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Introducing This Issue

When Gordon MacDonald invited me to become editor of the *Bulletin*, he gently insisted that at least occasionally I assume the role of contributor. So I am complying with his quasi-directive in the hope that my devotional meditation (page 3) will clear away some of the fog which engulfs the whole concept of success. That concept, I am persuaded, needs to be Christianly understood.

Timothy Smith, an outstanding authority on the part religion has played in American history, rehearses the disagreement between two great revivalists, John Wesley and George Whitefield, concerning Christian perfection (page 5). That episode compels us to realize how theological differences may affect personal relationships. It raises a far-reaching question: how can we maintain our sincere convictions and yet be irenically ecumenical?

For evangelicals the nature of biblical authority is a theological watershed. Recently Clark Pinnock wrote a major work on *The Scripture Principle*. It has been both enthusiastically praised and strongly criticized. Reflecting on his book and reactions to it, Dr. Pinnock explains that he has sought a *via media* between fidelity and creativity, arguing for a view of biblical revelation which, without surrendering Scripture's own claim to a unique revelational status, at the same time does justice to the legitimate concerns of contemporary criticism (page 8).

Lust, which traditional morality has denounced as one of the cardinal vices, is a besetting propensity which plagues all of us in one form or another. With pastoral insight, Paul Mickey indicates that lust involves far more than the libidinal drive. In addition, he points the way to liberation from the tyranny of inordinate desire (page 11).

In the rushed ongoing of life with all its ordinary strains and sometimes extraordinary stresses, how difficult it is to carry out the Pauline exhortation, "Remember that Jesus Christ was raised from the dead." Textual and translational problems are hardly appropriate in this context, but I probably should point out that the King James rendering of II Timothy 2:8 is not favored by contemporary versions. They prefer the reading, "Remember Jesus Christ, risen from the dead." No matter. Either rendering urges us to focus attention on a resurrected Lord. I am grateful that, just as Christmas brings back to mind the sheer wonder of the incarnation, so Easter jolts us out of forgetfulness regarding the miracle of the empty tomb. The implications of that miracle are too many and too mind-boggling for us to grasp completely. Ray Anderson shows, however, that the truth of Jesus Christ as risen Savior and Lord impinges even on the controverted issue of women's role in ministry (page 15). His argument is evaluated by two respondents, Berkeley Mickelsen (page 20) and Gerald Sheppard (page 21). Dr. Anderson in turn responds to his respondents (page 22). And there the issue rests unless some of you, our readers, are motivated to continue the discussion by sending me a letter.

I mention with regret that Mark Noll, whose high-level productivity arouses within me an unsanctified envy (how does he manage to write so prolifically and with such scholarly competence?), is unable to continue as one of our associate editors. Little wonder in view of all of his extremely heavy involvements! We are deeply grateful for his outstanding contribution to the *Bulletin* and trust that once in awhile he will share his knowledge and acumen with all of us.

Since I have mentioned Easter and since an editor is free to use his own judgment about what appears in a publication—especially in his introductory comments—let me share with you a very remarkable statement on the resurrection by John Updike, "Seven Stanzas at Easter." You can find it in his book, *Telephone Poles and Other Poems*. I am indebted to Alfred A. Knopf, Inc., for permission to include it here.

Make no mistake: if He rose at all it was as His
body;
if the cells' dissolution did not reverse, the molecules
reknit, the amino acids rekindle, the Church will
fall.

It was not as the flowers, each soft Spring
recurrent;
it was not as His Spirit in the mouths and fuddled
eyes of the eleven apostles; it was as His flesh:
ours.

The same hinged thumbs and toes, the same
valved heart
that—pierced—died, withered, paused, and then
regathered out of enduring Might new strength
to enclose.

Let us not mock God with metaphor, analogy,
sidestepping
transcendence; making of the event a parable, a
sign painted
in the faded credulity of earlier ages: let us walk
through the door.

The stone is rolled back, not papier-mâché, not a
stone in a story,
but the vast rock of materiality that in the slow
grinding of time
will eclipse for each of us the wide light of day.

And if we will have an angel at the tomb, make it a
real angel,
weighty with Max Planck's quanta, vivid with hair,
opaque in the dawn light, robed in real linen,
spun on a definite loom.

Let us not seek to make it less monstrous, for our
own convenience,
our own sense of beauty, lest, awakened in one
unthinkable hour,
we are embarrassed by the miracle, and
crushed by remonstrance.

That is the sheer miracle which turns the gloom of Good Friday into the glory of Easter. The empty tomb is the source of our hope and confidence. And as we serve we are collaborators with the risen Christ. Talk about motivation for ministry! Who needs more than that?



Faith for Failure: A Meditation on Motivation for Ministry

by Vernon Grounds

For some time one spring I carried on a running conversation with a student. We talked together repeatedly about the meaning of success. He was wondering what difference it would make if he flunked his courses and went down on our records as a dropout. What difference would it make if he failed to achieve those vocational goals which family, church and seminary seemed to regard as the essence of shining success? What is failure anyway, he wondered. And I wondered with him. So I began to do some focused reading and thinking on this whole matter. Let me share with you some of my provisional conclusions.

What is success, anyway? It seems to me that we will make no headway in clarifying this foggy concept unless we immediately split it down the middle. Worldly success is one thing; spiritual success is totally different. Worldly success is success judged without reference to God or eternity. Spiritual success is success as judged by God, success from the perspective of eternity, success without reference to the world's evaluation.

Suppose, to begin with, we think about worldly success. In my opinion, we must, like good scholastics, insist on a further distinction. The world judges a person from two standpoints: private experience and public impact. Often in private experience a person is enviously successful. He does work which he finds self-fulfilling. He earns money enough to meet his needs and even gratify some of his more pressing wants. He is respected by his neighbors, and suffers a minimum of pains. He enjoys good health, peace of mind, and freedom from guilt, depression, or regret. He dies easily at a ripe old age, is decently buried and appropriately mourned. Such a person—his number is by no means legion—the world judges successful, in his private experience at least. Yet in his public impact such an enviable person may be a failure, a mere nobody, an insignificant drop of water in the vast ocean of humanity.

Consider the reverse of this. A person may be judged remarkably successful in his public impact even though he is a miserable failure in his private experience. For success in public impact, as the world judges success, really has nothing to do with an individual's emotions, his intimate relationships, or his qualities as a human being. Success in public impact is judged entirely by superiority in beauty or brawn or brains. An individual is judged successful because (ordinarily, of course, this applies to her rather than him!) she is superior in beauty—Brooke Shields, for instance. Or an individual is judged successful because he is superior in brawn—Sylvester Stallone, for instance. Or he is superior in brains—Albert Einstein, for instance. A superior creature in some respect, the superior person occupies a higher status in society than run-of-the-mill mortals. He is an object of admiration that may camouflage envy and resentment. Popularity, fame, influence, political power, rare creativity, remarkable talent, enormous wealth—these are the earmarks of the successful person as the world judges success.

Unfortunately, we human beings are all of us the fallen descendants of Adam and Eve. Which means that we are ego-centric sinners. Which means further that pride motivates us to exhibit and exercise our superiority, if we have any, in order that we may be noticed, applauded, and rewarded, preferably with money. In fact, when the Apostle John in his First Letter is analyzing the constituents of the world-system, he singles out the lust of the flesh, the lust of the eyes, and the pride of life. And the pride of life is nothing other than the selfish desire to be noticeably superior—even, as we sometimes joke, if our superiority is only conspicuous humility! The pride of life, the selfish desire to be noticeably superior, is the great dynamic of human striving. It is the dynamic which explains our winner-complex. As Vince Lombardi, one-time coach of the one-time invincible Green Bay Packers, crudely put it, "Winning isn't everything. It's the only thing." This desire is the dynamic which makes Hertz boast, "We're Number One," while Avis in the number two spot inspires the Horatio Alger message repeated in dozens of books which I devoured as a boy, *Bound To Rise*, *Rags to Riches*, and *Struggling Upward*. This is the dynamic which accounts for some of the worst aspects of capitalism. So steel magnate Andrew Carnegie counseled aspiring young men in his famous *The Road to Business Success*:

My advice to you is "aim high." I would not give a fig for the young man who does not already see himself the partner or the head of an important firm. Do not rest content for a moment in your thoughts as head clerk, or foreman, or general manager in any concern, no matter how extensive. Say to yourself, "My place is at the top." *Be king in your dreams.*

This is the dynamic which pulsates through most of business and industry today. Peter Cohen in his study, *The Gospel According to the Harvard Business School*, says that the apparent ethic of that sophisticated institution is "the American way . . . which urges people to compete for the sake of competing, win for the sake of winning, and which honors him who does all of this without pause or letup—the fastest, the nicest, the sportiest, the artiest; because things wouldn't be the way they are unless God meant them to be."

Before you fault me for picking on business and industry—I could just as easily pick on education or government or military defense—let me focus our attention on the church. For unless I am mistaken, this is the very dynamic which likewise operates in much of Christian service—the sinful desire to be noticeably superior, first if possible, number one and never number two. Yes, as I see it, the church has allowed the world to impose on Christian service standards of success which are utterly non-biblical; and when I talk of the church in this context I mean American evangelicalism. Some of us evangelicals may criticize Robert Schuller's theology, but we tend to buy his psychology and methodology. We agree with him that the right kind of thinking plus the right programming and motivating plus the right battery of techniques will change any failure into shining success. We agree with him that faith

turns losers into winners. Faith? Well, possibility thinking. Faith? Well, confidence in one's own potential. Certainly! Didn't Jesus assure us that if we seek God's kingdom first, everything—everything!—will be added to us? Then why drive a VW when, as God's successful servant, you ought to be driving a Cadillac? Why shepherd a little flock when, as God's successful servant, you ought to occupy a commanding pulpit and be a magnetic TV personality? Why remain satisfied with a small but sufficient income when, as God's successful servant, you ought eventually retire to Florida in comfort and security, playing golf daily until you are welcomed into heaven's country club?

Am I being sarcastically unkind? Perhaps. But I am honestly afraid that American evangelicalism is guilty of idolatry. It is bowing down, if I may borrow a biting phrase from philosopher William James, before the bitch goddess of success. It is worshipping at the shrine of sanctified (or unsanctified) statistics. And that idolatrous spirit has affected Christian services. As disciples of Jesus Christ, too many of us are sinfully concerned about size—the size of sanctuaries, the size of salaries, the size of Sunday schools. Too many of us are sinfully preoccupied with statistics about budgets and buildings and buses and baptisms. I say it bluntly: too many of us American evangelicals are worshipping the bitch goddess of success.

Many of you will steadfastly seek to do God's will all through your lives without shining success as the world judges success. My guess, therefore, is that as the world judges success the majority of you may be failures.

I share with you another fear. Maybe in our colleges and seminaries we are unwittingly inoculating students with the virus of worldly success. Maybe we are subtly communicating the message that success in God's service is to be noticeably superior. Maybe we have been failing to communicate a clear-cut biblical understanding of success. And maybe, therefore, we fail to prepare our graduates for an experience of failure which from God's standpoint is praiseworthy success. Thus let me sketch lineaments of that faith which will help all of us face failure successfully.

Remember, for one thing, that God's standards of success differ radically from those of the world. So in Luke 16:15 our Lord Jesus flatly affirms, "What is highly esteemed among men is an abomination with God."

Remember, for a second thing, that the Bible transvaluates values, if you will forgive my purloining Nietzsche's language. In other words, the Bible turns values topsy-turvy, puts on top things fallen man puts on bottom, and ranks last things fallen man puts first. It praises the weakness which is strength and denounces the strength which is weakness. It praises the poverty which is wealth and denounces the wealth which is poverty. It praises the dying which is living and denounces the living which is dying. No wonder, then, that it praises the

failure which is success and denounces the success which is failure. No wonder, either, that in I Corinthians 3:12 Paul warns us that the achievements which the world prizes as gold, silver and precious stones God may write off as wood, hay and stubble. No wonder, moreover, that when the apostle in Hebrews 11 calls the roll of God's shining successes the overwhelming majority turn out to be failures as the world judges failure, people in conflict with their societies, people who like Jesus, Stephen, Paul, and Peter died as criminals—not exactly the sort of ecclesiastical dignitaries who get invited to a Presidential Prayer Breakfast.

Remember, for a third thing, precisely what standards of success God has established. According to I Corinthians 13:1-3, one basic criterion is not persuasive pulpit eloquence, communication skill, penetrating insight, remarkable gifts, encyclopedic knowledge, mountain-moving faith. No, God's absolutely basic criterion of success is Christlike love.

According to Matthew 20:25-27, another absolutely basic criterion is service—service inspired by Christlike love and thus a service which forgets about any egocentric display of superiority. "Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you, let him be your minister; and

whosoever will be chief among you, let him be your servant."

According to Matthew 25:21, still another absolutely basic criterion of spiritual success is the diligent use of whatever abilities we possess in a self-forgetting service inspired by Christlike love. "His lord said unto him, Well done, thou good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things: enter into the joy of thy Lord." Whether we have five talents, two talents, or one talent, the criterion is the same—diligent faithfulness. Service inspired by love and performed in faithfulness is what constitutes success in God's eyes. Love, service, and faithfulness, these are God's standards, and only God in His omniscience can use these standards in evaluating the work we do as disciples of Jesus Christ.

Now what about you and me, I looking back on my earlier years of ministry, you looking ahead. I have no desire whatever to diminish your legitimate ambition. Nevertheless, I refuse to be unrealistic as I think about the future vocations of you who are now students. Some of you will become shining successes even as the world judges success. But many of you will steadfastly seek to do God's will all through your lives without shining success as the world judges success. My guess, therefore, is that as the world judges success the majority of

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you may be failures. When you reach the journey's end, there will be no obituary in the *New York Times*. (Cheer up! I don't expect a *Times* obituary either!) In the sweep and onrush of global events, your passing, like my own, will undoubtedly be as unnoticed as the falling of a maple leaf on the slopes of the Rocky Mountains. Your name is unlikely to be so much as incidentally mentioned in the history some future scholar is going to write. Neither will mine. Yet I pray that your life and your service as disciples of Jesus Christ will be as happy and joyful as my own has been. I pray that no matter what your vocation, you will be grateful for the tremendous privilege and exciting assignment of being our God's co-laborer in the working out of His cosmic purposes. I urge, though, that you go back repeatedly to I Corinthians 4:2-5, especially when you pass through times of dark discouragement.

Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.

Do you have faith to face failure? Do you believe that success as the world judges it is wood, hay, stubble? Do you believe this, even while recognizing how often the church judges success from the world's perspective? Do you believe that spiritual success, often written off by both world and church as failure, is gold, silver, and precious stones? Have you honestly considered that God may be calling you to a career of tedious mediocrity? Do you believe that, even if He is, nothing will really matter in eternity but God's approval of your service regardless of how tedious and mediocre it may have seemed? Do you believe it is infinitely more important to follow God's unique blueprint for your life than it is to be a lengthy entry in *Who's Who*? Do you have the faith to hang on to biblical principles of success despite worldly failure? Do you have the faith to keep doing God's will even if you are unappreciated, unsung, and unapplauded? Do you have faith to face failure?

My meditation, then, is summed up in a probably apocryphal story, a story which nevertheless rings true and which

grips my own soul every time I repeat it. Whatever may be one's taste in music, one will agree, I am sure, that Beethoven's Ninth Symphony is a spine-tingling masterpiece. As a musical illiterate, I judge what I hear sung or played by my visceral reaction, and when I hear the Ninth Symphony, something electrifying happens to my viscera! One night Arturo Toscanini, perhaps the most dynamic of modern maestros, led a simply spine-tingling rendition of Beethoven's immortal masterpiece. The audience went mad. People clapped, whistled, and stomped their feet. Toscanini bowed and bowed and bowed. He signaled to the orchestra, and its members stood to acknowledge the wild applause. Eventually, of course, the pandemonium began to subside, and with the ebbing applause as background, Toscanini turned and looked intently at his musicians. With almost uncontrollable emotion he exclaimed, "Gentlemen! Gentlemen!" The gentlemen in the orchestra leaned forward to listen. Why was the maestro so disturbed? Was he angry? Had somebody missed a cue? Had the orchestra flawed the performance? No. Toscanini was not angry. Toscanini was stirred to the very depths of his being by the sheer magnificence of the Beethoven music. Scarcely able to talk, he said in a fierce whisper, "Gentlemen, I am nothing." (That was an extraordinary admission since Toscanini was blessed with enormous conceit!) "Gentlemen," he said, "You are nothing." (That was not exactly news. The members of the orchestra had often heard the same message in rehearsal!) "But Beethoven," said Toscanini in a tone of adoration, "is everything, everything, everything!"

Looking back across the years of my life, I can with no false modesty admit that I am nothing. Oh, I am grateful for whatever gifts God has entrusted to my care. I am grateful for anything I may have been able to do for my Lord and for people. Yet with no trauma whatever I realize that from the world's perspective I am nothing. After a few short years I will be gone, and except as here and there the Holy Spirit has allowed me to touch some life for Jesus Christ, my influence will speedily be erased.

You—please understand me—are also nothing. Regardless of your talents, regardless of your achievements, from the perspective of eternity you are, as I am, nothing. But Jesus Christ, our blessed Lord and Savior, is everything, everything, everything! Enabled by the Holy Spirit, following the principles of love, service and faithfulness, be steadfast disciples of Jesus Christ. Then regardless of how the world may judge your service, you will be an eternal success.

Whitefield and Wesley on Righteousness by Grace

by Timothy L. Smith

Renewed concern in all Christian traditions for a life of personal holiness seems to most of us a biblical response to the moral confusion of modern culture. Despite the spreading revival of the past fifty years, we evangelicals have often neglected to stress ethical discipleship. Our long-standing rejection of the idea of salvation by works led many of us to so emphasize grace as to forget that the fruits of the Spirit are an indispensable mark of the new birth. The tendency grew to celebrate the emotions of peace and joy and to mute the

call to the righteousness that is their root. Some evangelical communities laid increasing stress on physical and external miracles and on spiritual gifts that were manifest primarily in audible or visible signs. Others cultivated emotional or mental satisfaction in the drama of Christ's incarnation, whether through a high liturgy of Holy Communion or in mystic awe before the doctrines of Christ's atonement and resurrection. Still others allowed their particular vision of the end times to divert their attention from the duty of taking up the cross of Christian discipleship. In these circumstances, the ethical renewal that Moses and the prophets foresaw and John the Baptist and Jesus proclaimed became a secondary concern.

Timothy L. Smith is Professor of History at Johns Hopkins University.

The awakening to a more biblical view has stemmed from many influences. Among these were the persisting witness of peace church Christians, especially evangelical Friends and Mennonites, to the idea of discipleship; the faithfulness of radical Wesleyans in proclaiming deliverance from the dominion of sin and cleansing from its inward corruption; the rediscovery of the stress John Calvin and the English Puritans placed on holy living; and the scriptural devotion to obedience that earnest Christians always exhibit. Recently, Richard Lovelace's important book, *The American Pietism of Cotton Mather: The Origins of American Evangelicalism*, underlined the ecumenical character of the "spiritual theology" of sanctification that flowered in the eighteenth-century revivals. And his *Dynamics of Spiritual Life* made that theology relevant to all evangelicals, especially those in one or another of the Reformed traditions. Meanwhile, various leaders in the Pentecostal and Charismatic movements rediscovered Charles G. Finney's doctrine of sanctification through the baptism of the Holy Spirit. And historians of Fundamentalism like George Marsden and Joel Carpenter have drawn attention to the importance of the idea of holiness in the Keswick and early Fundamentalist movements in England and America.

Many of us now believe that the supreme test of whether the worldwide spiritual awakening of the last few decades is genuine may indeed be a moral one. Are today's born-again Christians enabled by the power of God's Spirit to keep the law that St. Paul called "holy, just, and good"? Do they embrace the two "great commandments" that Jesus and Moses summarized as loving God with all our hearts and loving our neighbors as ourselves?

Whitefield and Wesley on Holiness

The intertwined stories of George Whitefield and John Wesley and of their early associations with Moravian pietists may help evangelicals everywhere to renew our commitment to individual and social holiness. Whitefield testified that he experienced the new birth in 1736 while a poor student at Oxford University, after Charles Wesley had guided him to Scottish Presbyterian Henry Scougal's *Life of God in the Soul of Man* and Pietist August Francke's book, *Against the Fear of Man*. Young Whitefield shared the disciplines of the "Holy Club" and was ordained an Anglican deacon after John and Charles had left for Georgia. Before their return, while yet only twenty-one years old, Whitefield preached to large audiences in Anglican churches. His earliest sermon on regeneration, published in July 1737 as he was leaving for America, proclaimed a view of it that John and Charles Wesley did not begin preaching effectively until the following spring, after their return from Georgia and after they had come under the instruction of the Moravian missionary Peter Böhler.

