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Editorial: What is theology for?

Servant-leadership is no joke. But it was fuel for many a joke at the theological college in India where I used to teach. That was because we took it very seriously. And humour is a safety-valve from the pressure of things we are most earnest about. The college in question was in the throes of the kind of introspective self-flagellation that only a full curriculum review can produce. We were not in business, we told ourselves stoutly, to turn out theological tadpoles — with heads stuffed full of academic theology but no preparation for practical ministry. We were looked to by the churches, we liked to believe, to train fresh generations of leaders. But, and this was our battle-cry, in the Bible true leadership was found in servanthood. Hence our goal and vision: design a curriculum of theological training which would motivate and equip our students to be servant-leaders. The idea saturated our time, our committees and our conversations until, as I said, humour relieved it without diminishing the seriousness of the intention.

Cross-cultural sensitivity is no joke either. But at the college where I currently teach, it is the theme of many a student skit and much 'in-house' humour. Again, this is because we take it very seriously. Partly because we have to. As a close-knit community of students from some thirty different countries, the smooth functioning of everyday life hangs on sensitivity and respect for diverse cultural backgrounds and viewpoints. But we take it seriously theologically also. The force of Galatians 3:28 or Ephesians 2 and 3 must be felt not merely exegetically but existentially. We can experience in microcosm some fraction of the global truth about the Christian gospel and the world-wide nature of the Christian church. We are confronted with the shock that some of what we once considered to be definitional of Christianity itself may owe more to our cultural history than to biblical revelation and so begin the painful process of constantly seeking to disentangle the two. This is hard in any culture. For white westerners it can be quite revolutionary. In the words of Rev Dr H.D. Beeby, reflecting on his missionary experience outside Europe: 'There was the slow realization that God was an Asian man who went to Africa but never Europe, that the Word of God was almost all Asian and that early theology was mostly African, and that most of "my" Europe was the gift of people from Jerusalem and Alexandria and Nicea and Carthage.' So the jokes and skits are the froth on the surface, the evidence of a powerful propeller beneath driving us on in commitment to an understanding and a communication of the gospel which genuinely interacts with and challenges the kaleidoscope of human cultures.

What both these examples have in common (apart from your editor's presence) is an awareness that the study of theology ought to be 'for' something. If the word means the study of God then it must surely share something of the living heartbeat of God's ceaseless passion to change people, to change history, to change the world (provided of course that one believes in such a God and not, as the man replied when asked if he believed in a God who acted in history, 'No, just the ordinary one'). Unfortunately the word has often served as a caricature for pointless and irrelevant cerebral activity. I think it was former British Prime Minister, Harold Wilson, who once remarked, 'Forget the theology', when presented with a lot of theory about something on which he wanted a more pragmatic answer. The word 'academic', of course, has already suffered that fate. So 'academic theology' is a double-barrelled turn-off for any committed person with activist tendencies. But should it be? What has produced this myth of the ivory tower?

Mediaeval scholasticism was not renowned for its integration with practical realities, so one can hardly lay all the blame for the marginalization of theology on the acids of post-Enlightenment scepticism about all things metaphysical. Nevertheless it is certainly true that once the western intellectual tradition removed God, religion and ethics from the realm of objectivity and what could really be known and relegated them to the subjective realm of values, opinions and beliefs, theology's place as 'Queen of the sciences' was vulnerable to a palace coup. The danger has always been that theology would preserve its respectability by maintaining academic distance, as part of the liberal education ideal of learning for learning's sake. The personal faith stance of the

student was at best irrelevant and at worst a hindrance to genuine theological enquiry. A concern with 'end product' — i.e. what kind of person with what kind of knowledge, skills and commitments would emerge at the end of the course — was somehow almost mercenary.

The achievements of this whole western theological tradition have been immense, of course, and as one who has been nurtured by it I am not lightly belittling that heritage. Nevertheless it is right to point out that it comes under fire from at least two directions. On the one hand, and familiar for several decades now, there is the trenchant critique that comes from those in other parts of the world whose theology is born out of costly engagement with the suffering and injustices that afflict the majority of humanity. For such theologians, the ivory tower is not even a luxury, but a liability. Theology (as one of our contributors in this issue points out) comes to life at the cutting edge of mission, and mission means involvement not detachment, praxis as well as reflection. This is the perspective of liberation theology. There are now so many varieties of this around the world that it is impossible to speak of a single common *content*, but what is common is the methodological criticism of an allegedly detached, cool, academically objective, pursuit of theology which, in their view, actually captivates the very dynamic core of theology itself. 'Theology can be a coat of mail which crushes us and in which we freeze to death' — the words, not of a Latin American liberation theologian, but the renowned German systematic theologian, Helmut Thielicke.²

On the other hand, there is a serious debate within the secular educational establishment itself between the claims of autonomous, liberal education and the view that education should be vocational training — i.e. a preparation for some skill, profession or service. The two are not mutually exclusive, of course, but a preference for either will have marked effects on curriculum design. This is as true of theological and religious studies courses as any other. It has been a secular, national accrediting agency that forced our college to define and clarify the educational objectives of two new courses we submitted for validation. What kind of student will you admit? What kind of student will emerge? How do you propose to effect the change? Does your course have coherence as an educational experience? What is its motivation and rationale? What are your learner-teacher contract objectives? In the end it all comes back to the basic question — what is this course of theology *for*?

As we hammered out our curriculum, the goals we had in mind included these: to produce students who not only have biblical knowledge, but know how to use the Bible missiologically; who have not just learned other people's theology, but know how to think theologically; who have not merely learned some facts of the history of the church, but can discern the lessons of history and their relevance in the present; who in their commitment to the church can think globally and act locally (to coin a phrase); whose zeal for Christ is deepened and not diminished by their study; whose discipleship means that learning is not left behind at the library door but becomes a life-long attitude and adventure. Doubtless you could add others.

Perhaps such goals are not at all implicit in the course of theological or religious studies you are engaged in. But they can still be adopted as a personal agenda. A useful exercise would be to sit down and write out your personal objectives in relation to your course — in as specific and measurable terms as possible. Then you will have a more active and self-directed engagement with it, rather than simply allowing its curriculum to hijack your critical (or spiritual) faculties. The benefit of such an exercise, of course, is not confined to students! All of us engaged in the theological task at any level can gain much by asking the disturbingly childlike question: what is all this for?

¹D.H. Beeby, 'On having been a missionary', in *The Gospel and our Culture*, Newsletter no. 7, Autumn 1990.

²In a booklet still worth reading often, *A Little Exercise for Young Theologians* (Eerdmans, 1962), p. 36.

Chris Wright

Restorationism and the 'house church' movement

Nigel G. Wright

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Anyone who sets out to write on this subject encounters certain immediate technical difficulties. There is the problem of sources. When a movement is still young, objective, written sources are in short supply and dependence upon oral tradition, personal observation and acquaintance with short-term publications so much the greater.

Then secondly there is the problem of nomenclature. The title of this article with its reference to the 'house church movement' is quite misleading despite the fact that it reflects the earlier usage of the movement itself. Some of the groups of churches we shall be describing are committed to not owning property but maintaining instead a pilgrim existence. Others have erected some of the most sophisticated church buildings that can be found today. To suggest that all are 'house' churches is therefore far from accurate. The term 'new church' has developed as an alternative and enjoys some favour. It refers to the apparent mushrooming of new, independent groupings of churches outside the historic denominations over the last twenty years. 'New churches' would have however to include the rapid growth of Afro-Caribbean congregations in the cities over this same period, most of which have their roots in older Pentecostalism and do not share the ethos of the movement under consideration. Further, not a few of the churches involved in the house church/new church movement are no more 'new' than they are without regular premises. Rather, they are long-established churches, often Baptist, sharing in the vigour of a new movement. Another possible candidate is the adjective 'restorationist' or the noun 'restorationism', which seek to identify the movement according to a cardinal theological concept, namely 'restoration'. Even this term is inadequate, since not all the churches which will be identified necessarily see this concept as their dominant theological characteristic. Despite this, it will emerge as the preferred description in this article since it identifies most clearly the specific movement with which we are concerned.

Already, however, we have been pointed to a third problem in writing this article, the danger of generalization. As a movement, Restorationism is a coalition of diverse networks of churches rather than one cohesive whole. As time has passed the differences between the networks of churches of which it is comprised have become more evident and often quite stark. They are both theological and attitudinal in nature, deriving from the stance or the personality of the dominant leaders. Therefore any one statement about Restorationism is unlikely to be true of all its segments.

A fourth difficulty concerns the state of flux in which the movement finds itself, such that anything written in this article may swiftly be out of date. Indeed, settling down to write has been postponed precisely because new developments were always in hand.¹ If the true nature of present phenomena only emerges in their future development, we are to a certain extent still guessing, in this area more than in most.

Having outlined the difficulties of writing anything, what actually should be written? What follows comprises a summary of the historical origins of the movement, an examination of its current form, an exposition of its dominant theological motifs and a reflection upon its future development.

Historical origins

Restorationism is a later development of the charismatic renewal movement which took root in Britain from the early 1960s. Its

fundamental insight was that the new wine of charismatic experience required new wineskins if it were not to be dissipated. These new wineskins amounted to new church structures replacing the stifling and obdurate practices of traditional, denominational Christianity. Although the origin of the movement as such must be located within the period 1970-74,² the ground out of which it grew was already being prepared under the dominant influence of Arthur Wallis (1923-88) in the 1950s. Wallis, together with David Lillie, served as a convenor of three Devon conferences in 1958, 1961 and 1962 concerned with a vision for the restoration of the NT church. These conferences were attended by a number of independent, itinerant and increasingly charismatic teachers who were later to be leading figures in or around Restorationism. The decade of charismatic renewal, the 1960s, saw the emergence in various places of house churches delighting in a new freedom from traditional practices, and the simultaneous movement of established churches in more charismatic directions. From the flowing together of these streams the movement we are calling Restorationism was to emerge.

In the 1970-74 period leaders in the house churches began to come together in worship gatherings in London. They included John Noble, Gerald Coates, Terry Virgo, George Tarleton, David Mansell and Maurice Smith. At the same time and independently, a Welsh evangelist and former missionary, Bryn Jones, was establishing in Bradford a community church destined to be highly influential in that region. In these ways Restorationism began to develop as a conscious movement. Its upward march may then be traced via a series of Bible Weeks, initially at Capel, then from 1976 at the Great Yorkshire Showground in Harrogate and on the Downs near Brighton, which acted as the shop window and magnet of the movement. By means of these events considerable visibility and influence was to come to Restorationism. Many from a quite different church background would attend these events without a full grasp of the growing restorationist philosophy which lay behind them or, when they did grasp it, complete agreement with it. Yet behind the public events were serious attempts to establish two fundamental realities — covenant relationships and apostolic ministries.

The emerging Restorationist movement was seen in eschatological terms as the emergence of a spotless bride fit to welcome the return of the King.

Taking the initiative once more, Arthur Wallis called together in 1971 a conference to discuss eschatology. In the event this took a different turn. Wallis's fundamental conviction that the coming of Christ was to be greeted, not with the pessimistic decline of church life expected in pre-millennialism but by a gloriously restored church, gave rise to an attempt to hammer out the principles of the restored kingdom which was to be expected as a prelude to the second coming. The conviction grew that of those who gathered, seven leaders were to be set aside for prophetic or apostolic ministry in the end-time church. They were Arthur Wallis, Peter Lyne, Bryn Jones, David Mansell, Graham Perrins, Hugh Thompson and John Noble. Later this group was increased to fourteen with the inclusion of George Tarleton, Gerald Coates, Barney Coombes, Maurice Smith, Ian McCullough, John MacLaughlan and Campbell McAlpine.

To list these names is itself to trace the subsequent development of the movement. In effect this group was to be a charismatic leadership for the burgeoning Restorationist movement, which was seen in eschatological terms as the emergence of a spotless bride fit to welcome the return of the King. The leaders were to be bound together in covenant relationships and in this way were to be the catalysts of a coming together of the body of Christ, joined and knit together in a way which would supersede the broken and compromised state of the denominational churches. The key element in this restoration was to be the influence of 'apostles', charismatically gifted and proven men who would give leadership and direction to the movement. This is the philosophy which began to find expression in Bible Weeks, celebrations and publications.

The rhetoric masked the fact however that covenant relationships were more difficult to forge and sustain than was at first imagined. Accordingly the wider group of leaders was to divide in 1976 as deeper temperamental difficulties came to the surface. Since then the development of Restorationism has taken place in fragmentation and sometimes in competition. Some of the above-listed names fell by the wayside, others never truly integrated in the first place, others have been marginalized, and in 1988 Arthur Wallis, whose vision was at the heart of the enterprise, died suddenly, adding to the sense that instead of being the decisive and final episode in the church's history, Restorationism was simply another episode in the long story. The demise of the Bible Weeks and the emergence of other figures in the tradition of charismatic renewal with different and more catholic values, most notably John Wimber, has added to the relativizing of the movement in importance so that it may now more easily be seen as a virile but by no means decisive and final manifestation for the church.

The search for a new way of being the church which escapes from the perceived traditionalism and compromise of denominational religion and which is a recovery of NT patterns of church life.

The movement's present form

At the beginning of the 1990s Restorationism may be seen to be more varied than ever. In 1985 a sociological typography of the movement was attempted by Andrew Walker which divided it into R1 and R2. In R1 was to be located the axis of churches which lay behind the Dales-Downs Bible Weeks, associated in particular with the ministries of Bryn Jones in the north and Terry Virgo in the south. These were characterized by greater ideological precision and tighter relational structures than the churches in R2, a broader category containing the more loosely federated churches in a variety of networks.

The difficulties of typography have increased immeasurably since this early attempt, to the point that each Restorationist network ought now more accurately to be seen as a distinct entity with a particular ethos. My own attempt assumes a sectarian scale, that is to say, a spectrum drawn as it were from right to left according to the degree of sectarian otherness which the groups of churches feel about themselves over against the wider church, and without political connotations.

(1) At the far right of the spectrum are two older clusters of house churches associated with the names of G.W. North and South Chard. Both of these groups predate the more modern movements, the former distinguished by the somewhat esoteric teachings of Pastor North and the latter by the practice of baptizing only in the name of Jesus. Both groups are regarded as in some sense forerunners by the Restorationist movement and have provided personnel for the newer churches.

(2) A full description of Restorationism ought to include a reference to the Bugbrooke Community in Northamptonshire. In the 1970s an ordinary village Baptist Church passed, under the leadership of its lay pastor, Noel Stanton, into charismatic renewal and then into practising the community of goods in the style of the

Anabaptist Hutterites. With large numbers of its members sharing households in a simple lifestyle based on community properties, it has been able to initiate and develop several successful businesses, including a major supplier of wholefoods. More recently the community's evangelistic wing, the Jesus Army, has engaged in aggressive and effective street evangelism among the marginalized sections of society. The community is conscious of the historical antecedents to its own positions and has a well thought out theology for its practices. Nevertheless, perceived sectarianism has led to its expulsion successively from the Evangelical Alliance and the Baptist Union. In recent years Noel Stanton has been working hard to re-establish fraternal relationships wherever possible, but the style and aggressiveness of the community clearly poses problems for some.

(3) The churches associated with Bryn Jones, formerly based at Bradford, have moved from a position of dominance in the movement to an increasingly marginal position. This is in part due to the closure of the Dales Bible Week in favour of more in-house events, but more so to the highly independent and individual line pursued by Jones, which makes him a difficult person with whom to sustain an equal partnership. If the early typology of Andrew Walker is maintained, the only network of churches still in R1 is that associated with Jones, formerly called Harvestime and more recently known as Covenant Ministries. The past few years have seen a number of significant defections from this group at the same time as it has aspired to an American-style upgrading of its resources, including the building of a new headquarters and the associated Covenant College in the Midlands. The separation of the Virgo and Jones churches took place amicably but decisively in the mid-1980s, actualizing what had been perceived for some time as a difference in ethos. Of all the Restoration groups this is the one which appears most independent, most negative about denominational churches and most aloof even from other like-minded churches. Jones has responsibility for some churches in North America and has not surprisingly been influenced by the American scene and notably by prosperity doctrine, a fact which is reflected not least in his ambitious and expensive plans for the movement of which he is at the head.

(4) The Basingstoke group of churches emerged from the former Basingstoke Baptist Church under the leadership of its pastor Barney Coombes. To a greater degree than other Restorationists the group has taken on board the 'discipleship' teaching which emerged from a coalition of American leaders called 'The Fort Lauderdale Five' in the 1970s. This group, comprised of Ern Baxter, Bob Mumford, Derek Prince, Don Basham and Charles Simpson, functioned as the American connection for Restorationism in its early days, particularly providing platform ministry for the Bible Weeks before home-grown leaders had grown in confidence sufficiently to provide their own.

The movement stands within an historically continuous stream of church life reaching back at least as far as Anabaptism. It is not something unheard of and totally new in the church's history.

The 'shepherding movement', as it came to be called, stressed the need for every believer to be in a relationship of submission on a one-to-one basis. The resultant church resembled a patriarchal pyramid in which all the male members were to be 'covered' by an authority within the church. Wives and children were of course 'covered' by husbands and parents. It is around this particular teaching that much of the early unease about Restorationism developed, but it was never wholeheartedly embraced in this country as originally taught but usually in an ameliorated form. It is the Basingstoke circle that have developed it most consistently and therefore, despite the overtly outward-looking attitude of these churches, they have been particularly prone to legalism, a sectarian ethos and an in-house group mentality. More recently Barney Coombes' extensive North American connections have drawn his interest to developing Reconstructionism, a right-wing social and political philosophy developed by R. J. Rushdoony which purports to apply biblical law to social affairs. The consequences of such a philosophy and its espousal in the British context

are as yet far from clear but would be worth careful examination.

(5) The most significant feature in recent Restorationist developments has been the emergence of Terry Virgo and his Brighton-based New Frontiers network as the most significant figure in the movement in succession to Bryn Jones. Whereas Jones is an erstwhile Pentecostal and shows some of that movement's aggressive drive, Virgo's own background was amongst the Baptists and reflects the more cautious and measured approach of that tradition. Without being an outstanding personality, his combination of pastoral concern, teaching ability and wise counsel plus his ability to gather and maintain a strong team of leaders around himself has led to the formation of a well organized network of churches relatively free from authoritarianism and sectarianism. This now includes some significant Baptist churches which have in addition been able to maintain their denominational membership. In recent years Virgo has developed close links with John Wimber and the Vineyard churches, and these have added significantly to the style of church life found in New Frontiers and have contributed towards a more open and expansive attitude towards non-Restorationist churches.

(6) A small and sometimes overlooked group of churches has its focal point in the King's Church, Aldershot, and is associated with the names of Dereck Brown and Mike Pusey. Most of these churches have developed from a Baptist base embracing charismatic renewal and have sought to discover more authoritative forms of church leadership.

(7) Gerald Coates and John Noble are amongst the early figures of Restorationism who have gone on to become leaders of a sizeable group of churches associated with Cobham and Romford. While Noble has mellowed into a trusted elder statesman, Coates has acquired a reputation as a colourful and controversial extrovert and entrepreneur. This axis of churches was the core of what Walker described as R2, a more liberally minded and anarchic stream which has wanted to avoid the tendency towards institutionalization found in other places. Although Coates has remained critical of denominations, there has been a willingness to cooperate with others which has also sought to be affirmative and has found particular expression in the Marches for Jesus.

(8) The Ichthus Fellowship in South London must be considered as a Restorationist group, although one which has developed quite independently under the remarkable leadership of Roger Forster and has consistently sought, unlike some of the others, to achieve growth through evangelism rather than transfer. This group is distinctive by virtue of its theology, which is self-consciously Arminian and Anabaptist; its model of church growth, which is strong on church planting while seeking to maintain its congregations as part of one large church; its ethos of emancipation — this is the only group so far considered which actively propagates the ministry of women on equal terms with men and appoints women as congregational leaders; and in its ecumenical concern — Roger and Faith Forster have played significant roles within the Evangelical Alliance and Spring Harvest. While the instinct of other groupings has been to establish their own platform and to guard it jealously, Ichthus has involved itself in Spring Harvest, an interdenominational and evangelically pluralist event which, while others have run out of steam or rationale, has gone from strength to strength.

Of primary importance is the recovery of apostolic ministries understood as the concomitant of spiritual gifts.

(9) To the left of the spectrum I have chosen to place the churches which associate with David Tomlinson, based in Brixton. Tomlinson's career has been a weathervane for tendencies in the movement as a whole. Himself a product of the W.R. North-related churches, Tomlinson became closely linked with Bryn Jones and was clearly recognized as an apostle. By the mid-'80s he had disentangled himself from this connection and moved steadily away from the kind of authoritarianism instinctive to Jones. At the same time his ministry began to take account of considerations largely neglected in the movement as a whole, namely concern for issues of peace, justice, creation and culture. As part of this shift Tomlinson moved with a group of fellow-workers

from his base in the North-East to live in Brixton and in due course to plant a church there. While maintaining a Restorationist perspective Tomlinson has come to understand this in a way which is socially radical and liberationist by contrast with the more conservative implications of Jones's authoritarianism. It is within Tomlinson's network of churches that the prophetic word has come claiming that the 'house church movement' is over, a word taken to mean not that the new churches should go out of business but that as a movement which distinguishes itself critically from the mainline churches it has no future. God's concern is with all the churches.

(10) A tenth grouping is difficult to characterize at all. A large number of community churches remain unaffiliated to any wider grouping and are all so well integrated with mainstream churches that were it not for the fact of Restorationism they would simply be regarded as healthy and independently-minded congregations. Chief among these is the Sheffield House Church and its daughter congregations under Peter Fenwick, who is widely regarded within and beyond Restorationism as an astute and sane counsellor and a wise father in God.

The diversity of Restorationism should now be plain. Given that in embryo it has been there from the beginning, it is no surprise that the history of the movement gives evidence of the ability of its leaders to disagree strongly. The earliest expectations of an unbreakable covenant relationship binding all together have proven unsustainable. Yet in the last two years gatherings have been held which indicate that a new kind of unity based upon mutual respect and the ability to disagree may well be in the offing. If this is to be achieved it will be more modest than the original hopes while at the same time more closely akin to the kind of unity-in-coalition being sought among evangelical believers across the historic denominations.

Dominant theological motifs

An attempt must be made to analyse the doctrinal rationale of early Restorationism before indicating how this has been modified with the passing of time. Restorationist theology arises out of the charismatic movement but reaches back to older traditions which it represents in a modern form. It has been indicated that an immediate impetus for the movement is the search for new wineskins in which to conserve the new wine of charismatic renewal. Otherwise expressed, this means the search for a new way of being the church which escapes from the perceived traditionalism and compromise of denominational religion and which is a recovery of NT patterns of church life. In the belief that the status quo is incapable of extensive reform, Restorationism rejects the liberal option of patient reform from within in favour of a radical restoration of the NT church from the bottom up.

Seen in this light, the movement can be understood to be within an historically continuous stream of church life, reaching back at least as far as Anabaptism, in which the same vision has been kept alive, although variously expressed. The influence of Arthur Wallis in this regard cannot be underestimated, rooted as he was, along with other early leaders, in the Brethren tradition and imbued with an enduring passion for the recovery of NT realities. Such an interpretation of the movement is at once a relativizing statement. Restorationism is another example of a persistent phenomenon of church life which is well documented in post-Reformation history and has its counterparts in pre-Reformation movements against the institutionalizing of primitive Christianity. But it is not something unheard of and totally new in the church's history.

The theology of Restoration assumes that there is a point of origin against which the current state of the church may be tested and judged. That point of origin is the NT church, which is to be imitated not only in matters pertaining to faith and justification but also in its patterns and forms. Post-Reformation church history is thus understood as a succession of recoveries of lost or neglected truth. Luther recovered the doctrine of justification by faith, Baptists believers' baptism, Wesley assurance of salvation, Brethren NT forms of worship and participation, Pentecostals the baptism and gifts of the Spirit, charismatics the sense of being the body of Christ, and so on. The present-day Restorationist movement was perceived in the earliest days of its existence as being the extension and possibly the climax of this process.

Of primary importance is the recovery of apostolic ministries understood as the concomitant of spiritual gifts. After the recovery of NT gifts comes the recovery of NT ministries. Clearly, apostle-

ship is not understood as the reconstituting of the original twelve, who were marked out as being historically unique by the resurrection appearances, but as the recovery of a spiritual function in the church in line with the five-fold ministry referred to in Ephesians 4:11. The ministry is understood to be both enduring and foundational, such that churches which lack the benefit of 'apostolic input' are not only missing out but are seriously defective. When joined to a moderated shepherding doctrine, such an approach led to an understanding of church as identical with kingdom and organized as hierarchy through a patriarchal system of authority and submission. This in turn created a sectarian feel to the movement as other churches, even charismatic churches, were regarded as deficient where such hierarchies were lacking or where they were staffed by people who would not be regarded in Restorationism as truly apostolic. Precisely here were found the seeds of tension between the majority of early Restorationists and the historic churches.

A decisive rejection of pessimistic pre-millennialism in favour of a form of post-millennialism which expects the restoring of the church to its NT pattern to be accompanied by a massive and final revival as the immediate prelude to the coming of Christ.

The concept that restoration may be coming to a climax gave rise to a heightened eschatological awareness which saw Restorationism as potentially writing the last chapter of history. This was accompanied by a decisive rejection of the pessimistic pre-millennialism in which the majority of the early leaders had been reared in favour of a form of post-millennialism which expected the restoring of the church to its NT pattern to be accompanied by a massive and final revival as the immediate prelude to the coming of Christ. As the NT spoke of the coming of Christ to a church 'prepared as a bride adorned for her husband' (Rev 21:2), it was deduced that if the church of the Restoration were to put itself in order along the lines of establishing the hierarchy and entering into submitted relationships, this could itself be the impetus to 'bring back the King' to claim his bride. Restorationism was therefore seen in eschatological and almost apocalyptic terms, creating a sense of urgency which sometimes found expression in a ruthless condemnation of the historic churches as abandoned by God and in proselytizing from them. Characteristic traits of post-millennialist optimism are also manifest in the broad range of songs and hymns that have emerged within the movement.

Many critics of the movement would engage in detailed argument over disputed questions of millennialist interpretation. But a more trenchant way of criticizing this theology would be to agree with it broadly in principle and find it inconsistent in practice. The notion that the NT provides the final and infallible rule for the manner of the church's life can be argued as a respected tradition of essential Protestantism, particularly its radical wing. The question remains whether in finding its ground of critical reappraisal in Scripture it has actually drawn the right conclusions. In fact, Restorationism has tended to find its primary references either in the notion of the restoring of a Davidic kingdom or in the Pauline teaching on submission. On the basis that neither of these points of reference can themselves be understood in Christian terms until seen through the lens of Jesus Christ, it is the contention of this article that Restorationism has been misleading. The teaching of Jesus stands sharply against some of the teachings and emphases which we have outlined and replaces them with a form of church life which is not hierarchical, which looks to God rather than to his servants, and which sees authority displayed and practised in servanthood rather than domination. At these points the movement is to be regarded as a wrong turn, but the Restorationist impulse which goes back to the sources of the faith in Jesus is itself what leads to these criticisms. Restorationism is therefore in principle right in what it attempts to do, but in practice, at these points, wrong in the conclusions it draws.

Here a significant qualification needs to be entered in the light of the previous section. What has been described is the theological rationale of early Restorationism. To understand the present scene it is necessary to grasp that the variety of the movement we have described means that not all have accepted or propagated the teaching as expressed and that, more interestingly, some have moved decisively away from it while still being shaped in thought and practice by the tradition from which they have moved. The reasons for this may be located in part in disillusionment at the early high hopes and aspirations not being fulfilled, incipient differences rising to the surface, or further reflection on what exactly was being claimed in the first place. Outside influences also caused a shift, such as John Wimber, in whom a spiritual vitality that Restorationists would respect is combined with a far more open and catholic ecclesiology. Most significant, however, must be rated the way in which the NT itself, and in particular its witness to Jesus, has brought about a questioning and modification of early teaching. This is most clearly perceived in the pilgrimage of David Tomlinson and is at the root of the break with Bryn Jones. Whereas Jones' instinct would be to understand apostleship in an authoritarian, patriarchal manner and interpret Scripture accordingly, Tomlinson's capacity for self-criticism has led to a reappraisal of such a style in the light of Jesus and his teaching and a consequent shift. This does not mean a rejection of previous categories such as apostleship, for instance, but their reinterpretation in a non-authoritarian, servanthood direction. The result is not very different from what many other Christians would be happy to affirm and contributes to a sense of rapprochement with the mainstream. A similar shift may be traced in other strands of Restorationism, although it must also be understood that the theological journey travelled by their leaders is not always imitated immediately by the followers.

