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built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone (Ephesians 2:20)
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 revision can produce. We were in the middle of business, we told each other. But we were also self-critical. We were questioning the theology we were teaching and the church we were trying to build. We wanted to believe in the power of the church to make a difference. The idea saturated our time in seminars 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. Early church communities in India and those of the day show that we have historic affinity with students from some thirty different countries, the smooth functioning of every-day life hinges on sensitivity and respect for diverse cultural backgrounds and viewpoints. But we take it seriously theologically also. The terror of Galatians 3:28 or Ephesians 2:6 and 9 must be felt not merely existentially but practically. We can experience microcosms: 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 of what some of us once considered to be dogmatically essential to 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 of course not exclusive, of course, but a relatively recent realization. In the words of 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 Christianity was mostly African; and that most of 'my Europe' was the gift of people from Jerusalem and Alexandria and Nicea and Antioch and Rome. So the question is not whether the church can survive the contact, but rather whether it can be a place where the credibility of the gospel which genuinely interacts with and challenges the kaleidoscope of human cultures.

What both these examples have in common (apart from their evident irrelevance) is an awareness that the study of theology ought to be 'in something'. If the word means the study of God then it means to share somehow in the living heartland of God's ceaseless passion to change people to change history, to change the world (provided of course that the heartland of God is such a God and not as the man repented when asked if he believed in a God who acted in history. No, just the ordinary one). Unfortunately the word is often used 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?

Medieval scholasticism was not renowned for its integration with social 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 has removed God, religion and ethics from the realm of objectivity and what could not be known and rejected 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 educational 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 system with 'end product' - i.e. what kind of person with what kind of knowledge, skills and commitments will emerge at the end of the course - was somehow almost mercenary.

The achievements of this whole western theological tradition have been immense in business, but it is a failure. Theological leaders can no longer be co-opted by it I am not lightly belittling that heritage. Nevertheless it is right to point out that it has been a burden. On the one hand it is the common sense of the last forty years that has come out of costly engagement with suffering and injustices that afflicting the majority of humanity. For such theologians, the gospel 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 context, but what is common is the methodological criticism of an allegedly detached, cool, academic tradition. The question, in their view, actually captures the very dynamic core of our 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.

On the other hand, there is a serious debate within the secular educational establishment itself between the claims of autonomous, liberal educational and the views that education should be vocational training - i.e. a preparation for some skill, profession or service. The line will now be more or less exclusive, of course, but a relative revolution 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 Christianity was mostly African; and that most of 'my Europe' was the gift of people from Jerusalem and Alexandria and Nicea and Antioch and Rome. So the question is not whether the church can survive the contact, but rather whether it can be a place where the credibility of the gospel which genuinely interacts with and challenges the kaleidoscope of human cultures.

As we have named 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 theologically; who have not simply alienated the Bible, but know how to think theologically; who have not merely learned some facts of the history of the church but a 'sense of history'; who understand their relevance in the present; who in their commitment to the church can think globally and act locally (to coin a phrase); whose zeal and dedication is not diminished by their study of which their discipleship means that learning is not left behind at the library door but becomes a life-long adventure 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 - its 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 black 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 childish question: what is all this for?


In a booklet still worth reading often, A Little Exercise for Young Theologians (Kendal, 1992). p. 36.

Chris Wright

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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 just in business, we were in serious theological business, and so the theologicalsedatives—heads stuffed full of academic theology but no preparation for practical ministry—were no longer allowed to be served at the churches, we liked to believe, to train fresh generations of leaders. But, and this was our greatest problem, the business leadership was found to be ungodly. Hence, goal and vision design a curricular theology of theological training which would motivate and equip our students to be servant-leaders. The idea saturated our time, our comments 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. Early because we have a community of students from some thirty different countries and the smooth functioning of everyday life hinges on sensitivity and respect for diverse cultural backgrounds and viewpoints. But we take it seriously and politically. The fervor of Galatians 3:1-2 or Ephesians 2:1-5 and 9 must be felt not merely existentially but existentially. We can experience in microcosm some fraction of the global truth about the diversity of the gospel and the world-wide nature of the Christian church. We are confronted with the shock that some of what we often considered to be a demonstration of Christian identity 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 not easy. Not only the expository, of course, but 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 God’s discourse was the gift of people from Jerusalem and Alexandria and Nicea and Africa and Rome. So the question arises, Does the culture, the evidence of a powerful propeller beneath driving us 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 English presence) is an awareness that the study of theology ought to be ‘in’ something. If the word means the study of God then it must share something of the living heart of God’s ceaseless passion to change people, to change history, to change the world (provided of course that the study of the world is 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 words are often served as a caricature for pointless and irrelevant cerebral activity. I think it was former British Prime Minister, Harold Wilson, who once remarked, ‘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 dumb-off for any committed person with activist tendencies. But should it be? What has produced this myth of the ivory tower?