Early in 1738, Böhler convinced the Wesleys that the Scriptures promised that sinners might be "made just" by faith, in an instant of grace, and enjoy the direct witness of the Holy Spirit to that fact. Since the members of the "Holy Club" had long been devoted to the pursuit of the "holiness without which no man shall see the Lord," as the Epistle to the Hebrews puts it, they gladly embraced Böhler's testimony that the experience of regeneration began God's mighty work of sanctification in the human heart. Wesley first published this doctrine in his sermon entitled "Salvation by Faith," preached before Oxford University two weeks after he had experienced the new birth at a prayer meeting on Aldersgate Street, London, May 24, 1738.

John Wesley spent the months between then and December 1738 (when Whitefield returned from Georgia for the final step in his ordination) working out his biblical theology of

regeneration. He passed some weeks in Germany with the Moravians, then studied closely the Anglican Book of Common Prayer and the treasury of short sermons called "homilies" that Archbishop Thomas Cranmer had prepared nearly two centuries before for unlearned English clergymen. Comparing all these closely with the calls to righteousness that pervade the Old and New Testaments, Wesley concluded that the doctrine of the new birth—in which spiritual life bestowed instantaneously by the Holy Spirit delivers believers from both the guilt and the power of sin—was indeed the historic teaching of the Bible and the Christian Church. Like Whitefield, he preached that this experience, and the holiness of heart and life they both thought would eventually follow it, were the work of grace alone, through faith in Christ's atonement.

During the winter of 1739, Whitefield's preaching drew great crowds in London and the west-country port of Bristol. Being anxious to get back to Georgia, he persuaded John Wesley to come to Bristol at the end of March to take over leadership of the growing revival there.

By this time, however, the terms of their friendship required careful respect of their single difference of opinion—on the doctrine of predestination. Whitefield, drawing steadily closer to Presbyterians, Congregationalists, and other Calvinists in England and America, affirmed God's "predestining grace." Though John Wesley always stood "at the very edge of Calvinism," as he put it, and thought "not a hair's-breadth" separated his views of justification by faith from those of John Calvin, he had learned from his parents and matured in scriptural study the conviction that all men and women are predestined to be saved if they will allow the Holy Spirit to help them repent of their sins and trust fully in Jesus Christ. Thus it happened that toward the end of the first month of his labors at Bristol, Wesley found himself one day spontaneously preaching on "free grace." A few days later he devoted a famous sermon to the subject, but decided not to publish it, at least until after Whitefield left for America.

Historians of the evangelical revival often date the estrangement between Whitefield and Wesley to that sermon. In fact, however, the two men worked in close harmony for four months thereafter while Whitefield's return to Georgia was delayed. During those months, the young Whitefield spread the Methodist awakening through Wales and the Cotswold towns and spent many days in close teamwork with John and Charles Wesley in London and Bristol. The revival that stirred England under their joint leadership that spring and summer became the fountainhead of the modern evangelical movement.

During this period Whitefield and the two Wesleys spoke as one on the promise that the new birth would bring "righteousness, peace, and joy in the Holy Spirit." Those who experience forgiveness of sins, Whitefield had declared in his earlier sermon on regeneration, "have their natures changed, and made holy." All three made a distinction in fact, and to some extent in time, between the believer's experience of forgiveness and the "full assurance of faith" or "the witness of the Spirit," which made the peace and joy of that experience complete. Whitefield usually, and John Wesley perhaps twice during these months, spoke of this witness in Pentecostal terms, calling it being "baptized with the Holy Ghost."

Whitefield's two sermons published that spring and summer of 1739 are an illuminating record of their hearty agreement. The one called "Marks of Having Received the Holy Ghost" (first published under the title "Marks of the New Birth") was based on St. Paul's question to the converts at Ephesus, "Have you received the Holy Spirit since you believed?" Its climactic assertion was that before "we can be

stiled *True Believers*“ it is “absolutely necessary that we should receive the Holy Ghost in his sanctifying graces.” The Anglican clergy cried “enthusiasm.” So in early July, at the end of a week of campaigning with John Wesley in Bristol, Whitefield wrote and Wesley helped him edit for immediate publication another sermon, titled “The Indwelling Spirit, the Common Privilege of All Believers,” based on the text in John

Holy Spirit to do His proper and perfect work. Opposing this, John Wesley began preaching in November a sermon on “Christian perfection,” which I believe is the one he published fifteen months later and which remained for the rest of his life the hallmark of Wesleyan faith.

In the spring of 1740, Wesley wrote the preface to the second volume of his and his brother’s *Hymns and Sacred Poems*.

The issue over which these two friends divided . . . was the Methodist founder’s teaching that the experience of being “filled with the Holy Ghost” and so being “cleansed from all unrighteousness” is available “now and by simple faith” to all true believers, and will be to the end of time.

7:37-39. This “common privilege,” Whitefield declared, has nothing to do with the “outward signs and wonders” displayed at Pentecost, but consists in being made “partaker” of the Spirit’s “sanctifying graces.” The evangelist linked the promise of the text to Jesus’ prayer in John 17 and to the “great commission,” precisely as John Wesley did that fall and throughout his life. And he argued for its reasonableness, as Wesley thereafter did, on the grounds that human sinfulness must be done away if the purpose of Christ’s incarnation and atonement is to be fulfilled and the “works of the devil” destroyed.

During those early months of the revival, both Whitefield and the Wesleys assumed that the experience of regeneration, with its attendant (though often separate) witness of the Spirit, was the only “moment” of grace Christians should expect. The salvation thus begun was to be worked out progressively, “in fear and trembling,” under the continuous inspiration of the Holy Spirit. Although the inward corruption of nature that stemmed from the Fall remained in believers, it no longer reigned. In deepest thankfulness new converts must “press forward” toward their “high calling” to be “perfect as their Father in heaven is perfect.” These views of regeneration, that we readily ascribe to the Wesleys, pervaded Whitefield’s preaching not only throughout this summer of 1739 but during the first months of his return that fall to America, where he fanned the flames of the spiritual awakenings then taking place in New England and the middle colonies.

Wesley and The Second Work of Grace

By the time Whitefield left England in mid-August, however, John Wesley was moving decisively toward the conviction that some of the biblical passages he had been citing to describe the new birth referred also to a second and deeper moment of hallowing grace. Wesley’s close study and repeated exposition of the opening lines of the Sermon on the Mount, not published until seven years later, likely settled his conviction that hungering and thirsting for righteousness led believers toward that second moment of grace when they would be made “pure in heart.” Such seeking was the proper task of those who, in poverty of spirit, meekness, and mourning, had already been brought by faith into the kingdom of God.

Growing controversy with the Moravians, as well as his own spiritual quest, pushed Wesley forward. A leader of the London Moravians denied that seekers were actually born again until their hearts were free of all doubt and fear and their lives all holiness and love. He counselled persons whom Wesley and Whitefield had believed were truly converted (as evident by their seeking after holiness of heart and life) to cease testifying to salvation, suspend all moral effort of any sort, refuse Holy Communion, and wait in “stillness” for the

It made crystal clear their belief that believers should seek and expect to experience by faith a “second change,” in which the “hidden abominations” in their hearts are cleansed away and they experience “full renewal” in the image of God. The following summer, the London Methodists withdrew from the Moravians in the Fetter Lane society. At one of their first meetings, hastily arranged in an old foundry that became their permanent meeting place, Wesley’s sermon was from the text of Hebrews 4:9, “there remaineth therefore a rest to the people of God.” It was a pointed reminder of the doctrine he had taught since Aldersgate, that sanctification follows justification; now, however, he was proclaiming a “second moment” of sanctifying grace.

Whitefield could have scarcely anticipated any of this before he boarded ship for America in August 1739. Though his mail from England missed him at several of the ports through which he passed, he received a letter from John Wesley at Philadelphia in March, and found Wesley’s sermon on free grace had been republished there in a pirated edition. Meanwhile, Whitefield was reveling in the public response to his preaching and in the fellowship of the Calvinist ministers—Presbyterian, Congregationalist, and Baptist—who welcomed him to their pulpits against the fierce opposition of Anglican clergymen in the colonies. The subtle alterations in his theological sentiments during those months thus stemmed from influences opposite to those affecting the Wesleys.

Whitefield was surprised, therefore, by the contents of a packet of letters from Britain, written many months earlier, that awaited him when he arrived in Boston in September 1740. They contained the dismaying news that the Moravians had led many converts off into “stillness” and that the Wesleys had embraced what the writers called, and what thereafter Whitefield insisted on calling, “sinless perfection.” This ambiguous phrase has ever since bedeviled the relationships between Calvinist, Wesleyan, and Pietist evangelicals.

Whitefield and “Entire Sanctification”

The young evangelist’s letters written from Boston during the eight days following make it clear that the Wesleys’ doctrine of entire sanctification was the occasion of Whitefield’s alienation from them. “*Sinless perfection*, I think,” Whitefield wrote to one correspondent, “is unattainable in this life” because “*indwelling sin* remains till death, even in the regenerate.” Then followed what seems a partial retreat from his earlier doctrine of the new birth: “There is no man that liveth and sinneth not in thought, word, and deed.” To John Wesley he wrote, “I have for some time known what it is to have righteousness, peace, and joy in in the Holy Ghost. These, I believe, are the privileges of the sons of God.” But he did not expect “*indwelling sin*” to be “finished and destroyed” until

death. He added, then, in words that must have seemed ominous to Wesley, "I know no sin except the sin against the Holy Ghost of which a child of God may not be guilty, if God should withdraw his grace. . . . What a fond conceit it is to cry up *perfection*, and yet cry down the doctrine of *final perseverance*."¹ At his orphanage in Georgia three months later, Whitefield wrote on Christmas Eve, 1740, the famous letter to John Wesley that signaled their parting of the ways. His professed purpose was to answer Wesley's sermon on "Free Grace." But he seems to have been equally intent upon denying heart purity—so much so as to appear to contradict some of his earlier descriptions of regeneration. Although he had enjoyed the "full assurance of faith" for "five or six years," Whitefield now acknowledged "with grief and humble shame" that he had "fallen into sin often since that." He had not been "able to live one day perfectly free from all defects and sin" and did not expect to be able to do so "in this present world."

Wesley had long since declared that lumping "defects" (such as weakness, poor judgment, emotional strain or subjection to temptation) with "sin" was quite unscriptural. The confusion of the two kept many Christians from believing they could be delivered from either habitual wrongdoing or the inward impulse to evil that St. Paul had called "enmity against God." The first part of Wesley's earliest published sermon on Christian perfection contained in fact a lengthy description of what "entire" sanctification did not accomplish: it did not bring deliverance from temptation, ignorance, infirmity, or mistake.

Once committed in public print, however, Whitefield never yielded the point, even after he had every reason to understand precisely what Wesley was saying. Arriving in Bristol in early spring, 1741, he wrote a friend (possibly Howell Harris) that he believed "we shall never have such a dominion over indwelling sin, as entirely to be delivered from the stirring of it; and the greatest saint cannot be assured, but sometime or another for his humiliation or punishment for unfaithfulness, God may permit him to break out into some actual breach of his law, and in a gross way too." In December 1742 he urged a woman convert to pray God "to show you more and more of your evil heart, that you may ever remain a poor sinner at the feet of the crucified but now exalted lamb of God. There you will be happy." This was a far cry from the exhortations to happiness through holiness that had characterized his earlier advice to new believers.

Shortly afterwards, however, William Cudworth and others led a group of radical Calvinists, including some of Whitefield's converts, in renouncing as prideful self-deception all claims by Christians actually to keep the Ten Commandments.

This made it possible for Whitefield and the Wesleys to renew their fellowship in a common stand against antinomianism. They did not modify their contrary views on either predestination or cleansing from the sinful nature; but Whitefield revived his earlier emphasis upon the victory over sinning that the Holy Spirit brought in the experience of regeneration. In a tract published in 1764 he drew as close to Wesley's doctrine as he could. Whitefield declared that the mighty work of the Holy Spirit in regeneration could extinguish the "innate fiery passions of envy, selfishness, or malice" and "form the soul into any of those divine tempers" that St. Paul describes in I Corinthians 13 as "genuine effects and fruits of the love of God."

Wesley and Whitefield: Similarities and Differences

In the sermon John Wesley preached in Whitefield's London pulpit when the news arrived that the latter had died in America, he declared that the two men had never disagreed in their conviction that the experience of regeneration, or the new birth, brings the presence and power of the Holy Spirit that enables Christians to triumph over temptation and live a holy life. For at least twenty-seven years before Whitefield's death, however, Wesley had proclaimed that being *filled* with the Holy Spirit (as the Apostles were at Pentecost), as distinct from receiving His presence and power in the new birth, brought "full salvation," Christian holiness. And that experience was manifested in loving God and humankind with all one's heart and soul and strength.

In retrospect, what George Whitefield preached in his earliest years about Christian perfection—that the inward and outward holiness begun in regeneration would increase through a daily walk of faith and obedience, sustained by the presence and power of the Holy Spirit—is remarkably close to what, in recent years, some have asked us to believe was Wesley's doctrine.

In fact, however, the issue over which these two friends divided, as Whitefield's statements to and about John Wesley at the time make clear, was the Methodist founder's teaching that the experience of being "filled with the Holy Ghost" and so being "cleansed from all unrighteousness" is available "now and by simple faith" to all true believers, and will be to the end of time. And that teaching, reinforced by the writings of John Fletcher, particularly his *Last Check to Antinomianism*, was precisely what the leaders of the holiness movement of the nineteenth century and the founders of the Wesleyan denominations of the twentieth steadfastly proclaimed.

Reflections on *The Scripture Principle*

by Clark H. Pinnock

In this article I wish to reflect on and to extend the main ideas I attempted to put forward in *The Scripture Principle* (1984).

My chief concern in the book is to think about biblical authority in a way which transcends the present polarization between an unnecessarily low view on the one hand and an inflated view on the other. I see this as part of the broader struggle to avoid what Hendrikus Berkhof calls a "rudderless modernism" on the left and a "rigid traditionalism" on the

right, a situation which came about as a result of the impact of secular modernity upon Christian theology. One group, in response to the cultural crisis, opts for cognitive bargaining and a position of accommodation, while another group digs in its heels and gathers all the wagons in a circle. My goal is to recapture a certain equilibrium, a proper dialectic of fidelity and creativity, which is characteristic of great theologians of the past. As regards the Bible, the question is whether it is possible to affirm the scriptures as God's Word written, as Christians have always done, and to do so in such a way as to be honest and straightforward in the face of severe contemporary challenges.

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In a nutshell, I am warning against the loss of biblical authority in liberal theology, seeking to correct rigidities in standard conservative theology, and proposing an improved model of biblical authority which can overcome the present polarization. My sense is that a good number of serious Christians share these instincts with me.

The paradigm I have in mind comprises the three elements Paul refers to in connection with his own ministry in 2 Corinthians 4:7: the treasure of God's message, his own very human reality, and the spiritual power underlying it all. I also detect the three elements in the person and work of Jesus: his divine authority, his human reality, and an empowerment of the Spirit. Such a paradigm has the fullness we need; and if each element is developed soundly it can, I hope, move our thinking about the Bible forward. In order to test this claim, let me take up each point of this triangular model in turn, beginning with the problem posed by the polarization and moving on to its resolution.

My position is that we have a solid basis for believing that God has given us his written Word, and it is not necessary to inflate or exaggerate the point, thus weakening rather than strengthening the case.

Alas, I fear, despite my hope to move beyond polarization, that neither side will welcome what I have said here. James Barr has already denounced it in an unpublished review, and Roger Nicole has revealed his unwillingness to consider any moderating moves in relation to the hardline conservative view. Both feel comfortable with their end of the feuding and the polarization, and do not want to change anything. I suppose I should take comfort in the fact that it would not be the first time a peacemaker got trampled under foot by armies lusting for battle.

Scripture as Human Text

On this issue the tables are turned. Here the liberals are enthusiastic, while the conservatives are distinctly nervous

I did not write the book to refute anybody, even myself. I wrote it to help people honestly struggling with an important and difficult issue. I will be glad if it helps them.

Scripture as God's Word Written

The major challenge here is the "crisis of the scripture principle" (Pannenberg) according to which inspired Scripture is no longer seen to be inherent in Christianity, but rather the Bible is seen as a flawed human witness to revelation. In view of the fact that the entire categorical structure of Christian theology was developed on the basis of a scripture principle, this shift from divine to human testimony in the Bible places the entire Christian message in some jeopardy. In reaction to this move, standard conservative theology has inflated the inspiration category and its implications in order to compensate in pendulum fashion the imposing threat.

Let me give three examples of this: first, the conservatives tend to exaggerate what you can prove the whole Bible to be from the Bible; second, they are selective in the evidence they cite, preferring the so-called "doctrinal verses" to verses which display how New Testament authors actually handled the Old Testament; third, they sound as though they are a little confused vis a vis Christ and Scripture, as to which is a witness to which.

This pendulum reaction which we see here is reminiscent of the way in which liberals focus upon the humanity of Jesus, while conservatives care much more about his deity.

The solution is to be found in defending the inerrancy of Scripture in Christianity against the liberal shift. The conservatives are right to think that the evidence for this is deeply embedded in the thinking of the prophets and the apostles. And it is already clear what the loss of biblical authority will mean: it will spawn a theology which arises from human experience and twists the biblical text to suit the demands of the imperial present. This debate has far-reaching implications for theological method.

But for it to be a viable solution, it will also be necessary for us to be scrupulously honest about the evidence we cite, and stop creating confusion about whether we give Christ or Scripture the priority. Scripture according to Scripture is not an end in itself: it is not a flat book which talks about everything in general. Jesus Christ is the material center of the Bible according to the Bible. Scripture exists to bear witness to him and not for itself in its own right. It is high time we evangelicals read Luther as well as Calvin!

when it comes to admitting the Bible is human. The liberals are so enthusiastic, in fact, that they often allow the humanity to swallow up the divine authority of the text, as though a truly human side would automatically rule out any divine side. In reaction to this, the standard conservatives reveal what Berkouwer called a docetic tendency, trying to make the human dimension as little threatening as possible. One can find them opting for "solutions" to biblical difficulties which fit the theory but cannot be said to be very plausible in themselves. Having the unfortunate cock crow six times in order to remove the offense of the actual texts in the synoptics stands as an entertaining illustration of this.

Again we have an unhappy polarization, and a Christological analogy to it. When liberals stress the real humanity of Jesus, the conservatives come back with a one-sided defense of his divinity.

In this case, the solution is to be found in denying the liberal premise that the humanity necessarily swallows up the divine authority, even though this has been the direction of secular thought for some time. If, in fact, there are good grounds for believing in God and in the Incarnation, there is no implausibility in listening for God to speak in his inscripturated Word. In the present book I have suggested that we construe the Spirit's work in and through human writers in more dynamic terms than is possible in Reformed theology. In this way I hope to give a little more room to the human authors and not even seem to think of them as pen-men.

But in denying the liberal premise, conservatives must put an end to their apparent unwillingness to accept God's decision to convey his Word to us in genuinely human terms. No doubt it does involve weakness and vulnerability to have the Lord born in a manger, and the Bible clothed in human garments. But it does not give us license to rebel against the God whose decision this was and is. Reason may well balk at the spectre of having to accept that the absolute Word comes to us through a Palestinian Jew and a text written in common Greek. But conservatives believe this is so, and thus must be prepared to accept the concrete humanness of revelation and not yearn after disincarnate revelation. If we do so, not only will we be found to be resisting God, but we will also very likely miss what God has to say to us in this way. Scripture

must be allowed to be what it wants to be even when it is disconcerting to us.

Conservatives have been bears for punishment. So much of our burden is self-imposed. We have to pay the price of having inflated biblical inspiration and having exaggerated the perfection of the Bible. It is not easy to climb down from a high horse. Had we only kept our eyes fixed on the real issue of whether the Bible has mediated life to us in Jesus Christ. Then our difficulties stemming from the humanity of Scripture would have been fewer and less nettlesome. Which brings us to our third subject.

Nor indeed am I wanting to decry the importance of careful exegesis in ascertaining what the biblical writers were trying to say. I am simply wanting to insist that the event of interpretation involves a prayerful listening to God's Spirit speaking by means of the text as well as a purely intellectual effort to analyze it. We are not forced to agree either with the "original meaning" or the "existentialist" hermeneutical theorists, but need to work with an understanding which involves both submission to the text and openness to what the Lord is saying today through it. Surely evangelical hermeneutics is a spiral movement which moves between these two poles. Here again

Jesus Christ is the material center of the Bible according to the Bible. Scripture exists to bear witness to him and not for itself in its own right. It is high time we evangelicals read Luther as well as Calvin!