The most crucial decision to be made will concern whether or not to merge with the evangelical mainstream as it becomes progressively more charismatic and informal.

We are thus led to conclude that Restorationist theology is in transition. Much of the early extravagance which tended towards sectarianism has faded away and a variety of theological stances is left, the majority of which sit quite happily within the mainstream evangelical coalition of theologies, but some of which, not yet purged from idiosyncracies, are on its margins.

Future development

Many Restorationist leaders have been trenchant critics of the denominations while being blind to the fact that they themselves exhibit many of the characteristics of denominationalism. Of course, while a denomination is defined as a legal federation of churches in some form, Restoration churches can imagine themselves to be outside this particular trap. If on the other hand denominations are defined as groups or networks of churches which distinguish themselves self-consciously from other church bodies and display common qualities, practices and sense of identity, then Restoration churches are as, and possibly more, denominational than the rest. This produces several tensions.

The stronger the sense of identity and common purpose to be found among a group of churches, the more likely they are to be effective in corporate mission while at the same time becoming a definite sect or denomination. This is the road taken by the Bryn Jones group. As an alternative, being a denomination can be avoided by loosening formal ties and maximizing the freedom of each local church. This is David Tomlinson's road but it leads to the danger of loss of identity and thus of the sense of common endeavour. The Virgo route seems to be to maintain strong relational links between churches but so to straddle denominational structures that they act as a bulwark against the new network itself being seen as a denomination. The other groupings are sufficiently small as yet not to face the issue so acutely.

Future moves are likely to mean that the trend towards diversification continues while a new sense of new-church

coalition develops simultaneously despite it. The diversification will be manifest at the level of theology and style and will be largely dependent on the new movements with which each grouping chooses to identify itself. The connections with Wimber (Virgo, Coates), prosperity doctrine (Jones), Reconstructionism (Coombes) or issues of peace, justice and the integrity of creation (Tomlinson) lead in very different directions. The most crucial decision to be made will concern whether or not to merge with the

To acknowledge that the movement may be a prophetic sign against the excessive institutionalization and inflexibility of the churches commits no-one to uncritical acceptance of all that they offer.

evangelical mainstream as it becomes progressively more charismatic and informal. The influence of Restorationism must be seen not only in those bodies which are directly allied to it but also in the ways in which numerous Baptist and Anglican churches in particular have accommodated themselves consciously or unconsciously to the trends it represents. Between many churches of whatever background there is now very little to choose in practical terms. All of this points to a merging of Restorationists into the mainstream

while maintaining a sense of their own distinctives. Those groups which resist this tendency will inevitably distinguish themselves more and more surely as denominations in their own right with all the paraphernalia which belongs to this state.

What has God been doing through Restorationism? To acknowledge that the movement may be a prophetic sign commits no-one to uncritical acceptance of all that it offers. As a sign against the excessive institutionalization of the churches, their formality and inflexibility, the movement speaks loudly. As a witness to the idea that the NT speaks of the form of the church and not just about personal justification, and that this witness is to be received and obeyed because the church as a covenant community is the focal point of God's saving activity in the world, it speaks louder still.

¹The phenomenon of the 'Kansas City Prophets' has emerged into the limelight after the writing of this article. Too late for inclusion in this survey, it will be examined in a future article.

²The origins of the movement are most fully documented by Andrew Walker in *Restoring the Kingdom: The Radical Christianity of the House Church Movement* (Hodder & Stoughton, 1985; rev. edn. 1988; reviewed in *Themelios* 12.1), and Peter Hocken, *Streams of Renewal: The Origins and Early Development of the Charismatic Movement in Great Britain* (Paternoster, 1986; reviewed by the author in *Themelios* 13.2). See also Stanley M. Burgess and Gary B. McGee, *Dictionary of Pentecostal and Charismatic Movements* (Zondervan, 1988; reviewed in this issue).

³For fuller appraisal see my *The Radical Kingdom* (Kingsway, 1986); Max Turner, 'Ecclesiology in the Major "Apostolic" Restorationist Churches in the United Kingdom', *Vox Evangelica* Vol. XIX, 1989, pp. 83-108; Andrew Walker, 'The Theology of the "Restoration" Housechurches' in *Strange Gifts: A Guide to Charismatic Renewal*, eds. David Martin and Peter Mullen (Blackwell, 1984), pp. 208-216.

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Conference theology: Four personal views

Christopher Sugden, Tormod Engelsen, Erhard Berneburg,
Arthur Glasser

The author of Ecclesiastes would probably say the same thing about conferences as he did about books: there is no end to the making of them and they can be much weariness to the flesh! However, ever since the earliest councils of the church, beginning with Acts 15, Christians around the world have engaged in concords, councils, congresses, consultations and conferences whenever important issues have been at stake. Our historic creeds arose out of such events. Some of us belong to denominations whose confessional stances go back to the conferences of past centuries. The twentieth century has seen a steady stream of these events and we may be tempted to wonder if they achieve anything for the advancement of fruitful theology.

1989 was a vintage year, with the major ecumenical conference in San Antonio and then the evangelical Lausanne II congress in Manila — both concerned with mission. Both events, however, were part of broader processes which need to be understood. We asked four participants in these events to reflect on different aspects of their significance for the task of theology, to highlight the trends at work, and to comment on areas of convergence and remaining disagreement. We are grateful for their response, and would underline that, since they were asked to express their personal opinion, their reflections do not necessarily represent any official editorial stance.

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Conferences and the theological process

Christopher Sugden

In the light of the expense involved in international conferences, is there sufficient justification for them in the theological endeavour? Why gather people from all over the world? Why not simply circulate papers?

The church

We must begin with the nature of the Christian church. It is meant to be a community that crosses the barriers that disfigure human society, barriers of race, class and gender. Paul in his epistles was clear that in the developing theological understanding of the early church, Jewish Christians and Gentile Christians had much to learn from one another: Jewish Christians could learn from Gentile Christians what it really meant to be saved by faith, as their father Abraham was, and Gentile Christians could learn from Jewish Christians what obedience to God meant. No part of the Christian church is meant to grow in theological isolation. It is important that we hear and listen to people from other contexts and settings. Theology is essentially a team game.

Mission the midwife of theology

Secondly, the true midwife of theology is mission. The important theological questions of the last twenty years for evangelicals have been prompted by the experience of mission. What is the relationship between evangelism and social responsibility? What is the place of the poor in the work of God? What is the relationship between the uniqueness of Christ and the religious experience of those of other faiths? What understanding should we have of the experience of the Holy Spirit? How should homosexual relation-

ships be handled pastorally and biblically? What is the role of women in leadership in the church? These questions require theological reflection — but they are initially posed from the experience of mission in a world that is increasingly aware of global poverty, of the rights of women, of the emergence of communities of those of other faiths in the European heartlands of Christianity.

The true midwife of theology is mission.

An important process in this theological reflection has been the sharing of stories of Christian mission in the various contexts in which the people of God find themselves. This process gives a dignity and a value to the Christian experience of people in those contexts. One difficulty with the dominance of the dialogue of biblical Christianity with the rationalist culture is that the rationalist culture assumes that it is the universal culture; therefore the formulation of Christianity within that culture also tends to make universal claims. Once those universal claims are made, the experience of people in other cultures appears to be irrelevant unless it contributes to the rationalist project. Given this dominance, theologians from the two-thirds world in particular have been regarded as interesting only in the realm of missions, not in the realm of theology. Therefore conferences with them have appeared rather irrelevant to some Western observers, as far as contributing to the rationalist theological project is concerned.

Sources of theology

There are two sources of theology. One is the Bible and the Christian tradition that has developed from it. The second is the experience of Christian people. Theological study for many involves the study of the two sources as written in books.

The experience of the church in the two-thirds world exists mainly in oral tradition. One of the few places where there is access to this experience is through theological conferences. These do not produce theology. But they do act as places where the experience of the church in the two-thirds world is shared, and often reduced to writing through papers presented or tape-recorded.

Lausanne 1974

The importance of people's experience in their contexts and the effect of that experience on the way that people hear the Christian gospel explained and on the way in which people explain it to others was brought to the attention of the evangelical world at the Lausanne Congress on World Evangelisation in 1974. The result was the Lausanne Covenant which particularly endorsed the work of social responsibility as part of Christian mission. This unleashed a torrent of evangelical social concern around the world, as it legitimized such involvement as an expression of, rather than a betrayal of, the gospel.

Further questions arose: What is the relation of the gospel to the culture in which it is shared? What is the precise relation of evangelism and social responsibility? What is the theology that should underlie evangelical involvement in relief and development? These questions could not be solved in academic settings by scholars writing books about books and articles about articles. They were questions of mission; they were questions which arose

out of the experience of people in different contexts. In many of the contexts in which people engaged in mission, exchanging printed pieces of paper was not the primary method of communication. Their primary process was face to face discussion. To insist on exchange of written materials would be to load the process against them.

The process of theological discovery that took place through these meetings can be charted in three volumes of *Evangelical Texts on Social Ethics*, edited by René Padilla and Chris Sugden (Nottingham, Grove Books on Ethics Nos. 58, 59, 62, 1987-8). The theological themes that emerged in these conferences have been charted by this author in 'Theological developments since Lausanne I' in *Transformation* Vol. 7 No. 1 (January 1990) and also in *Proclaiming Christ in Christ's Way*, Vinay Samuel and Albrecht Hauser (eds.) (Regnum, 1989).

Lambeth 1988

A second major conference where the experience of the two-thirds world church in mission proved of major significance was the Lambeth Conference of Bishops in 1988. This was initially planned as a conference on the lines of 'classical theology': that is, exposition of classic theological themes and then their application to the issues of the day. The co-ordinator of studies for the conference, an evangelical from the two-thirds world, Bishop Michael Nazir Ali, proposed instead that the experience of mission of the churches in obedience to the gospel in those parts of the world where the churches were growing apace — Africa, Latin America and Asia — should be part of the process of theological reflection. Thus the bishops were asked to 'bring their diocese with them' — not their star theologians to do battle with the Bishop of Durham, but their mission theologians.

At Lambeth the African bishops shared their experience in evangelism and challenged the rest of the Anglican church to engage in evangelism with similar commitment. The result was the Decade of Evangelism.

One such was Bishop David Gitari, former chairman of the World Evangelical Fellowship Theological Commission, and a former travelling secretary of the Pan-African Fellowship of Evangelical Students. He told the story of evangelism and church-planting among nomadic groups in Northern Kenya. In the press conference after the presentations, the Bishop of Durham commented that he had something to learn from Bishop Gitari.

Another result of the Lambeth Conference was that the African bishops shared their experience in evangelism and challenged the rest of the Anglican church to engage in evangelism with similar commitment. The result was the Decade of Evangelism which is providing stimulus to churches around the world, and beyond the Anglican Communion.¹

Beyond mono-cultural theology

An important value of these conferences is to help the global church discover where it is. It helps churches in particular cultural contexts to break out of their cultural isolation. As Samuel Escobar says, biblical interpretation is a global task. One leading British evangelical theologian attended a conference of two-thirds world theologians a few years ago, and shared with the conference at the end that it had changed her life. And it has, permanently. It helps the evangelical constituency come to a common mind. In 1974 it was over the validity of social responsibility; in 1988 at Lambeth the Anglican Communion came to a common mind over the need to evangelize.

That does not mean that the outcome must always be agreement. A conference sometimes calls a halt to a process which appears to be getting out of control. In 1980 the Lausanne Congress on World Evangelisation at Pattaya appeared to be putting all its eggs into the church growth basket. A determined group of two-thirds world evangelicals found other methods and approaches more effective in their own contexts and initiated a

process so that at the Lausanne Congress in Manila in 1989 a wide range of approaches was considered. In 1989 the WCC sponsored a conference on Justice, Peace and the Integrity of Creation.² This clearly took a one-sided view of God's involvement in the sufferings of the poor and excluded the contributions of those in business and industry. The reactions indicate that Christians and theologians must take the issues of capital, income generation and employment creation more seriously in their consideration of a theology of creation and stewardship.

Theological students and research

So theological students would do well to keep up with the news of these various conferences. They provide access to an important source of theology, the experience of the people of God in discipleship and mission. The conferences also provide access to the themes for reflection and work that are concerning the leaders of the churches today. A leading British missiologist commented to me over twenty years ago what a shame it was that evangelical research students insisted on doing research on issues that were of very little moment for the mission of the church, and that crucial issues of Christian mission today were neglected. That prompted me to concentrate my research on violence, revolution and liberation theology in the early seventies. I hope it prompts other theological students to read the reports and papers from theological conferences so they might put the privileged time they have for study at the service of the church by studying those issues that are of major current concern. I end with suggesting a few: creation and the environment; the uniqueness of Jesus and other religions; human sexuality; and the international debt crisis.

¹See further *Lambeth — a view from the Two-Thirds World* by Vinay Samuel and Chris Sugden (SPCK, 1988).

²Reports and reflections on this conference by Ron Sider and the present author appear in *Transformation* Vol. 7 No. 2 (July 1990).

Ecumenical or evangelical — is there any difference?

Tormod Engelsen

The history of missiological thinking in this century can to a large extent be read out of the major mission conferences. These conferences, from Edinburgh 1910 to San Antonio and Manila 1989, have focused on matters and trends of supreme importance for mission and evangelism, and the documents issued have reflected the current stand within the ecumenical and the evangelical movements.

Given the broad and comprehensive character of the ecumenical movement, there has naturally always been a significant number of evangelicals who have worked within its framework. The ecumenical and the evangelical movements are not mutually exclusive, although there is possibly a majority on either side looking at the other with some scepticism.

In the '60s and early '70s the distance between the dominant ecumenical mission theology and the evangelical was particularly great, being expressed in Uppsala 68, Bangkok 72/73 and Lausanne 74. Crucial areas of debate were the notion of salvation, Christian attitude to other religions, and socio-political involvement.

In recent years, however, positions seem to have changed on both sides; so much so that some have been talking about a convergence of the ecumenical and evangelical streams. Some evangelicals wanted to arrange one mission conference in 1989 instead of the two in San Antonio and Manila, and in San Antonio there was an express desire to 'work for a joint world mission conference in the future'.

Already in February 1989 a small joint consultation of five representatives of the World Council of Churches, five representatives of the Lausanne Committee for World Evangelization and five representatives of the World Evangelical Fellowship met in Stuttgart, Germany, to 'consult one another across the existing frontiers' and to 'dialogue at a theological level'. The underlying agenda that some of us who were present had to face was whether there really had been a 'convergence' between the two movements that warranted increased contact and maybe even co-operation.

Although it was significant in itself that one came together, there was after the consultation a certain disappointment that leading representatives of the two movements still stood quite a way apart on central missiological issues.

Among the many questions that were discussed, a representative of the Commission on World Mission and Evangelism (CWME) in the WCC pointed out three areas in particular where he had difficulties in accepting the evangelical position, namely the authority of the Bible, the doctrine of atonement, and the attitude to other religions. I believe this indicates clearly where some lines of demarcation still are to be drawn.

The doctrine of Scripture

The basis of the World Council of Churches contains a reference to the Scriptures, but the composition of the Council, with Orthodox churches as members, makes it impossible to maintain the Scriptures as the sole source and authority for Christian faith and practice. This does not mean that the Scriptures do not play a central part in WCC/CWME documents and conferences. On the contrary, Bible studies and Bible references are very important since the Bible is common ground for all churches. But the use of the Bible as source and norm is nevertheless very different from the practice of the evangelical movement. The Bible is not seen as the final arbiter of all questions of dispute. References to the formal authority of the Bible are scarce in the documents, although there are a lot of references to the Bible itself.

As an example we could take the document 'Mission and Evangelism - An Ecumenical Affirmation', which is the most representative mission statement issued by the WCC. Since its publication in 1982 it has received widespread acclaim as a moderate or even evangelical statement, and it was firmly endorsed in San Antonio last year (1989). In spite of the number of references to the Bible there is no emphasis on the role of the Bible as such or on the authority of the Bible.

This is quite different in both the Lausanne Covenant and the Manila Manifesto. In article 2 of the Lausanne Covenant the 'inspiration, truthfulness and authority' of the Bible are confirmed, and in the second and third of the twenty-one affirmations of the Manila Manifesto it is affirmed that 'in the Scriptures of the Old and New Testaments God has given us an authoritative disclosure of his character and will, his redemptive acts and their meaning, and his mandate for mission', and that 'the biblical gospel is God's enduring message to our world'.

This observation of a fundamental difference between the ecumenical and the evangelical movement is neither new nor original. It is nevertheless of profound significance. The evangelical missionary movement is programmatically taking its fundamental understanding of mission from the Bible alone, and desires to let the biblical mandate set the agenda for mission today. The ecumenical movement as a whole is less bound by the Scriptures' own perspective and more open to let the contemporary context set the agenda for the mission of the church. This may mean - at least in the shorter perspective - more relevance, but it also means less substance and a fatal tendency to err from biblical truth when confronted with the challenges of today.

The doctrine of atonement

In his address in San Antonio the director of the CWME, Dr Eugene L. Stockwell, expressed his gratitude to the evangelicals for 'pressing us all to understand the basics of Jesus' message, for your intense awareness of human sin and your liberating search for true salvation, for your insistence on biblical truth and your insistence on personal morality'. This statement expresses gratitude and focuses on differences at the same time.

There remains in ecumenical documents a hesitation to speak biblically and radically of the human predicament without Christ and therefore also of God's remedy in Christ.

There is a deep inner connection between the evangelical doctrine of sin and of atonement. To state it very simply: sin is first

and foremost sin against God, which means that our basic predicament as human beings is that we are under God's just judgment upon us. This implies that all human beings are lost without Christ. The Manila Manifesto says, 'Humanity is guilty, without excuse, and on the broad road which leads to destruction. . . . Left to themselves, human beings are lost forever . . . we repudiate false gospels which deny human sin, divine judgment. . . .'

It is against this dark background that the biblical message of salvation is to be understood. The doctrine of atonement as it is expressed in the Manila Manifesto is therefore not only one of many possible understandings of Christ's death on the cross, but the very basic one without which there would be no salvation. Any proclamation of the love of God as shown on the cross lacks depth and reality unless it also includes the following confession: 'We confess him as the eternal Son of God who became fully human while remaining fully divine, who was our substitute on the cross, bearing our sins, and dying our death, exchanging his righteousness for our unrighteousness, who rose victoriously in a transformed body, and who will return in glory to judge the world' (Manila Manifesto).

Although the 'Ecumenical Affirmation' contains a strong emphasis on the death of Jesus as a revelation of God's love, and also refers to his death as sin-bearing, the judgment of God does not come into view. The possibility of eternal lostness is not addressed. There remains in the ecumenical documents a hesitation to speak biblically and radically of the human predicament without Christ, and therefore also of God's remedy in Christ.

Christ and other faiths

This brings us to the third point where there still exists a profound difference between evangelicals and many leaders in the ecumenical movement. The 'Ecumenical Affirmation' states: 'Among Christians there are still differences of understanding as to how this salvation of Christ is available to people of diverse religious persuasions', while one in San Antonio expresses this openness a little differently: 'We cannot point to any other way of salvation than Jesus Christ; at the same time we cannot set limits to the saving power of God'. These rather vague statements do not exclude the possibility of salvation for people in other religions without an explicit faith in Christ.

On this point the Manila Manifesto is clear: 'Because human beings are sinful, and because "the whole world is under the control of the evil one", even religious people are in need of Christ's redemption. We, therefore, have no warrant for saying that salvation can be found outside Christ or apart from an explicit acceptance of his work through faith'.

This statement in the Manila Manifesto, which reflects a basic evangelical attitude, can be said to account for the insistence within the Lausanne Movement that all people need to hear the gospel and be converted to Christ. Therefore one has focused on reaching all ethno-linguistic groups and all ideological and religious segments of the earth's population. The Manila Manifesto affirms that even the Jewish people need Christ and that therefore the gospel should be taken to 'the Jew first'. The passion for worldwide evangelization within the evangelical missionary movement is a consequence of its view of sin and salvation, while the ecumenical movement, without insisting on the priority on proclamation and conversion, has focused more on social issues.

The differences between the evangelical and the ecumenical mission thinking are less pronounced as we enter the '90s than they were some years back, but the basic issues are still with us. There is still a need for evangelicals to 'affirm the biblical gospel' and to 'defend, proclaim and embody it' (Manila Manifesto).

Mission theology after San Antonio and Manila

Erhard Berneburg

Parallels or polarity?

Some see it as a nuisance, others as a clarifying signal. In 1989, two separate conferences on world mission were held: one by the WCC in May, in San Antonio, Texas; and, only six weeks later, the second congress of the Lausanne movement for world evangelization, in Manila. The fundamental crisis of mission that has

emerged in the seventies still has consequences up to the present. The Protestant movement for mission does not give a homogenous picture, but presents itself on the one hand as ecumenical, on the other hand as evangelical.¹

The fact that this parallelity, or even polarity, has not changed much until 1989, however, disturbed not only ecumenicals. Quite a few evangelicals would have preferred to end the unpleasant fraternal strife and present the image of a really ecumenical mission movement, united in the perception of Christ's mission command, to the non-Christian world. There have been talks aimed at achieving this, but they have not yet produced significant results.²

It is a daring undertaking to compare the mission conferences of San Antonio and Manila because the character of the two assemblies is quite different,³ even though they were partly dealing with the same challenges of the present towards mission theology. These challenges included: the meaning of the gospel for the poor; the relationship of the unique revelation of salvation in Christ to the claims of non-Christian religions; the role of the Holy Spirit in mission;⁴ the parish as supporter of mission;⁵ and mission's answer to challenges of the secularized modern age.⁶

Are the two mission movements, which turned in different directions twenty years ago, possibly coming back to an inner agreement? Are there, after San Antonio and Manila, even prospects of a future co-operation? We would like to look for an answer to these questions in examining two of the most urgent topics of the debate.

The gospel and other religions

The main subject of the San Antonio conference became the question whether Jesus is the only mediator of salvation (which was not officially put onto the programme, but had nevertheless been planned and prepared for a long time).⁷ This debate was set off by a short but provoking and highly explosive passage in the basic lecture of the retiring director Eugene Stockwell. He wanted to answer the question whether Jesus were the only way with no more than a relative 'yes' concerning the personal profession of faith, whereas an absolute statement about the uniqueness of the Christian way of salvation was not permitted. According to his point of view, gifts of God could clearly be seen also in many other religions.

This directly contradicts Jesus' statement, 'No-one comes to the Father except through me' (Jn. 14:6b) as well as the apostolic word, 'There is no other name... by which we must be saved' (Acts 4:12). Therefore, it was no surprise that this position did not find a majority — mainly because of vehement protests by theologians from the two-thirds world. The report of Section I concerning the relationship of dialogue and witness said neither more nor less than the corresponding statements in the frequently quoted ecumenical affirmation of 1982.

Manila also treated the challenge by non-Christian religions as a matter of great importance — for the first time with international participation. Colin Chapman called for an intense theological dealing with non-Christian religions. The evangelical mission organizations, he said, had concentrated too much on the strategic aspect so far. All evangelicals who agreed with the Lausanne Covenant affirmed also in Manila that salvation comes exclusively through Christ. Evangelical Christians will discuss neither whether other religions can be equal ways of salvation beside the Christian one (pluralistic view of religions) nor whether the final revelation is indirectly or implicitly present in other religions (inclusive point of view).

The secretary-general of Germany's YMCA, Ulrich Parzany, criticized in Manila the relativizing understanding of dialogue in the ecumenical mission movement as it had been set forth in San Antonio a short time before. The uniqueness of Christ, he said, which is founded by the divine sonship of Jesus and his work of redemption, must under no circumstances be sacrificed in the attempt to achieve a tolerant unity of all people.

Lausanne II admits an important role for dialogue as a missionary method, but stresses theologically: 'There is only one Gospel because there is only one Christ. . . . We reject therefore both relativism . . . as well as syncretism . . .' (Manila Manifesto A.3).

The gospel and socio-political action

The concluding documents of both conferences have explicitly taken up responsibility towards the poor, the oppressed and the

marginalized. It was a basic belief in both that the good news must be proclaimed to all people not only through the word, but also through the deed. Both conferences have worked on their mission theology in awareness of the social needs of mankind. In Manila it was stressed that 'the proclamation of God's kingdom necessarily demands the prophetic denunciation of all that is incompatible with it. Among the evils we deplore are violence, including institutionalized violence, political corruption, all forms of exploitation of people and of the earth, the undermining of family, abortion on demand . . .' (Manila Manifesto A.4). That evangelization inevitably includes social action cannot be seriously questioned any more in the Lausanne movement after Manila. At first sight, therefore, it seems that the two mission movements have been approaching each other on the disputed field of the socio-ethical consequences of mission. On closer analysis, however, the differences can clearly be seen.

Section II in San Antonio affirmed the CWME's politicized mission theology: 'Participating in suffering and struggle is at the heart of God's mission and God's will for the world'. San Antonio calls the disciples of Christ 'to participate with the people who are crushed in their struggle for the transformation of society' (Section II). Popular revolts and participation in the struggle of liberation organizations realize thus the message of resurrection. The struggle is expressed in non-violent actions, but also in armed fight if non-violent resistance has been tried and was suppressed. These general theological statements are referred to actual situations of injustice. The Intifada, for example — the Palestinian revolt against the Israeli occupying power — is, without criticism, considered an authentic expression of the activity of God's Spirit.

In my view, however, the attempt to reinterpret crucial salvation events like the resurrection or the gift of the Holy Spirit as political programs is intolerable for a biblically orientated theology. It is not political consequences of missionary work that are talked about here, but the transformation of mission into political programs.⁸

Comparably radical statements concerning social and political responsibility will be searched for in vain at Manila. Lausanne II confirms (with Lausanne I) that 'the biblical gospel has inescapable social implications', that the good news and good deeds cannot be separated, and it is demanded that 'true mission should always be incarnational' (Manila Manifesto A.4).

Very different ideas were expressed, however, about the relationship between social commitment and the proclamation of salvation:

- Only in a few contributions (e.g. that of Luis Palau) was the view taken that evangelization was the best form of social action.
- Many contributions of leading evangelicals showed, again and again, a striving for 'credibility'. A direct connection between the social impact of Christian faith and the power of evangelization was seen (for example, by Tom Houston, director of the Lausanne movement).
- Others asked for a theological concept that could bring evangelization and socio-political action together and suggested a 'wholistic evangelization' (e.g. Peter Kuzmic). The kingdom of God is seen as the integrating concept.
- Several speakers (e.g. Cesar Molebatsi and Valdir Steuernagel) asked the evangelical assembly, beyond that, to formulate concrete political statements. Mission is understood as a comprehensive transformation that also includes the socio-political dimension.¹⁰

The Lausanne movement after Manila appears to me to be farther away than ever from a united view of social responsibility. The consensus of the 'Consultation on the Relationship between Evangelism and Social Responsibility' held in Grand Rapids in 1982 does not seem to hold any more.¹¹ The Lausanne movement as a whole is being challenged whether it wants to follow the wholistic understanding of mission that has always been insisted on by the social-concern evangelicals, or to remain an evangelization movement by emphasizing the personal dedication of salvation that is granted by the forgiving of sins through the cross of Christ.

Lausanne II continues, in spite of many other impulses, to give priority to the proclaiming of salvation as it was stated in Lausanne I: 'Evangelism is primary because our chief concern is with the gospel, that all people may have the opportunity to accept Jesus Christ as Lord and Saviour' (Manila Manifesto A.4).

San Antonio and Lausanne: still alternatives

There were statements at San Antonio that raised hopes among evangelicals. As had never happened since the Willingen conference of 1952, participants thinking in a biblical way were able to contribute important Bible-orientated statements at least to a section report, i.e. section I ('Turning back to the living God'). In particular, there are references to the triune God as originator and preserver of the church's mission, to his merciful attention towards us in Jesus Christ, the crucified and risen Lord and Saviour, and to the church's order to witness together to the reconciliation.

There were statements at San Antonio that raised hopes among evangelicals. But a bridging between the ecumenical and the evangelical mission movements still seems premature.

In spite of this positive aspect, the evangelical observer must remain uneasy over San Antonio's equivocation about other faiths and its socio-political ideology. It seems to me, therefore, that a bridging between the ecumenical and the evangelical mission movements is still premature. A group of more than 160 participants at the San Antonio conference, who called themselves 'those with evangelical concerns', signed an open letter to the forthcoming Lausanne II congress in Manila.¹² The letter contains a report about 'the good things we have learnt and been enriched by at this conference'. It solicits assent even to the WCC's socio-political commitment and recommends, because of an alleged convergence between ecumenicals and evangelicals, that the CWME and the LCWE should hold their next world conference in partial co-operation at the same place and time. Because of the serious theological differences in the understanding of mission, however, it was the decision of Lausanne's executive committee to have the letter discussed in a seminar group, but not to accept the suggestions. The opinion of the European Convention of Confessing Fellowships, of which Peter Beyerhaus is president, was that: 'Under the present theological circumstances, such a co-operation of both movements would lead to fatal confusion, and, moreover, a disastrous deformation of Christian world mission even among evangelicals could be the result.'¹³ I would agree with this point of view and hope that the Lausanne movement will maintain its commitment to proclaim Christ until he comes.