Medieval scholasticism was not renowned for its integration with real 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 appetite had been removed God, religion and ethics from the realm of objectivity and what could be known and verified 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 its sake. The personal faith stance of the student was at best irrelevant and at worst a hindrance to genuine theological engagement. A student with ‘end product’—i.e. what kind of person with what kind of knowledge, skills and commitments we emerge at the end of the course—was somehow almost mercurial.

The achievements of this whole western theological tradition have been immense in one, of course, but they are all too often counteracted by the very reality of which we are all so deeply implicated. It is, for example, by necessity and fate that I am not lightly bethitting that heritage. Nevertheless it is right to point out that it is not simply one to the fore. On the one hand, and all too often, in recent decades, there is this trenchant critique that comes from those in other parts of the world who have not been affirmed or torn out of costly engagement with suffering and injustices that afflict the majority of humanity. For such theologians, the task 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 so many varieties of this around the world that it is impossible to speak of a single common context, but what is common is the methodological criticism of an allegedly detached, cold, academic methodology. Theological community actually enlightens the dynamic core of theology itself. Theology can be a coat of mail which crushes us and in which we are free from death—the words, not of a Latin American liberation theologian, but of the renowned German systematic theologian, Helmut Thielicke.

On the other hand, there is a serious debate within the secular establishment itself between the claims of autonomo- mous, liberal education and the view that education should be vocational training—in a preparation for some skill, profession or service. The two are not mutually exclusive, of course, but 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 God’s discourse was the gift of people from Jerusalem and Alexandria and Nicea and Africa and Rome. So the question arises, Does the culture, the evidence of a powerful propeller beneath driving us in commitment to an understanding and a communication of the gospel which genuinely interacts with and challenges the kaleidoscope of human cultures.

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 only learned to be good theologians, but know how to think theologically: who have not merely learnt some facts of the history of Christian faith, but who have an understanding of their relevance in the present; who in their commitment to the church can think globally and act locally (to coin a phrase); whose vocation is not just a life not diminished by their study, but whose discipleship means that learning is not left behind at the library door but becomes a lifelong long adventure 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—its 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 black out your critical (or spiritual) faculties. The benefit of such an exercise, of course, is not confined to student! All of us are engaged in the theological task at any level can gain much by asking the disturbingly childish question: what is all this for?


Chris Wright
Restorationism and the 'house church' movement

Nigel G. Wright

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 seem to be more widespread. Through a variety of churchly hypotheses the movement was attempted by Andrew Walker which divided it into R1 and R2. R1 was to be located at the axis of churches which lay behind the Dales–Dawns Bible Week, associated in particular with the ministries of Bryan Jones in the north and Terry Virgo in the south. These churches, through their theological revision and higher relational structures than the churches in R2, broader theologically undergirding the more loosely federated churches in a variety of networks.

The difficulties of typographic have increased immeasurably since this early attempt, to the point that each Restorationist network may be as an identity with a particular ethos. My own attempt assumes a sectarian scale, that is, 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. These were the first two Restorationist movements, the former distinguished by the somewhat esoteric teaching of the Brethren and the latter by the teaching of the Baptist Union. In recent years Noel Stanton has been working hard to criticise the fundamentalist perspective of the Baptist Union.

(2) A full description of Restorationism ought to include a reference to the Bugbrooke Community in Northamptonshire. In the 1970s an order for a 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 described as ‘a movement for the bourgeois house church, including a major supplier of wholefoods. More recently the community has been identified with the Anabaptist and Mennonite traditions, and with a wider tradition of the Gospel".