Scripture as Sacrament

In relation to the Word and the Spirit, I find discomfort on both the liberal and the conservative sides. Liberals, of course, are keen on subjectivity in one sense, namely, in welcoming contemporary ideas in place of biblical ones. This can be symbolized by certain feminists who are bent upon writing up a new canon of appropriate Scriptures. But the subjectivity I have in mind is of a higher sort, a divine Subjectivity which takes what God has said in the scriptures and makes it live for us.

But am I to say that the conservatives too deny this higher Subjectivity? Surely not! Do they not confess the orthodox creed? The point is granted, but the strong impression remains that conservatives are nervous about subjectivity, human and divine. This nervousness does not require a formal denial. I see it in two places.

First, it is seen in the effort to create an airtight case for Scripture which lacks any vulnerability. You see it in a gentle twisting of the scriptural claims, and in a certain desperateness to avoid facing the full humanity of the text. The conservatives desire a case which can stand whether or not the Spirit places his seal to it in our hearts. Second, in the area of interpretation, conservatives want to equate the meaning of the Bible with the scientifically established original intention of the words of the text thus dispensing with the ministry of the Spirit in hermeneutics.

In pendulum reaction to religious humanism, conservatives have sought to establish the doctrine of a perfect Book in a way that does not require the Spirit to be mentioned. It is as if Jesus just before his departure had said: "Be not afraid, it is to your advantage that I go away. For if I do not go away the perfect Book will not come to you" (Pseudo-John 16:7ff). In this manner the legalist conservative answers the libertine liberal.

The solution lies in the New Testament's own balancing of subject and object. The Spirit of God testifies to the Word of the Gospel and helps us to grasp it. The Spirit convicts the world of the things the Bible says. The Spirit enables the human text to deliver its divine message effectively to us.

Although I am not one to deny the place of apologetic reasoning in helping people to see the intelligibility of faith, I reject the notion that it is by intellect alone that faith is born. Ordinary Christians surely understand this. They know instinctively that one can only go so far in proving the Bible true, and after that the Spirit has to seal the truth to the human heart. Would that some conservatives who are admittedly more knowledgeable were also as wise!

it seems to me that ordinary Christians seem to know this better than their scholarly guides.

Were we to correct our theory, I think we might also begin to heal a notable conservative pathology, namely, the tendency to consider infallible not only the text but our interpretations as well. One can recall the late Francis Schaeffer's willingness to draw the line between faithful and unfaithful Christians not just at the point of an infallible Bible but at the point of his sketchy interpretation of Genesis 2 as well. We are disaster-evangelicals if we question his inadequately argued belief that Eve was made from Adam's rib in actual fact. Schaeffer's dogmatism reflects a naively realistic hermeneutic which lacks modesty as to our human judgment in these matters, and it lacks a sense of the ministry of the Spirit bringing new light forth from ancient texts.

In reflection, the doctrine of the Spirit may be the key to reforming the standard conservative theory of the Bible. With a proper sense of the Spirit's ministry in relation to Scripture, the problems in all three dimensions of my paradigm would be eased. First, with the Spirit bearing witness to the Bible, it would not be seen to be necessary to inflate inspiration and exaggerate the evidence for it. Second, on the same basis, the vulnerability associated with the humanity of the text would be easier to accept. Third, confidence in the reality of the Spirit would help us move away from legalistic ways of appealing to the Bible which are often inappropriate to the text and destructive of human beings.

Concluding Observations

I submit that this three-dimensional paradigm sheds a lot of light on our subject and shows up the unfortunately polarized nature of so much talk about the Bible. I am unsure about its reception. Some on the left have no intention of returning to the scripture principle, and some of the conservatives will adamantly refuse to give up their secure scholastic case for the Bible. I just hope my book may overcome some polarization and help some people advance in their understanding. I would not try to pretend that my effort for a *via media* is the only show in town. Many have been trying for the same thing: Barth, Rogers, Childs, maybe even Gadamer and Ricoeur. I just think mine is better.

In closing, let me address three questions. First, is the paradigm coherent in itself? After all, it scales down the argument from the Bible for the Bible, it is wide open to the human realities of the text, and by appealing to the Spirit it creates a flexible hermeneutic. Given these facts, what distinguishes this paradigm from views I myself call liberal? I think the answer is plain and lies in the discussion up to now. I hold

fast to the content of Scripture as infallibly normative. I am simply trying to be honest about how this works.

Second, how can I be taken seriously when I endorse inerrancy in the closing pages of the book, after having savaged the idea in so many places earlier? The answer lies in the ambiguity of the term. You can drive a truck through article XIII of the Chicago Statement on Inerrancy. Thus I conclude that what inerrantists really want to do is to affirm the complete truthfulness of the Bible as I do myself. I would not take second place to any of them in being open to the truth of God's Word written. So why open oneself to criticism for eschewing a term which, like it or not, multitudes of evangelicals prefer? I admit that it comes down to strategy in our context. Like Stuart Hackett of Trinity Evangelical Divinity School, I do not particularly like the term.

Third, what is a person to make of this book in relation to my theological development or, as some might have it, meanings? I think one has to see it as a statement on Scripture which is epistemologically more modest and theologically more trinitarian than my *Biblical Revelation* (1971). In the earlier book, still in print, you have more of a black and white case for the Bible. It has an appeal for those who want to have a strongly rational fix upon the authority of the Bible, and possibly for those with the kind of personality which wants a very clear-cut authority pattern. In the present book, I have moved my theory closer to evangelical practice. In practice, Christians do not demand an airtight case for Scripture; they do not require a definite solution to every biblical difficulty; and they do not consider interpretation to be solely a scientific achievement. What Christians know instinctively is that what

really matters is God revealing our Savior to us and transforming our lives by the Spirit. When our relationship with the Lord is evangelical, there is no need to inflate our evidences or shy away from the vulnerabilities of revelation. Anxiety about the exact age of Methuselah is not likely to throw us into a spin and create a crisis of faith in us.

In the last analysis, though, I did not write the book to refute anybody, even myself. I wrote it to help people honestly struggling with an important and difficult issue. I will be glad if it helps them.

TSF CAMPUS MINISTRY

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Get Rid of the Lust in Your Life

by Paul A. Mickey

There's a word game we used to play with our children on long car trips to help break the monotony, and I wouldn't be surprised if you've played it too. We called it word association, and it goes like this:

I might say, "Italian," and then you say the first word that comes into your mind—such as "pizza."

I say, "winter"—you say, "Palm Beach."

I say, "lust"—and you say, . . . "sex."

Well, maybe you don't; but many people do see a direct and inseparable link between lust and sex. And more than that, they may see lust as something of a positive factor. If you've got good sex in your marriage, the thinking goes, then you just have to have a good dose of old-fashioned lust. In short, many couples accept lust as a natural and inevitable part of their lives. As a result, they fail to recognize it for what it really is—a destructive force that can undermine healthy marital sex and then go on to destroy the very foundations of the matrimonial relationship.

The association between lust and sex is understandable in our society, I suppose. In fact, lust and sex sometimes almost seem synonymous. Lust automatically comes to mind when we talk matter-of-factly about one-night-stand sex, group sex, casual sex, extramarital sex, and drunk-as-a-skunk I'm-sorry-I-did-it sex.

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But lust—especially the kind of lust you need to guard against in your marriage—goes far beyond sex. As a matter of fact, lust is *any* excessive desire, any uncontrollable urge for immediate gratification. Although sex is an obvious target for lust, it's only one among countless others. The main motivation behind lust is to feel better *fast*. And that means capturing the object of your lust. Once you've got your prey in hand, that's supposed to relieve you of the gnawing desire, to satisfy that desperate need that says, If I don't have it, if I can't do it, my life will fall apart!

Lust may involve a craving for food, alcohol, sports, new fashions, job promotions, or many other things. The only common condition to unleash lust is that you must want something and believe you've got to have it right *now*. The pleasure won't be deferred for later fulfillment. And if you find you just can't get what you want, you may become so frustrated that you lose your ability to think and reason clearly.

We're all victims of lust. I know the sweetest little old lady who thinks she can't live without chocolate candy, even though she's diabetic. She's usually either unhappy or under medical treatment.

Then there's a doctor friend who absolutely has to indulge in chess several evenings a week, even though his passion leaves his wife alone and frustrated. I even believe there can be a lust for electronic temptations like television. A career woman I know locks her office door every day, no matter what other pressing matters are on her desk, so that she can see her noontime soap opera on a miniature TV she keeps in a drawer.

Now, some of these little lustful compulsions may seem more like harmless quirks than vices. But lust of any type is dangerous because it's self-centered, mechanistic, inflexible, and insensitive to the needs of others.

Take the seeming innocuous needs of the rabid football fan. A relaxing afternoon of NFL action is certainly something I can appreciate. But did you ever see a die-hard football addict at a wedding reception during the "game of the century"? It would be comical if it weren't so pathetic.

I recall one situation where a husband was chomping at the bit to get back to the television during such a reception. He was restless and came just short of being rude to new people he met. His wife was obviously getting embarrassed and a little irritated, and I could see that they were only one step away from some harsh words. Sure enough, he exploded at her, and before long, they were both headed out the door—I suppose to pick up the last few minutes of the game.

Lust is any excessive desire, any uncontrollable urge for immediate gratification. Although sex is an obvious target for lust, it's only one among countless others.

In this case, both spouses had to pay a high price. The wife had interfered with her husband's lasting relationship with his football team—but it turned out to be a lust that just couldn't be denied. "It was *your* cousin's wedding," I heard him growl as he walked out the door. "It was *your* idea to go. It was *your* fault I missed the game."

Clearly, he couldn't control himself unless he satisfied his lust *now*. And his wife had become the fall guy for this lust. She was playing second fiddle to this craving he had, and to some extent their relationship had started to wobble under the pressure.

Of course, a situation like this could continue to careen further out of control. I've known other marriages where the husband's lust to see every ball game has prompted him to take money earmarked for a new refrigerator and buy a new video cassette recorder. He wasn't about to miss any big game if he had to be out of the house! The wife and kids took a definite back seat to football during the season, as this man's lust caused him to confuse fantasy with reality.

The consequences of lust are bound to affect any marriage relationship because the emphasis is on what *I* want rather than on what she wants or on what's best for both of us. As a result, lust, which is nothing more than a drive toward selfish gratification, usually interferes with true intimacy. That is, it undercuts the emotional and spiritual bonds that must be present if you expect a physical relationship to have staying power or even to improve, like fine wine, with age.

So clearly, it's important to get rid of the lust in your life if you hope to build a strong marriage. But the first and most difficult step may be just identifying what is lust and what isn't. For example, even though sex is often associated with lust, not all intense sexual desire is automatically lustful. I've known plenty of married couples who could hardly wait to climb into bed together and who carried on passionate sex lives—but without being lustful at all.

How can this be?

This brings us back again to our basic definition of what lust really is. A wildly satisfying sex life may be completely devoid of lust so long as each partner gives priority to the other's pleasure and enjoyment. But when one spouse begins to focus primarily on his or her own private pleasure, the stage is set for lust to appear upon the scene.

Lust is selfish, insensitive gratification, and in *retrospect* we

usually know without question when it's been present as we look back on some period or series of incidents in our lives. But it's not always so easy to recognize lust when it's just beginning its destructive work. The reason is that lust tends to hide at first behind what I call one of the seven veils of lustful behavior. These veils, which are described below, are warning signals that we must heed if we hope to defeat lust before it gets started with its destructive work.

The Workaholic Veil

A workaholic is a person who's never satisfied unless there's more work to be done. For this man or woman, work becomes the ultimate focus and purpose in life. In short, workaholism usually indicates a lust for work that subordinates marriage and family concerns and demands first priority. This kind of lust may hide behind the oft-repeated rationale, "I'm doing all this for *us*"—i.e., the family. But in fact, the driving mo-

tivation is a lust for money, power, position, or just plain busy-work.

The Pleasure Veil

The goal here is to "realize my potential," or to "feel good now," or to "enjoy life to the hilt." The person driven by this type of lust may flow from one source of perceived pleasure to another—sex, drugs, food, or whatever. Those in this category are impulsive and undisciplined when the object of their desire becomes available. They're going to overindulge whenever they get the chance. Usually, though, they'll know they've gone too far when guilt sweeps over them. A major characteristic of this type of lust is that it undercuts the ability to defer immediate satisfaction for more rewarding, long-range goals.

The Television Veil

When you get engrossed in a TV program, it can give the illusion that you've been around the world, performed great feats, and achieved monumental success—all without any effort expended! It's no wonder psychologists and other pundits have begun to refer to compulsive television watching as addictive.

Certainly, TV has its merits, but when it's viewed in excess, the tube can take over a person's life. I even encountered one family who wired their TV to a wall switch so that as soon as they entered the living room and turned on the lights, the TV came on as well! Their lust had become second nature, almost a mechanistic kind of experience. The television had so taken over their lives that they chose not to exercise any control over it at all.

In this case, there was almost no meaningful conversation during the evening between husband and wife, and soon they began to drift apart. Also, very subtly, their basic values and habits seemed to be coming more and more under the influence of the tube. For example, the husband found he was falling into using the jargon favored by some of the characters on one adventure program.

My solution was just to tell them in no uncertain terms to unhook the TV from the light switch and then exercise conscious control over *each* program they watched. Also, we built in some time each evening for them to talk to one another without the intrusion of the tube. It took only a week or so for their relationship to get back on the right track.

The Veil of Conversational Malnutrition

If you can't carry on a meaningful, civil conversation with your spouse, that's a sign that one of you may be confronting, or on the verge of confronting, problems with lust.

Often, we get involved in lustful activities because there's something wrong with our human relationships, and especially with the marriage relationship. For example, an unsatisfying, boring, or too infrequent sexual relationship may cause one or both spouses to begin to look for outside outlets. And this lack of satisfaction may first emerge in problems in conversation between the partners.

If the individual is only *thinking* about being unfaithful, the irritability that often accompanies indecisiveness may get in the way of satisfying talk with a spouse. On the other hand, if a person is already involved in an extramarital relationship, feelings of guilt may make it hard to engage in deep, meaningful discussions.

In short, being a good spouse means being able to engage in positive, constructive conversation. If the conversation isn't there, lust may very well be.

The Veil of Off-Color Jokes and Language

Dirty jokes or even seemingly innocuous references by a person to infidelity may reflect an intensifying of lust in life. If a person is considering being unfaithful or is in the process of being tempted by a man or woman outside the marriage, he probably won't mention explicitly how his extramarital thoughts and problems are progressing. But he may be signaling indirectly that something lustful is in the works as he is drawn more into sexually oriented talk.

The consequences of lust are bound to affect any marriage relationship because the emphasis is on what I want rather than on what she wants or on what's best for both of us. As a result, lust usually interferes with intimacy.

The Graphic Movie Veil

Movies that emphasize sex, crime, and violence—and many do seem to fall into one of these categories these days—may attract people who are heading steadily in a more lustful direction. These individuals may not have reached the point where they want to act out their fantasies, but they clearly want to be stimulated in certain lustful directions and films are the easiest way to take the first step.

The Veil of Published Pollution

Magazines don't have to be outright pornography to get a person thinking in directions that can be unproductive to a marriage. We've become so permissive in our society that it's acceptable to have publications around the home that depict men and women, including many celebrities, dressed in provocative, revealing costumes. It is even considered necessary to expose readers to models who are partially or totally nude—as long as it's done in the name of "art."

I realize it may seem hopelessly old-fashioned and prudish to speak out against such trends. But I feel no need to apologize. We've headed so quickly down the road of permissiveness and amorality in the past two decades that I think we're in danger of completely losing any sense of absolute standards and values. And the problem begins for each of us when we say that it's not necessary to try to control the direction of our lustful fantasies.

So I recommend that you don't fall into the trap of looking at magazines or other literature just because society says it's all right. Rather, search your own libido and determine for

yourself what titillates you and what doesn't. If you tend to get turned on sexually by certain kinds of pictures or writing, stay away from them. It's a slippery slope from reading about something or looking at it to taking the first of a series of steps to *doing* it.

Reading matter that suggests lustful thoughts of any type (and that can mean sex, wealth, power, or anything else) starts out by desensitizing you. At first, you may get a kind of kick, which remains in the realm of fantasy. But then you find you need more intense stimulation, and that's when fantasy may turn into action.

But this requires some more thought and discussion. So let's turn our focus from the veils that may disguise lust to the real dangers of lust in your marriage—the inexorable movement from lustful fantasy to unfaithful reality.

Fantasy: The Window to Real-Life Lust

I can still remember my mother saying to me when I was just a young boy, "Use your imagination, Paul!" She wanted me to learn to think freely about various ways I might act, because she knew that dreams are the stuff reality and achievement are made of.

Lustful adult fantasies work on much the same principle. In a very real sense, our fantasies are the windows that show us the way to more concrete lustful acts and relationships. They're a way of viewing the world as we wish it were, and also as we plan to make it. They reveal exactly what preoccupies us and what our priorities would be if only we were in complete control of our lives.

But at this point, let me make an important distinction

between *fantasizing*, on the one hand, and more constructive, future-oriented mental exercises, on the other. For example, there's the very helpful process that Dr. Robert H. Schuller has called *possibility thinking*. Simply stated, possibility thinking is a procedure where in a positive, "can-do" frame of mind, you set a goal, do some intelligent planning, and then apply your talents and beliefs to achieve the end you seek.

Say, for instance, that you want to be a dentist. You can't sit around and just *pretend* you're a dentist and hope to experience any real satisfaction. So you go to school, study hard, and finally you graduate and become a dentist. All the while, you're visualizing success by using your imagination as an instrument of inspiration to move you unswervingly toward your goal.

That's the positive, constructive side of using your imagination. In contrast, mere fantasizing can lead to activity of a very different nature, mostly because it's rooted in lust. When you fantasize, you may visualize participating in a certain activity. But this time, the activity is one that is more likely to be destructive than constructive. Also, there's no discipline or focus in the way most fantasies occur. They pop into your mind and proceed to lead you off on a wild goose chase, which usually causes you to end up far from the real goals you want to achieve.

One man who came to me for help was facing a shattered marriage and frustration in his career goals—all because he had allowed his fantasies to run wild. He had dreamed of being wealthy since he was a child, but fantasy soon overcame his better judgment. He fell into the habit of not setting goals

and of failing to work step by step toward his ultimate objective of financial security. Instead, he just followed his fantasies from one immediate gratification to another.

Because he was quite intelligent and got a decent education, he was able to land a series of good jobs in his twenties. But every time he got a little extra money, he went out and bought expensive cars or went with his wife on luxurious vacations. He simply couldn't wait to enjoy the "better things of life."

Also, he soon realized that he would never become rich as quickly as he wanted in a salaried position, so he started playing with entrepreneurial schemes and risky investments. Of course, he never took time to study and plan for these private business ventures—he was too busy fantasizing about where they would eventually take him. As a result, he lost even more money.

It would be wonderful if I could tell you that the lust in your life will evaporate into thin air . . . but more often, the lust gets eliminated through what the Bible calls sanctification—or being made holier and purer as you draw closer to God.

The problem was that he had turned into a kind of Toad, from Kenneth Grahame's story, *The Wind in the Willows*. Practically anything new or fascinating that crossed his path would catch his fantasy, and he would be off pursuing a mania that had the potential to wreck his entire life.

In short, this man simply couldn't afford his fantasies, and soon he was so deeply in debt he had no chance of getting out on his own. A lust for luxury had clouded his better judgment, and he began consistently to spend money he didn't have.

At one point, he got so far into a financial hole that he had to declare bankruptcy. Also, he lost job after job because he consistently got into disagreements with his bosses. His main problem was that he was totally frustrated that he wasn't moving ahead more rapidly toward his goal of great wealth.

All these financial problems finally placed his marriage in jeopardy, and in desperation the couple sought me out. After several sessions, we traced the problem back to his unbridled fantasies about wealth and position. The answer to this man's problems was to put him on a strict, practical, step-by-step "recovery" program from his fantasy life. I actually *forbade* him to act on his fantasies for a period of several months.

"I know it's going to be hard," I told him. "But you've got to start disciplining your mind. Your problems start in your mind, because first you come up with some wild desire or scheme. Then you begin to live your fantasy without really thinking through the consequences. So you've got to stop this process before it even gets started."

Even though their relationship had become strained, he and his wife were able to talk freely with one another. So I encouraged him to tell her as soon as a fantasy came into his mind. A practical woman, she served as a "reality check" for him. As long as she knew what was going on in his mind, she was in a position to poke holes in the most outrageous schemes and deflate the crazy ideas before her husband began to act on them.