¹Cf. Donald Gavran (ed.), *The Conciliar-Evangelical Debate: The Crucial Documents, 1964-1976* (South Pasadena, 1977); Peter Beyerhaus, *Krise und Neuaufbruch der Weltmission* (Bad Liebenzell, 1987).

²Vinay Samuel/Albrecht Hauser (edd.), *Proclaiming Christ in Christ's Way. Studies in Integral Evangelism* (Oxford, 1989).

³Cf. Vinay Samuel/Chris Sugden, 'Ecumenical, evangelical', *One World* (Oct. 1989), pp. 9-11.

Two very different observations are to be recorded here: in San Antonio, the question was whether, and if so how, the Holy Spirit is free from the proclaimed word and therefore becomes active as redeemer in other religions without direct reference to the person of Jesus of Nazareth; on the other hand, whether and how he is present and at work in revolutionary processes as a creative power. At the next plenary assembly of the WCC, in Canberra 1991, which will have as a subject 'Come, Holy Spirit', these pneumatological questions are going to move into the centre of ecumenical discussion.

In a very different way, this subject was present in Manila. Here, the relationship of evangelicals and charismatics was dealt with. Because of the Pentecostal/charismatic movement's claim to be the decisive force for the renewal of Christianity as a whole and for its eschatological missionary empowerment, it nearly came to an open quarrel at the conference. The pragmatic easing of the conflict in Manila (cf. Manifesto para. 5) pointed out even more clearly the necessity to do further reflections on pneumatology as a part of mission theology.

⁴An amazing consensus between the papers of San Antonio and Manila consists in the view of the parish as the supporter of mission. A particular emphasis was laid in Manila on the necessity of the laity committing themselves to mission.

⁵Bishop Lesslie Newbigin again asked in San Antonio: 'How can the West be converted?' (San Antonio Report, pp. 162-166). In Manila this subject was taken up in a brilliant lecture by Os Guinness (Lausanne II, pp. 283-288).

⁷For example, Alan Neely and James A. Scherer make an appeal for more intense co-operation between the ecumenical and evangelical mission movements ('San Antonio and Manila 1989: 'Like Ships in the Night'?', *Missiology* 18:2, April 1989, pp. 139-148).

⁸Cf. the ecumenical consultation on the occasion of the 50th anniversary of the historical Third World mission conference at Tambaram in 1938 ('Tambaram Revisited', *IRM* 78, p. 307 (July 1988)). The results of the first Tambaram conference were thereby thoroughly revised with the intention of an upgrading of dialogue. The current president of the CWME, Christopher Duraisingh, has also given his understanding of dialogue and mission there (see pp. 398-411).

⁹In the background of this political mission theology stand the studies and socio-revolutionary actions of the Urban-Rural Mission (cf. the description of URM mission theology in the preparatory brochure for the San Antonio conference). Even some members of the CWME's central committee afterwards disassociated themselves from the statements in the report of section II.

¹⁰Cf. the contributions of the Social-Concern Track by Vinay Samuel, Chris Sugden and Valdir Steuernagel in *Transformation* 7:1 (Jan./March 1990).

¹¹Cf. Bruce Nicholls (ed.), *In Word and Deed* (Exeter, 1985).

¹²San Antonio Report, pp. 191-194.

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Messianic Jews — what they represent

Arthur F. Glasser

The outstanding evangelical missiologist of our generation, David J. Bosch, evaluated the San Antonio, Texas, USA, meeting of the Commission for World Mission and Evangelism of the WCC in the following fashion: 'It did not succeed in making any significant contribution to missionary thinking and has, in fact, led to some confusion' (1989:126). I agree. Although its theme was 'Your will be done: Mission in Christ's way', nothing was said of Jesus' ministry to his fellow Jews, nor of the ways in which his oral ministry sifted and divided their ranks. Nothing was said of the ways in which a believing remnant in Israel surfaced and was trained by his precept and example, in anticipation of the launching at Pentecost of its worldwide mission. Admittedly, Bosch joined the many evangelicals at San Antonio in agreeing that this CWME gathering marked 'the beginning of the turn of the tide in the ecumenical movement' (p. 134). The delegates appeared largely willing to turn from an almost total preoccupation with a reductionist, politicized and relational theology to one that was more biblical.

What was significant to me was the witness of a Messianic Jew, Susan Perlman. She challenged Eugene Stockwell, the CWME director. His response to the question: 'Is Jesus the only way?' endorsed Pauline Webb's agnosticism: 'Yes, no, and I don't know'. He buttressed this by bluntly placing the charge of 'arrogance and intolerance' on those who claimed otherwise. The Perlman response was pointed:

There is nothing as arrogant as agnosticism because the agnostic is not merely saying: 'I don't know.' He or she is also implying, 'Neither can you know,' and that is far more arrogant than the statement, 'Christ is the only way'. (1990:12)

What made this and her extended reply significant was the fact that Susan Perlman represents a growing voice within worldwide evangelicalism that is pursuing a distinct identity that is separate — for biblical and cultural reasons — from all forms of Gentile Christianity. Until very recently this voice has not been particularly heard. The dominant motif of Lausanne I (1974) was 'Let the earth hear His voice'. Although this theme reflected the universal concern of OT prophets, nothing was incorporated into its 'Lausanne Covenant' intimating that the church sprang from Jewish roots or was guided in its worship and mission by a Bible written by Jews. The few Jews present at Lausanne drafted an excellent statement to this effect for inclusion in the covenant. It was rejected.

But these Jewish believers were not daunted. By 1980 they had organized themselves into just about the most effective sub-group to come out of the Lausanne movement. Their Lausanne Consultation on Jewish Evangelism soon took on international dimensions replete with a journal (21 issues to date), all sorts of regional and worldwide gatherings, and a vigour that makes lesser Gentile mortals like myself marvel in disbelief. Even so, they continued to be largely ignored by Gentile evangelicals – that is, until 1989.

Between Lausanne I and II these Jews had clearly-defined goals. First, their mission agencies had to gain churchly recognition. In 1948 when the WCC was formed, it was agreed: 'The proclamation of the gospel to Israel stands out as an absolute obligation from which the Church must not try to escape'. However, by the early 1960s this commitment had eroded so badly that evangelizing Jews was increasingly regarded as 'in bad taste', if not altogether illegitimate (Jocz, 1966). Missions to the Jews were accused of 'engaging in subterfuge and dishonesty'. The charge was that they were mixing 'religious symbols in ways which distort their essential meaning' (Long Island Council of Churches, 1977).

Well, after much deliberation these Jewish missions began applying to evangelical inter-mission agencies for membership. They exposed themselves to the review of their organizational structure, ethos, theological commitment, and legitimacy in terms of missionary obedience. One by one they were accepted. Those who now denigrate the proclamation of the gospel to the Jews by Messianic Jews as deceptive, cultic, non-Christian and manipulative are judging the whole Christian mission as contrary to Scripture and hence displeasing to Jesus Christ. Even the CWME/WCC took note. As a result Susan Perlman, the associate executive director of a significant type of Jewish evangelism and Jewish witness – 'Jews for Jesus' – became the LCWE observer at San Antonio.

Second, these Messianic Jews then sought theological acceptance by evangelicals. After much consultation they persuaded the World Evangelical Fellowship and the Lausanne Committee for World Evangelization to sponsor jointly what in my judgment was the most significant evangelical gathering in 1989. A small group of representative theologians from Europe, Asia, Africa and North America gathered at the Willowbank retreat centre in Bermuda to draft a comprehensive statement on the gospel and the Jewish people. I had the privilege of being present. All participants presented papers and at the conclusion, under the leadership of Vernon Grounds and James I. Packer, a comprehensive 'Willowbank Declaration' was produced. Following an extended preamble, this document discusses biblically: the essence of the gospel and the church; God's purpose for the Jewish people; Jewish evangelism; and Jewish-Christian relations (27 separate articles). This is a most significant statement.

Lausanne II made it possible for evangelicals to begin to endorse the worldwide Messianic Jewish movement.

Third, a few months later Lausanne II was convened in Manila. The Jewish contingent was determined to gain further acceptance. At first, the rough draft of its 'Manila Manifesto' contained no reference to the Jewish people or to their eschatological significance. Strangely, even two plenary addresses on Romans 9-11 did not deal with the apostle Paul's approach to the Jewish people in the eternal purpose of God. This was strange, because the theme of Lausanne II was 'Proclaim Christ until He comes'. This produced a howl and a protest that did not subside until a public apology was made and the dominant concern of the Willowbank Declaration was fully incorporated in the Manila Manifesto.

It is sometimes held that in virtue of God's covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. We affirm that they need him as much as anyone else, that it would be a form of anti-Semitism, as well as being disloyal to Christ, to depart from the New Testament pattern of taking the gospel to 'the Jew first . . .'. We therefore reject the thesis that Jews have their own covenant which renders faith in Jesus unnecessary.

By this statement Lausanne II made it possible for evangelicals to begin to endorse the worldwide Messianic Jewish movement. During the past twenty years congregations of Messianic Jews have been appearing wherever there are concentrations of Jewish people. There are about thirty in Israel and over 150 in North America. Their numbers are growing.

For years, whenever Jewish people have believed in Jesus Christ the Jewish community has hoped that they would quietly assimilate into Gentile churches. All of us know Jewish Christians. Many are lay persons, but there are Jewish pastors, theologians, evangelists and missionaries within Gentile Christianity. But they have made little impact on world Jewry. In contrast, practically all Jews today are aware of the emergence of these vocal Messianic Jewish congregations. They are a growing concern to the leaders of rabbinic Judaism. Indeed, nothing provokes their indignation more than the claim that Messianic Jews represent a believing and valid remnant within Jewry. The rabbis' growing literature is unrelenting in its hostility toward these Jewish congregations that openly confess Jesus as Messiah and Lord and thereby seek to be a 'light to the nations', that the salvation of God 'might reach to the end of the earth' (Is. 49:6).

This gives Messianic Jews a unique responsibility today. Not only do they represent the historic continuity of the Jewish people in the redemptive purpose of God, but by their public and corporate confession they are deliberately caught up in the destiny of their people. They courageously reject the rabbinic tradition about the crucifixion of Jesus and accept the witness of Scripture instead. They challenge the currently popular 'Two Covenant Theology' that Jews are saved differently from Gentiles. They proclaim the universality of human sinfulness and lostness, the uniqueness of the incarnation and the essentiality of the cross if any person is to be saved.

Messianic Jews challenge the currently popular 'Two Covenant Theory' that Jews are saved differently from Gentiles.

To the Gentile churches Messianic Jews are a reminder that God is still the God of Israel, and he will be faithful to the promises and covenant he made with them. They are also a rebuke to the compromises the churches continually make with the world. They challenge its nominality, its easy believism, and its baptizing, marrying and burying the unconverted in the name of Jesus. This follows because Messianic Jews came to faith not by birth but by decision. They are a reminder that neither synagogues nor churches can take themselves for granted. If historic Israel failed despite her privileges, so can the churches fail. Indeed, Messianic Jews are a sign of the utter spiritual need of the human race and the unsearchable riches of God's grace.

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Jesus and the Scriptures: two short notes

Walter Riggans

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Mark 2:1-12: Jesus and the eschatological prophet

Commentaries on this passage tend to focus, naturally enough, on two of the classic titles of Jesus in the biblical tradition, viz. Messiah and Son of Man. The aim of this note is to suggest that a third title, which is just as significant in Jewish and Christian thought about the Messiah, should be given just as prominent a place in correctly understanding Jesus' meaning in this famous incident. The third title is that of the Eschatological Prophet, based on Moses' words in Deuteronomy 18:15,18. It is my contention that Jesus had this prophecy in mind as he addressed the paralysed man, and that indeed he was equally addressing the whole crowd, Torah specialists and others alike.

Two preliminary remarks are in order at the outset. First of all it has to be said that clear references to this tradition of a great prophet to come in the last days are only to be found in John's gospel (1:21; 6:14; 7:40-41) and Acts (3:22; 7:37), but lack of specific terminology is not to be regarded as evidence of lack of context. Secondly, it seems to me that the whole Markan pericope reflects a single incident at Capernaum. To relegate verses 5b-10 to later theologizing, as many do, is to miss the context of Deuteronomy 18 in Jesus' carefully chosen words.

What, then, is the context given by Mark? Between 2:1 and 3:6 he presents us with five episodes of opposition to Jesus' teaching and miracle-working, each challenge coming from Jewish religious authorities. It is surely right, as most commentators suggest, that what we have here is a record of a delegation from the Jerusalem Sanhedrin sent to investigate Jesus' life and ministry. One of the Sanhedrin's tasks was to deal with false prophets, and having heard of Jesus' increasing reputation, the leadership would rightly wish to observe him at first hand.

On another level we must look at the theological issue of the relationship between sin and personal crisis, whether, as in this case, physical disease, or indeed any other calamity. It is clear from John 9:1-2 that Jesus did not see a one-to-one causal relationship between the two (following, of course, the teaching of Job). The prophets all teach that sin will always result in some crisis or other, but one cannot always work backwards in the same way and conclude that a person undergoing a personal crisis must be being punished for a serious personal sin. Therefore Gould is off the mark when he comments that Jesus simply meets the charge of the Torah experts 'by showing that forgiveness is here only another name for cure'.¹ On the contrary, I believe Jesus is intent on maintaining the distinction between the two ministries of healing and forgiving.

Although Jesus uses the term 'child' when announcing the man's forgiveness, as if he were speaking on behalf of the Father, who is the real Forgiver in biblical tradition, and although that announcement is made in the passive mode ('Your sins are forgiven') rather than the active ('I have forgiven you'), again as if on behalf of another, the Torah experts sense that something more than mere announcement has happened. They accuse Jesus of blasphemy in front of all those witnesses, thereby suggesting that people generally also sensed that Jesus had said something provocative in the extreme.

And so to the words of Jesus. The core of the pericope is verse 9, and surprisingly few of the commentaries note the significance of Jesus' actual words. He did not ask, 'Which is easier to do —

to forgive or to heal?' Instead he asked whether it is easier to *say* to someone that they are forgiven or healed. Cole responds correctly when he notes that 'it is equally easy to say the two phrases'.² Unfortunately he doesn't take the issue as far as it should be taken. Nineham errs here when he supposes that Jesus had no intention to heal the man, doing so only to silence the Torah experts, and he also misses the point when he adds that 'Jesus took sin so seriously that it is perhaps rather surprising to find him describing its forgiveness as "easier" than healing'.³ Chadwick has noticed the unexpected nature of Jesus' words as well, but I fear that he has also misunderstood the rhetoric of Jesus when he comments that 'It is not enough to lay all the emphasis upon "to say" as if with Jesus the ease of an utterance depended on the difficulty of testing it'.⁴

Let us turn now to Deuteronomy 18, and look at the conclusion there:

You may say to yourselves, 'How can we know when a message has not been spoken by the LORD?' If what a prophet proclaims in the name of the LORD does not take place or come true, that is a message the LORD has not spoken. That prophet has spoken presumptuously. Do not be afraid of him. (vv. 21f.)

And so this great prophet spoken of by Moses will be susceptible to testing, like any prophet. To declare, as Jesus did, that someone's sins are forgiven is to speak a prophetic word (see 2 Sa. 12:13b), just as healing someone is prophetic activity. These Torah experts have come to observe Jesus' power and, more importantly, to test the source of whatever power he may have (*cf.* Mt. 12:22-37, where some experts ascribe his power to Beelzebub). Jesus takes them to a biblical context which was probably in their minds anyway, namely Deuteronomy 18:14-22. For this reason he specifically asks which is easier to *say*. Words are cheap, and even impressive words can come from a charlatan or a heretic. Jesus' word about forgiveness is untestable though, and so he utters the other — testable — word about physical healing.

When the man is seen to be healed, then the people, including the Torah experts, have serious grounds for trusting Jesus' authority to forgive sins. (Something the same is being said in John 9, to which reference has already been made. There it is the healed man who defends Jesus as being a prophet since only such a man sent from God could do the healing miracle which Jesus did). Therefore the people in Capernaum can see that in announcing forgiveness Jesus has not spoken presumptuously, and we see them in verse 12 responding not by stoning a false prophet but by praising God for sending such a wonderful prophetic figure.

Mark presents us with two aspects of tragic irony along with the series of five confrontations between Jesus and the Torah experts, and these serve to highlight the correctness of seeing Deuteronomy 18 as a legitimate context for our pericope. The first is this, that according to Deuteronomy 18 a false prophet must be executed, yet after the fifth confrontation in Mark 2:1-3:6, Jesus' various opponents plot to kill him, even though he has been shown to be a true prophet!

The second ironic aspect which Mark presents is that the false spirits, those who actually inspire false prophets, know and acknowledge Jesus to be the promised one from God. The series of confrontations is bracketed by accounts of an evil spirit who identifies Jesus (1:24), demons who are well able to identify him (1:34), and evil spirits who acknowledge who he is (3:11-12).

And so, although no explicit reference is made to Deuteronomy 18 in this Markan passage, it is my contention that it is an indispensable context for understanding Jesus' purpose in choosing his words to the paralysed man, the crowd, and the Torah experts.

Matthew 26:11: Sabbath and Passover

In Matthew 26:11 Jesus makes a deliberate reference to Deuteronomy 15:11 in the context of his approaching death at the season of Passover. However, the biblical context of the Deuteronomical passage is that of the sabbatical year. Of particular importance to the Matthean pericope is the practice of cancelling one another's debts (15:1-11), although other aspects were, of course, the leaving fallow of fields and the releasing of Hebrew slaves. For the purposes of this paper it is not relevant whether or not Israel actually carried out this practice of the sabbatical year. The point is that it was a time of proclamation and celebration of God's gracious sovereignty over the people and land of Israel.

Human nature would come to resent the loss of revenue resulting from cancelling debts, and so people might be tempted not to give loans in the period approaching the sabbatical year. This attitude is explicitly condemned by God in verses 7-10 of the Deuteronomical passage, and indeed a generous spirit is commanded by God at this time. It is this attitude of generosity and joy which the Lord will bless (v. 10). The reason for this is clearly given: Israel is to remember that she was once enslaved in Egypt before the Lord released her and gave her the gift of a land flowing with milk and honey, a perspective central to the theology and ethics of Deuteronomy, as we see in comparing the two accounts of the commandment concerning the Sabbath. Israel, then, must reflect in her life this gracious generosity of God. If this were the case in practice, then there should be no poor people in Israel (as indeed it says in Dt. 15:4); nevertheless, there are plenty of them, and Deuteronomy 15:11 reflects this sad reality. Seen through Marxist eyes this might be regarded as a cynical and callous attitude, but it was not intended that way in the context, nor in Jesus' use of the verse.

Deuteronomy 15:11 opens with the term for cancelling debts, *shmittah*, a term translated by *aphesis* in the LXX. The Greek word is used in the classical language for both the cancelling of debts and punishment, and also for the releasing of people from captivity. In the NT it is commonly used for the remission of sins (e.g. Mk. 1:4; Acts 2:38; Eph. 1:7; Heb. 9:22), as in fact it is in a verse which comes shortly after our own pericope (Mt. 26:28). Jesus senses his coming arrest and death, and in this poignant episode draws his friends' attention to the sabbatical year, alluding to the forgiveness of sin — the release from the debt owed to God and the release from slavery to themselves and the powers in opposition to God — which will come about as a result of his death.

And so to the Bethany pericope, Matthew 26:6-13. It is the time of Passover, the feast of redemption, the season for especially remembering the exodus, the season which early Jewish tradition said was particularly appropriate for the coming of the Messiah, since his coming would constitute the great and final Redemption (see Mekilta to Ex. 12:42). Jesus is with friends in Bethany, and although there are differences among the gospel accounts of the incident, none is sufficient to detract from the clear thrust of Jesus' response to the act of devotion shown to him by the woman. All the writers are agreed that Jesus spoke the words of Matthew 26:11.

The consideration of waste of money which could have been given to the poor (v. 9) would have been especially acute in the minds of the disciples and Jesus' other friends at this time, because of the strong tradition to help those too poor to afford their own wine etc. to buy the essentials for the celebration of Passover (see Jn. 13:29). However, Jesus says that this act of devotion to him is acceptable, since the woman is in effect anointing him for his burial, which will come soon and be too traumatic to allow for proper arrangements to be made to bury him (see Mk. 15:46; 16:1). It is of some interest to note that there is an old Jewish tradition that in one respect care for the dead can be seen as a higher duty than care for those who are living (Sukkah 49b; Tosefta Peah 4:19).

Jesus' words in verse 11 are not, then, the mark of callous indifference to the poor. We know from elsewhere of his deep concern for their plight (e.g. Mt. 5:7; 6:2-4; Mk. 12:41-43). His words are simply a recognition of the appropriateness of such an anointing at that time. It must not be overlooked that the immediate context of Matthew 26:6-13 consists of a brief pericope on either side, each of which displays human nature at its worst, thus serving to highlight this example of human nature at its best. In between a self-serving plot to kill Jesus and the act of his betrayal by one of his disciples comes this woman's pouring out of her devotion for Jesus. The various religious leaders and Judas are seen in their own ways to be weighing up the price of trying to capture and kill Jesus, while the woman refuses to count the cost of her love for him!

At this point it may well be appropriate to say a few words about Luke 7:36-50, a passage which many think is another recension of the Bethany incident. The different concerns seem to favour different incidents, though the two accounts may well have influenced one another in the course of their transmission. It does however seem to me to be significant that at the heart of the Lukan episode Jesus tells a parable about the cancelling of debts (7:41-42). Perhaps this is what led to the mutual influence?

How then do we draw all of this together? Deuteronomy 15 is about the sabbatical year, the time for celebrating God's sovereignty and salvation power. Debts are to be cancelled and slaves are to be released, and all this is to be done generously and joyfully, remembering that God freed Israel in such a manner at the exodus. At Passover, the season of remembering the exodus, Jesus calls his friends' attention to the Deuteronomical passage, reinforcing the link. He is the one who has come to deal once and for all with the attitude which prevents genuine care for the poor and disadvantaged. His death at Passover time will make possible the cancelling of mankind's debt to God, bringing the forgiveness of sin. Sabbatical freedom and Passover redemption surely belong together.

¹E.P. Gould, *The Gospel According to St. Mark* (T. & T. Clark, 1896), p. 35.

²R.A. Cole, *The Gospel According to St. Mark* (IVP, 1961), p. 66.

³D.E. Nineham, *Saint Mark* (Penguin Books, 1963), p. 93.

⁴G.A. Chadwick, *The Gospel According to St. Mark* (Hodder & Stoughton, 1943), p. 50.

Recent Calvin literature: A review article

Tony Lane

Themelios readers are already greatly in Tony Lane's debt for his services as Associate Editor for *Historical Theology* and as a former Book Review Editor. Our gratitude is magnified by this extensive review of no less than ten books on Calvin. For reasons of space, two reviews will appear in later issues: C.M.N. Eire, *War against the Idols* (CUP, 1986), and J.D. Douglass, *Women, Freedom and Calvin* (Westminster, 1985). Dr Lane teaches Christian Doctrine at London Bible College and wrote the Lion Concise Book of Christian Thought (1984).

Calvin studies are alive and well. The ten books reviewed in this article are by no means the only works on the subject to have appeared in the last few years, even if we restrict our attention to books in English. And a good number of further works are due to appear soon.

It is interesting that after so many years of Calvin studies, and after so many thousands of books and articles, the key to the interpretation of his theology is still debated. Is there a central dogma controlling Calvin's thought? How are the tensions in his theology to be handled? These questions receive considerable attention, and give rise to differing answers, in the studies of Bouwsma, Engel, Leith and Muller which are reviewed below. They are also considered in some of the essays in the Schnucker volume.

Another area of controversy is the question of the origins of Calvin's thought. It is universally recognized today that Calvin's theology, like that of the other reformers, must be understood against its late-medieval background. But what is that background for Calvin? Luther's early theological development is very well documented and we can see which medieval schools of thought influenced him. With Calvin the evidence is very sparse and so we are driven to rely largely on circumstantial evidence. Such evidence allows a variety of interpretations, as will be seen below. Torrance builds a detailed case regarding Calvin's sources, while Ganoczy questions it. Bouwsma interprets Calvin in the light of the tension between the two sides of his background: medieval scholasticism and Renaissance humanism.

In this article we will move from Calvin's biography to his theology to his exegesis, ending with a book which relates his thought to later Calvinism and with a symposium.

Alexandre Ganoczy, *The Young Calvin* (Philadelphia: Westminster Press, 1987), 408 pp., \$24.95.

In the last thirty years a number of major studies of Calvin have come from Roman Catholic scholars. Not the least of these is Alexandre Ganoczy's *Le Jeune Calvin. Genèse et Évolution de sa Vocation Réformatrice* (Wiesbaden: Franz Steiner, 1966). It was immediately

recognized as a work of major importance, as it still is today.

There are two translators, one a theologian and one a French scholar. Furthermore, the translation was checked by the author himself, with assistance from others. The result is a translation that is readable and accurate. The one peculiarity is the failure to translate some names. While one can understand the reason for leaving a French name in French, what reason can there be for 'Henri Bullinger' (p. 92) rather than Heinrich or Henry? Not just the French but also the Latin and German have been translated. Thus the translation will be accessible to those who know no language other than English. The text and the bibliography have not been altered. In other words, this is a translation, not a revision. But the author has added a brief preface to the translation.

Ganoczy seeks to answer the question of how Calvin became a reformer. His method 'consists of approaching him through the milieu from which he emerges, then accompanying him on the paths of his youth in the light of contemporary documents, and finally arriving with him at the moment when he becomes fully conscious of his calling as a reformer' (p. 34). The book is divided into four parts. This is a modification of and improvement on the division of the original. It does, however, lead to an anomaly. The 'Conclusion to Part Three' (ch. 24) is in fact the conclusion to parts two and three, which together formed one 'chapter' in the French original.

The first part is 'A Historical Inquiry Into Calvin's Religious Development Between 1523 and 1539'. The documents are carefully examined and the author concludes that 'a whole series of documents from 1532 to 1535 present us with a Calvin who is . . . a Christian humanist devoted to moderate reform' (p. 129). It was not until 1535 that Calvin identified himself fully with the evangelical or Lutheran cause. This runs counter to most previous Calvin scholarship, which put Calvin's conversion to Protestantism at an earlier date. Indeed, Ganoczy questions more than the date. Calvin was not 'converted to Protestantism' in a later confessional sense. Calvin's aim in the first edition of his *Institutes* (1536) was 'to re-form the one, holy catholic Church, in and by Christ, according to the Gospel, for the greater glory of God' (p. 130).

In the second part the author examines the sources of the first edition of the *Institutes*. He compares it with works by Luther, Melancthon, Zwingli and Bucer that Calvin can reasonably be supposed to have known. He detects the influence of Luther especially, the others to a lesser degree, in line with earlier scholarship. More controversial is the chapter on scholastic theology. First the author examines Calvin's use of Peter Lombard's *Sentences* and Gratian's *Decretals*, the only two

medieval works cited with any frequency in the first edition of the *Institutes*. He concludes that Calvin 'used two basic works of scholastic theology only as targets for his antischolastic polemics' (p. 173). He sees Luther's influence here and suggests that the two works are used to document a previously held Lutheran view of scholasticism.

But how much more of medieval theology did Calvin know? This is a highly controversial issue in Calvin scholarship. Karl Reuter has argued that Calvin received a thorough grounding in scholastic theology during his studies at the Collège de Montaigu in Paris, from the Scottish theologian John Major in particular. This position is held by a number of other scholars and is a major thesis of T.F. Torrance's *The Hermeneutics of John Calvin*, reviewed below. Ganoczy rejects this thesis. Calvin studied philosophy, not theology, at Montaigu. What parallels there may be between Calvin and Major are found in Calvin's works after 1540, not in the 1536 *Institutes*. A picture of Major's theology is presented which is considerably less flattering and congenial to Calvin than is Torrance's exposition of him. Ganoczy concludes that Calvin was introduced at Montaigu to 'a scholastic philosophy that included a technique of dialectical reasoning, a metaphysics that systematically opposed (in nominalist fashion) the divine and the human, and an Aristotelian ethics that was no doubt impregnated with scholastic casuistry' (p. 178). He sees no reason to suppose that Calvin received any formal theological training at that time.