The rhetoric modelled the fact however that covenant relationship - a movement for a moral and religious transformation - was at its core and fundamental transformation. The movement has now to be located in the period 1970-74, the second period of growth which was already being prepared under the dominant influence of Arthur Wallis (1913-85) in the 1950s. Wallis, together with David Lillie served as a convener 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 charismatic leaders who were later to be leading figures in or around Restorationism. The decade of charismatic renewal, the 1970s, 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 flow of the faith of these streams the movement we are concerned with is largely of...
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, Restorationalism may seem to be more varied in its character. As a type of movement, it was first attempted by Andrew Walker which divided it into R1 and R2. R1 was to be located as the axis of churches which lay behind the Dales–Dowses Bible Work, associated in particular with the ministries of Bryan Jones in the north and Terry Virgo in the south. These churches were of a theological persuasion and higher relational structures than the churches in R2, a broader category including 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 Restorational network now has to be an entity with a particular ethos. My own attempt assumes a sectarian scale, that is, 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 with 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. The first of these projects, founded by the rector of the famous church of St. Michael and All Angels, is a group of predominantly South of England churches, and the second, of its founder's disciple, John Virgo, is a group of predominantly North of England churches. The creation of the cluster of seven leaders was to be set aside for apostolic or prophetic ministrations in a current form. The tenets of the group, based on the writings of John Lyne, Bryn Jones, David Mansell, Graham Perrins, Hugh Thompson and John Noble. Later this group was increased to fourteen with the addition of the former Bishop of Carlisle, Ronald Collin. The church of St. Michael's Church, Bury, 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

Restorationism and the ‘house church’ movement

Nigel G. Wright

The restoration movement and house church movement are two of the most sophisticated church building movements that can be found today. To suggest that all ‘house’ churches are therefore from far from accurate. The term ‘restorationist’ is used as a synonym for those who believe in a return to the original New Testament church. These new wineries amounted to new church structures responsible for the stability and obduracy practices of traditional, denominational. The new churches that integrated a new church structure as much as possible within the period 1970–94, the fact that it grew was already being prepared under the influence of Arthur Wallis (1923–48) in the 1950s. Wallis, together with David Liddle, 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 denominational and independent character and were to be leading figures in the NTchurch. The decade of restorationist, 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 to be discerned.

The movement that is inadequate although not the church which will be identified necessarily are those of the church as the various denominations and theological characteristics. Despite this, it will emerge are the presiding characteristics of those major churches with the most specific movements with which we are concerned.

Already, however, we have been pointed to a third problem in writing this piece, a third one, namely that of the nature of the movement. Restorationalism is a coalition of diverse networks of churches rather than one can but organise the various related parts of the movement by the nature of the church as the various denominations and theological characteristics. Despite this, it will emerge are the presiding characteristics of those major churches with the most specific movements with which we are concerned.

A fourth difficulty concerns the state of flow in which the movement finds itself, such that any written in this article may well be out of date. The term ‘restorationism’ is used to be true of all its segments. A fourth difficulty concerns the state of flow in which the movement finds itself, such that any written in this article may well be out of date. The term ‘restorationism’ is used to be true of all its segments. To take the idea of an inclusive R1, of course is a restorational project. But it is a restorational project.

Taking the initiative once more, Arthur Wallis called together in 1971 a conference to discuss theological. In the event this took a singularly tortuous turn. Arthur was in the process of being converted to the cause of Christ was to be greeted, not with the pessimistic decline of church life, but by a gloriously restored church, gave rise to an attempt to begin the process of the church. They had a restored kingdom which was to be expected as a prelude to the second coming of Christ. The new churches were essentially of seven leaders were to be set aside for apostolic or prophetic ministrations in a current form. The tenets of the group, based on the writings of John Lyne, Bryn Jones, David Mansell, Graham Perrins, Hugh Thompson and John Noble. Later this group was increased to fourteen with the addition of the former Bishop of Carlisle, Ronald Collin. The church of St. Michael's Church, Bury, 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 involved in significant land-holdings, including a major supplier of wholefoods. More recently the community has engaged in aggressive and effective street evangelism among the marginalised sections of society. The community is set up in its own way and has a well thought out theology for its practices. Nevertheless perceived sectarianism has less to do with the politics of the Baptist Union. In recent years Noel Stanton has been working hard to bring the Baptist Union into the style and aggressiveness of the community clearly poses problems for some.