In this man's case, fantasy became synonymous with lust, or a drive toward immediate, self-serving gratification. And the temptation to fantasize was so deeply ingrained that it took a while for his way of thinking to change. But at least we managed to put the brakes on his actions until his lustful thoughts dissipated and his imagination turned in more realistic, healthy directions.

But what about sexual fantasies? I've suggested that all lustful thinking—including sexual lust—may lead to destructive acting out of the fantasy. But is that really true as far as sex is concerned?

As you know, we've been deluged in recent years by a wave of advice from sex researchers, pop psychologists, and other pundits that promotes the benefits of sexual fantasies. There's a tendency to consider most if not all erotic fantasies as normal, even including those that involve violent or sadistic behavior. The argument goes like this: Whatever stimulates your libido is good for you! It's fun! It's perfectly all right as long as it doesn't lead to destructive action—and there's no reason it should lead to such action.

I couldn't disagree more. Time after time, I've encountered people who were victims of a danger of sexual fantasy, which

I call the sexual domino effect. Here's how it works:

Sexual Domino #1:

You begin to fantasize about some sort of illicit, extramarital sex. This could happen after you take in information of stimulation—such as through the movies, television, soft-core magazines, or some other outside source. Or you might just take a "mental trip" back to an old love affair or to some other sexually stimulating incident.

Sexual Domino #2:

You become preoccupied for periods of time with lust and fantasy so that you begin to engage in self-gratification. Even when you have sex with your mate, you usually rely on a fantasy to turn you on. Your spouse is no longer as involved in your sex life.

Sexual Domino #3:

Your sexual fantasy life and periods of self-gratification increase in scope, mainly because you're becoming desensitized. The initial pleasure you got from your fantasies just isn't enough anymore.

Sexual Domino #4:

You begin to look for more sexual excitement outside the home. It may be more voyeurism than direct involvement at first—such as going to porno movies or live sex shows.

Sexual Domino #5:

Finally, looking just can't satisfy you anymore, so you decide the time has come to take a little action. Now, you've reached the point where you're ripe for having an extramarital relationship. Often only half-consciously, you begin to look for opportunities; and sure enough, they begin to come your way. It may be a one-night stand on a business trip; or you may move right into a full-blown affair with some available person in the neighborhood or at work. However it happens, you've taken the decisive step of moving from fantasy to actual infidelity.

I realize that many times people don't go through all these dominoes. But still, many times they do. In my counseling experience, an extramarital sex act is rarely the first expression of the lust in a person's life. On the contrary, it's usually the *last*. The consummated infidelity occurs only after a number of those other dominoes have tumbled down.

Jesus summed up this process rather well in his Sermon

on the Mount: "You have heard that it was said, 'You shall not commit adultery.' But I say to you that everyone who looks at a woman lustfully has already committed adultery with her in his heart."

Some argue, of course, that extramarital "love," for them, had nothing to do with lust. They say it was a romantic impulse, completely unplanned. I say, Hogwash! I've found that in almost every case there's a period of preparation and an increasing level of lustful fantasizing before an actual affair. So stop the process before it even gets started! Recognize those sexual fantasies for what they are: the first rituals in an increasingly powerful movement toward infidelities that could leave your marriage in shambles.

Of course, it's not always so easy to change the direction of your fantasies and to head off an impulse toward infidelity. Lust is a powerful force that is rooted deeply in our selfish, rebellious nature. Indeed, the basic difference between lust and love seems to be that the first is self-directed while the second is other-directed.

So I know it would be wonderful if I could tell you that the lust in your life will evaporate into thin air, never to haunt you again, if you just take a few simple steps to get rid of it. And sometimes, through a powerful personal experience with God, this may indeed happen.

But more often, the lust gets eliminated through what the Bible calls a process of sanctification—or being made holier and purer as you draw closer to God. In other words, what

we're talking about here doesn't usually involve quick-fix solutions. Old, pleasurable habits die hard. There may even be withdrawal pains.

But if you seek help from your spouse in opposing your fantasies—or from some other confidant if you feel it would be hurtful to discuss some matters with your spouse—your chances for success will be greatly enhanced. And if you can also bring God, through prayer, into the process of changing and uprooting those destructive lusts, that's even better. I can tell you from my own experience that with you, your spouse, and God working together, you'll virtually assure your chances of success in observing this seventh commandment.

TSF AND ESA JOINT-SEMINARS

TSF and Evangelicals for Social Action (of which Dr. Grounds is president) are planning seminars at theological and graduate schools across the country. These seminars will present the Biblical/theological bases for political involvement and address the difficulties in motivating Christians to become more aware and to participate more actively in community and national affairs. Effective working models will also be presented. For more information concerning these seminars, write to Dr. Grounds in care of the *Bulletin*.

The Resurrection of Jesus as Hermeneutical Criterion (Part II): A Case for Sexual Parity in Pastoral Ministry

by Ray S. Anderson

Can we say that Jesus not only is the living Word who inspires the words and teaching of the New Testament and thus insures its trustworthiness, but that he is also a contemporary reader and interpreter of Scripture? We answered this question in the affirmative in the last issue, and argued the following thesis: *the resurrection of Jesus to be the living Lord of the church constitutes a continuing hermeneutical criterion for the church's understanding of itself as under the authority of Scripture.*

We saw that the resurrection of Jesus served as a criterion by which the early church determined questions of apostolic authority, the experience of salvation, and the "rule of faith." We also suggested that the risen Lord continues to serve as a criterion for interpreting the purpose of Scripture in the contemporary church. Where there is a tension within Scripture between the "now" and the "not yet," we argued that a proper interpretation of Scriptural authority as a rule of faith must take into account the presence and work of the risen Christ within his church. This is not an appeal to experience over and against the authority of Scripture. Rather, this is a recognition that Jesus himself continues to be the hermeneutical criterion by which the authority of Scripture is preserved in its application to a concrete and present situation.

The purpose of this article is to apply this thesis in one

specific area of concern for the contemporary church: the role of women in pastoral ministry.

In choosing the case of sexual parity in pastoral ministry for the purpose of working through an application of our thesis, I am well aware that this is one of the most complex and vital issues facing the church today. There are, of course, many facets of the issue, not least of which is the issue of a critical exegesis of the primary New Testament texts which deal with the role of women in society, marriage, and the church. There is no way to review the extensive exegetical and theological literature which has recently emerged concerning this question in the short space of this article.¹

What is clear is that while the New Testament speaks with an emphatic voice concerning a restriction upon the role of women in certain teaching and ministry situations, in other situations the emphasis is as clearly on the side of full participation and full parity. One only has to compare the insistent commands issued by the Apostle Paul that women be "silent in the churches" and "not be permitted to teach or to have authority over a man" (1 Cor. 14:34; 1 Tim. 2:11), with the rather matter-of-fact instruction that a woman who prophesies (in public worship) should keep her head covered (1 Cor. 11:4). Even more significant is the same Apostle's practice of identifying women as co-workers [*synergoi*] along with men (Phil. 4:2-3), and his commendation of Phoebe in the church at Rome as a "deaconess," which is a dubious translation in the RSV of the masculine noun *diakonos* (Rom. 16:1-2). Paul goes on to describe Phoebe as his "helper" (RSV), which again

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is a weak translation of *prostatis*, which is a noun form of the verb used in 1 Tim. 3:5 which designates a leadership activity, or of "managing" one's household.² The Apostle's overt recognition of the role of women serving as co-workers alongside other apostles is worthy of note. There is a strong possibility, according to many scholars, that the Junias mentioned along with Andronicus as being "among the apostles" was actually a woman—Junia (Rom. 16:7).³ "Only an extraordinary Biblical assumption that a woman could not be an apostle keeps most commentators from reading Junias as Junia," says Don Williams. Williams goes on to cite the church father Chrysostom as saying, "And indeed to be Apostles at all is a great thing . . . Oh! How great is the devotion of this woman, that she should be even counted worthy of the appellation of Apostle!"⁴

The point is this: with recent scholarship demonstrating that the New Testament evidence is not unanimous as to a teaching which would forbid women to exercise pastoral leadership and ministry in the church, the issue cannot be settled on textual exegesis alone. When all the exegesis is done, a decision still must be made as to which set of texts demand priority or serve as a normative criterion for determining the role of women in the church.⁵

It is in cases like this that the resurrected Jesus as the living Lord of the church can serve as a hermeneutical criterion. For surely he knows what his will is for the church in the particular

Can there be parity between men and women in pastoral ministry? Only if the Lord himself intends that there shall be and only if he acts within his church to distribute the gift of pastoral ministry to women and men alike.

For some of us, at least, it has become imperative to recognize, and not deny, that the Lord is calling forth women within his church to receive and exercise the gift of pastoral ministry as a full share of Christ's own ministry. To deny this, for some of us, would be to deny that the Lord, through his Spirit, has so acted. To refuse to ordain women to pastoral ministry would be to refuse to recognize the freedom of the Lord as manifested through his work of calling, gifting, and blessing the ministry of women in the church today. It is Christ himself who is at work in this continuing ministry, as T. F. Torrance reminds us:

Not only did he pour out his Spirit upon the Apostles inspiring them for their special task, and not only did he pour out his Spirit in a decisive and once for all way, at Pentecost, constituting the people of God into the New Testament Church which is the Body of Christ, but within that Church and its Communion of the Spirit he continues to pour out special gifts for ministry, with the promise that as the Gospel is proclaimed in his Name he will work with the Church confirming their ministry of Christ to others as his own and making it the ministry of himself to mankind.⁶

In choosing the case of sexual parity in pastoral ministry for the purpose of working through an application of our thesis, I am well aware that this is one of the most complex and vital issues facing the church today.

situation of the contemporary church. And there are many of us who feel that he has already shown us what his will is by calling and anointing women for pastoral ministry in full parity with men.

The situation is not unlike that which confronted Peter. On the one hand he had the Old Testament teaching that God's gracious election was restricted to the Jews and that the Gentiles were excluded. On the other hand, he had the teaching of the Lord himself that pointed toward offering Cornelius and his household full parity in the gospel. The issue was decided for him when the Spirit fell upon the assembled people while he was yet speaking. "Can anyone forbid water for baptizing these people who have received the Holy Spirit just as we have?" he exclaimed (Acts 10:47).

Can the church today recognize and affirm female members as having the same calling and gift of pastoral ministry as male members, without being disobedient to the Lord's teaching in Scripture? Or perhaps we should formulate the question as a paraphrase of Peter's rhetorical remark: "Can anyone forbid ordination for those women who give evidence of being called forth and gifted for pastoral ministry in the church?"

If Christ is at work through his Holy Spirit setting apart women for pastoral ministry with the evident blessing of God in their ministries, then there will be full sexual parity in pastoral ministry.

By pastoral ministry we mean all that a person assumes when receiving the gift and calling of ordained ministry within the church, by whatever form of polity it is recognized. By parity we mean a full share in pastoral ministry. This, of course, entails equality; but parity implies a full share in that which is distributed by Christ, while equality tends to focus first of all on rights, power, and privilege.

In taking this position we are not unmindful of the objections which are raised.⁷ There is the objection based on precedent. Jesus himself was male, and all of his disciples were male. We have already seen how this objection loses its power based on the resurrection of Jesus as a hermeneutical criterion. The criterion of maleness, as the criterion of Jewishness and the criterion of circumcision, came to an end with the crucifixion of the Jewish, circumcised male named Jesus of Nazareth. No longer can the non-Jewish, the uncircumcised, and the female members of the believing community of faith be systematically discriminated against. We are not surprised to discover that the early New Testament church carried forward these criteria as part of its tradition. The new wine was put into old wineskins with predictable tensions and torments (Matt. 9:17). What is surprising is to discover that even here there are evidences of an incipient recognition of the hermeneutical criterion of the resurrection with regard to the role and status of women in the church.⁸ We have made reference above to the recognition the Apostle Paul gave to women as co-workers with the apostles, and not merely followers.

There is the objection that argues from church history. From the early church "fathers" through the medieval period, and even forward through the Reformation into modern church history, has the church ever officially recognized and affirmed the full parity of women in the pastoral office? As a rule, the answer is no, even allowing for some exceptions. It should be noted, however, that Dean Alford records the interesting fact that "women sat unveiled in the assemblies in a separate place, by the presbyters, and were ordained by the laying on of hands until the Church Council of Laodicea forbade it in 363 A.D.—three hundred years after Paul had written the Epistle to the Corinthians."⁹

But here too we have seen that historical precedent cannot be a determinative criterion for validating the present and future work of Christ. For he, as the living Lord, is the one who is the criterion himself. We have argued that the resurrection of Jesus and his already-present eschatological power in the church is the criterion for interpreting the command of the Lord. If this is true, does not the new work of Christ in the church today really suggest that Christ is continuing to give gifts to his church and prepare it for his own coming?

Ought we not at least have a sense of fear and trembling about such a possibility instead of appearing to be "dead certain" when we may really be "dead wrong"?

to the side of Paul's specific pastoral injunctions as the criterion, then one will conclude that the Galatians text does not in fact have a bearing upon the role of women in ministry, only to their full equality as children of Abraham. On the other hand, if one leans to the side of the Galatians text as a "Magna Charta" of women's liberation, then the teaching of Paul in the specific situation cannot be a criterion as a command of God. Willard Swartley says, "In Paul's writings we find texts which give different signals. Some appear to prescribe specific roles for men and women; others appear to grant freedom from these roles."¹²

I realize that not all will agree that there appear to be

While the New Testament speaks with an emphatic voice concerning a restriction upon the role of women in certain teaching and ministry situations, in other situations the emphasis is clearly on the side of full participation and full parity.

For many serious Christians the foremost objection to the ordination of women is based upon an argument from certain scriptural texts. We have already cited some of these above. In 1 Timothy 2:8-15, Paul sets forth what he considers to be appropriate behavior for men who pray and for women who practice piety. In this context he addresses a specific charge: "I permit no woman to teach or to have authority over men; she is to keep silent" (v. 12).

Earlier, in 1 Corinthians 14:34-36, he said much the same to the Corinthian church, adding that not only is it a shame for women to speak in church, but they are to be subordinate (presumably to their husbands). In chapter 11 of this same letter, again in the context of public prayer, he states that the head of a woman is her husband, the head of a man is Christ, and the head of Christ is God (vv. 3-5).

Only a casual survey of recent literature dealing with these texts would be necessary to convince a reader that no amount of exegetical cunning can rescue Paul in these cases from the appearance that he taught in certain circumstances that women should not have full parity in ministry with men.¹⁰ What is not as clear is what Paul's teaching and practice is universally, without regard to the capacity of the particular situation to bear responsibly the full measure of Christ's gift of freedom. It is well known that in the Corinthian society of Paul's day, women were suspected of being immoral when not abiding by the local customs regarding manner of dress and behavior. For this reason, Paul seems to have accommodated his pastoral teaching to this cultural factor in addressing some problems in the Corinthian church. While Paul clearly held that women were equal to men, and had the freedom to minister along with the apostles, he nevertheless urged the Christian women in Corinth to abide by the local custom concerning the style of their hair. The freedom of women in Christ apparently did not give them license to act in such a way that they would be viewed as "immoral" (cf. 1 Cor. 11:4-16).¹¹

Yet when it comes to the churches of Macedonia and the church at Rome, Paul is not only silent concerning the need for women to be silent but actually encourages and recognizes the role of prominent women, such as Lydia, Euodia, Syntyche, and Phoebe. Beyond this argument from these "descriptive" texts, there is the normative text in Galatians 3:28 where Paul explicitly states that "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus."

Here again, if we approach the texts without regard to the historical situation, we create a textual "stand-off." If one leans

unresolved differences between certain scriptural texts relating to the role of women in the church. Some will argue that these are only "apparent" differences, and that Scripture speaks with "one voice" in all matters because that is the nature of Scripture as the Word of God. It is true that Scripture testifies to its own intrinsic *unity*. But if this unity becomes a "principle of harmonization" of texts, this imposes a criterion of consistency on the exegetical and hermeneutical task which serves more as an *a priori* principle than a theological insight. After all, the phenomena of Scripture in its own cultural, historical, and literary context constitute the primary source for our doctrine of Scripture, not the reverse. One aspect of the phenomena of Scripture, surely, is the freedom of the Word of God in its specific and concrete variety of expression and application to communicate authoritatively and infallibly the truth of God to us.

For this reason, we do not feel that the freedom of an author of Scripture, say, the Apostle Paul, to express the command of God in ways which are quite different in specific situations contradicts the essential unity and consistency of the Word of God itself. What does contradict the Word of God, in my judgment, is to force it into a logical straitjacket of conformity to a principle of consistency. In this case, the criterion has shifted from the Word of God itself to a hermeneutical principle which controls the exegetical task. In our case, we argue that it is the resurrected Lord himself who is the criterion of continuity and consistency in the freedom of his own self-witness to the truth of God.

If one takes Paul's various statements on the role and status of women in the church in a way which abstracts them from the historical context in which they are uttered, a kind of "textual standoff" will occur, as we have said above. This can then compel the interpreter to attempt a kind of Hegelian synthesis through an exegetical exercise by which thesis and antithesis are resolved through a "higher principle." But this approach tends to dissolve particular texts of their full weight for the sake of a theological principle which becomes the criterion.

This can work two ways. One could take the position that Paul's christological statement in Galatians 3:28 concerning the status of male and female in Christ has a theological priority over his occasional teaching in 1 Timothy 2, where he forbids women to exercise the role of teaching or having authority over men. The theological principle of "equality in Christ" thus becomes the criterion by which one text is played off against another for the sake of resolving the apparent con-

tradition. This approach obviously makes the apostolic teaching to Timothy of dubious quality with regard to its being the Word of God for the church. In the end, one will wonder whether or not Timothy should have followed Paul's instructions if he applied the theological principle of equality as Paul himself taught in his letter to the Galatian church.

One can also see this same tendency to synthesize contrasting texts in the attempt to harmonize Paul's teaching in Galatians 3 with 1 Timothy 2 by interpreting the Galatians 3:28 passage as referring only to the spiritual unity and equality between male and female in Christ, and not as an attempt to eliminate these distinctives as role functions in the church. This approach succeeds in resolving the apparent impasse in interpreting the Pauline texts regarding the role of women through an exegetical surgery whereby the spiritual benefits of being in Christ are excised from the role functions of serving Christ in the church. Gender identity coupled with physical sex differentiation becomes the criterion for ministry. Male and female continue to operate as criteria outside of the benefits of Christ. Nature determines the extent to which grace can go in bringing the benefits of Christ into the historical and temporal order. In this case, the synthesis has been at the expense of the full weight of the Galatians text as a christological basis for the order of the church's ministry.

the Judaizers sought to invoke circumcision as a criterion and a formal principle by which Gentile Christians were not given full parity in the church, Paul rebuked them vehemently (cf. Galatians 1-2).

Certainly it is true that the Bible is normative and infallible in that it is the Word of God. The Bible teaches many principles which are helpful and instructive for Christian faith and practice. The problem comes when any principle is made into a normative criterion and imposed as a rule or law which excludes the Spirit of Christ as the criterion which upholds the normative teaching of the Scriptures.

Can a Scripture text remain intact as an inspired word of God when a *principle abstracted* from that specific command no longer serves as a normative rule in the church? I believe that it can and does. The "law of circumcision" was replaced by the "law of the Spirit of Christ" as the absolute criterion. To insist that circumcision as a principle or law defines the status of human persons before God is to deny the work of Christ who broke down that barrier and gave full parity to Gentiles along with Jews (cf. Eph. 2:11-22). Yet, this does not destroy the validity and authority of the Old Testament Scriptures as the Word of God; for these Scriptures served as the revelation of God to the people of their time, and so to us, because they point to Christ, as Jesus himself testified (John

When we allow that the resurrection of Jesus is a hermeneutical criterion (not the only one, but the supreme one), Scripture can be interpreted fairly and the word of God which Scripture proclaims and is, can be experienced freely.

Let us assume, for the moment, that what Paul meant for his readers to understand in the above texts was exactly what he wrote, in the context of their own time and place. Rather than attempting to fuse the horizon of these texts with a contemporary horizon and so interpret them in a way which renders their meaning more congenial to our modern views of egalitarianism, suppose we let them stand as the command of the Lord to the churches to which they are addressed.¹³ What do we then have?

The church in Corinth has an apostolic command which is equivalent to the command of the Lord himself. Timothy has an apostolic command which is also tantamount to the word of the Lord. But what must be remembered is that the *command* of the risen Lord through the apostle, expressed in the form of a pastoral rule, does not automatically become a *criterion* which can be used independently of the authority of the Lord himself. That is to say, it is the Lord himself who is the head of the body. He is the criterion by which the church as the body of Christ defines its existence and seeks its true order. The command of the Lord comes as a specific command in the particular situation in which the church exists and is meant to teach the church how to exemplify Christ in its present state and how to grow up into Christ in all things (cf. Eph. 4:1-15). The "elementary doctrine of Christ" which the author of Hebrews suggests should be left behind for the sake of going on to maturity, is also a command of God in its own time (Heb. 6:1).