In part three the content of the 1536 *Institutes* is expounded, with a degree of sympathy that once would have been surprising from a Roman Catholic author. He interprets Calvin's theology in the light of the current state of the church: 'We can understand the well-founded basis of Calvin's criticisms, even if we cannot accept his antisacramental radicalism' (p. 234). Even the latter point is qualified in the author's preface to the English translation. He there states, in opposition to his earlier view, that 'the understanding of the sacraments of both the younger and the older Calvin must be acknowledged as in accord with tradition and thus as catholic' (p. 11); 'While Calvin's critical attacks are aimed at concrete attitudes and often call into question the essential points of Catholic tradition, his constructive statements on reform remain at the level of principles that do not deviate from Catholic teaching' (p. 234).

In the fourth part the author tackles three issues that have surfaced repeatedly during the earlier parts: Calvin's conversion, his attitude to schism and his consciousness of a divine call. As regards conversion, the documents suggest a gradual process rather than a sudden change. Calvin's reference to a 'sudden conversion' in the preface to his Psalms commentary is to be

seen as 'theological' (affirming its divine origin) rather than 'historical' (chronological). His conversion involves repentance — turning to God from sin in general and 'papal superstitions' in particular. It involves a response to a call to reform the church rather than a break with the church. It was 'penitential', not 'confessional' in the sense of turning from one church to another. This leads naturally to Calvin's view of schism. Calvin saw himself not as leaving the Catholic church but as seeking to reform it. On writing to a French bishop he urges on him not schism but reform. Calvin never describes himself as a Protestant but sees himself as part of the Catholic church. Finally, the author claims that the dominant theme of Calvin's autobiographical sketch in the preface to his Psalms commentary is not his conversion but his vocation. He traces the way in which Calvin gradually became aware of the calling to be a reformer, the way in which this was strengthened by his call to ministry at Geneva and by the success of his contributions to the Lausanne Disputation (both in 1536), and the way in which it survived the disappointment of his exile from Geneva in 1538.

The inspiration behind this book is ecumenical rather than polemical. The author treats Calvin sympathetically and has many good things to say about him. But ecumenical charity does not prevent him from asking critical questions of Calvin. He notes for instance the double standard by which Calvin can deny that the Athanasian Creed was ever approved by a legitimate church (despite 'the universal liturgical custom of almost a thousand years'), while 'this authority is implicitly accorded to the evangelical church of Geneva, whose ministers agreed to a trinitarian formula inspired by the recent, first treatise of a young theologian' (pp. 114f.). The book concludes with the hope, reiterated in the new preface, that 'Calvin's calling as a reformer, a factor in division for the past four centuries, may in some way now become a factor in reunion' (pp. 312, 111f.).

This book has rightly become a classic. It has become the standard work on Calvin's early life, even if all of its conclusions may not have won universal approval. The case for a gradual conversion, terminating later than many have held, is well argued. It is, however, stretching credulity to suggest that Calvin did not pass beyond a Christian humanist commitment to moderate reform until 1535. The first edition of the *Institutes* was, after all, completed that summer. Ganoczy emphasizes Calvin's commitment to reform rather than schism. There is much that is true in this and that needs to be heard by a Protestantism that has long since learned to live with a fragmented church. But there is another side to Calvin that Ganoczy neglects. The idea of *separation* from Rome is very clear. Calvin responds to the charge of schism not by denying that there was a split but by justifying it. 'For it is enough for me that it behooved us to withdraw from them that we might come to Christ' (*Inst.* IV.ii.6). Furthermore, when Calvin's actions and goals are considered as well as his teaching on the church, a rather different picture emerges. Calvin did indeed see himself as reforming the one Catholic church rather than founding a new denomination. But to stop there makes him sound like a merely Erasmian humanist. Calvin's strategy involved separation from Roman Catholic worship and the formation of rival congregations. That is what Roman Catholics mean by schism, even though Calvin was no more willing to plead guilty to the charge than were the Donatists.

The appearance of this important book in English is most welcome.

William J. Bouwsma, *John Calvin. A Sixteenth-Century Portrait* (New York & Oxford: Oxford University Press, 1988), ix + 310 pp., \$22.95/£22.50; \$8.95 (paperback).

It is not every day that a book on Calvin is reviewed in the *Times Literary Supplement*, the *New York Times* (twice) and even the *Wall Street Journal*. That this is true of Bouwsma's book is an indication of the interest with which it has been received. It is certainly the most readable and the most stimulating of the books reviewed in this article. It is the only one that I will definitely be rereading in the near future.

Bouwsma presents, not a biography of Calvin, but a portrait, and a sixteenth-century portrait at that. This is a character study of Calvin, seeking to explain the man in terms of his historical context and of his personal struggles. There is an element of psychological analysis, but this is commendably restrained. But what are the sources for such a study of one who says as little about himself as does Calvin? 'Calvin reveals a great deal about himself to those who have learned his oblique modes of communication' (p. 5). The author draws upon 'the manner, tone, and imagery of his communication', Calvin's 'broad, protective generalities' and other such indirect forms of communication. His favourite quarry for this material is Calvin's commentaries and sermons. After the first chapter (a biographical sketch) the letters are hardly ever cited, which surprised me. The *Institutes* and treatises are used much less often than the exegetical works.

In some ways the best place to begin the book is with the conclusion, where Bouwsma's thesis is most clearly stated. He identifies 'two Calvins, coexisting uncomfortably within the same historical personage'. These two Calvins reflect the old world of the medieval synthesis and the new world of Renaissance humanism. The first Calvin was 'a philosopher, a rationalist and a schoolman'. This Calvin favoured static orthodoxy and distrusted freedom. The other Calvin was 'a rhetorician and humanist, a skeptical fideist'. This Calvin celebrated paradox and mystery. He had a considerable tolerance for individual freedom. 'It is above all in the degree to which the living, historical Calvin combined these two tendencies — was himself full of paradoxes — that he reveals himself as a man of the sixteenth century' (pp. 230f.). Bouwsma links the 'two Calvins' with two negative concepts found repeatedly in Calvin's writings, the labyrinth and the abyss.

I personally was greatly relieved to read that 'this is not . . . primarily a psychological study' (p. 4). The author threatens to trace the influence of Calvin's relationship with his parents (pp. 11f.), as has been done with Luther, but his development of this theme is rightly cautious. He declines to trace Calvin's concept of God back to his relationship with his father (p. 12, n. 9). The most fruitful exploration into Calvin's psychology lies in the author's exposition of his anxiety (ch. 2), which both illuminates the character of Calvin and lays the foundation for the rest of the book.

Bouwsma clearly does not like systematic theology (because of his childhood experiences in primary school?) and he claims Calvin's support. 'As a biblical theologian, he despised what passed for systematic theology in his own time' (p. 5). Calvin rejected systematic theology, in the traditional sense of scientific discourse (p. 160): 'The *Institutes* is not logically ordered; it consists of a series of overlapping topics generally following the order of the Apostles' Creed' (p. 125). There is an important sense in which all of these statements are true. But at the

same time they are only one side of the truth and the reverse of each of them could, in a suitably qualified form, also be stated. Bouwsma prefers, and tends to emphasize, Calvin the humanist rather than Calvin the schoolman.

The emphasis on the unsystematic side of Calvin yields positive results. The inconsistencies in Calvin's thought are attributed in part to his love of moderation and his pursuit of the mean, which encourages the holding together of opposite truths. Another theme which runs through the book is Calvin's practicality, something which is not usually highlighted in expositions of his theology. This practicality is rooted, as we are often reminded, in Calvin's pastoral experience.

The portrayal of Calvin's life and thought in terms of the tension between the two Calvins is immensely fruitful and sheds much light on the subject. But it is clearly a method that is open to its own temptations and dangers. One of these is to polarize the two sides of Calvin and exaggerate the differences. On the whole the author avoids this danger, but not always. For example, in expounding the scholastic Calvin he talks of his yearning for precise regulation, citing the example of luxury, and claims that Calvin 'thought popery itself preferable to freedom' (p. 50). But Calvin's teaching on luxury and possessions is markedly free of 'precise regulations'. He carefully remains at the level of general principles, such as those quoted by Bouwsma: the avoidance of self-indulgence, the show of superfluous wealth, licentiousness. It is this avoidance of legalism and petty rules that is the most valuable part of Calvin's teaching on the use of wealth. In the text cited, Calvin prefers 'popery' not to freedom but to anarchy, which is very different. Furthermore, it may be questioned whether Calvin really had 'little to say about the freedom, much about the servitude of a Christian' (p. 86).

The portrayal of the 'two Calvins' sheds much light on our topic. But it is important to remember that, at the end of the day, the two Calvins are abstractions, artificial constructs. This does not lessen their value as a hermeneutical key, but it does point to two weaknesses. First, while the 'two natures' of Calvin can be analysed and distinguished in theory, in practice they came together into the one historical Calvin. We must avoid (and on the whole Bouwsma does) a 'Nestorian' portrait of Calvin. Secondly, this approach will inevitably be good at discerning the tensions and contradictions in Calvin's thought but weak in discerning its unity. The stress on the tensions and contradictions is valuable and comes as a corrective to much Calvin scholarship. But it is itself one-sided. Bouwsma has given us a, not *the*, key to the understanding of Calvin.

The author probes Calvin's writings to uncover the implicit autobiographical references. It is a little surprising, therefore, to find that he is somewhat sceptical about the classical autobiographical passage in the preface to the Psalms commentary. In particular, he questions the received understanding of Calvin's conversion (pp. 10ff.). He argues that this involved no more than Calvin becoming more open and teachable, more Erasmian. He strangely seems to think that the fact that the *word* Protestant has not yet been coined indicates that Calvin remained an Erasmian. He tends to slip from the fact that Calvin held to Erasmian ideals to the notion that he was no more than an Erasmian. Indeed he states that in early 1535 Calvin 'was probably vague about his beliefs' (p. 17). Given the fact that the first edition of the *Institutes* was

completed by that summer, this seems most implausible.

Bouwisma is a historian rather than a theologian and this occasionally leads him to misrepresent Calvin's theology. Two examples will suffice. He suggests that election and providence, because of the mystery surrounding them, have no *practical* significance (pp. 36, 168). But Calvin lays great stress on the practical value of both doctrines. His warnings against speculation led him to stress rather than deny the practical value of these doctrines. Again, Bouwisma seems to confuse the Protestant *sola scriptura* principle with the idea that there is no place for tradition from the past, a view which he rightly describes as 'intrinsically naive' (p. 98). While some passages of Calvin taken out of context can suggest the latter view, his life's work was manifestly dedicated to reforming the tradition, not starting from scratch. But such occasional misinterpretations of Calvin's theology do not alter the fact that the book illuminates that theology in many fresh and original ways.

Occasionally I came upon instances where the passage cited did not to me appear to say what the author claimed. The reader can check for himself the following instances if he so desires: p. 76, n. 64; p. 120, n. 74; p. 179, n. 23; p. 205, n. 20.

Iconoclastic works are often very stimulating, as is this one. They can also be infuriating in places. I was irritated most by the introduction, where the author tends to portray himself as the Luther who has come to deliver Calvin studies from centuries of unmitigated medieval darkness, though he does concede that there has been the odd forerunner of his reformation. It was a relief to discover that this attitude is not carried over into the body of the book. One of the best features of the book is the way in which the author reads between the lines of what Calvin said. On the whole this is done in a restrained fashion. One may question, however, the claim that 'Calvin . . . was himself afflicted with serious doubts' (p. 101). Again, does Calvin's belief in an impassible God imply his 'dim view of the passions' (p. 105)? The author seems to forget that almost every theologian from the third to eighteenth centuries held to God's impassibility. Calvin's low-key statement of the doctrine tells us more about the history of doctrine than about his personal psyche.

In conclusion, this is brilliant and stimulating study that is required reading for all serious students of Calvin.

Ronald S. Wallace, **Calvin, Geneva and the Reformation. A Study of Calvin as Social Reformer, Churchman, Pastor and Theologian** (Edinburgh: Scottish Academic Press, 1988 [actually 1989]), ix + 310 pp., £21.50.

Ronald Wallace will be well known to students of Calvin, especially for his two volumes on *Calvin's Doctrine of the Word and Sacrament* and *Calvin's Doctrine of the Christian Life*. In this volume he has spread himself more widely, giving us a general introduction to Calvin. He manages to make this comprehensive enough to give a good overall portrayal of Calvin, basic enough to be accessible to those with only a passing knowledge of Reformation history, and yet fresh and original enough to be of interest and value to those already well acquainted with Calvin. In some ways I was reminded of T.H.L. Parker's *John Calvin*, which introduces Calvin's theology in the context of his life story. This

book, by contrast, introduces Calvin's theology in the context of his life's ministry, the basic framework being topical where it is chronological in Parker's book.

The author sees himself as primarily a pastor, who became involved in theological teaching and scholarship. This explains what was for me personally the most valuable contribution of the book. He repeatedly stresses the fact that Calvin was and remained a pastor and the significance of this for his theology. 'His teaching would have lost its soul if he had diverted himself into entirely academic secluded scholarship. Having a particular job near the front line saved him from being merely a talkative aristocratic church bureaucrat with inevitably partial insights' (pp. 16f.; cf. p. 43). 'It was precisely because of the priority he gave to local needs of his own parish that he was ultimately so effective as a Church leader and so important for "posterity"' (pp. 44f.). This comes out especially in the chapter (12) on Calvin as the pastor. Is there not a point to be heeded here, especially at a time when even colleges devoted to the training of ministers seem to be keen on recruiting teachers who are academically able but have no pastoral experience? In this context the author also brings out a side of Calvin's teaching that sharply contrasts with the attitude of some in the Reformed tradition. Calvin stresses the inadequacy of preaching in the parish context if it is not reinforced and applied by pastoral work with individuals.

The author writes from an avowedly pro-Calvin stance. He seeks to respond to the 'Calvin Legend' of a harsh, inhuman tyrant (p. viii). The ensuing sympathetic and appreciative account is valuable as a corrective to the negative portrayal of Calvin which is still so prevalent, especially among those who are not students of Reformation history. But today there is perhaps an equal danger of another form of 'Calvin legend' — the unduly sympathetic account which smooths over Calvin's rough points and plays down the less creditable aspects of his ministry. The present book is certainly not a piece of propaganda in that it does acknowledge Calvin's weaknesses and mistakes. But I was still left with the impression that Wallace's Calvin was rather better than the Calvin of history. A few examples will suffice.

Early on we are told that Calvin 'never despised anything that was truly human'. The uninitiated reader could from this form the wrong impression that Calvin was basically positive towards human nature. But of course the key word in the quotation is *truly*. Calvin despised nothing that was truly human, but since the fall sin has invaded *every* area of human life, so it can be questioned how much of current human existence is *truly* human. Again, is it true that '*no one* has ever spoken or written with more warmth of genuine feeling about the Fatherhood of God' (p. 254, n. 65)? Obviously this is a hyperbole, which in itself is acceptable, but this and other such exaggerations are unfortunate in this context since they serve to encourage the 'alternative Calvin legend'.

One of the perils of Calvin studies is the tendency of Calvin scholars, even those who are most scholarly and seek to be the most objective, to use Calvin to make their own points. At a Calvin study group on one occasion Dr Wallace disarmingly commented that 'we are all using Calvin to put over our own point of view'. The response was hearty laughter, the more hearty as all present realized that they were not the innocent ones to cast the

first stone. The present book is not without this fault, though not in a blatant fashion, as will be seen from a few examples.

On pp. 123-126 there are a number of statements about the importance of the individual in Calvin's thought. The author, the reviewer and most of the readers of *Themelios* are all thoroughly immersed in the individualism of modern Western thought. But Calvin was not and I was less than convinced by this section. The same applies to a later section on the same topic (pp. 166-168). The author detects elsewhere an affinity between Calvin and the Anabaptist 'voluntary church' principle (pp. 122f.). He notes that the Huguenot churches in France had this characteristic. But that was out of necessity, not choice. One might as well observe that attendance at Roman Catholic worship in Elizabethan England took place among 'freely gathered voluntary groups quite distinct within the civil community' and conclude that the voluntary principle was anticipated by Tridentine Catholicism! The presentation of Calvin's attitude to unwritten liturgical traditions on p. 139 is somewhat misleading. Note 33 is incorrect (9 should be 19), and in the context of the passage Calvin does not so much 'refer with approval' to such traditions as concede that they are acceptable. The alleged reference in *Institutes* IV.x.31 to good traditions of the apostles which were unwritten I have not been able to trace. The thrust of the chapter, especially IV.x.19f., points in a different direction.

Chapter 7, on 'Economics in Geneva', contains some helpful material. But the last few pages on 'the spirit of capitalism' contain some unhelpful generalizations. Calvin, we are told, 'could never have approved of the idea of a competitive society' (p. 94). 'The idea that any form of rivalry in commercial enterprise could help society or that self-seeking could further the common interest could never have entered his mind' (p. 95). What are we to make of this? That Calvin would have rejected the idea of a free market and would have insisted on the state controlling all economic activity? That the shoemaker should not strive to improve the quality of his shoes so that the customer might buy more of his shoes (rivalry) and that he might therefore be better able to provide for the needs of his family (self-seeking)? That the customer should not seek to buy the best pair of shoes at the best price? Was Calvin a doctrinaire opponent of the free market? Or are we simply to conclude that Calvin was against the 'unacceptable face' of capitalism, that he was opposed to an *excessive* emphasis on competition? There is an unhelpful ambiguity in the rhetoric here, as is so often the case with those who write against capitalism.

Finally, some minor points of criticism. Geneva is called a Swiss commune (p. 19; cf. p. 45), but it did not in fact become part of Switzerland until the last century. The footnotes are sometimes short on information. Calvin's letters are referred to by the name of the recipient and the date, but without any volume or page number. Where the letter is long, this is inconvenient. Sometimes there is no footnote where there should be, as with the fascinating reference to Kampschulte on p. 99.

It should be reiterated that these points of criticism are all minor, affecting the details of the presentation not the main substance of it. I have pointed to places where I felt that Calvin was being 'modernized'. There are also places where the differences between Calvin and the modern church are helpfully shown. The author contrasts Calvin's teaching on the sabbath with that of modern times. Today there is often a stress on how we need the sabbath to

refresh us and equip us for the other six days of the week. For Calvin, however, it was designed to interrupt the pattern of work, to turn our minds away from this world and help us to be detached from it (p. 200).

In conclusion, despite the minor blemishes noted above this is a valuable, readable and stimulating introduction to Calvin's ministry and theology.

Thomas F. Torrance, **The Hermeneutics of John Calvin** (Edinburgh: Scottish Academic Press, 1988), ix + 197 pp., £17.50.

The title of this book could perhaps more appropriately be 'The Sources of John Calvin's Thought'. The author considers the important topic of Calvin's epistemology and its roots in the late Middle Ages. He develops the thesis of two of his earlier articles: 'Knowledge of God and Speech about him according to John Calvin', which appears in his *Theology in Reconstruction* (SCM, 1965) among other places, and 'Intuitive and Abstractive Knowledge from Duns Scotus to John Calvin', which appeared in 1968 in the proceedings of a Scotus congress.

The book is in two major parts. The first, 'The Parisian Background to Calvin's Thought', expounds the epistemology of Duns Scotus, William of Occam and John Major. This is the British, mainly Scottish, tradition which Torrance sees as underlying Calvin's thought. The second part, 'The Shaping of Calvin's Mind', after a brief discussion of Calvin's early theological and hermeneutical method, considers the influences at work in Calvin's thought. These are the *Devotio Moderna* (pp. 73-79), John Major (pp. 80-95), Cicero (pp. 100-111), Lorenzo Valla (pp. 111-116), Rudolf Agricola (pp. 116-125), Erasmus (pp. 126-132) and Luther (pp. 155-159). There is also a comparison of Calvin's commentary on Seneca's *De Clementia* and his later *De Scandalis* (pp. 133-155).

Underlying the book is one major methodological issue. How does one discern where are a writer's sources? The author relies almost exclusively on the method of showing parallels and similarities between the thought and writings of Calvin and his alleged sources. But this method is most unreliable. Suppose we can demonstrate very close parallels between the thought of writer A and an earlier writer B. This is not sufficient even to prove that A knew of the existence of B. There are a number of possibilities. A might be dependent upon B. But, equally, both might be dependent upon an earlier writer C. Or the points in common might turn out to be commonplaces of a particular theological tradition, so that no one writer can be singled out as A's source. Alternatively, A might have encountered B's thoughts through an intermediate writer D. Doubtless this does not exhaust the range of possibilities. The existence of very close parallels between two writers does not prove a relationship of dependence, even if one knew the other. In 1926 Joachim Beckmann showed the close parallels between Calvin's and Augustine's teaching on the Lord's Supper and concluded that the latter was the former's prime source. But the existence of the parallels was no proof that Calvin learned the ideas from Augustine, rather than one of his contemporaries in the Augustinian tradition.

What criteria should be used to establish dependence? The author rightly warns against an excessive reliance upon Calvin's naming of his sources (p. 81). Strictly speaking Calvin, especially in his citation of the Fathers, was not so much naming sources as citing authorities

for support. Bucer is very rarely cited but was without question a major influence upon Calvin. But having said that, one should hesitate to affirm that a particular person was a significant source for Calvin unless one has reliable evidence linking Calvin to that person in particular, whether that be Calvin's own testimony or our knowledge of his life. One should be even more cautious in ascribing a particular detail of Calvin's thought to any one source, even if it is certain that Calvin was influenced by that source.

Another criterion must be the availability of the writings of the alleged source. The author has in the past been accused of ignoring this criterion and so he here includes a number of footnotes (88, 90, 110, 120, 128) indicating when editions became available. This is a positive step, but one wonders how the author can state that both Major and Calvin used one particular edition of Hilary (p. 184, n. 128), while there were others available (PL 9:211-213). No reason is given.

To establish dependence of Calvin upon another writer more is required than parallels of thought. There must also be some other clear evidence indicating that this writer, rather than others, is the source. This need is acknowledged in this section on Luther's influence where, for example, the author notes that 'much in Calvin's thought that has been put down to Luther's influence must now be put down to his study of patristic, mediaeval and human sources' (p. 156). Unfortunately, this caution is not found in the rest of the book.

The most significant influence which the author discerns is that of John Major, who taught at the College of Montaigu at Paris from 1525 to 1531. This theory he shares with Karl Reuter (nn. 36, 51, 87, 122), who has expounded it in two books. But it has come under heavy fire from, among others, Alexandre Ganoczy, whose *The Young Calvin* is reviewed above. The state of the debate is judiciously reviewed by Alistair McGrath in his *The Intellectual Origins of the European Reformation* (Oxford, 1987, pp. 93-106). He argues for the influence upon Calvin of a 'general late medieval theological current, rather than of a specific individual'. In a book due to appear late 1990 he develops this further.

Torrance claims that Major taught Calvin philosophy and theology, leaving 'an indelible imprint upon his thinking'. Calvin's language is influenced by Major, who also 'undoubtedly' initiated him into patristic studies (pp. 80f.). If this is true, it is of immense significance for understanding the evolution of Calvin's thought. But is it true? In the preface the author makes the following statement: 'I have drawn not a little attention to the part played . . . by John Major. It is a curious fact that, while I find so many illuminating connections between Calvin's ideas and terms and those of Major, Calvin never mentioned him in any of his books or letters by name!' (p. viii). Curious indeed. Curious enough to encourage us to subject the theory to careful examination.

First, did Calvin ever study under Major? Maybe, but not for sure. It depends on whether Calvin left Paris in 1525, 1526 or 1527 (cf. T.H.L. Parker, *John Calvin* (London, 1975), pp. 10f., 156-161). Even if Calvin did overlap with Major, he would at that stage have been studying philosophy, not theology. On what, then, is the theory of dependence based? Almost exclusively on alleged parallels between Calvin and Major. Some of these are so general as to be worthless. Calvin and Major both studied the Fathers and disliked allegory. But these traits are so widespread that there is no need to postulate that Major was Calvin's source.

Major is alleged to be Calvin's source at points where his thought is 'so distinctive', such as the rejection of soul sleep and his interpretation of 1 Timothy 2:4 (pp. 80f.). But it was soul sleep that was the novel, 'heretical' idea, not its rejection. Calvin's interpretation of 1 Timothy 2:4, far from being peculiar, was that of Augustine (*Enchiridion* 103, et al.) and thus well known. In neither case is there any reason for postulating influence by Major. Finally, it is striking that the passages cited which allegedly show Major's influence are taken almost without exception from the second, 1539, edition of the *Institutes*. If Major had influenced Calvin so deeply in the mid-1520s, would one not have expected to find the evidence in the first, 1536, edition?

The author also postulates the influence on Calvin of the *Devotio Moderna* in general and of Thomas à Kempis in particular. Calvin does not refer to Thomas or to his *De Imitatione Christi*, but his exposure to the *Devotio Moderna* at Montaigu is certain, and given the prominence of the *De Imitatione Christi* it is all but certain that Calvin would have known it well. The author notes a number of parallels between Calvin and Thomas. Granted that Calvin knew the *De Imitatione Christi*, these are persuasive. But had there been no reason for supposing that Calvin knew Thomas, it would doubtless have been possible to find other medieval sources for these ideas, many of which were widely held in the Middle Ages.

The author also refers to the influence of the Fathers on Calvin. Given the thousands of times that Calvin quotes the Fathers, there is no reason to doubt this influence. But some of the author's statements are highly dubious. How does he know that it was Major who directed Calvin to the Fathers (p. 81)? The fact that Major's lectures and biblical exposition show patristic erudition hardly makes him unique and certainly does not prove the point. 'The most significant [figures] for [Calvin's] own development' include Duns Scotus and Gregory of Rimini (as Reuter had argued). But Calvin never once names Gregory. Is Gregory's teaching so distinctive and so clearly followed by Calvin that one can state dogmatically that Calvin was indebted to him, rather than to any other medieval figure with similar ideas?

This is a very learned study which seeks to place Calvin's thought in the context of medieval intellectual history. If it is regarded as an exposition of Calvin and his predecessors, if it is regarded as a comparison between them and Calvin, it has great value. If it is regarded as an analysis of the tradition and the ideas which influenced Calvin it has a certain value, though even here great caution is needed in the use of alleged parallels. But as an examination of Calvin's sources, of which individual writers influenced Calvin, the book is highly misleading, because of the methodology employed. The author refers at one point to his 'comparison between the thought of Calvin and that of late mediaeval schoolmen, as represented by Major' (p. 94). If for Major we were to read 'late mediaeval schoolmen' throughout, the thesis would carry more weight.

John H. Leith, **John Calvin's Doctrine of the Christian Life** (Louisville, Kentucky: Westminster/John Knox Press, 1989), 230 pp., \$16.95.

John Leith has for thirty years been a professor of theology at Union Theological Seminary in Richmond, Virginia. This volume is his PhD thesis from 1949. It is published in its original form, with the addition of a Foreword and

Preface. This means that the thesis does not engage with any literature later than 1949. The language has, however, been painstakingly revised to bring it into line with modern anti-sexist orthodoxy.

This is much more than a study of Calvin's doctrine of the Christian life. The doctrine is expounded in relation to Calvin's theology as a whole, focusing on justification by faith, providence and predestination, history and the transhistorical, and church and society. The thesis thus extends to cover the question of Calvin's theological method (note esp. pp. 18-21) and does this in the context of the differing schools of Calvin interpretation (esp. pp. 23f., 28-33).

The author commends the goal of seeking 'to understand Calvin in Calvin's own terms . . . rather than to resolve controversies or problems which he never faced or in which he was not interested' (p. 14). But this does not prevent him from discussing the relation of Calvin to liberalism and fundamentalism (pp. 223f.). This is not illegitimate. Objective historical analysis, as is superbly exemplified in Eire's book (to be reviewed later), is of great value. But at the end of the day many, if not most, students of Calvin are interested in his relevance for today (cf. pp. 216f.).

This book is a thesis with a thesis. The author sees the key to the interpretation of Calvin as lying in the recognition of the 'inconsistencies' in his thought. This explains why there are differing schools of Calvin interpretation. 'Attempts to interpret Calvin's theology in terms of one consistent pattern, as has been the case with most interpretations, run into serious difficulties' (p. 223).

The author discerns three different types of inconsistency in Calvin (pp. 34f.). First, there is the conscious and deliberate paradox — such as the statement that man fell by the appointment of divine providence, yet by his own fault. Secondly, there is Calvin's failure to integrate the various strands of thought which went into his theological development — such as the conflict between the Hebrew and Platonic views of the relationship of soul and body. Thirdly, there is the tension between those who claim that 'Calvin's theology is dominated by its emphasis on the personal and living claim of God on every person' and those who claim that 'he substitutes a codebook for the living claim of God and a legal institution for the body of Christ . . . As a hypothesis to be confirmed or rejected in the course of this study, we may tentatively affirm that this cleavage is due to the fact that Calvin's theological method vacillates between the existential interests of a participant in the Christian community and the demands of the systematic rationalism of a spectator or the temptations of a churchman to establish by force, structures, laws, or orthodoxy what can only come as a gift of the Holy Spirit' (p. 35).