(1) The churches associated with Bryn Jones, formerly based at Malvern and Wiltshire, proved to be the most difficult movement in the movement to an increasingly marginal position. This is partly due to the growth of the Malvern and Wiltshire, but more so to the highly independent and individual line this group has taken which makes it a difficult person with whom to talk. The Baptist Union is, recently known as Covenant Ministries. The past few years have seen a dramatic growth, which is not only a matter of time as it has aspired to an American-sized upgrading of its resources, including the building of a new headquarters and the establishment of a new fellowship. The group, led by John Viren in the north and Terry Virgo in the south. These were of a theological persuasion and higher relational structures than the churches in R2, a broader category including 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 Restorational network now has to be an entity with a particular ethos. My own attempt assumes a sectarian scale, that is, 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 with political connotations.

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As yet far from clear but would be worth careful examination.

(5) The most significant feature in recent Restorationist development has been the growth of the common bond of faith and spirit and the growing, often intense, dialectic of the movement. This is not the least of the signs which are afoot, and which, in the end, will show that the New Testament Church is being born, in the world today, and that the New Testament of the world church has not yet dawned upon us. It is within the sphere of the living faith that the church of the future moves, and not within the confines of a mere profession of belief. The time is coming when the church will move in the world as a living organism, and not as a mere collection of individuals. The church of the future moves in the world as a living organism, and not as a mere collection of individuals.

(6) A small and sometimes overlooked group of churches has its focal point in the King's Church, Accra, and is associated with the London-based movement of the same name. These churches have developed from a Baptist base embracing charismatic, independent, and evangelical ideas, but have grown to include a wider range of theological and spiritual traditions. The King's Church in Accra is one of the most prominent examples of this kind of church, and has been influential in the growth of other similar groups in Africa.

(7) Gerald Coates and John Noble are among the early figures of Restorationalism who have gone on to become leaders of the group. Coates has been particularly active in the UK, where he has been influential in the development of the movement.

A decisive rejection of pessimistic premillennialism in favour of a form of post-millennialism which expects the restoring of the church to its NT patterns to be accompanied by a massive and final revival as the 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 Restorationists as being on the verge of a new and promising era. This was accompanied by a decisive rejection of the pessimistic pre-millennialism in which the majority of the leaders of the movement had been involved. They believed that the restoration of the church to its NT patterns was the prelude to a new era of spiritual renewal and 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 declared that the church would be put in order along the lines of establishing the hierarchy and entering into the kingdom of God. The restoration and spiritual renewal of the church would be accompanied by the NT patterns of church life.

The idea that the NT patterns would unfold in a detailed argument over disputed questions of millenarian interpretation. But a more trenchant way of criticizing this theology would be to argue that the NT does not lack of the setting of the church's history, 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 understood not only in its historical setting, but also in its patterns and forms. Post-Restoration church history is thus understood as being a rejection of subsequent traditions, which diverge from the NT, and as being a return to the truth. Luther recovered the doctrine of justification by faith, Baptists the doctrine of the church, and Methodists the doctrine of the sacraments, but each maintained the NT patterns and forms. The church in the NT is one of the basic elements in the church's pattern and form.

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 Britain. This group is centred on the idea of apostleship as a unifying force in the movement as a whole. A product of the W.R. North American correspondence, co-founder of the London-based movement and a co-founder of the Baptist Union, Tomlinson was clearly recognized as an apostle. By the mid-30s he had established a substantial correspondence and moved steadily away from the kind of authoritarianism that was characteristic of some of the other groups. At the same time his ministry began to take account of the contemporary world and 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 Brighton and in due course to plant a church there. While maintaining a restorationist perspective Tomlinson also introduced a new kind of spiritual gift which is socially radical and libertarian by contrast with the charismatic spirit and forms of the group. It is within Tomlinson's network of churches that the title of "apostolic" has come into being. This church movement is one of the most significant features of the church in line with the five-fold ministry referred to in Ephesians 4:11-12. It is a network of churches, each with an endowment, such that the churches which lack the benefit of "apostolic" input are not only missing out but are actually defec-
tive. This is not to mean not missing out but that a movement which distinguishes itself critically from a group of churches is the future of God's church. Good's concern is with all the churches.