This same relationship between a specific rule and the command of God was made quite clear in our earlier examination of the way in which the resurrection of Jesus served as a hermeneutical criterion to interpret the teaching concerning the "everlasting" covenant sign of circumcision. The Old Testament law concerning circumcision was the command of God for Abraham, and remains the inspired Word of God, but not the criterion for determining salvation as relation to God. When

5:45-47).

In somewhat the same way, I am suggesting that those who feel it necessary to deny the very possibility (if not also the actuality) that Christ has distributed the gift of pastoral ministry to women as well as to men in his church, will be forced to make out of one group of texts an absolute criterion which excludes women from pastoral ministry. This will have the effect of forcing other texts which describe full parity for women to be concealed or suppressed. Even more serious, it will create a law which restricts Christ from exercising that freedom here and now. In a sense this fuses the horizon of the present church to the horizon of the early church and results in a hermeneutical criterion which gives primacy to the letter rather than the spirit, to law rather than grace, and to the past rather than to the future.

I think that I can understand why some would want to do this. For I too do not wish to sacrifice the authority of the inspired text to cultural relativism and "prevailing winds of doctrine." I suspect that those who feel it necessary to deny the possibility of Christ's contemporary gift of pastoral ministry to women do so because they see this as the only alternative to an approach to certain texts of Scripture which appears to relativize the text to contemporary cultural values or ideological convictions.

It is the purpose of this article to suggest that these are not the only two alternatives. One does not have to (and ought not) make out of an inspired text of Scripture a universal and everlasting law of the church which deprives half the members of the church from full parity in the gift and calling of pastoral ministry. Nor does one have to (and ought not) use as a hermeneutical criterion the prevailing impulses and ideological currents for the sake of making Scripture meaningful or acceptable to the present age.

When we allow that the resurrection of Jesus is a hermeneutical criterion (not the only one, but the supreme one),

Scripture can be interpreted fairly and the Word of God which Scripture proclaims and is, can be experienced freely. It is the task of biblical exegesis to assist us in determining as closely as possible what the exact meaning of the text is with respect to the single intention of the author. Critical methods of textual study as well as basic principles of exegesis must be employed so the text can speak for itself and have its own "distance" from the interpreter. In teaching and preaching these texts, as we have referred to above, one can show that the texts say what they were intended to say by the author. However, if doctrines or principles are abstracted from these texts and applied to the church and the life of faith as the command of God for today, without regard to the work of God in the church today, the resurrection no longer serves as a hermeneutical criterion. This separates the word of God from the work of God, a practice against which the Apostle Paul warned in his letter to the Roman church (14:20).

In teaching and preaching the scriptural texts, there is also

and female as created in the image of God, there is no thought of suggesting that the Spirit of Jesus as manifest in the church will lead to re-interpretation of the clear scriptural teaching. The resurrection of Jesus as hermeneutical criterion is a criterion which must be used to judge critically all contemporary claims for a "new moral order" for human relations, as well as a criterion to interpret critically and responsibly the Scriptures as an infallible guide to glorifying God in Christ, through a life of Christian faith and love.

The issue of the role of women in pastoral ministry is not an issue which strikes at the heart of a biblically based moral and spiritual order. Nor does this issue violate a fundamental natural order of creation, as Stephen Clark suggests in his book *Man and Woman in Christ*. To argue, as Clark does, that the subordination of female to male is "created into the human race," is of such dubious exegetical worth that it can only be accounted for by a theological predisposition to subordinate grace to nature.¹⁵

Every reading of Scripture is already an interpretation of Scripture. And the inability to interpret Scripture as the Word of God which seeks to accomplish our salvation and freedom in Christ, is already a reading of Scripture which has failed.

a pastoral hermeneutic which must be joined with textual exegesis in order to be faithful to Christ as the living Word. This is what Willard Swartley seems to mean when he calls biblical interpretation a "co-creative event," and goes on to say:

The task is not merely applying a learning to a given situation. To be sure, it includes that but it involves much more; the interpretive event co-creates a new human being, a new history, and a culture.¹⁴

It must be made absolutely clear that what we are suggesting here as an argument for the freedom of the church to recognize and affirm full parity for women in pastoral ministry does not give permission to set aside the normative role of the Bible in favor of some contemporary criterion. This is true for several reasons. First, in Part One, we made it clear that all Scripture is subject to the hermeneutical criterion of the risen Lord. This binds the text of Scripture to the purpose of God's Word as a construct of truth and infallibility. Secondly, the Spirit of the risen Lord is not just another "contemporary" spirit, but is the Spirit of the incarnate Word, whose authority is vested in the apostolic witness and communicated through the inspired word as Holy Scripture.

Third, there is an eschatological tension between the "now" and the "not yet" within which Scripture stands as the Word of God written. In certain areas, of which the role of women in the pastoral ministry of the church is one, we can find the resurrection of Jesus as a critical and helpful hermeneutical criterion. Apart from that criterion, as we have noted above, there will be a tendency to impose upon Scripture a hermeneutical criterion which "wrestles" the exegetical task into submission to *a priori* principles. This eschatological tension does not allow the camel's nose under the tent, as some might fear, so that Scripture loses its binding authority upon the church. Certainly Swartley does not himself mean to open the door to any and all claims to freedom from the teaching of Scripture by his suggestion that interpretation is not only the application of what we learn from Scripture, but is a "co-creative" event.

For example, in areas of moral behavior, personal holiness in thought and life, and the intrinsic differentiation of male

Nor does the ordination of women, in recognition of the work of Christ in his church today, set up a new criterion of "human rights" as a principle which seeks to re-interpret Scripture in line with contemporary cultural and ideological passions.

Those who would seek to use the resurrection of Jesus as a hermeneutical principle which gives permission to re-interpret Scripture in order to make it more congenial to "modern" or "contemporary" concerns will find no basis in what has been said above. Quite the opposite. The resurrected Jesus is *himself* the criterion—there is no new principle of interpretation presented here. Where the Spirit of the Lord is, there is freedom, said the Apostle Paul (2 Cor. 3:17). But it is the "Spirit of the Lord," not the spirit of the age, which gives this freedom. Paul is quite emphatic about that. But he is equally emphatic that where the Spirit of the Lord Jesus is present and manifest in his works, one must recognize and confess the truth and authority of that Spirit. It is the Spirit of the resurrected Jesus, working in his church, who is the criterion. And failure to exercise this criterion could well lead to "quenching the Spirit," a word of caution addressed by Paul to the church at Thessalonica (1 Thess. 5:19).

We must remember that the living Christ is Lord of Scripture as well as Lord of the church. The resurrected Jesus is not a criterion of new revelation that replaces Scripture; rather, he is the hermeneutical criterion for interpreting Scripture in such a way that his present work of creating a new humanity fulfills the promise of Scripture. We believe that he now chooses to call both women and men into the task of co-creating the new humanity through pastoral ministry by the gift of his Holy Spirit.

Can the church be trusted to exercise the criterion of the resurrected, coming, and already-present Christ as a "hermeneutical community" of faith and practice, under the authority of Scripture?

If it cannot be trusted, what is to be trusted? For every reading of Scripture is already an interpretation of Scripture. And the inability to interpret Scripture as the Word of God which seeks to accomplish our salvation and freedom in Christ, is already a reading of Scripture which has failed.

Let the church become the community of the resurrected and coming one, and then we shall experience that which the prophet Joel spoke of, and that which Peter saw happening at Pentecost:

And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; yea, and on my menservants and my maidservants in those days I will pour out my Spirit; and they shall prophesy. (Acts 2:17-18)

¹ A helpful bibliography of recent literature on the issue of the Bible and the role of women can be found in the book by Willard M. Swartley, *Slavery, Sabbath, War and Women* (Scottsdale, PA: Herald Press, 1983), pp. 342-345.

² For a full discussion of these exegetical issues, see Scott Barchy, "Power, Submission, and Sexual Identity Among the Early Christians," in *Essays On New Testament Christianity*, C. Robert Wetzel, ed. (Standard Publishing, 1978). See also the discussion of these issues by David Scholer in "Women in Ministry," *Covenant Companion* 72/21 (Dec. 1, 1983), pp. 8-9; 72/22 (Dec. 15, 1983), pp. 14-15; 73/1 (Jan. 1, 1984), pp. 12-13; 73/2 (Feb. 1984), pp. 12-15.

³ See Bernadette Brooten, "Junia . . . Outstanding Among the Apostles," in *Women Priests*, L. and A. Swidler, eds. (Paulist Press, 1977), pp. 141-144. Also, Scott Barchy, "Power, Submission, and Sexual Identity Among the Early Christians," op. cit., pp. 66-67.

⁴ Don Williams, *The Apostle Paul and Women in the Church* (Van Nuys, CA: BIM Publishing Co., 1977), p. 45.

⁵ Scott Barchy, in his helpful essay cited above, suggests that there are at least three broad categories of texts which deal with the place and role of women in the New Testament communities. There are "normative" texts, which declare the way things are to be; there are "descriptive" texts which report the activity of women without making any comment for or against these activities; and there are "problematic" texts where a disorder had occurred or was occurring which needed correction. *Ibid.*, pp. 56ff.

⁶ T. F. Torrance, *Space, Time, and Resurrection* (Grand Rapids: Erdmans, 1976), p. 121.

⁷ For a discussion of the objections raised against women's ordination, along with a perceptive argument for ordination of women, see Paul K. Jewett, *The Ordination of Women* (Grand Rapids: Erdmans, 1982).

⁸ For a helpful discussion of the new role of women as portrayed in the New Testament, see Don Williams, *The Apostle Paul and Women in the Church*.

⁹ Cited by Jessie Penn-Lewis, *The Magna Charta of Woman* (Minneapolis: Bethany Fellowship, Inc., 1975), pp. 45-46.

¹⁰ For an excellent discussion of the various exegetical approaches to these passages, see Willard M. Swartley, *Slavery, Sabbath, War and Women*, pp. 150-191; 256-269.

¹¹ See Alan Padgett, "Paul on Women in the Church: The Contradictions of Coiffure in 1 Corinthians 11:2-16," *Journal for the Study of the New Testament* 20 (1984), pp. 69-86. Padgett discusses the three traditional exegetical arguments which seek to account for the apparent contradiction between Paul's harsh restrictions upon women in 1 Cor. 11:4-7, as compared with his emphasis in vv. 10-12 on the equality of women with men. Setting aside these solutions to the problem, Padgett argues for a new interpretation of this section which reads Paul as stating the position which the Corinthians themselves held in vv. 4-7, and then correcting this position with his own in vv. 10-12.

¹² Swartley, *Slavery, Sabbath, War and Women*, *ibid.*, p. 164.

¹³ For a penetrating critique of the problem of "presenting" New Testament texts, see the essay by Dietrich Bonhoeffer, "The Presentation of New Testament Texts," in *No Rusty Swords*, English translation by E. H. Robertson (London: Collins, 1970, Fontana Library), pp. 302-320. Rather than bringing the text to the present situation in hopes of making it relevant, Bonhoeffer suggests that in presenting a text, one must bring the present situation to the text and remain there until one has heard Christ speak through the text. This changes the present to the future:

The Present is not where the present age announces its claim before Christ, but where the present age stands before the claims of Christ, for the concept of the present is determined not by a temporal definition but by the Word of Christ as the Word of God. The present is not a feeling of time, an interpretation of time, an atmosphere of time, but the Holy Spirit, and the Holy Spirit alone. The Holy Spirit is the subject of the present, not we ourselves, so the Holy Spirit is also the subject of the presentation. *The most concrete element of the Christian message* and of textual exposition is not a human act of presentation but is always God himself, it is the Holy Spirit. . . . 'Presentation' therefore means attention to this *future*, to this that is *outside*—and it is a most fatal confusion of present and past to think that the present can be defined as that which *rests upon itself and carries its criterion within itself*. The criterion of the true present lies outside itself, it lies in the future, it lies in Scripture and in the word of Christ witnessed in it. Thus the *content* will consist in something outside, something 'over against,' something 'future' being heard as present—the strange Gospel, not the familiar one, will be the present Gospel. A scandalous 'point of contact'!

¹⁴ Swartley, op. cit., p. 225.

¹⁵ Ann Arbor, MI: Servant Books, 1980. The sexual difference between men and women, says Clark, has been "created into the human race" (p. 440), and thus reflects human nature as God's creative purpose (p. 447). The benefits of Christ, thus, cannot alter this fundamental "nature" with its sexual differentiation and hierarchical structure. The merits of this theological assumption need to be debated before it can be allowed to become a hermeneutical criterion in the way that Clark wishes to use it.

A Response to Anderson (I)

by Berkeley Mickelsen

A two-part essay of this length warrants more space than that allotted for this response. The essay moves in the right direction, and I support Ray Anderson in his search for helpful hermeneutical criteria and in his biblically-based case for sexual parity in pastoral ministry.

Commendations

Stress on the resurrected person, Jesus Christ. For apologetic reasons, pastors at Easter often stress the resurrection event. Anderson rightly emphasizes the *person* to whom all authority in heaven and upon earth has been given (Matt. 28:18). In Part I, he shows what revolves around this resurrected Christ and why he is the supreme hermeneutical criterion.

Pointing out the danger of bad fusions of the two horizons. Anderson shows the need for normative teaching to evaluate what happened in the first horizon, what should or could happen in our horizon, and how we establish our interpretations. Adequate interpretations demand more than a mere fusion of two horizons. They involve depth understanding of both horizons.

The description of Christ as binding himself to Scripture. Anderson does not see the truths

about Christ as impersonal abstract propositions. When he speaks of a "propositional form of revelation," Anderson means fresh statements of truth that affect how we think and live. When we think of the Bible in terms of propositions, it can easily become a philosophical collection of abstract axioms. Anderson does not let this happen.

Recognition of texts that, on first impression, seem to give contrasting messages. In dealing with sexual parity in pastoral ministry, Anderson rightly observes that some texts seem to restrict certain activities for some kinds of women. Others speak about godly women and women in child bearing. Other texts point to full participation of women in various aspects of ministry.

Summary of main objections to Jesus' call of women to pastoral ministry. Anderson presents clearly and fairly the usual objections to women in pastoral ministry. He fairly critiques these objections.

Presentation of the historical situation behind New Testament passages involved in the debate. Anderson shows well the situation at Corinth, Macedonia, and Rome. He needs information on Ephesus, the background for I Timothy. We need to see the influence of the temple of Artemis with its worship of the fertility goddess, the first century Gnostic influences, and the constant emphasis through-

out I Timothy on false teaching.

Fear of true diversity is unnecessary. Diversity frightens some people so much that they accept almost any explanation to get rid of it. Anderson condemns this approach. We must not force Scripture into a straitjacket of conformity in order to serve our emotional or intellectual need for consistency. Anderson insists that we see teachings within their historical settings rather than as axioms unrelated to the people to whom they were first written. Anderson says that Paul wrote what he wanted particular readers to understand. Different churches needed different guidelines. Paul's medical suggestions to Timothy for treating his stomach problems are not to be universalized. Yet we know that not all of Paul's teachings are in that category.

Themes That Can Be Clarified and Developed

Anderson's criterion can be enlarged. He has undoubtedly pointed out a unique and overlooked criterion in the resurrected Jesus. Yet unless we are careful, his approach can leave us with a limited abstraction—the resurrected Jesus alone. Anderson does not intend to do this. However, the reader may need more explanation of *what is involved in this resurrected Jesus*. The New Testament gives us his teachings and its teachings about him. Some

of these teachings can be clearly established as normative—highest norms or standards. (See Berkeley and Alvera Mickelsen, *Understanding Scripture*, Regal Books, pp. 24-32.) Other teachings in the Old and New Testaments consist of regulations for people where they were.

Christ gave the power of binding and loosing to the apostles (Matt. 16:19; 18:18). This power involved teaching authority, and discipline (see von Meding and Muller [DNTTh], I, 171-172), but not personal authority divorced from the gospel (ibid). Nor can it be divorced from the living, resurrected Jesus.

The first act of the resurrected Lord after his ascension and exaltation to the right hand of God was to send the Holy Spirit. "He poured out this which you are seeing and hearing" (Acts 2:33). This coming of the Spirit was what Joel spoke about, what John the Baptist prophesied, what Jesus announced during his earthly ministry, and what Peter explained in his pentecostal sermon. It was the first act of the resurrected-exalted Jesus. The presence of the Holy Spirit in the world and the teachings mentioned by Peter in connection with Pentecost (Acts 2:17-18) became real.

The inauguration of the New Covenant is seen in Jesus' solemn words of the Lord's

Supper: "This cup is the New Covenant in my blood . . ." (Luke 22:20; I Cor. 11:25). The new wine of the gospel cannot be contained in the old wineskins of Judaism (Matt. 9:17; Mark 2:22, Luke 5:37-39).

The resurrected Jesus is the *whole* Christ: his teachings and the teachings about him, his emphasis on the authority of his gospel, his work at Pentecost, the presence of the Holy Spirit, and his provision for the inauguration of the New Covenant.

Maleness, Jewishness, and circumcision are clarified by the total criterion. The use of maleness, circumcision, or any other *Jewish* structure as limiting service for women is negated by the reality of sons and daughters prophesying—preaching, evangelizing, teaching, comforting, encouraging, doing the full work of the ministry.

The effects in the history of the church of neglecting the gifts of the Spirit are seen more clearly in the light of Anderson's criterion. All gifts were given to men and women (i.e., particular gifts) for the common good (I Cor. 12:7), for the building up of the church (I Cor. 14:12), and for the building up of the body of Christ (Eph. 4:12). When the church lost sight of the total, living, resurrected Christ, it lost sight of its gifts and their use.

Galatians 3:26-29 is a normative passage. One should not begin in verse 28, but rather

in verse 23. Before faith in Jesus, the old covenant was in operation. But now under the new covenant all believers are sons of God through faith in Christ Jesus. Verse 28 is Paul's concise statement of what Pentecost involves.

Ambiguous terminology is clarified by the total criterion. Anderson speaks of a "pastoral hermeneutic" and "textual exegesis." This is puzzling at first. I think he means "pastoral regulations" for people where they were so that they could carry out the highest norms of Pentecost. To use such regulations to cancel the highest norm of Pentecost is tragic. To see them as a means to achieve Pentecost is more likely how Paul intended them to be understood. Recognition of dependence and true learning are essentials for all ministry. The Spirit of Jesus will not re-interpret Pentecost, but rather in every age the Spirit will guide teachings to make the power of Pentecost more fully operative.

The Joel passage as quoted in Acts 2:17-18 is central. Anderson closes with this passage. The total criterion of the resurrected Jesus—all that he is, all that he taught, all that is taught about him in Scripture—comes into sharp, clear focus when we see Pentecost as an historical event and also as a powerful present reality to end all sexism, racism, and classism.

A Response to Anderson (II)

by Gerald T. Sheppard

The biblical materials themselves assign a very limited role narratively to the teaching of the risen Lord. In the synoptic Gospels, the post-resurrection encounters are brief; Jesus' instructions appear elusive and punctiliar.

By contrast, the account in Acts 1:3 allows Jesus forty days to add to the disciples' understanding of "the kingdom of God"; but we, the readers, are offered no specific details about what he taught. Historical critics properly raise questions about the sources of such tradition. However, even working within the narrative lines of the Gospels themselves, we find no biblical tradition about what might constitute the new content of revelation by the post-resurrection Christ. Within the canonical presentation of Jesus Christ in Scripture, the post-resurrection Lord remains a silent figure for us. Within the tradition, the unrecorded words of Christ become the grounds for fusing once and for all the meaning and message of Jesus with that of the Christ. The Gospel story is inevitably told through the eyes of those who have seen the glory of God beyond the crucifixion of God; the resurrection of human life beyond the

suffering and death of the oppressed.

In Galatians, Paul claims he learns about the Gospel through a special audition in the wilderness, but he immediately assures us that he confirmed the accuracy of his knowledge by comparison with the Gospel tradition as already understood by the disciples in Jerusalem. The later Pauline reference to a "command from the Lord" coincides, in my opinion, with the early Christian understanding of prophecy which belongs to a quite different resource than what Anderson proposes. It is not based on an appeal to experience within the churches as proof that the risen Lord has recently clarified some previously equivocal matter; for example, in a manner parallel to Anderson's case for women's ordination.