The author discerns six important inconsistencies which fall into this third category (pp. 217f.). (1) The glory of God is revealed in God's forgiving love yet is also compared to the honour of an earthly prince (cf. pp. 38-40, 43-45); (2) The glory of God is the fulfilment of human welfare yet also involves the annihilation of our humanity (cf. pp. 40-43); (3) The law is the embodiment of the personal claim of God yet is sometimes an abstract substitute for that claim (cf. pp. 50-54); (4) The Bible is the personal address of God focused in Christ, yet also a codebook of equal validity in all parts (cf. pp. 57-64); (5) Predestination is revealed in Christ and is a testimony of our adoption, yet it is also defined in mechanical terms as a decree by which God has determined what he would do

with each individual (cf. pp. 134-138); (6) The church is defined as the community of believers but also as a legal institution which possesses and disposes God's truth and, in a measure, his grace (pp. 178-184).

The author's approach to these 'inconsistencies' is clear. In the second part of each dichotomy he discerns the 'fallacies which obscured his profoundest insights' (p. 217). The contradictions result from 'his systematic rationalization of the anomalies of revelation and Christian experience. . . . They obscure the deeply personal and mutual relationship of humankind to God which Calvin declared to be fundamental in the Christian life' (p. 218; cf. 21).

The author's hypothesis provides a focus for his study and rescues it from any danger of becoming just a recitation of Calvin's views (though we must beware of the danger mentioned in the foreword (p. 10) of allowing it to overshadow the positive aims of the book). But what are we to make of the hypothesis? There certainly are tensions and inconsistencies in Calvin's thought. The first two types that are mentioned would be very widely acknowledged. It is the third type, the subject of the hypothesis, that is the most controversial. A number of questions can be asked.

Where does the contradiction really lie? Is it between sides of Calvin's thought or between what Calvin taught and what the author would have liked him to teach? Two sides of Calvin's thought are expounded and the second is deemed to be contrary to the first. But would Calvin himself have accepted the exposition of the first which is set against the second? I was left feeling that the Calvin of the 'profoundest insights' sounded suspiciously modern. This points again to the need always to distinguish between what Calvin taught and the way in which we might wish to use him today. It is, of course, precisely those who feel an allegiance to Calvin and who wish to appropriate his insights for today who are most in danger of achieving this by the process of subtly (and unconsciously) adapting his thought. Let him who is without sin cast the first stone.

Are the two sides of Calvin's thought to be seen as contrary to one another or complementary? Granted that God's glory is revealed in his forgiving love, does that exhaust his glory? Is there *no* glory in the fact that he is the sovereign and omnipotent Creator? Do these two have to be set against one another or can they not be seen as complementary aspects of his glory? Again, granted that the church is the community of believers, does that exclude the fact that it is also in some sense a legal institution? The author makes some telling criticisms of Calvin at this point, arguing that he failed to allow for the sinful fallibility of the ministers in their teaching and their discipline (pp. 180f.). Fair point. But to go from this to argue that the church should not be viewed as a legal institution is to jump a long way.

Related to this, the author sees these 'contradictions' as revealing 'the conflict between Calvin the exegete of Scripture and Calvin the systematizer of Scripture'. The 'fallacies' are 'speculative additions to the biblical data' (p. 218). But is this so? For instance, does the Bible never compare God's glory to that of an earthly prince? Is the criticism of Calvin for treating the Bible as 'a codebook of equal validity in all parts' in fact a tacit acknowledgment that these 'fallacies' of Calvin are in fact biblical? Is Calvin being criticized for remaining faithful to aspects of biblical teaching which, in the view of the author, run counter to its 'profoundest insights'?

Whether or not the reader agrees with the author's 'hypothesis', he will find this a

stimulating exposition of Calvin which raises fundamental questions about the structure of his thought.

Mary Potter Engel, **John Calvin's Perspectival Anthropology** (Atlanta, Georgia: Scholars Press, 1988), xv + 226 pp., \$26.95 (\$17.95 paperback).

This book grapples not just with Calvin's anthropology but also with the more basic issue of the approach to Calvin's theology. The author quotes J.T. McNeill: 'Calvin formerly stirred debate because people agreed or disagreed with his teaching. Recently, men have been in disagreement over what his teaching was' (p. ix). She outlines the main phases of this debate. In the mid-nineteenth century Schweizer and Baur saw predestination as the central dogma in Calvin's thought. This view was generally accepted until in 1922 Hermann Bauke argued that for Calvin there is no single doctrine from which all else is deduced. Since then scholars have moved in one of two directions. Some have acknowledged Bauke's point but have gone on to talk of one idea as the 'heart' or 'inspiration' of Calvin's theology. Others have taken Bauke more seriously and have claimed that there is in the end no system or definite structure in Calvin's theology. In the last resort his theology is contradictory (p. x).

When it comes to anthropology, three main positions have emerged. The traditional interpretation emphasized Calvin's 'pessimism', his teaching on depravity and sin. Recently a more 'optimistic' interpretation has emerged, stressing Calvin's teaching on human freedom and dignity. A third approach would see an ultimate contradiction in Calvin between the optimistic and pessimistic strands (pp. x-xi).

The author suggests a fourth approach. She points to what she calls 'the dynamic perspectival structure of Calvin's anthropology'. She cites the example of the phenomenon of light, which needs both the wave and the particle theories to describe it fully. These are at once contradictory and yet complementary. So it is with Calvin's anthropology. Calvin makes a variety of assertions and judgments, from different theological perspectives. These too are contradictory, yet complementary (p. xi).

What are these different perspectives? 'Pervading all Calvin's comments on humankind is a basic distinction between the perspective of God and the perspective of humankind' (p. 1). It is the distinction between these two perspectives that is, for the author, the key to Calvin's anthropology.

When one assumes the position of God in the universe, all of reality, including human beings, appears in stark contrast to the divine being. In fact, from this vantage point, God and humankind appear to be either mutually exclusive of one another or in contradiction to one another. . . . This absolute perspective is distinct from the relative perspective of humankind. When one assumes the position of a human being in the midst of the universe, all of reality, including human beings, appears as related though differentiated. . . . This basic distinction between the absolute perspective of God and the relative perspective of humankind appears in clearly identifiable variations in Calvin's doctrines of creation and redemption (p. 2).

The remainder of the book applies this thesis to a number of anthropological issues: the contrast between human dignity and depravity (ch. 1); the image of God (ch. 2); the relation between heavenly and earthly wisdom (ch. 3); divine providence and human freedom (ch. 4); immortality of the soul versus resurrection of the body (ch. 5). Space does not permit a discussion of all of these so one example must suffice, the question of free will.

Here, as usual, the author sees the distinction between the divine and human perspectives as the key to Calvin's thought. In particular it helps to resolve the tension between differing interpretations. Some have claimed that Calvin denies free will, others that he maintains it. She notes that Calvin teaches that the will is not destroyed by sin and that it retains freedom from coercion. At the same time it has lost freedom from sin and freedom from misery. Free choice (*liberum arbitrium*) has been lost. Thus far good and well. But she goes on to claim that Calvin distinguishes between free will (*libera voluntas*), which remains, and free choice (*liberum arbitrium*), which is lost by sin (pp. 124, 134, 138, 144). She sees these two as representing the human and divine perspectives respectively.

There are a number of problems with this. The contrast between free will, which remains, and free choice, which is lost, is not true to Calvin. On what evidence does she base it? First, she points to Calvin's statement that freedom from necessity or coercion is not lost (*Inst.* II.ii.5). True, but Calvin states not that the will, not that the choice, but that 'man by nature' cannot possibly lose this freedom. Secondly, she cites Calvin to the effect that divine providence does not destroy human free will (*libera voluntas*) (p. 134). But in the passage cited Calvin is giving not his own view but his opponent's (Pighius') interpretation of the Fathers. Thirdly, she claims that Calvin would have been willing to affirm free will (*libera voluntas*) were it not that it would be seen as equivalent to free choice (*liberum arbitrium*) (p. 138). Again, this is not what Calvin says in the passage cited. In fact he expresses his willingness to accept either *libera voluntas* or *liberum arbitrium*, if by 'free' is understood 'free from coercion'. Similarly, in the *Institutes*, he affirms his acceptance of *liberum arbitrium* (not *libera voluntas*) if the term is rightly understood (II.ii.7f.).

While it may not be true that Calvin affirms free will while denying free choice, the remainder of the tension noted by the author is correct. How is this tension to be viewed? Is it really to be attributed to the difference between the human and the divine perspectives? Does the author trace it to these two perspectives because the evidence of the text demands it or because of her desire to fit Calvin's anthropological tensions into this framework? Is it only from the divine perspective that the bondage of the will is seen and only from the human perspective that the freedom of the will from coercion is seen? I saw no clear evidence in this chapter for apportioning these two sides of Calvin's teaching in this way. Is the bondage of the will not seen from the human perspective (*Inst.* II.i.1,3)? Is our responsibility for our sin not seen from the divine perspective of God as judge? Is it not simpler just to say that Calvin enunciates the ways in which the will is or is not free? The difference between the divine and human perspectives has more relevance to the wider issue of the relation between divine providence and human freedom, which is the broader topic of the chapter.

What then of the author's thesis? She is rightly opposed to those who portray one side

only of Calvin. She seeks to do justice to the different sides of his thought and to move beyond merely juxtaposing them. Good and well. She sees the clue to this in the different perspectives from which Calvin writes. This is a helpful suggestion. But then she seeks to reduce it all to the one contrast between the divine and human perspectives. At this point the thesis lost its plausibility for me and what was a fruitful insight in some instances became an unhelpful straitjacket when applied in a blanket fashion. She states that she is not claiming that 'Calvin intentionally created or deliberately used the dynamic perspectival structure I describe in his anthropology' (p. xi). This admission does not imply that this 'perspectival structure' is non-existent, but it does place the burden of proof heavily on anyone giving it such a central role. In my view the evidence presented does not bear such a burden.

The author's case would be strengthened if she were to broaden it to include other factors. Take the variations in Calvin's teaching on free will. These can to some extent be attributed to different contexts in that Calvin faces a number of different errors. This is a factor of which the author is aware (e.g. p. 137). It can work in different ways. In opposing an error one may be driven strongly to affirm the opposite. On the other hand, one may also be driven by the criticisms of one's opponent to acknowledge aspects of the truth that one might otherwise overlook. Some of Calvin's strongest affirmations of the freedom of the will come in his defence of his teaching against Pighius' attack on the 1539 edition of his *Institutes*. There is another cause for variety of teaching that is usually overlooked. That is the contrast between a cruder and a more nuanced form of teaching. Thus Calvin in his sermons simply rejects free will. In his *Institutes* and in his reply to Pighius he is forced to give a more nuanced and qualified assessment of free will, acknowledging the senses in which it is true. Finally, another cause is Calvin's rhetoric, which includes the use of hyperbole. This also leads him to say things which elsewhere are qualified rather than contradicted.

I am not convinced that the contrast between divine and human perspectives explains a half of the tensions in Calvin's thought that the author notes. I do agree with her that differences in perspective are a useful key to resolving those tensions and that the contrast between divine and human perspectives is one such difference in perspective.

One final complaint. There is no mention in the book of the author's 1985 Chicago PhD thesis under her maiden name (Mary Lane Potter) with a slightly longer title. This book is the thesis in a lightly edited form. While this should have been mentioned anyway, it is doubly desirable given the change in the author's name and the longer title of the thesis (beginning *Cognitio Dei/Cognitio Hominis*).

T.H.L. Parker, *Commentaries on the Epistle to the Romans 1532-1542* (Edinburgh: T. & T. Clark, 1986), xii + 226 pp., £14.95.

In September 1988 David Steinmetz concluded a conference on the history of exegesis in the sixteenth century with a paper on Calvin's interpretation of Romans chapter 4. In this paper he argued that a sixteenth-century commentary cannot be properly understood out of the context of its predecessors. He showed how some of Calvin's brief and sometimes puzzling comments are his answers to standard ques-

tions which had exercised the earlier exegetical tradition. His commentary is part of that tradition, is part of an ongoing debate. There is, therefore, value in studying commentaries in the context of this tradition.

T.H.L. Parker's book is a contribution to this process. In this instance he is looking at Calvin and others in the context not of the past tradition but of the contemporary debate. To use the jargon, this is a synchronic rather than diachronic study. It falls into four parts.

In the first part the commentaries and their authors are surveyed, year by year. Fourteen authors are covered. Information is given about who each author was, what he set out to do and why, and what editions were published. Mention is also made of five patristic and medieval authors whose works were printed during this period. Three of the fourteen authors (Bonadus, Lonicer and Titelman) are not considered in the remainder of the book, because of the nature of their works. The other eleven consist of six Roman Catholics ('Romanists' as they are regularly called): Caietan, Gagny, Grimani, Guillaud, Haresche and Sadoletto, and five Protestants: Bucer, Bullinger, Calvin, Melancthon and Pellican. One of these eleven authors, Gagny, receives in fact minimal attention. The first part concludes with a mention of Erasmus, whose works first appeared before 1532 but whose influence on the others cannot be ignored. This is shown by the frequency with which his name recurs in the remainder of the book.

In the second to fourth parts the interpretation of three passages is considered: 1:18-23, 2:13-16 and 3:20-28. These are chosen for their theological interest, relating to natural theology and to justification. For each passage there is first a verse by verse treatment of the text and its exegesis. The text is printed according to three editions: Erasmus' 1527 Greek text, Stephanus' 1528 edition of the Vulgate and the 1527 edition of Erasmus' Latin translation. Variant readings in other editions are also noted. There is then a phrase by phrase exegesis of the verse, showing the conclusions reached by the different commentators. This groundwork having been laid, the author then considers the exposition of the passage as a whole, showing the different ways in which the authors understand it. Just over half of the space is devoted to the third passage, while the second passage is treated relatively briefly. Finally there is a conclusion, showing the similarities and differences between the commentators.

As one would expect from a book by T.H.L. Parker, this is a thorough and scholarly work. It is of value in a number of ways. The introduction to the authors and their commentaries contains much useful material, especially for those who may happen not to have heard of figures like Gagny or Haresche. Especially useful is the detailed synopsis (pp. 40-61) of Bucer's commentary, a most important work but one which must have been read from beginning to end by extremely few people.

The comparative study of the eleven commentators illustrates well the extent to which these contemporaries shared certain approaches and ideas and differed in other areas. Reference to some of the most important earlier commentators (such as the five authors who are reprinted in these years) would have enabled us to see the significance of the agreements and disagreements in a wider context. As it is, it is a little like listening to a five-minute extract from a thirty-minute debate. One can learn much from the extract but would understand more if one had an outline of what had gone before.

As one might expect, both from this intrinsic merit and from the sympathies of the author, Calvin shines as the most able expositor. At one point, however, the account of Calvin is open to question. Parker claims that Calvin 'will have nothing to do with attempts at reconciling 2.13 with 3.20 or with defending 2.13 from attack, but gets on with the task of elucidating the meaning of the passage in its immediate and wider context'. Calvin sees the problem of reconciling 2:13 with 3:20 as irrelevant (p. 140; cf. p. 129). But is this altogether correct? Calvin rejects the idea that 2:13 teaches justification by works. He understands this verse to teach that we cannot be justified by law without fulfilling it perfectly – thus bringing it into line with 3:20. What is distinctive about Calvin is the incisive brevity with which he defends 2:13 from the charge of justification by works, thus reconciling it with 3:20, not his lack of interest in these questions. Indeed, his final comment on 2:13, that no one is justified by law, is almost a paraphrase of 3:20.

The comparative study of exegesis has an interest of its own. But, as the choice of passages indicates, it also has a *theological* interest. Justification is a particularly interesting doctrine in Reformation times. There are real differences between the Protestant and Roman Catholic sides, but these are much more subtle than is popularly imagined. The traditional conception of justification by works versus justification by faith is a caricature. It is noteworthy that leading Catholic and Protestant theologians, including some of the commentators discussed here, could at Regensburg produce a common statement on the subject. It is also significant that some figures (such as Cardinal Contarini) have been claimed for both the Roman Catholic and the Protestant doctrines of justification. Just such a dispute of interpretation surfaces in this book, with the differing assessments of Sadoleto's position. The distinctive contribution of this volume is that it shows a variety of Catholic and Protestant doctrines of justification as they emerge from the exposition of Scripture.

John Calvin, **Sermons on Deuteronomy** (Edinburgh: Banner of Truth Trust, 1987), 13 + 1247 + 144 pp., £36.95.

Calvin preached 200 sermons on Deuteronomy between March 1555 and July 1556. These were taken down by Denis Raguenier, who was employed for this task. They were first published in the original French in 1567. Later they were translated into English by Arthur Golding and published at London in 1583. It is this edition which has now been reissued in a facsimile reprint.

As the dust jacket states, what would be most desirable is a modern translation of the sermons. In fact sixteen of the sermons, those on the Ten Commandments, have recently been translated by Benjamin Farley and were published in 1980 by Baker Book House. But failing a modern translation of the remaining 184 sermons, this facsimile reprint is most welcome. It makes available an important work of Calvin's.

As was common in the sixteenth century, there are copious indexes. There is a full topical index (378 columns) which amounts to a concordance. There is also an index of those biblical passages which are 'alleged and properly applied and expounded' in the sermons.

These sermons are of interest for a variety of reasons – as sermons on Deuteronomy and

as sermons of Calvin, for instance. But they are also of interest for another specific reason: they are an especially valuable resource for Calvin's teaching on economic and social issues.

The following extract, from the thirty-ninth sermon, on the Eighth Commandment, illustrates some of this teaching. It is given first in the Golding translation, then in Farley's modern translation. The contrast will show the extent to which the older translation suffers from old-fashioned language and spelling. It will also show how the translation is more literal than Farley's, which is an advantage or a disadvantage according to what one seeks from a translation.

If a man misuse his poore neighbor vnder colour that he is in authoritie, and by that meanes oppresse him: he is a theefe, and halfe a murtherer, and it is not single theft or robberie, but (as yee would say) qualified with murder: and yet for all that, it scapeth and is pardoned. It is true that men will now and then mutter at it: but that is but with halfe mouth: and in the meane while hee that hath misbehaved himselfe, footheth himselfe, and (which woorse is) the greater thief that he is, the more he is honored. For the more a man hath gotten to himselfe, and the richer that hee is become: the more doe men stoope to him, and the higher is hee aduanced. Yee see then that oftentimes men come to greate honor in the world by theeuery. (p. 231)

If a man under the guise of his authority wrongs his neighbor who is poor and thereby oppresses him, he is a thief and half-murderer. Such an action does not simply constitute a theft, but it qualifies as murder. Nevertheless such happens and is forgiven. True, from time to time someone may murmur, but only half-heartedly. And in the meantime the guilty party is applauded; and still worse, he is honored so much more since he is a big thief. For according as a man's estate grows and he becomes wealthy, people woo him and he becomes even more admired. And quite often it is through thefts that people attain great honor, as far as the world is concerned. (p. 190)

Richard A. Muller, **Christ and the Decree. Christology and Predestination in Reformed Theology from Calvin to Perkins** (Durham, N. Carolina: Labyrinth Press, 1986), 10 + 230 pp., \$30 (hardback); (Grand Rapids: Baker Book House, 1988), 10 + 240 pp., \$12.95 (paperback).

The question of the relationship between Calvin and Calvinism has for some time been a hot issue in Calvin studies. There have been those who have emphasized the contrast between the two and have portrayed the latter as a distortion of the former, such as Holmes Rolston III, J.B. Torrance and R.T. Kendall. Others, such as Paul Helm and R.W.A. Letham, have sought to emphasize the elements of continuity between the two. Richard Muller in this work throws his weight behind the latter group. The book is a substantial revision of his 1976 PhD thesis. More recent literature is considered, but it is a pity that Bob Letham's 1979 Aberdeen PhD thesis (*Saving Faith and Assurance in Reformed Theology: Zwingli to the Synod of Dort*) was missed since it would provide valuable support for Muller's thesis in places.

The author notes how nineteenth-century scholarship, after Alexander Schweizer, saw an essential continuity between Calvin and later Calvinism, both treating predestination as a 'central dogma'. Twentieth-century scholarship, after Herrmann Bauke, has rejected the idea of a central dogma in Calvin but continued to hold that predestination served as such for later Calvinism. The author challenges this view, by examining the teaching of nine sixteenth-century Reformed theologians: Calvin and his contemporaries (Bullinger, Wolfgang Musculus and Peter Martyr), three theologians in the 'movement toward orthodoxy' (Beza, Ursinus and Zanchi) and two theologians of 'early orthodoxy' (Polanus and Perkins). Their teaching on Christ and on predestination is expounded and the way in which they relate to one another is analysed. Muller concludes that 'the thesis of the "predestinarian system", Schweizer's central dogma theory, applies no better to the orthodox system than it does to Calvin's thought' (p. 178). Reformed orthodoxy is a theology with multiple *loci*, as is Calvin's. There are crucial *loci*, organizational patterns and principles, such as Christ and predestination, but no central controlling dogma, which is a nineteenth-century idea.

Muller's study leads him to discern an essential continuity throughout his period. Calvin's emphasis on the work of Christ as mediator is maintained. Protestant orthodoxy 'developed a doctrinal structure more formal in definition and more scholastic in method but nevertheless concerned to maintain a doctrinal continuity with the soteriological emphasis and christological center of the theology of Calvin and his contemporaries' (p. 10). The later writers 'developed doctrine in a more speculative, logical pattern than either Calvin or Bullinger', but even here they built on elements in the earlier writers. 'We must overcome the tendency of scholarship to minimize the impact of earlier scholastic thought and of Aristotelian categories upon the first period of the systematization of Reformed thought' (p. 179).

Muller also concludes that, in terms of the rigour of predestination, 'the orthodox are no more and no less deterministic than Calvin himself' (p. 178). Elsewhere he seems to imply that they are in fact *less* deterministic: 'For though the statement of the doctrine of predestination has become more elaborate in a scholastic sense and, indeed, more speculative in terms of its statement of logical priorities, it has not become more deterministic than that of Calvin, nor has it become any less christologically oriented. Indeed, the relationship of Christ to the decree has been clarified and elaborated, and full determinism has been avoided in favor of categories of divine permissive willing and free or contingent activity of secondary causes' (p. 170). The orthodox were 'far more open than Calvin to the consideration of problems of secondary causality involving the divine permission' (p. 181). There is a growing propositional rigidity in form, but not a change in content.

Muller does not try to maintain that there is no change between Calvin and Calvinism. He does, however, reject the position of much modern scholarship that Calvinism distorted Calvin's teaching. He notes that Calvin was only one of a number of predecessors of what later came to be called Calvinism. Some of the so-called distortions are simply the influence of other strands of the earliest Reformed tradition. Furthermore, the situation later in the sixteenth century called for a different formulation of that of Calvin's time: 'The historical analysis of Protestant orthodoxy must describe development and change, continuity and discontinuity; it ought not to postulate golden ages or

optimum moments from which all else is decline' (p. 180).

This book comes as a valuable corrective to some earlier polemical works which stress heavily the contrast between Calvin and Calvinism. There is an acknowledgment of both continuity and discontinuity between Calvin and Calvinism. The approach is that of careful historical scholarship, though in a question like this genuine neutrality is rare. Despite the quotation from the end of the last paragraph the author concludes that there was a 'positive development of doctrine' in the period under review (p. 182). Careful historical scholarship is vital, but at the end of the day the theological question remains. Talk of 'decline' cannot simply be ruled out of court. Not all differences are simply the result of changed contexts. Some changes are for the worse, even if that is more of a theological than a historical verdict.

Occasionally the argumentation is weak. The continuity between the early reformers and the later orthodox theologians in the matter of scholasticism is proved by a strange argument: that the former were trained in scholastic theology while the latter wrote scholastic theology. Thus, 'there remains no possibility of representing Protestant orthodoxy as a strange distortion' (p. 176). But an opponent would simply respond that the early reformers repudiated the scholasticism of their training while the later theologians returned to it — an odd form of continuity!

On one point I would disagree with Muller's exposition. He seeks to defend those who see a doctrine of 'limited atonement' in Calvin (pp. 33-35). This is not the place for a full discussion of this much-contested issue, but a couple of observations can be made. Muller points to Calvin's acceptance of Lombard's statement that the work of Christ is 'sufficient' for all, but 'efficient' for the elect alone. But this statement has been held by those who argue against as well as those in favour of limited atonement. In one sense it is a simple truism — the value of Christ's death is sufficient for all, but not all are actually saved. Arminius believed as much. The strongest argument against a doctrine of limited atonement in Calvin lies in the very structure of the *Institutes*. Having discussed the work of Christ in Book 2, Calvin begins Book 3 (on the way in which we receive the grace of Christ) with this observa-

tion: 'As long as Christ remains outside of us, and we are separated from him, all that he has suffered and done for the salvation of *the human race* remains useless and of no value for us' (III.i.1, italics mine). The element of particularity is introduced not in the work of Christ but in its application to us by the Holy Spirit.

The Baker paperback edition is a good buy for reasons other than price. In the hardback edition many of the page numbers given in the table of contents and, more seriously, the index are one or two pages out. This has been corrected in the Baker edition, which is also augmented by a select bibliography.

This is a judicious and welcome addition to the ongoing debate on the relation between Calvin and Calvinism. While it will not end the debate, it will certainly make it better informed.

Robert V. Schnucker (ed.), *Calviniana. Ideas and Influence of Jean Calvin* (Kirksville, Missouri: Sixteenth-Century Journal Publishers, 1988), 288 pp., \$30.

Volume X in the 'Sixteenth-Century Essays and Studies' series is devoted to the theme of Calvin and Calvinism. It is divided into two parts with eight essays each on Calvin's *Ideas* and his *Influence*. The section on his influence in fact includes two articles comparing him with people that he did not especially influence, Menno Simons and Ignatius Loyola. In addition, the first two essays in the ideas section both include a significant element of comparison of Calvin's thought with Luther's.

There are a number of themes that recur in the volume. The question of the key to the interpretation of Calvin and in particular the approach to the tensions in his thought arises several times. It is the theme of Richard Gamble's essay on 'Calvin's Theological Method', in which he examines the particular issue of the relationship of Word and Spirit. He argues that Calvin presents his approach as a *via media* between the extremes of Anabaptism and Roman Catholicism. A number of the other essays also touch on tensions in Calvin's thought. David Foxgrover explores Calvin's different expositions of Christ's prayer in Gethsemane and other passages. He discerns a tension between some that maintain Christ's

sinlessness by undermining the genuineness of his humanity while others lean the other way. He suggests that Calvin could have avoided this by clearly affirming that Christ remained sinless through the aid of the divine nature, rather than through a human nature that was ontologically different from ours. Claude-Marie Baldwin examines the theme of marriage in Calvin's sermons and discerns a tension. His reasoning is offensively sexist in places, such as where he urges women to accept their subjection without complaining since the animals don't complain about theirs, or where he blames women wholly for the fall. But in other places (especially his sermon on Eph. 5:22-26) Calvin stresses the mutual obligation of husband and wife.

Another theme that recurs in the volume is that of the role of the law. In the first essay John Hesselink considers Calvin's view of its relationship to the gospel. Should we talk of law and gospel or gospel and law? He argues here, as elsewhere, that there is less difference between Luther and Calvin than is commonly supposed. The apparently stark contrast between the two is partly a result of their different use of key terms. Also, the 'Lutheran' antithesis between law and the gospel is indeed one strand of Calvin's teaching. It follows that 'Calvin is far closer to Luther than to Karl Barth in regard to the whole law-gospel, gospel-law debate' (p. 32). The contrary conclusion is reached by James Torrance in the concluding essay in the volume. Did the editor put them as far apart as possible to avoid a fight? The two essays are different in approach in that Hesselink makes a careful study of Calvin's writings while Torrance considers the contrast between Calvin and Federal Calvinism, in a manner that will be familiar to those who know his other works. In the second essay Merwyn Johnson considers Calvin's teaching on 'the third use of the law'. He concludes that 'Calvin's treatment of the law picks up where Luther's left off and extends Luther's thought in a valid, consistent direction' (p. 49).

These are just some of the essays in this worthwhile volume. There is a rich harvest of stimulating studies on Calvin and Calvinism here. The presentation is good. Each essay begins with a brief summary. Where an article finishes on the right-hand page the next page is not left blank but has a picture of Calvin or of an episode in his life.

A survey of OT articles 1989-1990

Martin Selman

With this survey of OT articles, **Martin Selman** lays down his responsibility as Assistant Editor and we express our gratitude for his help in recent years. We are glad that **John Bimson** has agreed to take his place on the panel, with responsibility for the OT. Dr Bimson teaches at Trinity College, Bristol, England, and contributed a major article on the origins of Israel in issue 15.1.