(10) A fourth group is difficult to characterize as a whole. A large number of community churches remain unaffiliated to any wider movement. This group which is often termed as "contemplative" is highly significant in the sense of the title of church life found in Newfrontiers and have contributed towards a more open and expansive attitude towards non-Restorationist influences.

The diversity of Restorationism should now be plain. Given that the group has been highly active and that it is not surprising to see the history of the movement give evidence of the ability of the group to engage in a wide range of activities.

We can expect the formation of an uneven number of Christian churches who have united together in a binomial or trinomial relationship. Yet in the last two years gatherings have been held which have indicated that what is happening is a mutual respect and the ability to disagree may well be in the offing. This is to be achieved will be more modest than the hopes while at the same time more closely akin to the kind of unity-in-coalition being sought among evangelical believers across the historical denominations.

We are thus led to conclude that Restorationist theology is in transition. Much of the extra-erastianism which tended towards separation, sectarianism and division, has been replaced by a movement that is more open and inclusive. The group has moved away from the kind of authoritarianism that was characteristic of some of the other groups and has taken account of the contemporary world and 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 to Newfrontiers and have contributed towards a more open and expansive attitude towards non-Restorationist influences.

For of primary importance is the recovery of the apostolic ministries understood as the concomitant of spiritual gifts.
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 Briton. Briton has been defined by Tomlinson as "covenant restoration" in the movement as a whole. A product of the W.F. North's Pentecostalism, Briton is a movement which Tomlinson has identified as being associated with the Bright Bethel New Frontiers network as the most significant figure in the development of the movement. Briton is thus an erstwhile Pentecostal and shows some of that movement's aggressive drive. Tomlinson's own background was amongst the Baptists and Independents on which he was brought up. He has worked and is working hard to instil the values of that tradition. Without being an outstanding personality, his combination of a liberal theology and charismatic gifts plus his ability to gather and maintain a strong team of leaders has allowed him to build an important network of churches relatively free from authoritarianism and sectarianism. This network includes some significant Baptist churches which have become involved in the conference in the last few years. In recent years, Briton has developed close links with John Wimber and Peter Fenwick, two men who have done significantly to style of church life found in New Frontiers and have contributed towards a more open and expansive attitude towards non-kephalotianism.

(10) A tenth group is difficult to characterise at all. A large number of community churches remain unaffiliated to any other body, which is probably a result of their theology, which they judge to be orthodox. There were no reasons given that they were not for the fact of Restorationism; they would simply be regarded as not having been involved in the conference. 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 able and wise counsellor and a wise father in God. The diversity of Restorationism should now be clear. Given that the churches which have become involved in the conference in the last couple of years have been associated with these churches, it is unsurprising that the churches which have remained uninvolved have been those which are closer to the original meaning of the word. The churches which are on the extreme right and with which the churches which have been involved in the conference have had more in common are those which are closer to the original meaning of the word. The churches which have been involved in the conference have been those which are closer to the original meaning of the word.

Governing theorem of Restorationism

A decisive rejection of pessimistic pre-millenarianism in favour of a form of post-millenarianism which expects the restoration of the church to its NT pattern to be accompanied by a massive and final revival as the 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 Restorations engaging in an ascetic lifestyle that was supposed to lead to a massive and final revival as the prelude to the coming of Christ. However, this has been questioned by those who argue that a decisive rejection of the pessimistic pre-millenarianism in favour of a form of post-millenarianism which expects the restoration of the church to its NT pattern to be accompanied by a massive and final revival as the prelude to the coming of Christ. The NT spoke of the coming of Christ as a "broad path" and put the emphasis on the "right order along the lines of establishing the hierarchy and entering into it under its auspices, this could itself be the impetus to "bring back the Kingdom to claim his bride. Restorationism was therefore seen as eschatological and involved apocalyptic terms, creating a sense of urgency which might find expression in a ruthless condemnation of the historic churches as abandoned by God and His Spirit. This has been described as "the new orthodoxy" which is often referred to in the context of restorationism. The post-millenarian optimism is also manifest in the broad range of songs and hymns that have emerged in the movement. Many of the post-millenarians would have been opposed to detailed argument over disputed questions of millenialist interpretation. However, a more trenchant way of criticizing the movement would be to argue that it broadly speaking is inconsistent with the New Testament outlook. 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 in its radical wing.