I agree with Anderson that one should value what we discover by God's grace to be the actual situation in churches. Of course, we can observe that God seems to allow women to minister as effectively, if not more so, than men. At a minimum, this evidence ought to inspire us to hope that we can hear the Gospel of Jesus Christ with a new precision. In and of itself, it need not lead to the assumption that the risen Lord has finally made a timely decision. In my estimate, Anderson's approach risks assigning the issue of women's ordination to biblical *adiaphora*, uncertainties at the margin rather than at the

center of our understanding of the Gospel. I would prefer to argue theologically that women *should* be ordained, and should have been in the past, for the sake of the same Gospel to which Scripture bears witness then and now. The risen Lord has not unexpectedly decided to join us in exegesis of biblical texts on this timely subject. Conversely, through ignorance and a poverty of imagination, *we* have only now caught up to yet another aspect of this same Gospel. We cannot blame the risen Lord for the uncertain sounds in *our* Gospel of the past. We can only respond thankfully that we now know we *should* have ordained women from the beginning of the church. The church is an imperfect institution. To whom much is given much is required!

On a much more controversial matter, the presence of gay and lesbian Christians and ministers in our churches is for me a similar issue. I have argued elsewhere that our privileged knowledge of "homosexualities" demands a new precision in our hearing the Gospel. I believe that the Gospel—as Evangelicals Concerned recognizes—should lead us at least to an affirmation of gay and lesbian partnerships ruled by a biblical ethic analogous to that offered for heterosexual relationships. If one makes such claims, then the resurrected Lord cannot be used as an excuse for the preceding centuries of sexism and

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homophobia. We should confess our past sins, whenever we gain a deeper knowledge of things that were already implicitly at the core of our profession of faith in Jesus Christ. After all, these *are* matters of life and death, not mere ambiguities.

Finally, I am disappointed in Anderson's proposal for what I consider to be a failure within Reformed Protestantism of the West. In the national Faith and Order Movement, I have been impressed with the (Eastern) Orthodox critique of the *filioque* clause in the Nicene Creed. The Orthodox contend that the *filioque* clause, on the one hand, says nothing about the economic trinity in wor-

ship and Christian praxis and, on the other hand, the *filioque* relegates the Holy Spirit to an inferior status within the Trinity. As Kilian McDonnell suggests, Protestants seem to assume that the Holy Spirit was not present with believers until the day of Pentecost. In the biblical tradition, the post-resurrection Jesus must go away so that the Holy Spirit will be with us in a special way, as the convictor/comforter until Christ comes again in glory. Even at this point, many Protestants relegate the Pentecostal activity of the Spirit to the Apostolic Age and, as Anderson's proposal seems to suggest, opt for a "Christomonism" for understanding God in the Church Age.

Anderson deserves commendation both for his genuine concern to respect the nature of the biblical text, rather than merely project his own ideas into it, and for his recognition of the gift of God in the ministry of ordained women. Nevertheless, Anderson's theological thesis, in my opinion, resolves too many hermeneutical problems by a "Jesusology" of the post-resurrected Lord. Moreover, such a view tends to invite an atrophied understanding of the role of the Holy Spirit, for example, in the attestation of Scripture, discernment within the community of faith, and empowerment to announce freedom to captives and liberty to the oppressed.

A Response to Mickelsen and Sheppard

by Ray S. Anderson

Berkeley Mickelsen and Gerald Sheppard have made significant contributions to theological literature in their own right. For them to take the time to read and critique what I have written is a mark of their Christian collegiality and their concern to contribute further to theological dialogue within the evangelical community. The fact that they were severely limited in the amount of space to present their responses while I was privileged to write two major essays, only demonstrates their good will and grace even further. I deeply appreciate their contributions.

Both Mickelsen and Sheppard seem to have grasped clearly the basic thesis which I proposed, with Mickelsen willing to consider it as a possible way of proceeding in the hermeneutical task, while Sheppard, if I understand him correctly, rejects it. Mickelsen has suggested some valuable insights which need to be pursued further, and points to the need for continued exploration of the biblical, cultural, and historical contexts in which the original texts were written. I am not sure what he means by "the highest norms of Pentecost," and by suggesting that the "Spirit of Jesus will not reinterpret Pentecost." I do not think he means that the historical event of Pentecost constitutes a norm any more than the historical event of the resurrection is a norm. It is the person of the risen Christ which is normative even as it is the person of the Holy Spirit which makes the normative presence of the risen Christ in the Church a contemporary reality.

This, of course, is where Gerry Sheppard takes issue with my basic thesis. Sheppard is not willing to allow that the risen Christ was normative for Paul. Rather, Paul's experience of the risen Christ needed to be corroborated by the oral tradition of the Jesus who lived, taught, was crucified and appeared to the early disciples. I find this strange in light of Paul's insistence that he "did not confer with flesh and blood" following his conversion, and that he only went up to Jerusalem three years af-

ter, and only then for fifteen days, and that it was fourteen years later when he went up to confer with them about "his gospel" (Gal. 1:18; 2:1). Can we read the Galatian epistle in any other way than an attempt by Paul to argue for his experience of the risen Christ as a criterion for his own apostolic authority as well as for "his gospel"?

But Sheppard does not want to allow for a Pauline reinterpretation of the gospel tradition as represented by the pre-resurrected Jesus. He will only allow that the resurrected Jesus, or the Holy Spirit, leads us to discover the same gospel with a "new precision." His basic thesis seems to be that what the church discovers today as a "permission" to ordain women can be found in the original biblical texts. This is a position taken by Daniel Fuller and has been ably presented in the November/December 1985 issue of *TSF Bulletin*.

What I hear Sheppard saying is that even Paul's teaching must be verified by its correspondence with the oral tradition as contained in the remembrance and witness of the disciples. Should Timothy have found, with a "new precision," a source in that early tradition to set aside Paul's clear instructions not to place women in authority over men? I do not think this is what Sheppard means to suggest. But then I am not clear as to what he means by the "gospel tradition," to which Paul himself must conform in order to be accurate, nor am I clear as to what he means by the "canonical presentation of Jesus Christ in Scripture."

Along with the ordination of women, Sheppard cites the case of the recognition of homosexual partnerships as one which can also be determined by a "new precision" in interpreting the biblical texts. I had expected that he would have pointed to this as a logical outcome of my own thesis, a point which I anticipated in my essay. Instead, he argues that refusal to recognize homosexual partnerships along with the refusal to ordain women by the church in its past is to sub-

stitute "our gospel" for the true and original "gospel of Christ." I have read the attempts to argue the case for ordination of women as well as for recognition of homosexual partnerships on the basis of "new exegetical precision," and I remain unpersuaded. For the reasons cited in my essay, I continue to feel that the discernment of the ministry of the resurrected Jesus in and by the church today is a recognition of an eschatological reality by which the historical Jesus, coming again, and present in the power of the Holy Spirit, is leading the church toward its future.

In the end, Sheppard charges me with following the Western tradition with regard to the *filioque*. I plead guilty here, with a qualification. I agree with Karl Barth, who has suggested that there are clearly no ecclesial or historical grounds for the insertion of the *filioque* clause into the Creed. Yet, Barth argues, the theological instincts which sought to locate the saving and sanctifying work of the Spirit of God in the work of Christ, the Son of God, are essentially correct. As Thomas Smal has recently shown in his two significant works, *Reflected Glory* and *The Forgotten Father*, a pentecostal or charismatic experience of the Spirit without a trinitarian and christological context tends toward a neglect of both the Father and the Son.

My own position demands that the Spirit who is present in the church be taken with radical seriousness as making present the life of God as Father and Son. But it is the proper work of the risen Christ as the Son to prepare the church for its eschatological presentation to the Father, even as it is the proper work of the Spirit to make present in the church the eschatological reality of the Father and the Son.

In Sheppard's response, no doubt dictated by its brevity, there is no clear indication that he considers the work of the Spirit to be an eschatological manifestation of God, and that this constitutes a hermeneutical context for determining what Scripture *intends* as a con-

tinuing authority for the saving significance of Christ's life, death and resurrection.

My original purpose was to set forth an agenda for continued discussion. I have profited from the exchange and have been challenged by my responders to re-think some aspects of my position. My hope is that other readers will also be stimulated to struggle with these issues.

BOOK REVIEWS

Liberating Faith: Bonhoeffer's Message for Today

by **Geoffrey B. Kelly** (Augsburg, 1984, 206 pp., \$10.95). Reviewed by **Ray S. Anderson**, Associate Professor of Theology and Ministry, Fuller Theological Seminary.

As an active member of the International Bonhoeffer Society, Professor Kelly presents us with what has now become the "standard" interpretation of Bonhoeffer. Contrary to the quick conclusions drawn by some of the post-war interpreters of Bonhoeffer, who portrayed him as the first in the new wave of "secular theologians," books published over the last decade have documented thoroughly Bonhoeffer's deep christological commitment and the essential theological unity of his thought in each phase of his life.

There are no new discoveries and no esoteric speculations on Bonhoeffer's theology in this book. There are, however, due to Professor Kelly's intimate familiarity with all of the original materials in the Bonhoeffer collection, some nuances and perspectives which illumine the man and his theological genius for even the veteran Bonhoeffer reader.

What makes this book on Bonhoeffer valuable and helpful is the way in which the complex and even multi-layered movement in Bonhoeffer's thought and life are gathered into a coherent and eminently readable treatise under the theme of a "liberating faith." As Bonhoeffer's biographer, Eberhard Bethge, states in his introduction, "It brings together all the elements of what is central to the experience of liberation and convincingly exposes the secret of Bonhoeffer's own dialectic of freedom and obligation in his life and thought."

The book opens with a chapter on Bonhoeffer's life as a witness to Christ, and then follows with chapters on Christ, the Center of Liberated Life; Liberation of Faith; Faith, the Liberation of the Church; Freedom and Discipline; and a concluding chapter on Bonhoeffer, Church, and the Liberation of Peoples. There are a set of study questions at the end related to each chapter, and the book is a rich resource of reference material through extensive end notes for each chapter.

The final chapter probes with penetrating analysis the implications of Bonhoeffer's life and thought for the contemporary role of the church in liberation movements, particularly with regard to apartheid, Latin America, and all oppressed peoples. The relevance of Bonhoeffer as a confessional critic of the church and as a Christocentric critic of liberation movements is clearly set forth. Unfortu-

nately, Kelly's commitment to preserving Bonhoeffer's legacy in this discussion keeps him from pursuing this agenda of liberation further. If nothing further is done to pick up this challenge by contemporary theologians of the church, this book will be placed on the shelf along with the better works on Bonhoeffer instead of being used as a manual for a praxis oriented theology of the church.

For the one who already has a small library on Bonhoeffer, this book is well worth adding. For the one who would like an introduction to Bonhoeffer and a companion to Bethge's biography, I recommend this one as the best. With the study questions at the end, the book is extremely useful as a text or as a discussion book on Bonhoeffer for a church class or group.

The Churches the Apostles Left Behind

by **R. E. Brown** (Paulist Press, 1984, 156 pp., \$4.95). Reviewed by **Scot McKnight**, Instructor of New Testament, Trinity Evangelical Divinity School.

Father Raymond Brown, known for his penetrating analyses of Johannine writings, delivered the Sprunt Lectures in 1980, and this slender volume is the product. His concern here is to answer the simple question, "What were the churches like after the apostles?" In this work, Brown is concerned with what he calls "The Sub-Apostolic Church," or the churches from approximately 67 A.D. to 100 A.D. Furthermore, the author assumes the conclusions of much of modern-day critical studies in the New Testament and progresses from that standpoint. For instance, he states, "It can be claimed intelligently that most of the NT was written after the death of the last known apostle" (p. 14) and that whereas at one time these questions were impossible to answer because most saw all the documents of the NT as to be dated before 70 A.D., now "we can use most of the NT to answer that question" (p. 16).

Thus, Brown studies the Pauline Heritage, reflected in the Pastoral Epistles, Colossians and Ephesians as well as in Luke-Acts, the Petrine Heritage in 1 Peter, the Heritage of the Beloved Disciple in the Gospel and Epistles of John, and the Heritage of Jewish/Gentile Christianity as seen in Matthew. None of these documents, he assumes, were written by the traditional author. In spite of the fact that many of these datings are at least challengeable, it is not my purpose to quibble with the datings of books; all this has been discussed in NT introductions and Brown is merely assuming the conclusions of these treatments. Even if one disagrees here, his study is a positive, fascinating tale of what these churches may have been like.

Though the book looks more like a study in critical-historical detection, Brown's concern is largely pastoral and ecumenical. He wants to discover how a given tradition survived and, having determined that, to evaluate both the strengths and weaknesses of that tradition. As an example, Brown sees the strengths of the Pastorals to be in the im-

pressive stability, solid continuity, and emphasis upon pastoral qualities in leaders as well as their authority, all brought about by an institutional structure which allowed the Pauline Heritage to continue. However, he also contends that a church dominated by these perspectives may be afraid of new ideas when change is required, because it has created a stagnant dualism between the true and the counterfeit when "ordinary church life is scarcely dualistic" (p. 43). No one can doubt the validity of these ideas, and throughout the book Brown applies his conclusions to the ecclesiastical situation in the West, including the Roman Catholic Church and the larger denominations—and not missing are some jabs at American fundamentalism. Brown follows the same procedure for each of the heritages and makes many penetrating observations, both of the NT and contemporary Christianity. The book is valuable just for these insights, even if he tends to find the dialogue between Roman Catholicism and Protestants in each heritage.

In reading the volume, one is rather uncomfortable with Brown's method in that he occasionally gives the impression that an emphasis in one tradition upon a certain ecclesiological phenomenon (say, the Johannine emphasis upon individualism) naturally implies the rejection of another (say, the Pastorals' institutionalism). Brown explicitly denies that this is the case (pp. 29-30, 146 n. 200), but at times this reviewer felt that his logic required it. Thus, a positive assertion becomes a negation of another positive. Even though Brown labors hard in his attempt to deny this, one cannot help but think that at times an emphasis upon one element may lead to a denial of another. It would be interesting to see Brown explore these relationships more.

Even though I found myself disagreeing with Brown on some critical issues, the book is rewarding for anyone who is interested in exploring NT ecclesiology, the struggles of the early church (one can easily transport most of his discussions to earlier periods) and the value of these conclusions for modern-day discussions of the church.

The Jewish Reclamation of Jesus: An Analysis and Critique of Modern Jewish Study of Jesus

by **Donald A. Hagner** (Academie Books/Zondervan Publishing House, 1984, 321 pp., \$9.95). Reviewed by **Klyne Snodgrass**, Professor of Biblical Literature, North Park Theological Seminary, Chicago, Illinois.

In the modern era, Jewish scholars have given significant attention to the study of Jesus and the Gospels in an attempt to reclaim Jesus for the Jewish faith. The focus of such studies is on the "Jewishness" of Jesus and on the similarity of his teaching to that of the rabbis. While several works have chronicled the efforts of Jewish scholars, Donald Hagner's summary and assessment of Jewish studies of Jesus is a welcome addition.

The first chapter of this well-documented work provides an introduction to the issues

and the major Jewish scholars who have investigated the story of Jesus: C. G. Montefiore; Israel Abrahams; Joseph Klausner; Samuel Sandmel; David Flusser; Shalom Ben-Chorion; Pinchas Lapide; and Geza Vermes. The second chapter provides a helpful history of the Jewish approach to Jesus from the first century to the modern period. The chapters that follow assess the way Jewish scholars have dealt with the major issues in understanding Jesus: his authority and his relation to the law; his focus on the eschatology and ethics of the Kingdom; his teaching on humanity's relationship to God; and his teaching about his own person. The concluding chapter provides a summary and treats issues pertinent to Jewish-Christian relations. In addition, there are significant excursions which deal with gospel criticism, first century pharisaism, and the originality of Jesus. Hagner also provides a bibliographical note on other surveys of Jewish studies of Jesus and an appendix discussing John T. Pawlikowski's book on Christian-Jewish dialogue. A helpful bibliography and several indices complete the book. There is no treatment of the trial of Jesus since David Catchpole's book surveyed in detail Jewish studies of the trial.

Hagner argues that the Jewish reclamation of Jesus is possible only because Jewish scholars are unfair to the Gospels. They will accept as legitimate only those portions of the Gospels that show the Jewishness of Jesus. Where there is material not in keeping with Judaism, it is viewed as a result of either a Greek translation or the theological influence of the early church. He correctly points out that Jewish studies focus on the synoptic Gospels and the ethical teaching of Jesus and tend to ignore the Gospel of John and the deeds of Jesus. For Hagner the Jewish effort is only a partial reclamation of Jesus.

Hagner does not claim to write from an objective viewpoint. He writes confessedly as an evangelical and objects to radical Gospel criticism from Christians as well as from Jews. He argues, correctly I think, that the Gospels must be taken as they stand. He has attempted to be irenic toward the Jews and is sensitive to the offenses of Christianity against Jews. He makes a helpful distinction between anti-Semitism and anti-Judaism (pp. 289f.). The former is an expression of racial hatred and is not found in the New Testament. The latter is fundamental disagreement with the religious teaching of the Jews, and is found in the New Testament. Still, the Christian faith is viewed as the fulfillment of Judaism rather than a departure from it. Hagner, as any Christian should, emphasizes the Jewishness of Jesus and views it as unthinkable that Christians should have anything other than a positive attitude toward the Jews. Hagner also correctly emphasizes the person of Jesus as the central issue and the most important place where Jewish scholars have not done justice to the text of the Gospels. His charges against Jewish scholars, however, may be a bit strong when he accuses them of not truly confronting Jesus and of being the closest to Jesus while at the same time being the farthest from him.

On reading about the various Jewish approaches to the Gospels and Jesus, one is reminded that Jewish scholars disagree as much as Christian ones and that they are as subjective in their approaches as Christians. For example, in studying Matthew, Jewish scholars explain the un-Jewish parts as deriving from Paul, while Christian scholars explain the Jewish parts as a re-judaizing of the tradition by Matthew's church (pp. 120-121). (Does anyone treat Matthew fairly?) All of us—even evangelical Christians—need to be much more sensitive to how subjectively we read the Gospels. Too easily we recreate Jesus in our own image.

Hagner's treatment is a significant contribution, but some criticisms need to be mentioned. From a literary standpoint the procedure gets overbearing after a while. There are too many Jewish views quoted on too many problems. That detail may be appreciated for future reference, but it is burdensome for general reading. There are several places where ancient Jewish sources are quoted, but the references are not given (pp. 106, 146, and 193). There seems to be an over-emphasis on grace and the atonement although neither of those subjects is treated frequently and explicitly in the Gospels. No doubt space would not have permitted it, but one could wish for more careful and substantive treatments of such subjects as divorce and the law. These comments are not intended to take away from the significance of this book, for Donald Hagner has done his work carefully and well. Much insight is available here for those interested in the study of the Gospels or in Jewish-Christian relations.

Jesus and Social Ethics

by Stephen C. Mott ("Grove Booklets on Ethics" series, 55, Grove Books, 1984, 25 pp., \$2.00; distributed in the U.S. by the Institute for Christian Renewal, 26 Washington St., Malden, MA 02148). Reviewed by Robert W. Wall, Associate Professor of Biblical Studies and Biblical Ethics, Seattle Pacific University.

Among contemporary biblical scholars, the usefulness of the Christian Scriptures as either moral resource or theological depository is contested. Some would deny the Bible's normative character in matters of faith and practice on philosophical grounds, while others, concerned with reconstructing Scripture's various *Sitze im Leben*, lock it in the past on practical grounds. The result is that the Bible is not appealed to as a viable authority for current ethical responses or theological reflection.

Stephen Mott, professor of Christian Social Ethics at Gordon-Conwell Seminary, seeks to address and challenge three principal objections to using the New Testament for contemporary social ethics. First, the New Testament is not concerned with human society and thus with social ethics. Most critics who would contest the relevancy of the New Testament on this ground, whatever their

theological commitments, would stress the *personal* (pietistic or existential) character of the Gospel and thus of its demand. Mott's corrective to this first objection is two-fold: 1) it fails to root the New Testament in its writers' own Bible—the Hebrew Scriptures—and its essentially social version of the Israel or *people of God*; 2) it does not adequately understand the social character of Jesus' messianic (and prophetic) Word and work. His disclosure of God's reign as a new social order within human history challenges and finally triumphs over the demonic authorities of the competing and evil dominion (itself a social order). *Easter is normative for ethics*.

Second, the New Testament does not contain the "right" type of material for ethics; it is too *impractical* for social ethics. Either it is too idealistic for the realities of everyday life, or it is too general for the specific dilemma of "Monday's morality." While Mott admits to the very real tension of trying to adapt what is a transcendent rule to the particularity of human existence, he argues that Scripture is an adequate resource for informing the *structure of social ethics*—how the moral agent "sees" social arrangements, how s/he ought to respond to the injustices one finds there, and whether or not s/he has the character and motivation to do anything about it. That is, "Scripture's most important contribution to ethics may be the content it provides for one's worldview" (p. 17). Biblical ethics provide not prescriptions but paradigms which help the believing community identify what is wrong and then God's will for justifying it.