If changes in trends can be discerned since the last article under this title was written just over two years ago (*Themelios* 13.3 (1988), pp. 94-95), one does at least gain the impression that journal articles in the OT field are increasing in both vitality and variety. Though it remains true that OT scholars still seem to communicate mainly with each other, the use of different (and potentially more fruitful) methods and approaches to the OT continues to develop, and there is evidence that wider topics dealing with the nature and appeal of the OT are being addressed. The result is a creativity which is sometimes provocative and often stimulating, but which also constitutes an invitation for evangelicals to make their voices heard not only in traditional areas of debate but to take the opportunity to strike out in new directions.

A number of articles have addressed the most fundamental question of all, namely, how should we interpret the OT? One of the most interesting of these, despite being expressed in rather turgid technicalese and advocating a questionable relativistic approach to interpretation, is E.F. Fiorenza's appeal for OT scholarship to show more concern for the public dimensions and ethical implications of the OT ('The ethics of biblical interpretation: de-centering biblical scholarship', *JBL* 107 (1988), pp. 3-17). A different kind of debate concerns the continuing disquiet in the churches and in some areas of biblical scholarship at the low esteem given to the theological dimension of OT study. A spirited and somewhat surprising defence of the theological interests of modern OT scholarship has come from James Barr, who argues that 'the theological sense is at the centre of the critical commentary' ('The literal, the allegorical, and modern scholarship', *JSOT* 44 (1989), pp. 3-17). A further surprise is Barr's attempt to trace a line of development from ancient allegorical approaches to modern theological interpretation. This view has been rightly criticized by B.S. Childs' 'Critical reflections on James Barr's understanding of the literal and the allegorical' in *JSOT* 46 (1990), pp. 3-9, but the debate will certainly continue. One helpful assessment of the issue is by J. Barton, 'Should OT study be more theological?', *ExpT* 100/12 (1989), pp. 443-448, who argues that biblical scholars and theologians need a sense of the unity of all knowledge, and that the chief danger is a false separation between different types of biblical study. The question of how far evangelical scholars are involved in this debate is also an important one. Barr puts it very starkly: 'the conservative impulse has never produced anything worthwhile in biblical theology'. Presumably *Themelios* readers will wish to make an appropriate response! It is not likely to be a unified response, however, for according to G. Fackre, there are at least six varieties of evangelical hermeneutics ('Evangelical hermeneutics: commonality and diversity', *Int* 43 (1989), pp. 117-129). This fascinating article surveys the whole range from fundamentalist approaches to those of liberal evangelicals.

One approach to OT interpretation that has gained popularity in recent years is that of inner-biblical exegesis. A good example is T.B. Dozeman's investigation into the function of two passages whose relationship with each other is already well known, viz. Joel 2:13 and Jonah 4:2 ('Inner-biblical interpretation of Yahweh's gracious and compassionate character', *JBL* 108 (1989), pp. 207-223). This fruitful article suggests that each passage in its different way interprets a central passage in the Torah (Ex. 32-34), and that

Yahweh's grace and covenant renewal have direct implications for the nations as well as for Israel.

Another now well-established trend is that by which a text is treated as a whole rather than a collection from various sources. An interesting example of this is the suggestion of R. Rendtorff, a German scholar who in recent years has developed a new approach to the question of Pentateuchal origins, that the first two books of the OT might be interpreted together ("Covenant" as a structuring concept in Genesis and Exodus', *JBL* 108 (1989), pp. 385-393). Noticing that Genesis 1-11 and Exodus 19-34 exhibit a parallel structure, he argues that covenant is the key idea in both Genesis and Exodus. The article also makes some interesting comments on the theology of covenant. A different but equally significant approach to the structure of Genesis 1-11 is developed by R.S. Hess ('Genesis 1-2 in its literary context', *TB* 41.1 (1990), pp. 143-153). On the basis of a study of the genealogies in Genesis 1-11, he argues that the practice of bringing together doublets on the same subject is well established, and that Genesis 1-2 is a cohesive unit containing a dual account of creation, and is not the result of unsystematic editing.

Similar issues relating to the book of Isaiah are also under current discussion. The attempt to interpret Isaiah as a whole continues to be presented with some vigour. C.A. Evans has revived and renewed Brownlee's interesting hypothesis that the book is to be understood in two parallel volumes, viz. chapters 1-33 and 34-66 ('The unity and parallel structure of Isaiah', *VT* 38 (1988), pp. 129-147). Another approach is that of R.E. Watts, who has given fresh consideration to the role of chapters 40-55 within the context of the whole book ('Consolation or confrontation?: Isaiah 40-55 and the delay of the new exodus', *TB* 41.1 (1990), pp. 31-59). Noticing that the theme of judgment continues from 1-39 into 40-48, he argues that 49-55 explains the failure of the return from exile and announces that the new exodus is to be postponed. Chapters 56-66 then constitute a fresh appeal for Israel to prepare herself for this future work of God, which will be the work of the servant. Watts' proposals tie in with suggestions from other recent commentators on Isaiah that the idea of servanthood is central to the book (cf. the commentary by J. Oswalt, Eerdmans, 1986). The same thesis has now been applied in detail to Isaiah 56-66 by W.A.M. Beuken ('The main theme of Trito-Isaiah: "The Servants of Yahweh"', *JSOT* 47 (1990), pp. 67-87). A further variation on the theme appears in a suggestive article by J.F.A. Sawyer, who has shown how the male imagery associated with the Servant should be understood alongside the description of the female Daughter of Zion ('Daughter of Zion and Servant of the Lord in Isaiah: a comparison', *JSOT* 44 (1989), pp. 89-107). Both articles illustrate the value of a thematic approach to OT interpretation, demonstrating in particular the constructive nature of much recent work on Isaiah.

An important area where interest has been recently revived is that of the kingdom of God in the OT. An essay by D. Patrick under that title (in W. Willis (ed.), *The kingdom of God in twentieth-century interpretation* (Peabody, Mass., 1987), pp. 67-79) suggested that the kingdom of God was not as peripheral an idea in the OT as many believed, but a comprehensive OT scheme to be found in every area of the OT canon, and from which the teaching of Jesus was a natural development. The idea was developed independently by M.J. Selman in an article also entitled 'The kingdom of God in the Old Testament' (*TB* 40.2 (1989), pp. 161-183). The concept of the kingdom of God was traced from early passages such as Exodus 19:6 through the Psalms and prophets, to its main focus in the post-exilic literature, primarily in Daniel and Chronicles. It emerged clearly that the notion of the kingdom of God as a living present reality predominated over the idea of a

kingdom that was still to come. A major influence in the development of the kingdom were two Psalms, 45 and 145. The latter has been very helpfully analysed by B. Lindars, who shows that its basic theme is the kingdom of God, and that it is structured around verse 13 ('The structure of Psalm cxlv', *VT* 39 (1989), pp. 23-30).

A different theme to which a series of brief articles has been devoted in *ExpT* is that of the poor. The first in the series was that of R.J. Coggins ('The OT and the poor', *ExpT* 99/1 (1987), pp. 11-14), who briefly surveyed the OT material. This survey was broadened and deepened in several articles, by J.E. Weir (*ExpT* 100/1 (1988), pp. 13-15), S. Gillingham (*ExpT* 100/1 (1988), pp. 15-19) and R.N. Whybray (*ExpT* 100/9 (1989), pp. 332-336), while T.R. Hobbs raised some very helpful questions about method in 'Reflections on "The Poor" and the OT' (*ExpT* 100/8 (1989), pp. 291-294). At least these contributions demonstrate the sensitivity of some OT scholars to the OT's significance for issues of contemporary concern.

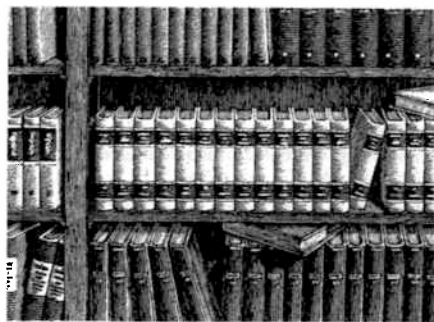
A more traditional dimension of OT study is that of biblical archaeology. Though the subject is often ignored by many students of the Bible, it has an important function in its own right, and continues to demonstrate its own vitality. Two areas are worthy of note in recent writing. Firstly, a recent issue of *BA* is devoted to a new area of biblical archaeology, viz. nautical archaeology (*BA* 53/1 (1990), pp. 1-60). Though the subject is still in its infancy, it is clear from discoveries in both the Sea of Galilee and the Mediterranean that biblical interpretation is being affected significantly by this kind of information (for a specific example

relating to the site of Ezion-Geber, see A. Flinder, 'Is this Solomon's seaport?', *BARev* 15 (1989), pp. 30-43). Secondly, two articles in the area of early Hebrew inscriptions have special relevance for the text of the OT. A re-examination of what has been claimed as 'the oldest Bible text', viz. two inscribed silver plates containing a form of the priestly blessing of Numbers 6:24-26 found in Jerusalem and dating to the seventh century BC (M.C.A. Korpel, 'The poetic structure of the Priestly Blessing', *JSOT* 45 (1989), pp. 3-13), has confirmed that it shares the same basic structure as the biblical version and is an acceptable variant of it. The second example is an eighth-century jasper seal, published originally in 1983, and renewed study has shown that it contains the tetragrammaton on both obverse and reverse as part of a personal name ('An eighth-century "first": God's name found on a Hebrew seal', *BRev* 5 (4, 1989), p. 31). Though both these discoveries are small, they make a significant contribution to the view that the biblical text is both ancient and reliable.

Abbreviations

<i>BA</i>	<i>Biblical Archaeologist</i>
<i>BRev</i>	<i>Bible Review</i>
<i>BARev</i>	<i>Biblical Archaeology Review</i>
<i>ExpT</i>	<i>Expository Times</i>
<i>Int</i>	<i>Interpretation</i>
<i>JSOT</i>	<i>Journal for the Study of the Old Testament</i>
<i>JBL</i>	<i>Journal of Biblical Literature</i>
<i>TB</i>	<i>Tyndale Bulletin</i>
<i>VT</i>	<i>Vetus Testamentum</i>

BOOK



REVIEWS

Who's Afraid of the Old Testament God?

Alden Thompson

Exeter: Paternoster Press, 1988, 173 pp., £6.50.

I enjoyed reading this book. Thompson writes 'as a conservative Christian with a deep concern for the life of the conservative Christian community', and is entirely successful in achieving his aim. He looks at all the major issues with regard to the OT that tend to concern the conservative Bible-believing Christian, e.g. divinely sanctioned killing, problematic moral standards, and the use of the OT in the NT in apparently arbitrary and doubtful ways.

Thompson's approach is basically two-fold. On the one hand he argues the need for a historical awareness in reading the OT, as opposed to the rather flat and unhistorical way in which conservatives often handle the text. On the other hand he appeals for a more thoughtful and less fearful reading of Scripture, as opposed to the rather authoritarian and simplistic ways which conservatives often use.

What Thompson says is hardly novel, but that is beside the point. It is as much *how* he writes as what he writes that matters, given his chosen audience. OT study can often be so difficult for the conservative student for whom neither rigid fundamentalists nor dismissive liberals offer much help. What the thoughtful church member, the student going to Bible college, or many an ordinary CU member needs is a scholar they can trust — one who will take their problems seriously and work through them in such a way as to enhance rather than undermine a belief in the inspiration of Scripture. Thompson writes in an engaging and winsome way that will elicit precisely such trust.

Of course, Thompson's work is only an introduction to OT study and would be of limited value for the university theology student who would quickly need something more rigorous and wide-ranging. But one of Thompson's basic principles is that God meets people where they are; and for many conservative evangelicals in the early stages of thinking about Scripture, this book could well be where God meets with them.

Walter Moberly, Durham.

Sacrifice: Its Nature and Purpose

Godfrey Ashby

London: SCM, 1988, 151 pp., £7.50.

'Near Eastern feasts and feast-sacrifices were not formal state banquets or dinner parties. Flies hovered around them, dogs roamed on the fringes and kites sat on nearby trees whilst vultures glided on the thermals above.' The author of this enjoyable and wide-ranging book has evidently thought hard and long about the difficulty modern readers of the Bible have in understanding a custom which is beyond their experience. The author was Professor of Divinity in a South African university and is now an Anglican assistant bishop, and this dual background is evident in his concern to expound sacrifice sympathetically (it is still a living language in many African tribes) and theologically (for it is an important language when Christians talk about the death of Christ).

Perhaps the most valuable feature of the volume is the author's sharp eye for the hidden assumptions and errors of method which have long hindered a proper understanding of sacrifice. The beginning of the book helpfully sets out what sacrifice means for most people today, and warns that the language of sacrifice needs to be rehabilitated. There follows a useful survey of some of the numerous theories of sacrifice, ending with a key discussion of sacrifice as communication between God and man through a material medium. At various points Ashby draws on the anthropological model of a *rite de passage*, although I felt that the model was not defined and developed sufficiently. The final chapters provide some challenging observations about the meaning of sacrifice in the context of the Eucharist and in the continuing life of Christians. Those of us with roots in the Protestant and evangelical traditions would do well to consider carefully the points he makes.

But the substance of the book comprises a discussion of sacrifice in the Bible, and although he makes valuable observations on every page, many of his interpretations will be disputed. The chapter on Hebrew sacrifice includes a number of assertions proposed without sufficient argument, and he does not really do justice to the complexity of the OT texts and the variety of alternative interpretations (he does not refer at all to the writings of Jewish scholars such as Milgrom and Levine). There are also errors in detail (e.g. p. 30, 'regular bread' can translate *lehem hattamid* (Nu. 4:7) not *lehem hannanin*; p. 32, the 'asham and not the *chattath* is a reparation offering; p. 34, a bull not an ox is offered — the distinction is important in the priestly system; p. 58, read *chattath* for 'asham; the purification offering is regularly translated *chattah* rather than *chattath*).

But the book is unapologetically a Christian interpretation of sacrifice, and so at the heart of the book is a discussion of the death of Christ. The author firmly believes that at the centre of the atonement is the theory of sacrifice (p. 56), although this leads to the curious assertion that the concepts of redemption and justification are primarily translations for those who have a non-sacrificial background. However, these concepts have as good an OT pedigree as sacrifice, and it seems clear that in books such as Romans the argument is concerned primarily with the righteousness of God, and sacrifice comes in only as a secondary theme. The deeper question is whether any language or

model can be identified with the reality of Christ's achievement. I would prefer to say that the gospel of the death and resurrection of Christ transcends all languages, while requiring an appropriate translation in them all.

Similar problems arise in the discussion of Passover, to which a separate chapter is devoted. The prominence of this festival in the passion narratives and elsewhere in the NT leads the author to claim that so little was said about Christ's sacrificial death because it was obvious (p. 68). However, it is one thing to point to the evidence for a Passover motif, it is another to claim that Passover is the key to the passion, or that the sacrifice is the central feature of Passover. Passover, like sacrifice, is linked to many other themes, such as covenant, salvation and obedience (as Ashby himself shows). It is not at all obvious that the mention of one of these entails a reference to sacrifice. Sacrifice may well be only one of the languages in which the significance of Christ can be proclaimed.

It will be clear that I continue to search for a definitive discussion of sacrifice in the Bible. Meanwhile, I am grateful for many of the excellent points that this volume makes about its subject. The way he points out dubious assumptions, often with great wit, would alone make this book worth reading. It fills a gap in the literature, and may be read with profit alongside more detailed studies.

Philip Jensen, Brentwood.

A Critical and Exegetical Commentary on the Gospel according to Saint Matthew

W.D. Davies and Dale C. Allison

Edinburgh: T. & T. Clark, 1988, 731 + xvii pp., £29.95.

At last we have in English a commentary on the Greek text of Matthew that is up-to-date and thorough (or, to be more accurate, a third of a commentary, since this first volume of three only takes us to the end of chapter 7). Matthew has until now been poorly provided for, but now we have on Matthew a commentary, comparable to those on Luke by Marshall and Fitzmyer, which interacts with a vast range of recent research and writing on Matthew (including U. Luz's major German commentary, but not Don Carson's useful *Expositor's Bible Commentary*) and which will be an invaluable resource to serious students and exegetes.

The commentary begins with 148 pages of judicious introduction. The authors explain their rather traditional historical-critical approach, acknowledging the value of modern literary approaches but arguing (rightly) that a historical text deserves a historical approach. They are traditional in other ways, for example in their acceptance of the two-source hypothesis and in dating Matthew between AD 85 and 95. They restate the case for the two-source hypothesis quite well, though their explanation of the 'minor agreements' of Matthew and Luke against Mark is not wholly convincing (e.g. on Mt. 13:11), and they underestimate the probable extent and importance of pre-synoptic oral tradition.

They are unpersuaded by most analyses of the structure of Matthew's gospel, but they are sympathetic to the 'pentateuchal' analysis of B.W. Bacon and they make a lot — probably too much — of the so-called 'triadic structures' that

in their view permeate the gospel (e.g. the three-fold structure of the genealogy in Mt. 1). On the authorship issue, they are unpersuaded by many of the objections to the traditional view that the gospel was written in Hebrew by the apostle Matthew, but they end up – with disappointing caution! – concluding that the author was a ‘member of the Jewish people’.

In the body of the commentary they discuss each passage under the headings: (i) structure, (ii) sources, (iii) exegesis, (iv) concluding observations, (v) bibliography. Their discussion is detailed and helpful, providing the reader with a wealth of comparative material, with sensible analysis of different viewpoints (e.g. on Jesus’ kingdom teaching, or on 5:17, where Jesus fulfils the law in the sense that ‘his new teaching brings to realization that which the Torah anticipated or prophesied’ – transcending the Torah but not dispensing with it), and with interesting observations and ideas (e.g. on John the Baptist’s rejection of ‘covenantal nomism’ in 3:8, and on the structuring of Mt. 6:19 – 7:12 around issues of social ethics).

On historicity the authors are often conservative, adducing good arguments (e.g. on the call story of 4:18-22). But at other points they are unnecessarily sceptical: thus, calling the words ascribed to John in Matthew 3:2 ‘certainly redactional’ is certainly an exaggeration, since it may well be that Jesus took over John’s message. (Incautious use of ‘certainly’ and ‘undoubtedly’ is a common scholar’s disease, from which Davies and Allison are not immune, despite their normal balanced approach.) Their rejection of the historicity of the virgin birth and of the wilderness temptations is disappointing. They agree that (a) Matthew himself believed in Jesus’ virginal conception, (b) there are no obvious pagan or Jewish parallels to the virgin birth story, (c) the infancy narratives do contain historical tradition and historically plausible description (e.g. of Herod), and (d) the ‘birth of Jesus was an important christological moment’ from very early – pre-Pauline – times. And yet, instead of admitting for themselves that the historical explanation of the story is a real and plausible option (though not without its difficulties), they refer to this as the view of Dr Cranfield, the series editor, rather than as their own. This is out of keeping with their usual even-handedness, and the explanation may lie in their hint that they find the miraculous nature of the event problematic. We may suspect that, like many other commentators, they are not free of the anti-supernatural outlook of our age and of the scholarly world – which is a pity in those commenting on the highly supernatural story of the gospels.

There are other controversial points of interpretation. For example, they play down the radicalism of Matthew’s (and Jesus’) attitude towards worldly wealth. Thus they take 6:21 to mean ‘where your heart is, there will your treasure be’ (i.e. to be about inner attitudes) rather than to mean what it says, that ‘where your treasure is, there will your heart be’ (i.e. to be about use of wealth).

To conclude: there are weaknesses in this commentary, but it is an outstandingly useful work filling an important gap in recent scholarly literature. We look forward to the next volume.

David Wenham, Wycliffe Hall, Oxford.

**The Sermon on the Mount.
An Exegetical Commentary**
G. Strecker (trans. by O.C. Dean
from ‘Die Bergpredigt 1985’
Göttingen: Vandenhoeck &
Ruprecht; Edinburgh: T. & T. Clark,
1988, £9.95.

Despite the care with which Matthew located chapters 5–7 in the broader context of his whole gospel, scholars, preachers, teachers and others continue to separate these chapters from that original context, give them a title (‘The Sermon on the Mount’ = SM) and expound them in isolation. Augustine in the final decade of the fourth century AD was the first to do this, but many have followed his lead. Professor Strecker also follows this trend, although he makes more attempt than most to relate passages in SM to the rest of the gospel (as one would expect from the author of a well-known monograph on Matthew’s theology: *Der Weg der Gerechtigkeit*, 1962 & 1971¹; and several other books on NT and biblical theology).

Notwithstanding the allusions on the back cover to the contemporary political and religious relevance of SM, this book is primarily a redaction-critical commentary, focusing on what the historical Jesus (=HJ) originally said, and on the Matthean interpretation. According to Strecker only three beatitudes, three of the antitheses and the Lord’s prayer (and assorted other bits and pieces) can be traced back to HJ. But despite this, and the clearly stated presupposition that ‘the Sermon on the Mount in the First Gospel is not a speech made by Jesus but the literary work of the Evangelist Matthew’ (p. 11), the reader does not find his attention drawn to the literary qualities of the composition. This is not a narrative-critical or ‘final form’ commentary!

The commentary begins with a brief introduction (12 pages) in which the author announces his presuppositions: Matthew and Luke were dependent upon a common written Greek source in two different recensions Q^{Mat} and Q^{Luk}; to get back to what HJ said can be done using the criteria of dissimilarity and a further criterion which says: ‘the older a unit of text is, the more it is surrounded and even overgrown with secondary traditional material’ (p. 13).

As to form, the commentary is clearly laid out, with bibliographies, an English translation of the passage under discussion (and the Lukan parallel), followed by general comments and verse-by-verse exposition (on the negative side the ET seems a waste of space in a serious commentary and the notes are located at the end of the book). A concluding ‘Epilogue’ makes an attempt to relate the text to the world. This is followed by a bibliography which has been updated to include several of the more recent works on the SM.

As to content, this is hardly the place to go into too much detail. The beatitudes (for HJ) are promises of eschatological salvation (p. 31), which become (for Matthew) ‘entrance requirements’ for the kingdom (p. 33). In continuity with his previous book Strecker speaks often of a Matthew ethicalizing and historicizing the traditional material in light of a new situation (e.g. on pp. 60, 67, 69, 95, etc.). A crucial problem of SM is the place of the law. Strecker shows the importance of 5:17-20 in Matthew’s outline and argues that vv. 17 and 20 are Matthean compositions. ‘The Matthean Jesus [=MJ] stands in a basically positive relationship to the Torah’ (p. 54), fulfilling that Torah in his teaching. Verse 18b is ‘a circumlocution for

‘never’ (p. 55), asserting the continuing validity of the Torah instructions. In the antitheses (5:21-48, of which 21-22a, 27-28 and 33-34a go back to HJ) MJ radicalizes or revokes the Torah: ‘The Kyrios stands over the Torah’ (p. 62). Strecker later writes: ‘In the Matthean understanding, there is no contradiction between Torah intensification or suspension and Jesus’ intention not to abolish the law and the prophets but to fulfil them’ (p. 95). He himself, however, doesn’t resolve this problem for the reader, and seems to draw back from the christology which can resolve it (see on p. 65).

Overall the book is not an easy read (with many translationisms). It does, however (in the words of the publisher’s blurb) ‘illuminate the problems faced in the Sermon exegesis’ and could prove valuable as an introduction to one brand of German gospel criticism. Bible study leaders and preachers will probably look elsewhere, and students (in my opinion) would do better to save the £10 and put a down-payment on the new ICC commentary on Matthew by Davies & Allison (which at £29.95 for 731 pages is better value per page).

Peter M. Head, Tyndale House.

The Book of Acts
F.F. Bruce
Revised edition, *New International
Commentary on the New
Testament*, Grand Rapids:
Wm Eerdmans/Exeter:
Paternoster, 1988, 541 pp., £17.95.

All students of the NT will be glad to hear that both of Bruce’s commentaries on the book of Acts have been revised and updated. The new edition of his more technical volume on the Greek text, originally published in 1951, should be available by the time this review is published. The work presently under discussion is a revision of the 1954 commentary on the English text.

The changes to the revised version are considerably more than cosmetic. Perhaps the most important feature of the new version is that it takes account of the important literature on Acts that has been published since 1951, a period of time that has produced the most influential works on Luke-Acts, such as the studies by Conzelmann, Dibelius, Haenchen, Hengel, Dupont and Marshall. For academic needs, Bruce’s first edition was clearly outdated in terms of interaction with other Acts scholars.

Another welcome change in the new format of the *NICNT*, which originally incorporated the 1901 American Standard translation of the Bible. In this edition Prof. Bruce has done his own translation from the Greek, which is both accurate and readable, forming an interesting frame of comparison to whatever translation the reader normally uses.

The Introduction to the commentary is divided into four parts: a brief discussion of the place of Acts in the NT canon, a section about the origin and purpose of Acts, an overview of Acts’ picture of St Paul, and finally a bibliography of commentaries and monographs. In this introduction Bruce suggests a date for the book within the period AD 69-96, cautiously agreeing with Ramsay that c. 80 was the most probable date. This is somewhat later than most evangelical assessments (Hemer 62; Bruce (first edn.) pre-64; Guthrie pre-64; Marshall c. 70; Ellis c. 70), and Prof. Bruce acknowledges that

his reasons are somewhat subjective, based on his impressions of the intellectual and social climate in the Flavian period and on Luke's conciliatory portrayal of the relationship between the apostles.

However, Bruce does think it a 'reasonable inference' that the author of the Gospel and Acts was Luke, a travelling companion of Paul, and therefore an eyewitness to at least some of the events reported in the book of Acts. The history contained therein may be regarded as basically reliable, bearing in mind that Luke was writing in defence of Christianity and therefore intended to emphasize the good, and also that Luke saw Paul as his hero, a master of situations, whereas Paul tends to write about himself in less exalted terms.

If the Christian interpreter's task is to answer the two questions of 'what did the text mean then?' and 'what does the text mean today?', Bruce intends his commentary to provide direct help for the former and only indirect help for the latter. Thus, even when discussing sections of Acts that cry out for the interpreter to apply them to the modern situation, such as the communalism of Acts 2:44-45 and 4:32-35, Bruce's comments reveal his ideas of the limits of application only by extension of his discussion of the first century. This is, of course, not a weakness of the commentary, but rather an indication of the type of commentary it is. Bruce's intention is to clarify what was written and explain the background, and this he does very well.

For example, the whole matter of the legal proceedings against the apostle Paul, complete with the various speeches and officials along the way, is rendered and annotated in such a way that the later chapters of Acts will become a meaningful process to the reader rather than a blur of trials and shipwrecks.

Passages which have caused difficulties for liberal scholars, such as the apparently anachronistic mention of Theudas in 5:36-37 or the alleged reliance on natural revelation in Paul's speech in chapter 17, are dealt with simply but effectively in the body of the text, with even more ammunition loaded into the often extensive footnotes, remaining out of the way until it is needed.

The evangelical now has a large number of very good books on Acts to choose from. David Williams' commentary in the *Good News* series (Harper & Row, 1985) is a more practically orientated one, more suitable, perhaps, for the lay person, while the recently published *Book of Acts in the Setting of Hellenistic History* by Colin Hemer (J.C.B. Mohr, 1989) is considerably — sometimes bewilderingly — more technical. The best general commentaries for the evangelical theological student are I.H. Marshall's in the Tyndale series (IVP, 1980) and this revised version of Bruce's. Which of the two is better is probably a matter of personal preference. On its own, I find Bruce's a bit easier to use, while on the other hand Marshall's seems deliberately arranged to help answer the criticisms of the more liberal scholars such as Dibelius and Haenchen. It is worth mentioning that Bruce acknowledges in his Preface that his commentary is short on the theological special emphases of Luke, and he recommends Marshall's book *Luke: Historian and Theologian* (Paternoster, 1970) as a companion volume. With or without this addition, Bruce's commentary is an excellent one for helping the reader to comprehend and to think intelligently about the meaning of the book of Acts.

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Romans

James D.G. Dunn

Word Biblical Commentary, 2 vols.,
Dallas, Texas: Word Books, 1988,
lxxii + 976 pp., \$24.99 each.

Following in the illustrious train of his recent predecessors at Durham, C.K. Barrett and C.E.B. Cranfield, Professor Dunn has undertaken the monumental task of commenting on Paul's letter to the Romans. Overall, this commentary provides a fresh rethinking of the meaning of Paul. Prof. Dunn tackles virtually every significant point, and he is not afraid to question many standard views and try to show where he believes they are deficient.