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 not the NT church, which is believed to be in apostasy, but the original state of the church as it was understood by New Testament writers. In this view, the NT church is understood as being in apostasy, but also in its patterns and forms. Post-Restoration church history is then understood as being a series of attempts to return to the beliefs and practices of the NT church. The doctrine of justification by faith, which is central to the NT church, is then seen as the criterion by which the church can be tested. This rebuilding of a "new covenant" has been a major focus of the movement, with many churches considering themselves to be part of a "new covenant" community.

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, apostoly is not understood as the reconstitution of the original twelve, who were marked out as being historically unique by the position given to them in Scripture. It is within the church in line with the five-fold ministry referred to in Ephesians 4.11. The NT ministry, which is characterized by a variety of spiritual gifts and functions, such as teaching, shepherding, service, and caring for the sick, are those which are to be found in the NT church. This approach led to an understanding of church as including all those who have received the gifts of the Spirit, not only those who are part of an authorized church. For example, the approach to authority and submission. This in turn created a sectarian feel to the movement as other churches, even charismatic churches, were regarded as not possessing genuine authority. This led to associations being formed, not only between those who were staffed by people who would not be regarded in Restorationism as having genuine authority, but also between those who were rated in the way that NT itself, and in particular its witness to Jesus, has brought about a questioning and modification of the teaching. This is not an uncommon criticism of Tomlinson and others who have been responsible for the development of Restorationism. However, while it is true that Restorationists respect and regard each other, they have been reared up in a tradition of self-consciously Reformed theology.

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 some sort of "new covenant" thinking has been left, the majority of which sit quite happily within the mainstream evangelical coalition of theologies, but some of which, not yet purged of idiosyncrasies, 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 exist as an alternative one. This is, of course, while a denomination is defined as a legal federal church that is also an independent church. The idea is to make itself as self-contained as possible and to maintain itself as a separate entity. 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 in 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 New Testament or in the Anglican church, or in the Pauline teaching on submission. On the basis of the previous position of the church in its life and its concern to remain true to the teaching of Jesus, it is the contention of this article that Restorationism is being misleading. The teaching of Jesus, which is central to the NT church, points to the importance of submission and empowers those who are to be part of a church. It also raises the question of the danger of loss of identity and thus of the sense of common endeavor. The Virgo route seems to be to maintain strong relational ties with other churches but to stay aloof from denominational structures that they act as a bulwark against the new network. It also recognizes that the new networkings 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
conference theology: 
Four personal views

Christopher Sugden, Tormod Engelsviken, Erhard Berneburg, Arthur Glasser

The author of Ecclesiastes could 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 as numerous as the stars! However, even the earliest churches of the church had a tendency to such gatherings. Acts 15, Christians around the world have engaged in conferences, councils, congresses, assemblies and conferences whenever important issues have been at stake. Our historical creeds arose out of such events. Some of us belong to denominations whose professional 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.

1990 was a vintage year, with the major ecumenical conference in San Antonio and then the evangelical Lauanese 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 opinions, their reflections do not necessarily represent any official editorial stance.

Christopher Sugden is Registrar of the Oxford Centre for Mission Studies, England. Tormod Engelsviken is senior lecturer at the Church Theological Faculty (MF), Oslo, Norway. Erhard Berneburg is a pastor in the Evangelical Lutheran Church, in Sulzberg, Germany. Arthur Glasser teaches at the Fuller School of World Mission, Pasadena, USA.

Conferences and the theological process

Christopher Sugden

In the light of the expense involved in international conferences, is there an appropriate justification for the level of expenditure? Why? What role do such conferences play in the life of the Christian church? How? What are conferences in the view of the Christian church? How? What is the place of the poor in the work of God? What is the relationship between the oneness of Christ and the religious experience of those 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 the church's mission in the context of contemporary global poverty, 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 Christology with the rationalist culture is that the rationalist culture assumes that this is the universal culture; therefore the formulation of Christianity within that culture also tends to make universal claims. Since 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 problems about how we get 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.