Third, the New Testament is an ancient document, and while concerned with social ethics, it is *obsolete* for our own day. Such an assessment, Mott rightly argues, flows not from historical judgments as much as from theological ones. The Bible is canonical precisely because in every age and for every community of faith God's demand is clarified in conversation with these sacred texts; and God's demand is clarified because neither our social situation nor God's desires for creation have changed significantly from those moments when the biblical texts were written.

Mott has written a valuable little book. It serves as a helpful introduction to a most important aspect of biblical and Christian ethics; it is also an indictment against those who fail to see the importance of Scripture not only in identifying social injustices (inside and outside the Church) but for righting them. Within the context of the Grove series, this booklet works well with the one by Christopher Wright, *The Use of the Bible in Social Ethics* (#51), which deals with the ethical materials of the Hebrew Scriptures.

Perhaps my concerns are less with Professor Mott and more with the series which tries to cram a tremendous amount of material into 25 pages. The issues raised by Mott must be treated more carefully and fully (indeed, Mott presents a longer version in *Transformation*, vol. 1, issues 2 and 3). Specifically, three areas need fuller treatment. First, if Mott wishes to discuss the ethical teaching of Jesus, he must then address the critical issue of how we are to move from the

New Testament Gospels back to the historical Jesus, what criteria control such moves, and whether the precipitates of such moves are more authoritative for the Church than what we now have in the inspired Gospels, redactions and all. Further, Mott did not make distinctions between Jesus' teaching and that of his apostles (whose canonical writings are inspired by God). In my estimation, Jesus' social ethic is far more radical and more difficult than that of his later followers who had to accommodate the "word of their Lord" to a socially more conservative Roman world.

Second, Mott does not interact with those whose sociological approach to the Gospels underscores the social character of Jesus' ministry. Especially, Gerd Theissen's work, *Sociology of Early Palestinian Christianity*, while far too speculative at points, provides ample justification for some of Mott's own conclusions and concerns.

Third, there are a batch of theological concerns which Mott touches on along the way, but which need to be more carefully organized and worked through. The disuse or misuse of the New Testament in Christian moral discourse is far less exegetical than theological; it has to do with how one understands the authority of the Bible, how one understands God's will and his involvement with his creation, how one understands salvation, the Church, and Christ's *parousia*. A gnostic Christian will use the ethical materials of Scripture far differently than the biblical Christian. And a biblical Christian who raises the importance of the Gospels (and the life of Jesus they enshrine) over that, say, of Paul for social ethics will "see things" differently than those who do the reverse!

In all fairness to Professor Mott, he does develop some of these points in his important book, *Biblical Ethics and Social Change* (Oxford, 1982). These concerns aside, this piece should stimulate our thinking and discussion of the social character of the Bible's ethic, and thus of the social character of the Gospel's demand.

The Johannine Epistles

by Kenneth Grayston (Eerdmans, 1984, 180 pp., \$5.95). Reviewed by Gary M. Burge, Assistant Professor of Bible and Religion, King College, Bristol, Tennessee.

This volume is a recent contribution to the New Century Bible Commentary series. It stands not as a beginner's introduction to the epistles, but as a critical, technical discussion pressing forward numerous debates which are currently thriving in academic circles. Grayston is an elder statesman in New Testament scholarship (emeritus professor, University of Bristol) and shows his comfortable acquaintance with current interpretive issues and a breadth of comparative first-century religious literature. Therefore if the volume's contribution is recognized beforehand, it will become a mine of information for serious students.

The distinguishing feature of Grayston's work is his view that the first epistle of John

preceded the writing of the fourth Gospel. He views the Johannine circle as a community in turmoil and is persuaded by the theories of Brown, Cullmann, Martyn, and others which claim to see various historical stages of the community evidenced within the Johannine literature itself. He takes pains, however, to overturn Brown's carefully argued position (see *The Community of the Beloved Disciple* (1979) and his recent commentary) that the schism in the epistles stemmed from problems emerging from a misreading of the fourth Gospel. On the contrary, says Grayston, "the epistle is written well below the level of the gospel." That is to say, the gospel clarifies problems evidenced in the epistles, not the other way around.

After one sifts the evidence, it seems that the criticisms Grayston heaps on others (e.g., for Dodd and Brooke: "confused and indecisive"; "the argument is frail, the conclusion feeble") might in turn be used against his own work. It may be that the epistle's christology, depiction of the atoning efficacy of Christ's death, and "older" futurist eschatology are "less well advanced." But there may also be another way to read the same evidence. Perhaps the epistle was intended to focus on the issue of schism and not doctrinal definition. What if the gospel is presupposed throughout and is the basis of the schism? This is the heart of Brown's entire argument. It is hard, for instance, to think that the epistle's prologue (1:1-4) does not build on and develop that of the fourth Gospel (1:1-18).

Nevertheless when one remembers the historical and literary issues weighing on the author's mind, the balance of the commentary can be found to be a lucid, technical study of the highest order. But here and there speculations by the author may trouble some readers. Grayston accepts the multiple authorship of the fourth Gospel and, joining the chorus, proposes two authors for the first epistle of John. For instance, in the epistle's prologue which we mentioned earlier, Grayston conjectures four separate editorial revisions to explain the present text.

This volume will join many other outstanding studies on the enigmatic epistles of John. But I still think that I will find myself reaching for I. Howard Marshall's volume (1978) for a serviceable, scholarly work in the evangelical tradition. And if I wish to go deeper into literary/religious issues, Raymond Brown's magisterial study (1983) will remain within easy reach.

Creation Regained: Biblical Basics for a Reformational Worldview

by Albert M. Wolters (Eerdmans, 1985, 98 pp., \$7.95). Reviewed by William A. Dyrness, President and Professor of Theology, New College Berkeley.

Al Wolters, formerly of the Institute of Christian Studies in Toronto and now a Professor at Redeemer College, Hamilton, Ontario, makes a clear, incisive summary of the reformed worldview in these 98 pages. Aimed for the beginning theology student or the

thinking lay person he lays out simply and carefully the creation, fall, redemption motif central to reformed thinking. A worldview, he notes, is a basic set of beliefs that are holistic in their implications and yet prescientific in their shape. The view he outlines takes its key terms—created, fallen, reconciled, renewed—in an all encompassing, cosmic sense. "Nothing apart from God himself falls outside the range of these foundational realities of biblical religion."

The chapter on creation is the longest and most substantial contribution. There Wolters discusses creation in terms of the law of creation, which is the totality of God's ordaining acts toward the cosmos. These laws are compelling in the case of inanimate creation but they are no less real in cultural or personal relationships. In the latter, however, God's law is only appealing; it must be "positivized" by the free response of God's people. But as the Bible makes clear there is continuity between the laws of nature and the norms of society; both express the personal will of the sovereign God. Everything we do is thoroughly creaturely and yet completely responsible to God's ordinances. In coming to terms with creation, say in agriculture, God is teaching us his will. Just as with guidance, simply because the issues are complex and there are different points of view, we do not conclude that God's will is unknowable. History is, in fact, "the generational unfolding and opening up of the possibilities hidden in the womb of creation" (37).

Next he turns to the Fall and notes that because of human sin all creation and culture lies in bondage to corruption and awaits the liberation of Christ. Most important to his argument is the view that evil is a parasite on creation, which will not be suppressed in any final sense. "World" is the name the Bible gives to the totality of perverted creation which lies in bondage to Satan. The following chapter on redemption focuses on salvation as restoration of the original good of creation—a program that Jesus began and that is called the kingdom of God. Just as Satan and evil have laid claim to all of creation, so Christ claims all again for his own. The line marking the area disputed by Christ or Satan, then, is not between various aspects of creation—what we call the sacred and the secular—but cuts through all the legitimate spheres of creaturely life. Here in what is perhaps his most original contribution he distinguishes between *structure* (what God made things to be) and *direction* (what has become of them and what through Christ they can again become). So we ask not whether a particular activity (he discusses dance in particular) is good or bad, but what in it is structural and what directional? What must be preserved and what reformed?

We have needed such a clear statement for a long time. One is impressed with the author's deep commitment to biblical truth and stimulated by the many helpful illustrations and analogies. Though sympathetic with the point of view, however, this reviewer put down the book with a certain unease. Let me note two problem areas.

While underlining the totalitarian reach of

evil, it is ultimately the goodness of creation that reasserts itself—like a spring, he says, that cannot be repressed or a leash that keeps evil at bay. One wonders whether Scripture itself doesn't portray evil as a more intractable reality. Are there not certain realities which must be finally and completely judged? Aggression perhaps can be seen as useful, but what is the structure of, say, prejudice which has been misdirected? Moreover, God himself has taken up the pain of the fall into his redemptive program. In fact, suffering is given such a prominent place in Scripture that the Savior is called the suffering servant who brings redemption through suffering and death. In general the place of judgment and discontinuity is not sufficiently recognized—what in Scripture we call the apocalyptic tradition.

Secondly, is our hope in the restoration of creation alone? According to Wolters, "hope is grounded in the constant availability and insistent presence of the good creation" (51). True, redemption fulfills the purposes and reality of creation, but does it not do more? To use his analogy, it does introduce the processes of healing in a diseased body, but it also has brought with it the elixir of eternal life. This which the New Testament calls a new creation features the good of this creation, but also transcends it in its final realization. In New Testament terminology our hope is to be grounded in that coming kingdom rather than in the goodness of this order alone.

These tendencies in no way lessen the importance of this concise little book, which we may confidently recommend to many searching for a truly Christian way of thinking about the world.

Reason and Imagination in C.S. Lewis: A Study of Till We Have Faces

by Peter J. Schakel (Eerdmans, 1984, 208 pp., \$8.95);

J.R.R. Tolkien: Myth, Morality, and Religion

by Richard L. Purtill (Harper & Row, 1984, 154 pp., \$12.95). Reviewed by Gregory H. Spencer, Ph.D., Instructor at McKenzie Study Center, Eugene, Oregon.

In spite of a growing sense of Inkling-saturation, I'm afraid that I greet each new title on "those British Christians" with anticipation. With these two books, I was, for the most part, rewarded.

Following the inexorable march toward increasing specialization, Schakel and Purtill limit treatment of their respective authors to relatively narrow arenas. Whereas Schakel focuses on Lewis' changing views about perception and objectivity which are fully revealed in *Till We Have Faces*, Purtill attends to Tolkien's use of mythic elements and the religious ideas which are present within them. Given such specificity, these books are not for people who, having seen the movies, would like to read the "Cliff Notes" before tackling the books.

Although the scholarly approach of

Schakel's criticism may be too technical for some (and at times the book reads like a dissertation), his commentary on *Till We Have Faces* makes this "un-Lewisian" book more accessible to readers who have enjoyed Lewis but have been puzzled by this particular work. *Reason and Imagination* is also enriching because of Schakel's use of outside sources such as Chesterton, Barfield, and Tolkien, background information which illuminates differences between Lewis' and Apuleius' version of the Cupid and Psyche myth, and citations from Lewis' personal letters.

In the first half of the book, Schakel insightfully comments on *Till We Have Faces* in a chapter-by-chapter fashion. In the second section of the book, Schakel presents a compelling argument for a major shift in Lewis' thinking. According to Schakel, the tension of Lewis' conflict between reason and the imagination in his earlier works is reconciled in his later works, especially in *Till We Have Faces*, *A Grief Observed*, and *Letters to Malcolm*. What we see in the Lewis of the fifties and sixties is a movement away from the direct apologetics of abstract reasoning, and toward the use of myth which embodies objective truth in subjective situations. Lewis did not repudiate reason, but he came to appreciate the power of myth, and to believe "that an element of subjectivity is inherent in perception, and that a degree of self-consciousness is necessary to sound understanding" (Schakel, p. 150). Not only did Lewis then write with the tension between reason and imagination reconciled, but he was able to create more fully human characters and to write in greater detail about himself. As Schakel summarizes: "What interlocked for Lewis was a profound picture of the central elements of Christianity, presented not in the apologist's form of his earlier works, enabling readers to 'see,' or understand truths through reason, but in mythical form, giving a 'taste' of Reality through the imagination" (p. 6).

In his book on Tolkien, Purtill emphasizes the importance of myth as well. Although not as controversial (nor as challenging) as Schakel's thesis, Purtill's arguments outline a clear presentation of the characteristics of myth in Tolkien's sub-created worlds. By incorporating copious quotations from Tolkien's letters and discussion about the *Lord of the Rings*, Purtill's treatment takes on the air of a college lecture led by the Oxford don himself.

Beyond the informative chapters on heroism and the nature of free will, the strength of the book is in the revelation of Tolkien's religious thinking and the manifestation of that thinking in his not-obviously-religious works. For example, Tolkien calls the *Lord of the Rings* a "fundamentally religious and Catholic work" in which the themes of Death and Immortality and other religious aspects are "absorbed into the story and the symbolism" (Tolkien, quoted in Purtill, p. 8). In fact, the book would have been better as a review of Tolkien's Christian perspectives with guided tours into his mythic realms instead of a discussion of myth with religious highlights.

So why would a theologian or pastor be

interested in these books? Besides the Cultists and Quoters who are wont to purchase all such commentaries, these books, especially Schakel's, raise important issues concerning the nature of apologetics. How do we communicate the Truth? Those Christian thinkers who prefer only the hard stuff of sheer logical argument and tend to disdain imaginative expressions of Reality would be challenged by Schakel's critique of objective apologetics à la Lewis and, to a lesser degree, by Purtill's review of Tolkien's Christian myth-making.

Evangelical Is Not Enough

by Thomas Howard (Thomas Nelson, 1984, 160 pp., \$9.95). Reviewed by Todd Saliba Speidell, Ph.D. student in Systematic Theology, Fuller Theological Seminary.

Evangelical Is Not Enough is Thomas Howard's account of his journey from evangelical to catholic faith. Howard does not deprecate but rather enlarges the evangelical faith of his upbringing. Scripture and Christ, says Howard, are integrally tied to the traditional piety of the ancient Church.

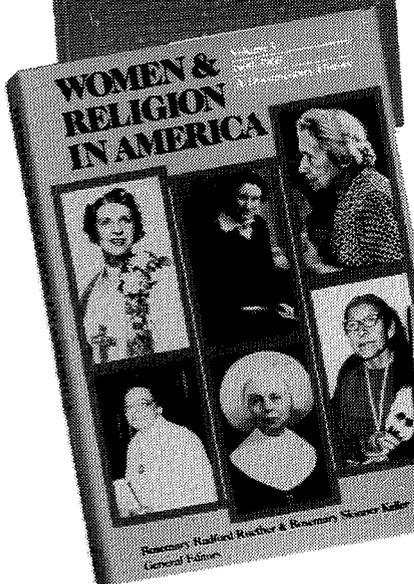
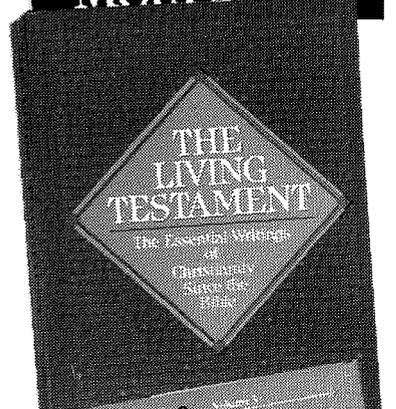
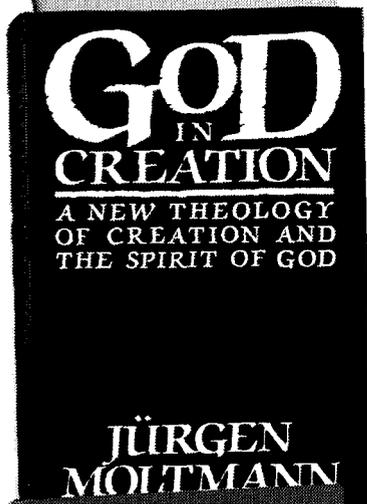
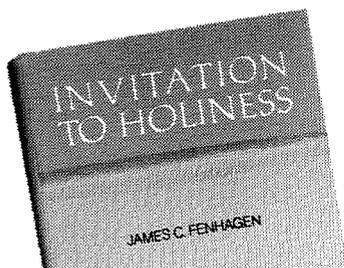
Evangelicalism impressed upon Howard a dualistic view of things: faith/works, Word/Sacrament, private devotion/corporate worship, Scripture/Church, spirit/world. Evangelicalism taught him the doctrine of the Incarnation, but disembodied Christ Himself. Howard's introduction to sacramentalism expanded his vision to include symbols of color and shape and gesture as essential to prayer and worship. Piety is not an "individual experience," says Howard, but is the Church's enactment of the truth and reality of the Gospel.

Sacramental piety deposes spontaneity, he argues, because informal devotion betrays a reliance upon individual characteristics and peculiarities. Structure and discipline, however, truly free the individual to worship God. Howard considers random worship a poor substitute for the tried and true liturgy of the Church. Ironically, as he points out, spontaneity soon establishes its own "liturgy," or acceptable vocabulary of stock phrases and practices.

Howard's apologia for the catholic vision is also a guide to liturgical worship. He explains the liturgy's unity and sequence, its special vocabulary (such as synaxis, the "coming together" of the people, and the collect (pronounced *col-lect*, not *col-lect*), the most controversial points to Protestants (for example, the role of the Virgin Mary and prayers for the dead), and the liturgical year (which re-lives the Gospel events of Christ's Advent, Passion, Ascension, and Pentecost). In short, Howard provides a mini-manual on the "hows" and "whys" of liturgical worship (part of which appeared in his *The Liturgy Explained*, Morehouse-Barlow, 1981).

Howard helps evangelicals who separate Word from Sacrament and individual faith from ecclesial piety by pointing out that subjective spirituality, sooner or later, will diminish in the mood, words, or ability to pray. Howard says that even when we endure, we do not pray as we should: for whom, what,

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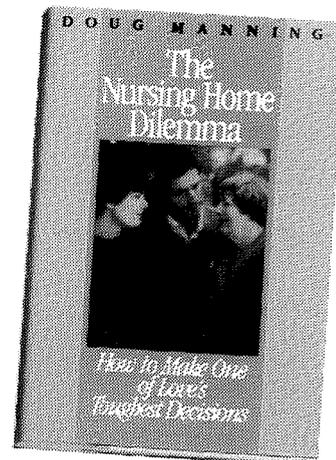
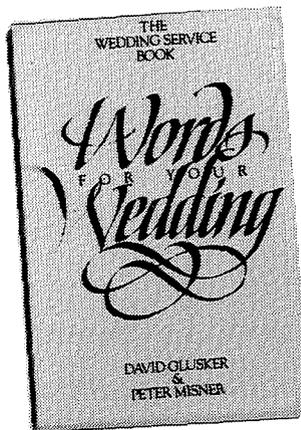
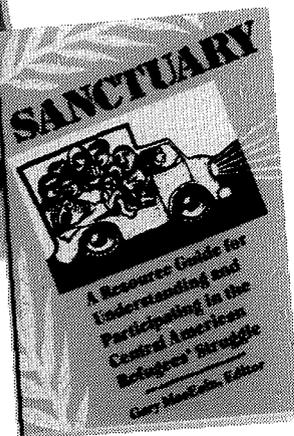
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and how we should pray. Spontaneously-oriented evangelicals, therefore, will benefit from Howard's suggestion to move from prayer as self-expression to the worship of God.

"Evangelical is not enough," although a legitimate claim, invites the suggestion that "sacramental is not enough" either. Howard's catholic vision mainly replaces an *anthropo-centric* faith with an *ecclesio-centric* faith. What Howard needs to emphasize is that the liturgy—"the work of the people"—is based on the *Leitourgias*, for Christ is the leader of our worship (Heb. 8:1f.). Hence, a *Christo-centric* piety centers on the vicarious humanity of Christ, who leads us into worship through the proclamation of the Word and the enactment of the Sacraments.

A spontaneous and individual faith, indeed, is not a proper basis for Christian faith and practice, but a sacramental and ecclesial piety is not an adequate alternative. Instead, both the evangelical and sacramental nature of the Church are christologically centered on the living Lord of the Church, who truly unites Word and Sacrament. The theological weakness of the book would thus be corrected by an emphasis on Christ as the *Leitourgias*. Although Howard's book is not an explicit theological treatise, his implicit theological assumptions on the central issue of the relation of the liturgy to the *Leitourgias* are not adequately considered.