Besides filling a required slot in a series, what justifies writing yet another commentary on Romans? Dunn believes his work responds to two needs: (1) to see the grand movement in Paul's thought, not losing the forest for the trees; and (2) 'to penetrate more fully into the historical context within which the letter was first written and to which the letter was addressed' (p. xiv). For Dunn that historical context must reckon with what he calls 'the new perspective on Paul' (see his article by that name in *B/JRL* 65 (1983), pp. 95-122). Dunn follows the perspective of E. P. Sanders (*Paul and Palestinian Judaism*) who described Judaism of the first century as 'covenantal nomism'. According to Sanders and Dunn, Judaism was *not* a religion of 'works'; Jews enjoyed salvation because of their membership in the covenant people of God. Obedience to the law demonstrated the Jews' response to God's grace and served only to maintain their covenant relationship. In Dunn's view the law expressed Israel's distinctiveness; it functioned as an 'identity marker' and 'boundary' (p. lxix), not a means of salvation.

Dunn believes that an erroneous Lutheran emphasis has dominated Protestant exegesis and imposed a false grid on understanding Paul. In Dunn's reading of Paul, the Jews' problem was not that they tried to earn salvation by keeping the law, but that they tried to keep it to themselves and they rejected Jesus as Messiah. This, then, constitutes the first commentary on Romans viewed from this new perspective.

Of course, a major task for a reviewer lies in assessing whether Dunn's explanation of the particulars of Romans supports this 'new perspective'. In reading through the commentary this reviewer believes that though Dunn's perspective fits in some texts, his case is unconvincing at many and extremely unlikely, if not impossible, at several. Space only permits considering some texts where Dunn's case is doubtful. On 3:20 Dunn denies that in speaking of 'justified by works of the law' Paul rejects the idea that a person can earn God's favour by good works (pp. 153-155). According to Dunn, Paul's target was the devout Jew who, as already accepted by God, was simply to maintain his Jewish identity by performing the distinctively Jewish rites as found in the law. But this hardly does justice to the words 'justified by'. Paul attacks those who believed that the *source of justification* was in the works of law.

Dunn argues that in 2:1-3:8 'works of the law' means 'what is necessary to be (become or remain) within the Covenant' (p. 159). However, it is far from clear whence Dunn derives 'remain'. For Paul the Jews were not within the salvific covenant. He was not arguing that the Jews could not stay in the covenant by these works. He contends that no-one — Jew or Gentile — can be justified at all through doing works.

On 3:27 concerning 'law of works', Dunn alleges that the issue is *not* good works to earn salvation, but works that denote 'covenant obligation and distinctiveness' (p. 186). But this does not fit well here at all. Boasting is a danger to those who are trying to impress God with their good works (*cf.* Eph. 2:8-9), who think they can merit salvation. Paul insists that the faith-way to justification excludes such boasting.

Dunn's explanation of 4:5 fails to convince when he denies that Paul's language of working, reckoning and reward was a description of the Judaism of Paul's day (p. 204). Why else would he put his argument in these terms? Dunn's explanation that Paul simply employed a useful analogy is special pleading where the text clearly goes against his theory. Likewise his treatment of 6:14 ('you are not under law but under grace') does not work. Dunn alleges that Paul imports the Jewish framework — that Jews had misused the law, turning it into a national guardian angel (p. 339). But why raise this point to the dominantly Gentile audience? Realizing this flaw, Dunn must posit that these Gentiles were previously attracted to Judaism (p. 340) in a judaizing way. This is a vain attempt to make his thesis fit. As most commentators recognize, the sense is better if the law/grace tension is between trying to earn salvation versus receiving it as a gift.

On 9:32 Dunn's theory fails to account adequately for the Jews' failure to attain (pursue) righteousness by faith. Paul argues that the Jews' deficiency was their pursuit 'by works' (p. 582). Dunn cannot account for this. On 10:3 Dunn argues that 'establish their own righteousness' is an example of Paul's view of 'covenantal nomism' (pp. 587f.). Dunn argues that the Jews were 'seeking to "establish" covenant righteousness as "theirs"' (p. 588) and theirs alone. This, says Dunn, was their fault: that one had to be a good Jew to be righteous. Yet again, he fails to convince. Most scholars rightly see the Jews' fault as thinking that in their zeal for the law they were seeking their own righteous status before God.

This brief catalogue raises serious doubts in this reviewer's mind that 'the new perspective on Paul' can be derived from a fair exegesis of Romans. No doubt Dunn has given us a coherent, consistent and sustained explication of the 'new perspective'. He adopts the position and shows how it could fit all the way through. But that is the problem — we only see how it *could* fit. One suspects in too many places that Dunn has read his view into the text when it isn't really there. It is often an imposition, rather than a straightforward reading of Paul. (S. Westerholm, *Israel's Law and the Church's Faith* (Grand Rapids: Eerdmans, 1988), presents a penetrating analysis and critique of the 'covenantal nomism' view.)

Nevertheless, though Dunn has failed to convince this reader that Paul's view of 'law' is 'covenantal nomism', the commentary proves to be very worthwhile. His introduction articulates a balanced explanation of the church at Rome and Paul's motives in writing. Significantly, he provides extensive argumentation that chapter 16 was an integral part of Paul's original letter (pp. 884f.). In reading Romans with Dunn one feels the help of a perceptive, insightful and mature scholar. Though his writing style is often extremely cumbersome, the exegesis is fair to the options. His defence of Phoebe as a deacon and 'patron, protector' of the church at Cenchrea was refreshing (pp. 886-888). Certainly Dunn targets the commentary at the scholar or advanced student. Very few pastors will want to wade through his extensive 'Comment' sections, though they will profit considerably from the 'explanations'.

Of course, in two volumes of this size most readers will differ with the author at a variety of points. Space permits mention of only a few for this reviewer. I found his exegesis of 5:12, especially the phrase 'because all sinned', obtuse (pp. 273f.). Dunn avoids saying 'all sinned in Adam' — he dislikes the concept of 'corporate solidarity', unnecessarily, I believe. But what does it mean? His explanation on p. 290 is better, but Dunn never explains how the aorist all 'sinned' conveys 'humankind's continued acts of sin' (*ibid.*). In addition, Dunn denies that Paul's discussion of Adam requires that Adam actually was a historical figure or that his 'sin' was a literal, historical event.

In commenting on 'we died to sin' in 6:2 Dunn identifies this death as the death of Adam and those in Adam (pp. 307f.). Surely not! This refers to the believer's death in Christ, as the following verses make clear. All died in Adam (5:12); but not all died to sin. Only Christians did. Dunn corrects this misstatement in the Explanation section (p. 326).

I believe Dunn shows an unwarranted reluctance to see in 10:9-13 Paul's affirmation of Jesus' deity. At most Dunn allows Paul to say that Jesus is 'God's vice-regent and executive' (p. 618), or that we should 'recognize God-in-Christ' or 'God-through-Christ' (p. 618). He devises an unwarranted separation between Jesus and God, trying too hard to show that Paul viewed Christ as inferior to God. I suspect he finds or insinuates inferiority where there is none (see *e.g.* on 14:3, 6, 10-12, 17-18, 20, 22; 15:5-6).

A few final comments or questions remain. The decision to include only principal topics resulted in an Index only slightly more than three pages. This is grossly inadequate for a work of this size, a work designed to be a major reference tool. The wealth of data in these volumes remains inaccessible for many kinds of searches. I also felt that Dunn too frequently simply referred the reader to Cranfield's two volumes in the ICC series for fuller explanation or even data to support a position. At times he fails to draw a conclusion or explain an issue, and so one must consult Cranfield to learn the position or the various options. On the other hand, Dunn's citations and documentation of biblical data, ancient literature and secondary sources are usually encyclopedic.

If one possesses Cranfield, is Dunn a necessity? My judgment must be negative. Indeed, if one has neither, Cranfield has the edge. His treatments of the interpretive options are fuller, his argumentation clearer, his exegesis more balanced, and his explanations of the theological significance and implications provide more help and insight for contemporary readers. And in the end, I find his interpretation of Paul's position on the law and the Jews to be more convincing.

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The Reasons for Romans

A.J.M. Wedderburn

Studies of the New Testament and its World, ed. John Riches;

Edinburgh: T. & T. Clark, 1988, xii + 169 pp., £9.95.

Study of the book of Romans now generates major reviews of the secondary literature to supplement treatment of the text by itself. This book deals with a representative number of secondary studies as an aid to answering the

question of why Paul wrote Romans. Wedderburn argues throughout that Romans is not a timeless theological treatise, but an epistle addressing a particular situation in the Roman church.

Wedderburn competently surveys many important issues from a historical-critical perspective. He first addresses the idea that Romans is Paul's 'testament' or 'theological compendium', claiming that the letter form makes such an understanding an impossibility, but failing to recognize that literary form does not necessarily establish literary content. After agreeing with the consensus that Romans originally had 16 chapters and was addressed to Rome, Wedderburn begins a series of historical-critical reconstructions, where he is fairly sane, sensible and controlled.

Regarding Paul's circumstances, Wedderburn argues for the book as uniquely concerned with Paul's 'impending visit to Jerusalem with the collection' (p. 37). Regarding the circumstances of the Roman church, Wedderburn sees no evidence for a divided church, even though chapter 16 seems to indicate many churches. Rather, Paul is confronting a 'Judaizing Christianity . . . which treats Christianity as simply part of Judaism and, more important, requires of all its adherents, whether they are Jews or not, that they observe the Jewish Law as the Jewish Law either in whole or in part' (p. 50). Wedderburn introduces interesting parallels from Ambrosiaster, Hebrews, First Clement and most importantly Suetonius regarding expulsion of the Jews from Rome. Regarding the relation of Paul's circumstances and the Roman church's, Wedderburn treats Romans 12, concluding that Paul's major struggle is with a Gentile church resistant to supporting the Jerusalem church (see p. 74). In the light of this analysis, Wedderburn sees Romans 9-11 as providing a necessary vision of how God's purposes are fulfilled and hence a justification for supporting Paul's collection.

Wedderburn concludes with analysis of aspects of the argument of Romans 1-11, focusing on 1:1-7, Paul's lengthy opening greeting; statements of Paul's purported purpose (1:11; 15:15); the body of the letter, including 1:16-17; the righteousness of God, especially 3:1-8 (where he gets confused about semantic fields, p. 122); and, using the work of Nils Dahl, the structure of chapters 1-11, in which he concludes that the book is chiasmic in structure, an unlikely proposal.

The strengths of this book are not to be overlooked. Wedderburn provides a useful compendium of important bibliographical sources, and he summarizes them well in building his case. He is also comprehensive, attempting to treat most of Romans in a text not even 150 pages in length! As a textbook for a course on Romans or the Pauline epistles, this book will find ready use. But several important methodological questions are raised.

First, what credence can be given to historical reconstructions? This depends upon the weighing of the materials available to reconstruct the author, audience and immediate historical context. More importantly, how credible is Wedderburn's reconstruction? Wedderburn realizes the problem with historical reconstruction (p. 44), although his own is filled with questionable assumptions, *e.g.* the supposed past or punctiliar nature of the aorist tense (*e.g.* pp. 27, 29, 39, 42; cf. 38 on continuous nature of the present tense, 53) and the limitations of historical circumstances for evoking timeless theological statements, to name only two. Yet he builds upon these to give a reading of the entire book of Romans, a reading which will be very convincing if one

believes Wedderburn's reconstruction, less so if one does not.

A factor which makes many of Wedderburn's readings plausible, however, has less to do with his particular reconstruction than with the consensus interpretation of much of Paul's language. Wedderburn says of his attempt to relate Paul to the Roman church, however, that 'In trying to do this we will often find ourselves reading more into the text of Romans than actually lies upon the surface of the text, and may often seem to extract more from the text than it actually seems to say. In case this seems to be an illegitimate or arbitrary way of proceeding it may be said in its defence that often one has to read between the lines of texts in order to make sense of what they say . . . (p. 66). I hope I will be excused for remembering the trenchant words of C.S. Lewis, when he said that biblical critics 'ask me to believe they can read between the lines of the old texts; the evidence is their obvious inability to read (in any sense worth discussing) the lines themselves'.

Wedderburn's myopia appears most readily in the major premise of his entire argument, that the book of Romans is not a theological treatise but an epistle which addresses a particular situation in the Roman church. Wedderburn is occasionally given to speaking in extremes (see p. 2 last paragraph) and this illegitimate disjunction is no exception. Wedderburn must force 1:16-17 into being only a justification for Paul's proclaiming the gospel to the Romans in view of possible opposition there. Not only does Wedderburn go against the majority of scholarly opinion here (not necessarily an argument against his position, to be sure) but he neglects important contextual features, such as the strength of the second explanatory *gar*, language about belief, justification and righteousness, and most importantly reference to Jews and Gentiles. I find much more convincing an explanation which sees verses 16-17 as a timeless statement used in support of Paul's particular argument to the Romans. The same criticism can be made of Wedderburn's treatment of the relation of Romans to Galatians (*e.g.* pp. 35-37), where he admits that there are pertinent parallels though resists the conclusion that Paul is referring to timeless truths, and his reference to renewal of the mind being crucial to understanding 12:1ff., a clear parallel to Philippians 2 (pp. 76-78, 86-87).

I have refrained from quibbling over small individual points of reconstruction with Wedderburn, first because I believe that he is probably right at a far greater number of points than he is wrong, but second, and more importantly, because methodological issues lie at the heart of a venture of this sort. There is much here to stimulate further thought.

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The Epistle to the Galatians

R.Y.K. Fung

NICNT; Grand Rapids: Eerdmans;
Exeter: Paternoster, 1988, xxxiii +
343 pp., indexed, £17.25.

The twenty-five-year-old commentary on Galatians by Ridderbos, one of the earliest in the NICNT series, has now been replaced by a completely new work. While basing his comments on an English text, Fung is well able to interact with the original (though helpfully all the Greek is transliterated except in the footnotes). It is a little ironic that its publication should coincide with that of the Revised English

Bible, for the translation used is the NEB. This is an odd choice for several reasons, and in fact Fung's favoured version seems to be the NIV.

Thirty pages of introduction cover the main issues which critical orthodoxy dictates as essential for commentators: the location of the churches, the identity of the agitators, date and genre. The coverage of the secondary literature is just a trifle idiosyncratic: George Howard's position, which for all its weakness contains some very significant observations, is dismissed in a line; B.H. Brinsmead's, which Fung seems to like no more than the reviewer, is allowed more than a page of footnote! The conclusions are never startling. The 'heretics' (Fung's word) are Judaizers; we are not told what that term means, or what message they brought which was able to make the Galatians enthusiastic supporters of what was seen as the revolting habit of circumcision. We are told that they accused Paul of 'relaxing the terms of the gospel... in order to make conversion easy' (p. 48), an accusation revived in our day by Francis Watson. (One wonders why, if so, Paul put so much explicit stress, in contrast to the rest of the early church, on the shocking *mode* of Jesus' death.) Fortunately, for large parts of the commentary, the answers one gives to these introductory questions are immaterial; but insofar as they are interesting in themselves, the approach of G. Lüdemann (and effectively also that of G. Howard) is an unfortunate absentee. Otherwise, the coverage of secondary material is commendably thorough.

The pattern of the commentary follows that of other members of the series, with only the briefest introductions to the major divisions, and the text split into very small units for detailed comment. Eight 'Additional Comments' interspersed in the text cover such issues as 'Why Paul Persecuted the Church' and 'Paul's Treatment of the Hagar-Sarah Story'. Is the reviewer alone in finding this pattern, though standard, unhelpful in enabling one to see either the author's critique of other positions or his own understanding of the development of Paul's argument? Within his constraints Fung provides clear discussion of the individual sections, but leaves one wondering still why Paul wrote as he did, and whether the opponents believed Paul's converts to be Christians who needed a second-stage experience, heathen who still needed conversion, or what.

One area where Fung is manifestly weak is that of linguistic awareness. In the section on Paul's use of the Hagar-Sarah story there seems to be a muddling of linguistic and historical issues. Paul is contrasted with other Jewish exegetes 'since Paul treats the Genesis story as historically true' (p. 217); 'Paul's starting point is the historical truth of the Genesis narrative' (p. 218). If this is simply saying that Paul believed Genesis, then of course that was true of all Jewish exegetes (as Fung acknowledges in a footnote). But Paul's argument no more *depends* on historical truth than anything in *Genesis Rabbah*. This same defensiveness over 'historical truth' also leads to a muddying of the waters over whether Paul's argument is allegory, typology or analogy. The doctrine of the instantaneous aorist is maintained in the face of all the evidence (even when a footnote accepts the possibility of it being 'timeless', p. 223!); and at various places reference is made to Trench's *Synonymy*, as though no work had been done in this area for a century; as though Barr had not introduced a revolution in theologians' thinking about linguistic functions. Paul's language is interpreted with heavy-handed woodenness, so that we are asked to believe that the opponents 'of set intent wanted to "distort" or "pervert" [RSV] the gospel of Christ'

(p. 45, emphasis added). Similarly, Peter's fault at Antioch was 'failing to have the courage of his own convictions' (p. 109). Is this psychologically credible? Is this really how they would have seen themselves? Howard's *caveats* are particularly apposite here. Belief in divine inspiration, be it never so strongly held, surely need not force us to this sort of literalism.

This leads this reviewer, sadly, to doubt several of Fung's interpretations, especially about the various 'gospels' in chapters 1 and 2, and about Paul's understanding of the relationship between Jewish and Gentile Christians in 3:23-29 (where Fung fails to make the distinction, arguably crucial to Paul, between the 'we' and the 'you').

Related to this is the fact that exegetical points in cases of ambiguity are not assessed against any coherent understanding of the epistle, but only with reference to other scholars (whose overall interpretations of the logic of Paul's argument differ significantly; as e.g. the *OTI* at 4:6). Too often one may want to ask, But why does Paul say this? How does it fit in his overall argument? and (if Fung is right) How could his readers have understood him properly?

Thus, while every reader is bound to benefit from Fung's clarity, Galatians yet awaits an adequate commentary.

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Obeying the Truth: A Study of Paul's Ethics in Galatians
John M.G. Barclay
Studies of the New Testament and Its World; Edinburgh: T. & T. Clark, 1988, xv + 298 pp., £16.95.

This clear and detailed study, a revision of a Cambridge doctoral dissertation (supervised by Prof. Morna Hooker, and successfully defended in 1986), amply repays close reading. Barclay's primary focus is Galatians 5:13-6:10, which, he says, is something of an embarrassment to much traditional exegesis. On the face of it, Paul seems to be going back on his earlier insistence that Christians are free from the law. The perceived difficulty has bred numerous proposals: this section is a later interpolation (O'Neill), or, more commonly, an apologetic appendix designed to ward off antinomianism wrongly derived from the first part of the letter (Burton and many others). Other 'solutions' are ably canvassed and dismissed.

Precisely how is this paraenetic section related to the earlier debate in the epistle over law and faith? Is it related to the concrete challenges of the Galatian churches, or is it a universal moral code? If the former, whom is Paul addressing, and what problems does he have in view? Is Paul's principal purpose polemic, appeal, defence, explanation? These questions set the agenda for Barclay's study. He contends that the only satisfactory answer involves gaining a clear understanding of the crisis the churches were facing in Galatia, grasping Paul's response to this crisis, and focusing particular attention on the ethical section.

Along the way, Barclay wrestles with the problem of 'mirror-reading', that is, the recreation of a complex situation when we have access to the records of only one party in that situation. It is desperately easy to conjure up a situation that never existed, whether by selectively handling the evidence or by 'over-

interpretation', reading far too much into some bit of relatively innocuous text. To gain control in the necessary task of historical reconstruction, Barclay advocates close monitoring of the *tone* of Paul's remarks, their *frequency*, their *clarity* (since it is poor method that builds too much on ambiguous expressions) and their *unfamiliarity* (since an unfamiliar topic or response may reveal the existence of a local problem of special importance).

The study therefore develops into a full-scale examination of the epistle to the Galatians, not least its theological emphases and what can be deduced about the historical setting that calls them forth. The opponents (Barclay refers to them as 'the agitators' rather than the more traditional 'Judaizers', for the sufficient linguistic reason that the Greek verb 'to judaize' refers to Gentiles who adopt Jewish ways, rather than to Jews who compel Gentiles to adopt Jewish ways), and the Galatian churches are also treated to a sociological approach to conflict: at issue are questions of the converts' 'behavioural patterns' and self-identity. Barclay argues for a situation in which the new converts have become isolated from their erstwhile pagan friends, without yet constituting a new, stable, social group. The 'agitators' are therefore encouraging them to establish their identity and secure a stable basis for their ethical behaviour by becoming full members of the synagogue, a step that requires that they submit to circumcision, even though they maintain their allegiance to Christ. One of the dominant reasons why this seduction seems so attractive is that they have not discovered an unambiguously articulated moral structure within the life of the Spirit that Paul has advocated. Thus Paul is opposing the view that if pagans convert to Christ they can find a supportive, identity-conferring fellowship and a coherent ethic only within Judaism.

Barclay contends that Galatians 5:13-6:10 is easily seen to develop out of Paul's earlier argument, once we understand that a major component of the Galatian crisis had to do with how a member of Christ's people should live. In particular, the emphasis in these verses on examining oneself and avoiding conflict within the Christian community is tied to the divisions the agitators had largely provoked. In Barclay's view, Paul is not in this epistle vacillating between addressing one group and then another: he has but one purpose throughout, *viz.* the status and obedience of Galatian believers, not fears about libertinism. Paul is not attempting to lay out the rudiments of Christian ethics, nor is he combating antinomianism. Rather, he is restating his own view: Christians should live lives led by the Spirit, confident that the Spirit provides sufficient moral guidance. The alternative is the moral danger of living in or according to 'the flesh', which Barclay sees not as the weak or sinful side of human nature, but simply as that which is 'merely human'.

Thus, in broad terms Barclay joins hands with E.P. Sanders and F. Watson in opposing the traditional Lutheran interpretation that ties justification by faith to opposition against justification by meritorious works, all within a framework of extreme individualism. Paul's concern is not with the individual, but with the status and identity of the Christian community; if he opposes law, it is not because observance of law generates self-righteousness but because he is opposed to the view that observance of the Mosaic law is a requirement to enter the Christian community.

There are many attractive features to this dissertation, not least the clarity with which it is written, the generally comprehensive bibliography (though I noted several surprising omissions), the rigorous and generally con-

vincing exegesis of many of the individual parts of the paraenetic section (5:13-6:10), and his attempt to think through the problems of mirror-reading. Scarcely less useful is his vigorous criticism of Betz, and his self-distancing from Sanders and from Watson at a couple of points. Sanders depends on a major distinction between 'getting in' and 'staying in'; Barclay doubts that the distinction is wise or helpful. Watson uses social theory to discount the importance of ideology; Barclay sees a continuing dialectic between ideas and social conditions. But in any case the theological problem, Barclay insists, is not legalism, understood as earning merit before God, but cultural imperialism, that is, insistence on observing the Jewish law and customs as necessary tokens of membership in the people of God.

But there are several places where it is less than clear that Barclay has it right, especially in his analysis of Paul's theological argumentation. Although it is clear that the self-identity of the Galatian Christians is an important dimension of the problem, the question of self-identity, however prompted by a sense of social isolation, could not be divorced from the theological question of the relation between the gospel Paul was preaching and the law of Moses. Otherwise, why should Paul care if his converts identify themselves with the synagogue? The reason, in part (as Barclay points out), is salvation-historical: Paul sees a new covenant in place, a fresh divine act of self-disclosure in the coming of Jesus. But that means Paul *must* deal with the theological connections with the antecedent revelation that all sides of the debate viewed as authoritative.

At this point, Barclay's treatment of the gospel as the 'fulfilment' of the law is so thin that he becomes painfully unsympathetic to Paul. Paul displays 'considerable ingenuity' in his handling of OT texts; some of his work is a 'tour de force', accompanied by strange and even arbitrary exegesis. We are 'entitled to ask . . . whether Paul's arguments constitute an effective response to the Galatian crisis', comprising, as it does, 'subtle linguistic tricks' that probably 'merely baffled the Galatians', some of his re-definitions possibly being 'even harder for the Galatians to comprehend than they are for us'. Of course, we cannot be certain what they thought of his 'somewhat strained exegesis of his key verses'; perhaps they were 'simply bemused by his impressive exegetical dexterity'. In each case (not least Barclay's treatment of the notoriously difficult passage 3:10-14) there are deeper and more penetrating ways of understanding what Paul is doing. Barclay has got himself into the position where he has tried so hard to be sympathetic to Paul's opponents that he incessantly betrays his lack of sympathy for the apostle; and part of this lack of sympathy, it appears, is because he has not grasped his argument.

I am less convinced by Sanders' analysis of Judaism than Barclay is. Elsewhere I have argued that although Sanders has rightly debunked the use of fifth-century sources for establishing the weighing of merits, and rightly criticized the (especially) Lutheran and reductionistic contrast between a Judaism of (legalistic) works and a Christianity of faith, nevertheless his handling of Jewish sources introduces a new reductionism. When true religion is tied in its essence to human response to God's law seen as *demand*, to law understood in no small part as divine *lex*, the world-view is vastly different from one in which the law is seen as a salvation-historical anticipation of God's redemption wrought on our behalf through the death and resurrection of another. Nor does Sanders attempt to plot the changing attitudes to law diachronically: it is arguable,

for instance, that while Strack-Billerbeck rely too heavily on fifth-century sources, Sanders does not attempt to plot out where the first-century Jew is in the line of development that runs from the last of the OT books to the fifth century. Barclay (and others) are right to trace the sociological strains in the Galatian Christians, and to insist on the priority of the larger question, *viz.* the relation between the (unconverted) Jewish community and the church. But those questions were tied not only to Christology but to the place of law in the history of redemption. Paul (and other NT writers) insist that what we call the OT cannot be rightly understood when it is read a-temporally, with Torah the hermeneutical key; it can be rightly grasped only when the 'before' and 'afters', the prophecies and the fulfilments, the types and the antitypes, are spread out along the axis of history, with due place given to the apocalyptic structure that controls so much of his thought. These factors shape Paul's handling of law and grace not less than the pressing urgency to give his converts a sense of self-identity. That means that Paul is not simply establishing that Christianity is different from Judaism, and that the Messiah has come, but that the (unconverted) Jews have *not* rightly understood their own law.

In passage after passage in the earlier parts of Galatians, Barclay's exegesis is less than convincing, a reflection of the new reductionism that controls so much of contemporary Pauline studies. Indeed, when Barclay cites Ephesians 2:8-9; 2 Timothy 1:9; Titus 3:4-7 as evidence for how quickly Paul's gospel (as Barclay reconstructs it) was transmuted into a gospel that is defined as 'grace through faith' that is 'not from works lest any man should boast', for some of us these same passages constitute some evidence that Barclay has not quite understood Paul in the first place.

D.A. Carson, Deerfield, Illinois.

The Ethics of the New Testament
 Wolfgang Schrage (ET by David Green)
 Edinburgh: T. & T. Clark, 1988, xiv + 369 pp., £19.95.

What should we expect to be discussed in a book with this title? Should the focus be upon what the writers of the various NT documents thought about ethics (its basis, norms and content)? If so, a consistent policy on this matter would not include a section on the historical Jesus (he wrote no NT book) but would study the various gospel writers and other NT documents (see Houlden's *Ethics and the New Testament*). Alternatively, one could set out to give a survey of the ethical views of the early Christian movement; in this case it would be natural to begin with Jesus as the founder and go on to discuss not only the NT authors but also the indications of other movements in early Christianity reflected within (as well as outside?) the NT (*e.g.* 'Q', if it existed, the earliest Jerusalem community, the views of Paul's Christian opponents, *etc.*).

Schrage's treatment falls between two stools in this respect. The first third of the book is taken up with the historical Jesus, followed by a chapter on 'ethical beginnings in the earliest congregations'. Yet he is primarily interested in the views of the NT writers (rather than the movements they represented or opposed) and he makes almost no attempt to connect the various writers in any coherent account of the

development of early Christianity. Are we discussing NT ethics or the ethics of the early Christian movement? (Similar issues arise, of course, in relation to the content of 'New Testament Theology').

This would be a serious but tolerable ambiguity if it were not conjoined with a much deeper problem. In discussing the ethics of the NT, is it sufficient to outline, as Schrage does with great skill, the theological bases of ethics, the main criteria to which appeal is made (*e.g.* Jesus, creation, the OT, Hellenistic ethics, love, *etc.*) and the specific injunctions which are contained in the NT? Or should our focus widen to take account of the social, cultural and historical context in which these ethics are being propounded — for instance, the social and political conditions in which they were issued and the shape of the Christian communities for whom they were intended?

