" and the cross. In this, Jüngel goes even beyond Moltmann's idea of "death in God" in the cross, to speak explicitly of the "death of God." However, his discussion does open

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up a crucial issue for theological epistemologies which claim affinity with the crucified Jesus of the Gospels. This work is not for beginners, by any means; but for those who would like to jump into the "deep end" of the contemporary theological swimming pool, it is indeed both an education and a challenge.

—Christian D. Kettler

Peace Thinking in a Warring World
by Edward LeRoy Long, Jr. (Westminster Press, 1983, 118 pp., \$6.95).

This is a brief, popular work intended to prod its readers to a more serious consideration of the call of Christians to be peacemakers. Long's contention is that in the current world situation of nuclear escalation we need desperately to change our ways of thinking about international affairs. He offers here a first attempt in describing "peace thinking" and in suggesting steps toward this way of thinking. There is little that is new or intellectually stimulating in this work. Nevertheless, the book should be most helpful in provoking an adult church school class to thinking about war and peace in a Christian manner and this, surely, is long overdue.

—T.D. Kennedy

The Schillebeeckx Case
ed., with introduction and notes, by Ted Schoof (Paulist Press, 1984, 158 pp., \$7.95).

This is undoubtedly a book for the specialist. But if one is a specialist, that is, familiar with the fine points of theology, then this book makes fascinating reading. It is, as the title indicates, a compilation of letters and documents exchanged between Edward Schillebeeckx, the Dutch Roman Catholic theologian, and the Sacred Congregation for the Doctrine of the Faith. The subject is Schillebeeckx' Christology. The issue is whether or not his efforts to interpret the traditional doctrine (Chalcedon) in a way that will appeal to the marginal believer and even, perhaps, the unbeliever, is simply a matter of semantics or whether the doctrine is changed in its essential core. No one who tries to do theology for herself or with and for others can avoid this issue. How do we say old truths in a new way? The light which the Schillebeeckx case book sheds on this question is both instructive and sobering. Schillebeeckx, by the way, has the better of the argument, in this reviewer's opinion. The method used to examine him makes one glad to be a Protestant. The seriousness of the debate makes a Protestant who is evangelical want to be a Catholic.

—Paul K. Jewett

Doctrine and Word: Theology in the Pulpit
by Mark Ellingsen (John Knox, 1983, 192 pp., \$8.95).

This is a lively attempt to relate theology

to preaching. First, Ellingsen gives us a brief summary of the theological consensus and key questions surrounding a Christian doctrine (from a Reformed perspective), then he offers a sermon on that doctrine. The sermons are written for a variety of congregational settings. Here is doctrinal preaching that is theologically sound without being dull, and pastorally sensitive without sacrificing theological depth. The book should be of interest to pastors and seminarians who take the linkage between word and doctrine seriously.

—William H. Willimon

Book Comment Contributors

Ralph Loomis is a doctoral student in ethics at Harvard University; Scot McKnight is Adjunct Professor of New Testament at Trin-

ity Evangelical Divinity School; Ted Grimsrud is a doctoral student at the Graduate Theological Union; Christian D. Kettler is a Ph.D. student at Fuller Theological Seminary; T.D. Kennedy is Instructor of Philosophy at Calvin College; Paul K. Jewett is Professor of Systematic Theology at Fuller Seminary; William H. Willimon is Minister to the University and Professor of the Practice of Christian Ministry at Duke University.