Another limitation of the book is that Howard's autobiographical reflections on his evangelical upbringing fail to consider a more authentic and biblical form of evangelical theology based on the christological center of the Church's faith and piety. Instead, he critiques the individual and spontaneous flavor of American evangelicalism which fails to unite the kerygmatic and the sacramental, the individual and the ecclesial. Howard's critique highlights poor forms; but his case would be strengthened if he discussed the content of evangelical theology in its more credible and enduring forms (that is, more closely tied to the Reformation).

Whether or not evangelicals agree with Howard's sacramentalism, they—especially the "spontaneous" ones—should read his book to understand liturgical practice and piety.

The Inexhaustible God: Biblical Faith and the Challenge of Process Theism by Royce Gordon Gruenler (Baker, 1983, 210 pp., \$11.95). Reviewed by John Culp, Associate Professor of Philosophy, Azusa Pacific University, Azusa, California.

In the first section of his book, Gruenler uses the criteria of logical consistency and faithfulness to biblical concepts to demonstrate the basic failures of process theism. His second and third sections identify the presence of these failures in specific process theologians such as Hartshorne and Ford. Although Gruenler discusses a number of the failures of process theism, most of his criticism challenges its doctrine of God and understanding of the self. Process theism limits God in order to provide for human freedom,

yet retains the concept of God as the source of evaluation. This results in logical confusion. A finite God lacks the transcendence needed to evaluate all events. The process notion of the self as momentary is also insufficient. It does not provide an adequate, substantial basis for personal identity and responsibility.

Gruenler's book shares a number of intriguing similarities with his counterpart's book in the classical theism vs. process theism debate—Charles Hartshorne's recent *Omnipotence and Other Theological Mistakes*. While he totally disagrees with Hartshorne's development of the doctrine of God, Gruenler accepts the basic notion that God is social and dynamic. Further, these books resemble each other in structure and in approach to the debate. Both authors write for those who already agree with their assumptions. Those seeking a careful critique and response to either process theism or classical theism will not find it in these books. Instead they will find passionately argued critiques of the other side.

The Son of Man as the Son of God by Seyoon Kim (Eerdmans, 1985, pp. 118, \$12.95). Reviewed by Ralph P. Martin, Professor of New Testament, Director of Graduate Studies Program, Fuller Theological Seminary.

The Greeks had a saying, *mega biblion, mega kakon*, a big book can be a big bore. The double reverse is just as true. It does not require much space to say a great deal, as Kim's book makes clear. Added to the virtue of the brevity of a Tacitus, Kim writes clearly and incisively. Indeed, his style is at times brusque and forthright, and just occasionally slightly ill tempered. The sole exception to his clarity of expression is his final sentence, which almost defies syntactical unpacking—which is a pity, since it is a remark laden with much theological freight. For a Third World scholar the use of a language other than his own is praiseworthy. Finally, as we assess the claims the brochure makes on the reader's attention, the subject matter is, by common consent, of vital importance. At the heart of the current christological debate is the issue of Jesus' self-witness and self-understanding. Kim's treatment tackles a topic of crucial significance.

His thesis is clearly expressed. Turning aside from approaches of indirect christology and redaction-critical treatment of the Gospels which seek to ferret out the evangelists' theological emphases, he goes right to the titles of Jesus as clues. In particular he finds the key to christology in Jesus' self-designation, "Son of Man," whose titular application is held to be proven by its derivation from Daniel 7.

As representative of God's people of the End-time, Jesus saw his person and mission as that of interpreting this role in three interlocking ways: (1) he was to discharge his ministry as Isaiah's *ebed*/servant figure whose ransom-death would pay the price for sins

and inaugurate a new covenant (here good use is made of Isa. 43 as well as Isa. 53); (2) he lived out his life in filial relationship with God whose reconciling will he embodied in his acts, words and character ("Messiah," a term Jesus disdained, was also reinterpreted in a filial sense—the evidence for this lies in Jesus' *abba*-teaching and kingdom-announcements); (3) the preaching on the kingdom of God was integral to Jesus' mission, and at the Last Supper the kingdom was promised to Jesus' own in anticipation of the cross, resurrection and parousia. All these positions are ably stated, defended and insisted on in the light of recent, mainly European, scholarship. The outstanding omission is any treatment of P. M. Casey's contribution (1980) to the Son of Man debate (see now *ExpTimes* 96.8, 1985, for a restatement of Casey's argument), and Vermes gets less than a full hearing.

Kim breaks what he believes to be new ground in his attempt to synthesize these positions into one constructive thesis. He maintains that Son of Man, Servant of Yahweh, Son of God are inextricably woven into a single pattern, and must be viewed together. This is an excellent procedure which takes seriously Stuhlmacher's call for a "synthetic biblical theology," with reconciliation as its *leit-motif*. Kim has offered us a "sketch" of what such a synthetic New Testament christology might look like from the vantage point of the Synoptic Gospels and with an occasional side glance at John, Paul, and Hebrews. There are issues where Kim commands less than our total assent, but his overall thrust is in the right direction, in the reviewer's judgment.

The author (p. 75) further suggests that "nobody has ever attempted to see them (the titles) in a mutual connection and interpret them with reference to each other." I believe he is somewhat mistaken at this point, since British NT scholars such as A. M. Hunter, R. N. Flew, V. Taylor and the early work of R. H. Fuller all tended in the direction now taken

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by Kim, whose salient points are clearly ad-
 umbrated by Hunter's *Unity of the New Tes-
 tament* (1944) if in a semi-popular presenta-
 tion. T. W. Manson could be added to the
 list, except that, as Kim notes (pp. 99, 100),
 he did not—at least in writing—draw out the
 interrelated connection between Jesus' filial
 consciousness and his death. But Kim's re-
 jection of a corporate element in the Son of
 Man title against Manson reads strangely in
 the light of the former's appeal to Daniel 7.

But to have forerunners is no bad thing,
 and it adds to Kim's case which is argued
 against Bultmannian and post-Bultmannian
 assumptions. The arguments are well mar-
 shalled, and the updated discussion in which
 the influence of the new Tübingen orthodoxy
 can clearly be seen makes a welcome ap-
 pearance on the North American scene.

BOOK COMMENTS

*Psychiatry, Ministry and Pastoral Coun-
 seling*

by A. R. Sipe and C. J. Rowe (The Liturgical
 Press, 1984, 384 pp.)

Sipe and Rowe have produced a high
 quality handbook for pastoral counselors by
 re-editing Farnsworth and Braceland's 1969
 edited volume, *Psychiatry, the Clergy, and
 Pastoral Counseling*. However, since 16 chap-
 ters out of 21 are entirely new, the present
 volume bears only a slight resemblance to its
 predecessor. Both volumes grew out of the
 St. John's University Institute for Mental
 Health (now called the Institute for Religion
 and Human Development). The editors have
 sought to present an open ecumenical but not
 a syncretistic approach. Some selections look
 at issues under discussion from a psychiatric
 viewpoint but none betray a Roman Catholic
 bent.

An important feature of this volume is the
 first third of the book which deals with ten-
 sions between ministry and psychiatry. The
 religious orders have had a long and rich in-
 terest in care of the insane as witnessed by
 the shrines at Metz and Gheel and the St.
 Lazare hospital for the insane founded in 1632
 by the order of St. Vincent de Paul. The au-
 thors discuss how, in spite of these common
 interests, the two fields clash.

The remainder of the volume deals with
 developmental issues of infancy, childhood,
 adolescence, and the various stages of adult-
 hood. The ego psychology and object rela-
 tions approach is prominent in these devel-
 opmental chapters. A final section gives
 consideration to seven topical areas of im-
 portance to the pastoral counselor (crisis in-
 tervention, the dying, depression, suicide,
 paranoia, drug abuse, and alcoholism). W. W.
 Meissner's chapter on the paranoid pari-
 shioner is especially salient, although he
 maintains that pastors should know the the-
 ory of paranoia but should not attempt treat-
 ment of paranoids.

This book is balanced, comprehensive, and
 accurate. The reader may be disappointed,
 however, that these authors integrate their
 faith and practice to only a minimal degree
 in this volume.

—James R. Beck

*The Origins and Development of African
 Theology*

by Gwinyai H. Muzorewa (Orbis, 1985, 130
 pp., \$9.95).

The author is a United Methodist and is
 teaching at United Theological College in
 Harare, Zimbabwe. He received his basic the-
 ological education at Garrett-Evangelical
 Theological Seminary and completed the
 doctorate at Union Theological Seminary in
 New York. The book bears the stamp of an
 academic dissertation with obvious credits to
 James Cone. It is, therefore, not surprising
 that Muzorewa's methodology takes a strong
 socio-political direction.

The book begins with quite introductory
 material on traditional religion, missionary
 history, and African "independent" churches.
 It is in the area of African nationalism that
 Muzorewa makes his best contribution. He
 shows correctly that colonial suppression of
 the African identity had a significant impact
 on the development of theology and made
 contextualization an absolutely essential is-
 sue.

Muzorewa gives the impression, how-
 ever, that the All Africa Conference of
 Churches is the exclusive platform for the
 development of African Christian theologies.
 African Catholics who have published creat-
 ively, such as Charles Nyamiti, were not ad-
 equately dealt with; and the controversy in-
 troduced by non-AACC leaders, such as the
 late Byang Kato, would have sharpened his
 argument. The footnotes and very adequate
 bibliography are positive features.

The theme of nationalism, together with

the concluding chapter on Black Theology in
 South Africa, form the distinctives of the book.
 The rest of the volume suffers from attempt-
 ing too much in only 113 pages.

—Dean S. Gilliland

Wesleyan Theology: A Sourcebook
 edited by Thomas A. Langford (Labyrinth
 Press, 1984, 309 pp., \$14.95).

The bicentennial of American Methodism
 in 1984 has brought an outpouring of books
 relating to the Wesleyan tradition. Thomas
 A. Langford, Professor of Systematic Theol-
 ogy at Duke University, has done much to
 celebrate the two hundredth anniversary of
 this tradition. The author of *Practical Divin-
 ity: Theology in the Wesleyan Tradition* (1983),
 he has now edited a companion volume of
 primary sources.

Although Langford is not alone in pre-
 senting the history of doctrine in the Wes-
 leyian tradition—there are some excellent sec-
 tions in Charles W. Carter, ed., *A
 Contemporary Wesleyan Theology*, 2 vols.—this
 latest effort is the only collection of readings
 now in print on the history of the Wesleyan
 persuasion.

Langford includes nearly thirty separate
 readings, with half of them covering the
 eighteenth and nineteenth centuries. John and
 Charles Wesley, Nathan Bangs, Richard Wat-
 son, Phoebe Palmer and Milton S. Terry are
 some of his early choices. Georgia Harkness,
 Albert C. Outler, and Robert E. Cushman,
 among others, comprise the twentieth cen-
 tury selections.

Overall the selections are weighted in two
 areas. First, the nineteenth century takes up

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half of the book because, Langford argues, these documents are hardest to find in libraries. Second, United Methodism is given a preponderance of space because it is the dominant current of the tradition.

In the final analysis this is a thoughtfully-conceived and well-balanced book. Three hundred pages of documents illuminate the Wesleyan tradition on a wide range of themes including justification by faith, grace, sanctification, biblical interpretation, and the sacraments. Finally, Professor Langford weaves in representative material on Methodist concerns for bilateral dialogues with Roman Catholic and Lutheran denominations.

—Lyle W. Dorsett

The Churches and the American Experience: Ideals and Institutions

by Thomas A. Askew and Peter W. Spellman (Baker, 1984, 260 pp., \$9.95).

The face of the church is always a unique expression of the interaction between faith and culture. In this broad survey of the changing role and image of Protestantism in America, the authors successfully illustrate the historical relationship between transcultural prophetic ideals and their embodiment in religious institutions shaped by the American social experience. This is a concise and readable introductory narrative for those interested in the development of evangelical Christianity in these United States. By limiting its focus and audience the book should achieve its goal of disseminating the fruit of more academic studies to a wider public. Far from being trite, however, Askew and Spellman have provided an excellent primer and survey which is both scholarly and intelligible.

With a good sprinkling of illustrations, the discussion extends from the pre-colonial period to the twentieth century. While one may wish for a more comprehensive treatment of Roman Catholic contributions, for example, the material is generally covered well. The concluding bibliographic essay is especially helpful for further study. What is appreciated most is the observation that American religion is of mixed character. Evangelicalism is not monolithic, but a mosaic of immense diversity, often differing significantly over the same social crisis. What is advocated is a positive Christian response to contemporary challenges, informed by a historical understanding of evangelical identity and mission.

—Lawrence W. Snyder

In the Presence of the Creator: Isaac Newton and His Times

by Gale E. Christianson (Free Press, 1984, 623 pp., \$27.50).

One might wonder if another long biography of Isaac Newton that includes full consideration of his faith is warranted so soon after the publication of Frank Manuel's *Religion of Isaac Newton* (1974) and Richard S.

Westfall's *Never at Rest: A Biography of Isaac Newton* (1980), two masterful interpretations. In fact, Christianson succeeds in carving out a place for his own book. This is a less technical study than Westfall's, which yet fruitfully draws on Westfall and other learned scholars to present a lively and readable study more accessible to the uninitiated, yet interested reader. And it makes use of work like Manuel's to show the importance of religion throughout the course of Newton's influential life.

The book is a compelling, instructive introduction to one of the truly seminal figures of modern Western history. Those most interested in Newton's religion may question whether Newton was exactly the "Arian" whom Christianson portrays. Yet the author faithfully records the major parts of Newton's religion: a preoccupation with Scripture (Newton could produce long lists of citations at will and quote extensively especially from the apocalyptic parts of the Bible); a determination to construct theology from the Bible and not tradition; a fascination for prophetic chronology; and a commitment to reasoned discourse as defined by the rapidly changing standards of the era. The result was more precisely, as Christianson does recognize, an "antitrinitarianism" which Newton kept to himself, but which nonetheless poses intriguing questions for those who admire this intellectual giant for his commitment to God's two books, nature and Scripture.

—Mark Noll

The Reason for our Hope: An Introduction to Christian Anthropology

by Richard Viladesau (Paulist Press, 1984, 240 pp., \$10.95).

The hearer of God's Word must also attend to the human situation, for God is the answer to mankind's questions. Hence the content and direction of theology depend, says Viladesau, on the context in which it arises. While in the past this meant relating to philosophy, as Aquinas did with Aristotle, today's theologian must go beyond philosophy to discover a unity underlying contemporary plurality. Viladesau finds this by turning to human nature. Openness to the transcendent is an aspect of every person's experience. Not being satisfied with our horizon, we question and so cannot avoid the question of God.

After a survey and critique of some negative answers to the quest for God, such as atheistic existentialism and Marxism, the classical ways to God—Anselm and Aquinas—are reviewed. The classical ways show that God is implicitly known in every object of knowledge. Transcendental method, begun by Kant but better practiced by Coreth, Rahner, and Lonergan, is the method for today. Relying primarily on analyses from Lonergan, Viladesau shows that a person as knower is open to God, and as free agent needs God to overcome evil and sin, and finally as an altruist implicitly anticipates God's self-communication in Christ.

This is a suggestive work, especially in its analysis of the contemporary context for systematic theology. The idea of the Gospel being a correlate may raise questions among those nurtured on early Barth, but the author makes an excellent case for his approach. The fact that both classical and contemporary methods are examined is another strength of the book. Those interested in reflecting on the foundations of theology will find this book well worth while.

—Arvin Vos

Who Do You Say That I Am? The Christian Understanding of Christ and Antisemitism
by Joseph E. Monti (Paulist Press, 1984, 98 pp., \$3.95).

This book, which was produced as a contribution to Jewish-Christian dialogue, attempts to answer the question in its title in such a way as to accept the full validity of Judaism (and in principle all religions) while at the same time being faithful to the claims of Christianity. Monti's non-negating, "reconstructed" Christology succeeds in the former, but not in the latter. A basic problem that will emerge at the start for any evangelical reader is that the supreme authority for Monti is not Scripture, but religious experience. The result is that one is left in the rarefied air of relativity and subjectivity, where one can no longer talk in terms of the logical either/or, but only of the both/and of the plurality of phenomenological encounter. At most, then, we can speak only of what is "true" for us, not for others. Monti goes the extra mile in an appendix in which he discusses the exclusive claim, "I am the way, the truth, and the life." His not very simple explanation is possible only by ignoring the rest of that text, "no one comes to the Father, but by me."

Monti has taken up an impossible challenge and it is no surprise that he does not succeed. But it is also an unnecessary task. It is simply not the case that a truly orthodox Christology and a truly biblical Christianity lead to antisemitism. Nor is it the case that we cannot love and respect those with whom we are in serious disagreement. The challenge is not to reconstruct Christian doctrine, at least not in any fundamental way, but rather to live out the Christian ethic in faithfulness to our affirmation that Jesus is Lord.

—Donald A. Hagner

Religions of Africa

by E. Thomas Lawson (Harper & Row, 1984, 106 pp., \$6.95);

Religions of Japan

by H. Byron Earhart (Harper & Row, 1984, 142 pp., \$6.95).

These two books are the first selections from Harper and Row's "Religious Traditions of the World" series. Other volumes—most of which are yet to be published—are on Hinduism, Christianity, Religions of China, Ju-

daim, Islam, Buddhism, and Religions of Native Americans. If the first two volumes are any indication, this series is a winner. The series editor wanted to create a series of books to function as "an armchair pilgrimage through a number of traditions both distant and different from one another, as well as some situated close to one another in time, space, and religious commitment." So far, he is succeeding. Each volume has a common format: explore the history of a tradition; interpret the tradition as a unified set of religious beliefs and practices; and give examples of religious careers and typical practices. Each volume is self-contained—you can pick and choose.

I found them readable and, given their size, reasonably comprehensive. Both the beginner and the more knowledgeable reader will find them useful. They provide a good general background on the particular religious tradition. If you have a good knowledge of Christianity, you will have no trouble comparing that religious tradition with your own. If you are looking for explicit comparisons or an apologetic-type book, this series is not for you. (There are other good books that do that, such as those by J.N.D. Anderson, J.H. Bavinch, Howard Coward, John Hardon, Paul Knitter, H. Schwarz, Jim Sire, and the *Eerdman's Handbook of World Religions*.) Books in this series would be very useful for personal enrichment and for classroom or church use. Both in seminary and in pastoral work, you will be challenged by other religions. On my block in suburban Chicago, there are Christians, Buddhists, Hindus, Moslems, atheists and secularists. The question of meeting that challenge isn't "if" but "when." I urge you to prepare. These two books would be a good place to start.

—Charles O. Ellenbaum

The Faith We Confess

by Jan Milic Lochman (Fortress, 1984, 274 pp., \$19.95)

Lochman is known as Professor of Systematic Theology, and Rector of the University of Basel in Switzerland. This brief book is a commentary on the Apostle's Creed. It is not a scholarly, dry commentary: this book is filled with sound theological judgment and a clear knowledge of the contemporary situation of the church in Europe. The author is a Czech, and sensitive to the sins of the Communist East as well as the Capitalist West. His theology is broadly evangelical.

I like this book. It is not a stale, ivory-tower theology, but an outline of dogmatics which arises out of, and speaks to, our life in the world. Lochman has not only helped me understand the Creed, he has taught me its significance for everyday life. The book is written in a popular style, and I found it to be easy reading. I recommend it to those who wish a brief overview of a contemporary theology, or an exposition of the Creed's place in today's church.

—Alan Padgett

Augustine of Hippo: Selected Writings Translated and introduction by Mary T. Clark (Paulist Press, 1984, 514 pp.)

This compilation of sources takes its place in the Paulist Press series, *The Classics of Western Spirituality*. Its purpose is to make the spirituality of Augustine available to Augustine readers and others interested in the subject. Mary T. Clark, a Religious of the Sacred Heart and professor of Philosophy at Manhattanville College, is well known among philosophers and theologians for her thoughtful analysis and careful translation of Augustine.

Clark draws substantial excerpts from *Confessions*, *The Happy Life*, *Homilies on the Psalms 119-122*, *Homilies on the Gospel of John*, *Homily on the First Epistle of St. John*, *On the Trinity*, *On Seeing God*, *On the Presence of God*, *The City of God* and *The Rule of St. Augustine*. Brief introductions put each selection in its setting and point to the essential contribution of the work. Each translation is fresh, crisp and readable, and the book contains a substantial bibliography and helpful index.

Augustine's religious experience develops in the *Confessions*, the first of the readings. Then each of the succeeding writings accents a particular insight into spirituality developed by Augustine. Finally in *The Rule of St. Augustine* one sees how closely Augustine ar-

ticulates the spirituality espoused in the documents of Vatican II. Indeed, one cannot read this material without acknowledging the debt Western Christian spirituality owes to Augustine. Recommended for Augustine scholars and students, and all interested in the nature of spirituality in general.

—Robert E. Webber

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