Despite occasional glances at isolated 'background' issues (*e.g.* contemporary attitudes to women, the practice of the emperor cult), Schrage eschews entirely the attempt to place the NT documents (or the early Christian movement) in their social and historical context. At times he makes an explicit statement on this (*e.g.* 'the Gospel and Epistles of John cannot be interpreted primarily as arising from a particular historical situation', p. 297); most of the time he simply ignores such questions. It is thus extremely misleading for the translator to interpret Schrage's very first sentence as 'the subject matter dealt with by an ethics of the New Testament is the question of how life was lived in the earliest Christian communities'. In the original German Schrage says nothing of the sort. In this book he is not really interested in how life was actually lived by the early Christians but in how the NT writers (and Jesus) thought it ought to be lived!

The weaknesses of this purely idea-centred approach are particularly evident in the long section on Jesus. Just at a time when the 'third quest' of the historical Jesus (Riches, Sanders, Vermes, Theissen, Borg, *etc.*) is unearthing so much of the religious, social and political context of Jesus' ministry, and illuminating thereby so much of the meaning and impact of his message, Schrage leaves all that to one side. He battles on in the old style, investigating Jesus' concept of the kingdom of God, *etc.* with the familiar but tired contrasts with 'Judaism' (often illustrated out of Strack-Billerbeck!). This is so much out of tune with the mainstream of current British and American NT scholarship that at times I was tempted to ask how useful it was to translate this work.

But that was probably unfair: despite (and, in some cases, because of) the predominance of German bibliography and the inner-Lutheran debates which dominate some sections, there is much here for us all to learn from. Schrage is an extremely skilled exegete, and the care with which he discusses the relevant texts, the attention to detail he displays and the finely balanced conclusions he reaches are exemplary. He also has a keen and admirable interest in theological questions concerning the adequacy and usefulness of NT ethics today. The Introduction contains many suggestive comments on these matters and in the course of the book Schrage does not shrink from highlighting the relevance of some of the material, while also making critical comments on the 'bourgeois morality' of the Pastorals or the dangerous dualism of the Johannine material. Those familiar with NT criticism will recognize here and elsewhere the characteristic features of a Lutheran theologian; and this has rich rewards in his particularly fine discussion of the theological characteristics of Paul's ethics

(although the section on the law is surprisingly thin and shows no knowledge of Sanders' work).

Thus, within his own terms, and as one of the greatest living exponents of his tradition (he was a pupil of Käsemann and echoes many of his theological judgments), Schrage's work is very impressive. For a complete and thorough survey of the contents of the NT in regard to ethics, it is certainly the best available at present. If they can afford it, students will find here much of value. But I have the feeling that this approach to the subject represents the end of a line. In the future, studies of the theological content of NT ethics will have to march much more closely in step with analysis of the cultural and social context of the early Christian movement.

John Barclay, University of Glasgow.

The Gift of Prophecy in the New Testament and Today

W. Grudem

Eastbourne: Kingsway, 1988, 351 pp., £7.95.

Wayne Grudem's Cambridge PhD thesis was a careful exegetical discussion of the gift of prophecy in 1 Corinthians. That dissertation, only modified by the addition of two short sections on apostleship and Ephesians 2:20, was subsequently published by University Press of America (1982; and reviewed by this reviewer in *Evangelical Quarterly* 58 (1986), pp. 368-370), and its findings have already been disseminated to the church, in part, in several excellent less technical works by Don Carson, Roy Clements and others.

It is a token of the importance of the subject for the church today that Dr Grudem (now teaching Systematic Theology at Trinity Evangelical Divinity School) has been called to rewrite the whole thesis at a semi-popular level, elucidating more fully a number of points that were only implicit in his earlier writing, and spelling out clearly (and most graciously) the significance of his findings for the church ('charismatic' and 'non-charismatic') today.

Essentially Dr Grudem believes that two opposing sides — 'charismatics' who insist that prophecy is for today, and 'cessationists' who say it was for the early church alone — both stand for right principles, but are drawn into conflict largely because of their misunderstanding of the nature of NT prophecy. That is because they both generally understand *New Testament* prophecy principally by the model of canonical *Old Testament* prophecy, and thereby *misunderstand* it. OT canonical prophets gave the word of God in the very words of God. Hence, e.g., they used the formula, 'Thus says the Lord, "I say . . ."; so to disobey them was to disobey God's revelation, and hence, too, false prophecy was a capital offence (so Grudem, ch. 1). When 'charismatics' use the divine 'I' formula for prophetic speech today they thus imply (or are taken to imply) the words spoken are directly God's words, with all *his* authority.

All this, the 'cessationists' feel, brings biblical prophecy into disrepute (because modern 'prophecies' are so often banal, and not infrequently prove false) and jeopardizes the primacy of *Scripture* as God's authoritative word for the church today. In that fear they are surely right, Grudem concurs. But they are wrong to oppose 'charismatics' with the claim that the NT expected the cessation of prophecy in the post-apostolic church: the NT writers expected prophecy to continue to the end (so Grudem,

ch. 12). Rather, the finality of the canon is preserved when we recognize that what the NT writers meant by 'prophecy' (when they referred to the phenomenon in ordinary NT churches) 'was not equal to *Scripture* in authority, but was simply a very human — and sometimes partially mistaken — report of something the Holy Spirit brought to someone's mind' (p. 14). Grudem sharpens this up exegetically (chs. 3-7) to show that (for the NT writers) ordinary congregational prophecy was regarded as based in a revelation given by God to an individual (1 Cor. 14:30ff.; contrast 'teaching', which is (inspired) elucidation of *Scripture/Tradition* — see ch. 6), but a revelation that was perhaps as incomplete, indirect and hazy as the image seen in dull polished-metal Corinthian mirrors (1 Cor. 13). Further distortion or error may be introduced as the one who receives the revelation attempts to put what has been 'revealed' into speech. Thus, for example, the disciples who 'through the Spirit told Paul not to go to Jerusalem' (Acts 21:4) may have *rightly* foreseen, by revelation, that suffering awaited Paul in Jerusalem, but *wrongly* expressed what they saw as a prophecy that he should *not* go there. Agabus perhaps *rightly* saw Paul bound, and in the hands of the Romans, but *wrongly* expressed it as a prophecy that Paul would be bound by the Jews and handed over by them to the Gentiles (21:11) — he was in fact rescued by Lysias' soldiers from a Jewish mob who were trying to kill him (Acts 21:32ff.).

Because prophecy was a charisma of *mixed* quality, it needed to be weighed and the good retained; and, in contrast to the quite different OT situation, it would no longer be fitting for an Agabus to be stoned for getting even major elements wrong. Prophecy was indeed so prone to fallibility that in Thessalonica it was liable to be despised (1 Thes. 5:20). Because it was not authoritative the gift was open to women (1 Cor. 11), while *judging* prophecies (1 Cor. 14:33f.) was debarred them precisely because it was an authority function (so Grudem, ch. 11).

The implication for today is that charismatics should by all means continue to expect prophecy, but should refrain from giving their prophecies with formulae that suggest the Lord is speaking directly through them (e.g. 'Thus says the Lord' or 'I' formulae: and Grudem is supported here by many leaders within the charismatic movement). By the same token, the 'cessationists' need not fear 'prophecy' understood this way; indeed, it finds a direct analogy in their own sense of being 'led' by the Spirit, whether in being given direction with respect to future ministry or to speak a *mot juste* to another Christian or to a whole congregation, or whatever. None of these activities jeopardizes the primacy of *Scripture's* authority, which is absolute and brings us God's very words. In this respect, Grudem argues, it was the *apostles* (not ordinary NT prophets) who inherited the mantle of fully authoritative revelatory prophecy (chs. 2 and 9). So Grudem can finish with chapters encouraging 'prophecy' today — and its careful regulation — for both 'charismatic' and 'cessationist' congregations.

There is a lot of ground covered by the book, and little opportunity in a short review to enter into detail (for more of which see, e.g., *Vox Evangelica* 15 (1985), pp. 7-64). Some aspects of Grudem's argument appear questionable, most particularly in chapter 2. Thus, the reader may agree with Grudem that Paul considered his gospel to be God's word, and his own apostolic teaching to have great authority for his churches — certainly to have an authority over that of the Corinthian charismatics, whose charismata he subordinates to his own apostolic advice. And, beyond that, he may happily affirm with Grudem (and 2 Peter!?) that

Paul's writings are infallible inspired *Scripture*. But he may not so easily be convinced that Grudem has really demonstrated, from what Paul *himself* says, that the apostle considered his very words to be infallibly inspired and that he saw himself as having inherited the mantle of the OT prophets in being the conveyor of the very words of God (and the appeal to 1 Cor. 2:13 surely entirely misses Paul's irony: see e.g. G.D. Fee's commentary, *ad loc.*). Nor are many liable to be as confident as Grudem of the probability that the word 'apostle' was chosen by Jesus because of an alleged semantic weakening of the word 'prophet' (in respect of some such putative component of meaning as 'carrying full divine verbal authority'); nor, for that matter, that 'apostle' would *necessarily* have better conveyed such meaning. It seems to me the whole argument that NT apostles correspond to OT prophets, and that this guarantees the divine authority of their witness and general advice (not merely their prophecies), while suggestive, is not without considerable difficulties. There is room for further thought here.

No doubt one could find plenty of other quibbles beyond chapter 2. Thus, for example, Grudem often illustrates his view of the mixed nature of NT prophecy by appealing to the case of Agabus who, according to Grudem, is recorded as giving a prophecy that proved wrong in two important details (Acts 21:11 — see above). But it is frankly implausible that Luke considered Agabus' prophecy about Paul to be mistaken, not least since he later has Paul himself claim, 'Though I have done nothing against the people or the customs of our fathers, yet I was delivered prisoner from Jerusalem into the hands of the Romans' (Acts 28:17) — a statement which clearly sums up the whole affair in a way that is intended to indicate the overall responsibility of hostile Judaism for Paul's present plight, if not to indicate the precise historical mechanics of it; and as such it asserts a fulfilment as close to Agabus' prophecy as even an OT oracle could reasonably be expected to be.

But such quibbles are indeed of relatively minor significance. I think Grudem has made a *substantial* case for the view that congregational prophecy in the NT was not considered the authoritative form of communication it was in (the majority of) the OT, and that his exegesis of the phenomenon is fundamentally along the right lines. And as such he has not only made a contribution to NT research, but has paved the way towards reconciling two opposed movements within today's church. It is a delight to be able to commend a book that is so readable and significant, especially when one can at the same time wholeheartedly invoke the Lord's blessing of peacemakers.

Max Turner, King's College, Old Aberdeen.

It is Written: Scripture Citing Scripture. Essays in Honour of Barnabas Lindars, SSF

D. Carson and

H.G.M. Williamson (eds.)

CUP, 1988, xx + 381 pp., £37.50 hb.

This must be one of the best Festschriften I have ever come across. The editors have managed somehow not only to get eminent scholars to work within a single area of study, but also to achieve balanced coverage. It is a condensed book, demanding detailed attention of the reader, and will appeal to advanced students rather than general readers. For a fuller

description than mine of the contents of each essay see *Expository Times* Vol. 100, May 1989.

Howard Marshall gives an assessment of recent developments to start the ball rolling. I particularly valued his critique of Dodd, Sundberg, Lindars and Stendahl. This leads into the book's main three parts: (a) The OT in the OT; (b) Between the Testaments; (c) The OT in the NT.

Hugh Williamson's article on 'history' is closely argued. He spends most time on the work of Fishbane on 'inner biblical exegesis' in connection with the interpretation and application of the law. He disagrees only in specific details, arguing, for instance, that 'it is written' refers, in the work of the Chronicler, to a specific quotation, and that the post-exilic historians distinguished carefully between the written law and later interpretations of it.

John Day discusses the prophets' use of the law, creation and other primeval traditions, historical and legendary traditions, the Psalms, and other prophets. Day's radical viewpoint is evident in these titles, and his frequent use of words like 'surely', 'manifestly' and 'clearly' made this an unsatisfying contribution from my point of view.

A.A. Anderson deals with the way that 'oracular material', 'historical traditions' and 'creation stories' are used in the Psalms. There is some interesting interaction with other literature (including Day's *God's Conflict with the Dragon and the Sea*), though the conclusion is rather vague.

R.E. Clements' more readable essay concentrates on 'creation and its mythology' and 'the concept of *tôrâ*' in Wisdom Literature, before closing with a discussion of the relation between Solomon and Wisdom.

In the second part of the book S.P. Brock traces the ideals that translators over the centuries have held. Philip Alexander works out a definition of the genre 'rewritten Bible text' by examining four case studies: Jubilees, the Genesis Apocryphon, Pseudo-Philo and Josephus. B.D. Chilton argues that *peshet*, Philonic allegory and midrash (as seen in the *Mekilta*) might be regarded as 'genres within the species of biblical interpretation'. Andrew Chester investigates the way that Scripture is cited in various Qumran texts and Apocryphal/Deuterocanonical writings. C. Rowland argues that apocalyptic enabled people to continue to adhere to the Scriptures, and that it encouraged not only an other-worldly view, but also the striving for limited goals in the present age.

On the NT Max Wilcox shows that the question of text form is more complicated than has been thought and that explanation of the origin must be left open. Graham Stanton deals with the sources of Matthew's quotations and his adaptation of them for his particular theological purposes. Morna Hooker, after complaining about her allotment of a mere 4,000 words (which she clearly exceeds), confines her attention to Mark's use of the Pentateuch. She concludes that it reflects tensions in the early Christian community but is remarkably consistent, and we may still learn from the way he tackled the problems.

C.K. Barrett looks at the actual citations of Scripture in Luke-Acts, concluding that Luke has found a way to combine 'the restoration of Judaism with the call to the Gentiles'. D.A. Carson, dealing with the Johannine literature, points out how, in the Fourth Gospel, Jesus is shown to *replace* OT themes and institutions. He discusses the relation of proclamation to apologetic in the early church. D. Moody Smith, writing on the Pauline literature, produces the

longest and probably the most comprehensive essay. A.T. Hanson supplements previous work by concentrating on exegesis of the same OT passages by the writer of Hebrews and his contemporaries. Richard Bauckham writes on James (his use of OT figures as religious and ethical paradigms), 1 Peter (prophetic interpretation and parenetic application), and 2 Peter (with Jude; on Noah and Lot). Finally, G.K. Beale offers an analysis of the various uses of the OT in Revelation.

Anyone undertaking serious study of 'Scripture citing Scripture' will find this an invaluable tool. The general reader will probably find it a difficult book to pick up.

Mike Butterworth, Oak Hill College, London.

People of the Book?
The Authority of the Bible in Christianity
John Barton
London: SPCK, 1988, xi + 96 pp.,
£4.95.

This slim book conveys the substance of the Bampton Lectures for 1988, the most famous of all theological lecture-series which reaches back into the eighteenth century. Time was when the relevant conditions of Canon Bampton's will were reproduced in the front of the published volume, a practice which has evidently ceased but which underlined the dignity of the exercise. Bampton knew a thing or two about academics: he insisted that the lectures should be published, and enforced his insistence by withholding payment to the lecturer until they were.

The slimmness of the volume is unfortunate – unfortunate, at least, for those who would seek here an authoritative and rounded defence and exposition of a post-critical and post-orthodox doctrine of Holy Scripture. The author makes plain his purpose: 'Christians are not really required to choose between fundamentalism and unbelief... this book is written for those who would like to explore another possibility: a positive but critical evaluation of the Bible, which avoids the absolutes of biblicism but is not simply a watered-down version of it' (p. xi). So we have a third way on offer, and kind comments on James Barr help the reader of the foreword orient himself for what is to follow. It does not take long for the reader to discover one of the book's fatal flaws: the writer's polarization of 'fundamentalism' and 'unbelief' allows him to collapse the orthodox understanding of Scripture into that fourteen-letter word which, as ever, brings rational discussion to an end.

This process starts on page 1 of chapter 1, where the writer begins to use 'fundamentalist' and 'conservative' as synonyms, and indeed suggests (in his opening paragraphs) that the 'fundamentalist' view of Scripture parallels the traditional Islamic view of the Qur'an. And so on. Dr Barton acknowledges the intelligence (and indeed the attractiveness) of some 'fundamentalists', but he believes their best arguments can be reapplied in another context: 'I am convinced that a robust theory of Scripture is possible without selling out to biblicism' (p. 3). Had Dr Barton written us a longer book, and engaged seriously with the conservative thinkers who, despite his modest compliments, he continues to lump together as 'fundamentalists', we in turn would have had an alternative theory of Holy Scripture with which to grapple.

He does not, and neither does he acknowledge (as many will) that the charter for the conservative understanding of Scripture is the historic doctrine of all the church. It may be unfair, but the reader is left with the impression that Dr Barton's acquaintance with the view of which this book is an extended critique has been culled almost entirely from the work of James Barr. Certainly, conservatives are conspicuous by their absence from footnotes, index and bibliography. How odd that really is emerges if we imagine the mirror-image of this project: a book seeking to undermine and displace a/the 'liberal' view of Scripture – perhaps by the present reviewer – which was based almost entirely on conservative sources. It would be a laughing-stock.

Dr Barton has deliberately opted for a semi-popular style, and this inevitably limits the value of his arguments, since the conservative reader will constantly feel that the orthodox alternative is neither fairly represented nor adequately met. So while *People of the Book?* makes interesting reading, it is unlikely to change anyone's mind.

Nigel M. de S. Cameron, Rutherford House, Edinburgh.

Culture and Biblical Hermeneutics. Interpreting and Applying the Authoritative Word in a Relativistic Age
William J. Larkin
Grand Rapids: Baker Book House,
1988, 401 pp., \$16.95.

'Should I put my academic degree after my name on my business card?' 'Should my wife go with head uncovered to church?' 'Should my son wear long hair?' 'Should I refuse to insist on baptism in my mission work where there is no water available?' The author, professor of Bible and Greek at Columbia Biblical Seminary and Graduate School of Missions, develops a closely reasoned biblical theology of hermeneutics and culture that enables him to give a confident 'no' to each of these questions.

Professor Larkins devotes nearly one-half of his book to developing an historical perspective – how we have reached this stage of historical and cultural relativism in understanding the Bible; how non-evangelical scholars have stated their case; in what ways evangelical scholars have dealt with these same issues; and how evangelical missiologists have related culture and theology and developed their understanding of contextualization.

In the second half of the book the author gives his own understanding and interpretation. Chapter titles indicate the wide range of material included in this section: Culture and Context; Revelation and Truth; Language and Meaning; Scripture and Spirit; The Hermeneutical Bridge; Interpretation, Application, and Contextualization.

The topics with which the author deals are extremely important to both monocultural and bicultural ministries. He has interacted widely with the literature related to these topics and concludes that there is indeed a hermeneutical bridge which enables the interpreter and proclaimer of Scripture to understand the message and to communicate it in any cultural setting. The building blocks for this bridge are human language (meaning is determined in terms of 'traditional sign theory'); God, who has

expressed his truth largely by revealed propositions; an inerrant Scripture; a humanity whose unity is more basic than its cultural diversity; and an historical framework that narrows the distance between an ancient context and the contemporary milieu.

In the last two chapters of the book Professor Larkin applies his methodology to specific passages of Scripture and themes. Normative guidelines are given to help the reader apply to practical issues the principles which the author has elucidated from his theoretical framework. If a person agrees with the theory propounded, then the application follows logically and consistently. This is a thorough treatment of many critical themes, and this book will provide one answer to many evangelicals who are confused by the issues related to the culture of biblical times and to how the Bible can be applied rationally and faithfully to our current cultural scene.

As I read through this fine, irenic volume, I was frustrated occasionally by the author's organizational principle — to separate his historical material, particularly that of the evangelical writers, from his later, more interpretative chapters. As he approved or criticized fellow scholars, I was always wishing for examples to illustrate what he meant. Larkin usually stated a theory and left me guessing as to what this meant practically. If he could have included more of this evaluation of his colleagues with his own interpretation, it would have helped me immensely to understand

precisely where and how he differs from his colleagues.

Larkin is a competent scholar of the biblical text and understands biblical languages and the European languages used in critical biblical scholarship. This book would be even better and have less rigid interpretations if he also had in-depth experience with contrast — American cultures and non-European languages. It is significant to point out that he differs most markedly from Bible translators (I also am one of these) having this background, whether they have been associated with the American Bible Society (Nida, Kraft, Taber, etc.) or with the Summer Institute of Linguistics. His background is limited for writing this encompassing type of book that demands much more serious interdisciplinary interaction with all aspects of meaning and culture.

This leads the author to support his conclusions by referring to scholars who, while their opinions may agree with his, are hardly the most reliable primary-source people for the subject discussed. It also leads to some over-interpretation out of context from quotations from other authors. In claiming that Eugene Nida believes that 'the Hebrew *đbr* word group points to event as the medium for biblical revelation' (p. 23), he does not note that Nida also says that it refers to word or speech.

The author rightly seeks to magnify Scripture as the authoritative Word of God. But does the Bible really speak to the many topics which he brings under his purview? Can we

conclude as assuredly as the author that Scripture speaks to the theory of meaning we must adopt and that it is indeed the 'traditional sign theory'? Other evidence might suggest that the Bible is congenial to several approaches.

He also postulates, as if it were a biblical statement, that 'form and meaning are both to be taken as norms unless Scripture indicates otherwise' (p. 314). Might it be more appropriate to deal with specific examples as they arise? In view of the long discussions on relations of form and meaning, it is strange that the author does not deal with Jesus' command to wash feet. He quotes McQuilkin's view on this at one point in the text, but that instance counters his thesis by changing a seeming authoritative command to meet the needs of the context (p. 123).

This is a demanding book to read and forces the reader to interact with many subjects. I was disappointed that Professor Larkin tries to tie down every loose end, to make the Bible speak to every conceivable linguistic and cultural option, and never to confess that some problems might have a 'both-and' answer. It is necessary to bring biblical hermeneutics to bear not only on relatively small cultural problems, but also on the 'life-and-death' issues of our current society which he never mentions — abortion, nuclear proliferation, euthanasia, genetic engineering, poverty, injustice and materialism.

Ralph R. Covell, Denver Seminary.

Professor F.F. Bruce — a tribute

After a period of failing health and illness Frederick Fyvie Bruce was called home on 11 September 1990, just shortly before his eightieth birthday. He will be remembered first and foremost as the biblical scholar who by his personal contribution and his teaching did more than anybody else in his generation to establish conservative evangelical scholarship as an intellectually respectable and coherent discipline. His gifts won wide acclaim: he is one of the very few persons to have been called to be President both of the Society for Old Testament Study and of the Society for New Testament Studies. He pioneered the development of the new Department of Biblical History and Literature in the University of Sheffield, and he brought great lustre to the Rylands Chair in the University of Manchester. In all that he did he was motivated by a passion for the truth of the

gospel and remained faithful to the evangelical faith in which he had been reared among the Brethren in the north-east of Scotland. Throughout his student days he was associated with the work of the IVF (as it then was), and it was he who with like-minded friends including Bill Martin and John Wenham was responsible for the foundation of the Tyndale Fellowship, and played a large part in the establishment of Tyndale House. He served as President of the IVF and was a member of numerous of its committees. His counsel was always wise and readily available. He was a man of many talents, a modern Erasmus, committed to the service of the Word of God, and we praise God for his life and witness.

I. Howard Marshall

F.F. Bruce Fund

Several people have asked if they can make gifts in memory of Professor F.F. Bruce. Following discussion with Mrs Bruce and his colleagues, it is proposed to create a fund at Tyndale House, Cambridge. The proceeds of this fund will be used to help students from the Third World engaged in New Testament studies at Tyndale House, the residential library for Biblical Research Professor Bruce helped to establish.

Donations should be sent to: The Warden, Tyndale House, 36 Selwyn Gardens, CAMBRIDGE CB3 9BA (marked F.F. Bruce Memorial).

BOOK REVIEWS

- Alden Thompson* **Who's Afraid of the Old Testament God?** (Walter Moberley)
- Godfrey Ashby* **Sacrifice: Its Nature and Purpose** (Philip Jenson)
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built on the foundation of the apostles and prophets, with Christ Jesus
himself as the chief cornerstone
(Ephesians 2:20)

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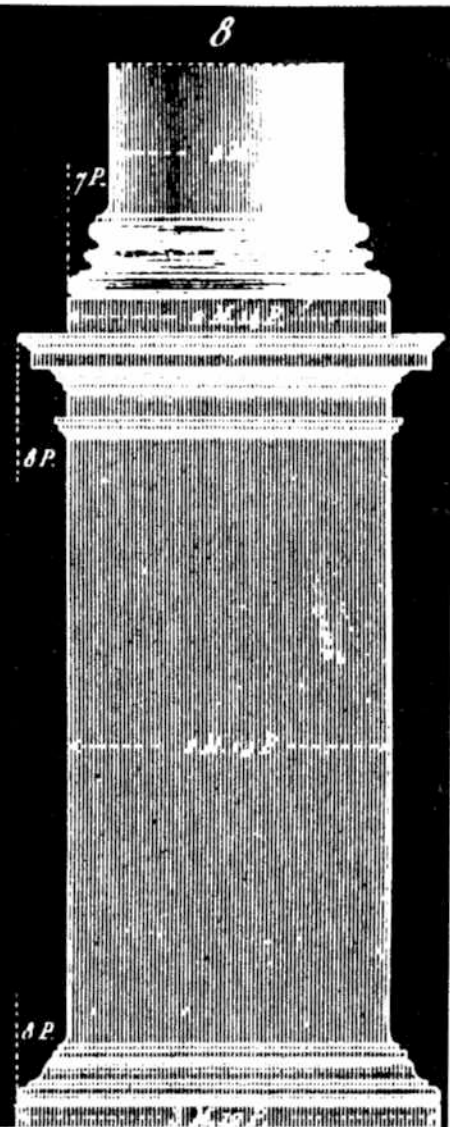
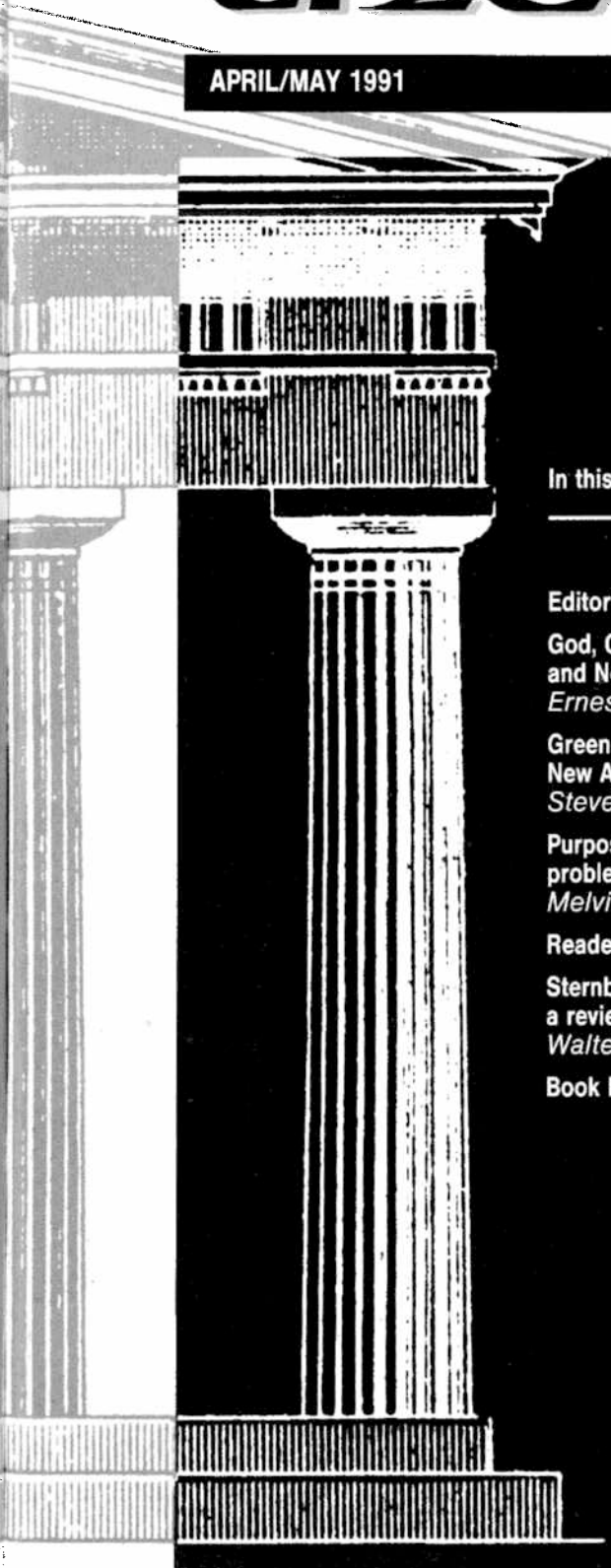
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foundā'tion n. origination; endowed institution; solid ground or base;