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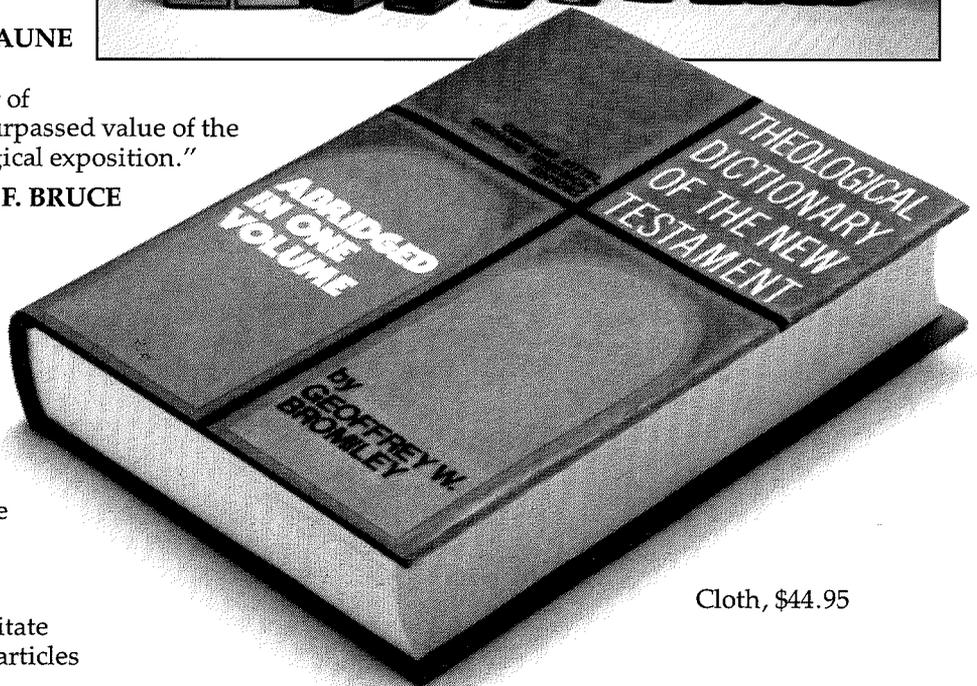
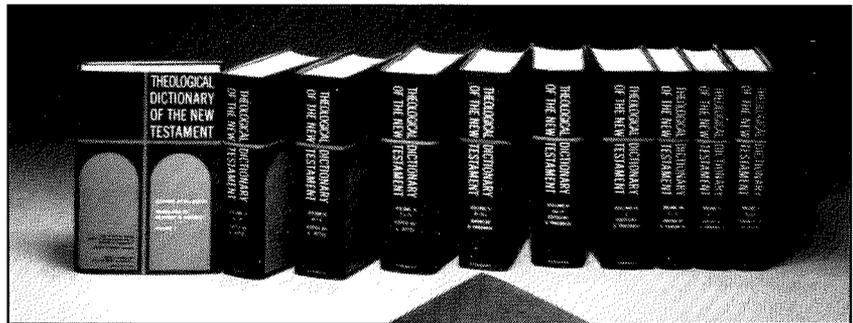
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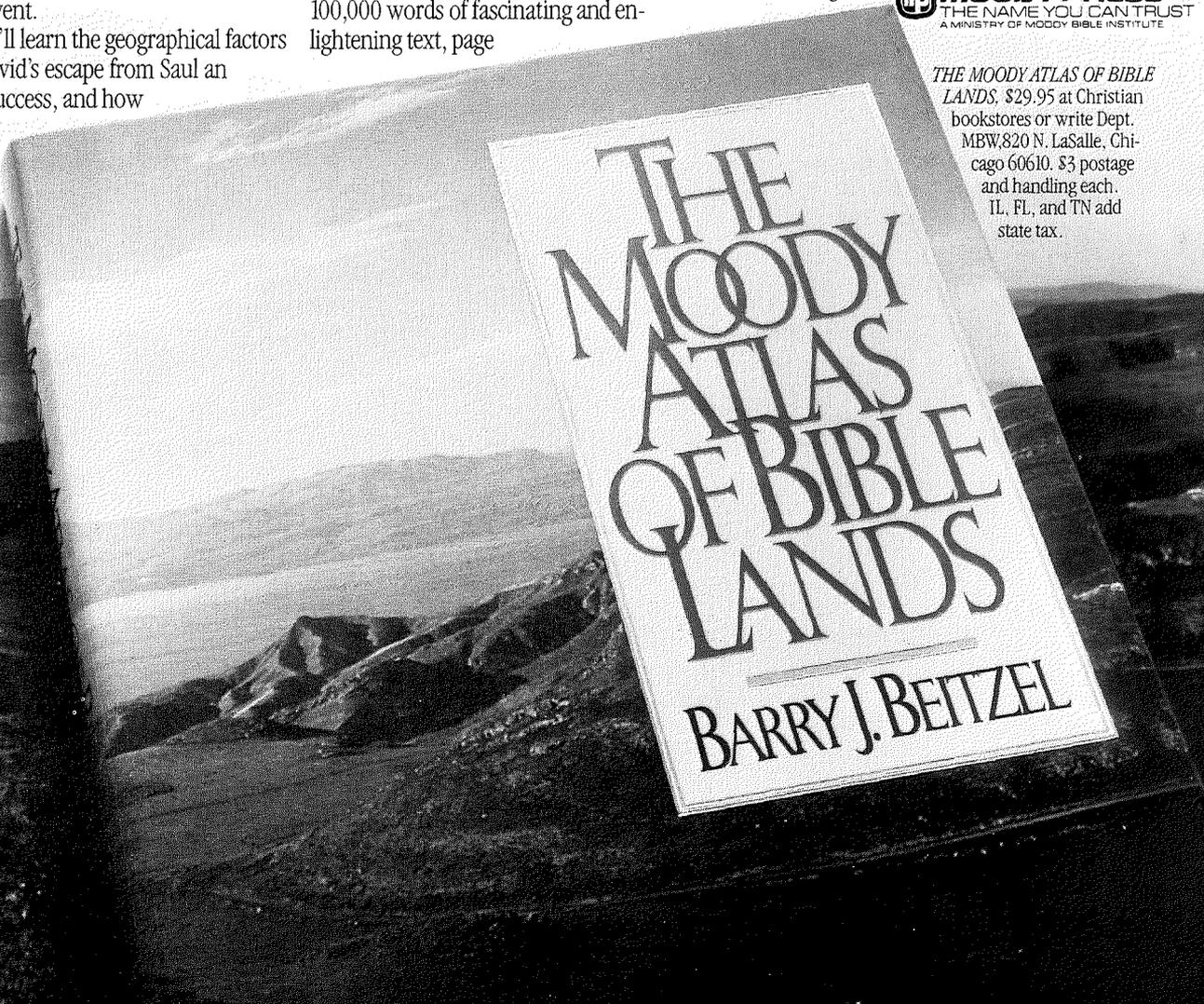
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