Lauanne 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 evangelistic world at the Lauanne Congress on World Evangelisation in 1974. The result was the Lausanne Covenant which particularly emphasized 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 particular relation of evangelism and social responsibility? What is the theology that should underlie evangelical involvement in relief and development projects which are directly allied to it but also in the development of those scholars writing books about the gospel and articles about articles. They were questions of mission; they were questions which arose.

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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 it offers. While maintaining a sense of their own distinctive. Those groups which resist this tendency will inevitably distinguish themselves more and more as denominations in their own right with all the paraphernalia which belongs to that state.

What has God been doing through Restorationists? To acknowledge that the movement may be a prophetic sign commits no-one to uncritical acceptance of all that it offers. As a result of 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 community of faith is the focal point of God’s saving activity in the world, it speaks louder still.

The phenomenon of the ‘Kansas City Prophets’ has emerged into the limelight after the writing of this article. This letter, made for inclusion in this survey, will be examined in a future article.

The origin of the movement are most fully documented by Andrew Walker in Restoring the Kingdom: The Radical Christianity of the House Church Movement (Bolster & Stoughoun, 1999), rev. ed. 1998 (reviewed in Theology 12.1), and Peter Hackett, Associates in Renewal: The Origins and Early Development of the Charismatic Movement in Great Britain (Patmos, 1980; reviewed by the author in Theology 13.2). See also Standley M. Burgers and Gary R. McGee, Dictionary of Pentecostal and Charismatic Movements (Zondervan, 1996, reviewed in this issue).


Conference theology: Four personal views

Christopher Sugden, Tormod Engelsviken, Erhard Bernberg, 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 made easterly to the flesh! However, even the earliest councils of the church, beginning with Acts 15: Christians around the world have engaged in arguments, councils, conventions, consultations and conferences whatever important issues have been at stake. Our historic creeds are a set 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 conference 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 any sufficient justification for the theologian to attend? 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 to learn from each other. Jewish Christians could learn from Gentile Christians what it 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 be 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 and 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? How is the action of the poor in the work of God? What is the relationship between the uniqueness of Christ and the religious experience of those other faiths? What understanding should we have of the experience of the Holy Spirit? How should homosexual relation-
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 Council of Churches' partnership with the African Evangelical Fellowship, a former travelling secretary of the Pan-African Evangelical Fellowship. 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 commended him for his initiative.

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 and concern for the Decade of Evangelism which is providing stimulus to churches around the world, and beyond the Anglican communion.

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 begin to raise questions that are often not asked, he says, biblical interpretation is a global task. One leading British evangelical theologian attended a conference of two-thousand world theologians in Minneapolis in the US in October, he commented that, he has found that the end had changed her life. And it has profoundly, it helps the evangelical communions. He said that 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 out of control. In 1989, the Lambeth Conference on World Evangelization at Pattaya were to be brought to an end in September, but a group of bishops from Africa, Asia and Latin America, found they 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 there was not more convergence. But it does still stand quite a way apart on central missiological issues.

Among the many questions that were discussed, a representative of the World Council of Churches (WCC) and the Anglican Consultative Council (CWM) in the WCC pointed out three areas in particular where he had encountered great differences, 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 development can be drawn.

The doctrine of Scripture

The basis of the World Council of Churches contains a reference to the Scriptures, but the constitution of the Council, with Orthodox churches excluded, provides a base for discussing the Scriptures as the sole source and authority for Christian faith and practice. The Bible is not placed as central, but is placed as a central part in WCC/CWMC documents and conferences. On the contrary, Bible studies and Bible references are very important since they bring together the concrete theology that is as the other people. Theological students to read the reports and papers from theological conferences are also a major study at the service of the church by studying those issues that are of major current concern. I tend with suggesting a few creation and the environment and at the same time to consider other religions, human sexuality, and the international debt crisis.

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 evangelistic statement, and it was formally 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, but rather on the authority of the ecumenical councils as well as the Bible as source and norm in essentials of Christian teaching. The Bible is not seen as the final arbiter of all questions of dispute. References to the formal authority of the ecumenical councils in the WCC documents, although there are still references to the Bible itself.

Eccumenical or evangelical - is there any difference?

Tormod Engsviklen

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 in 1875 and later in 1910, 1927, 1937, 1948 and 1968, have focused on matters and trends of supreme importance for the church. In the context of this decade, the present convention has reflected the current stand within the ecumenical and the evangelical movements.

Given the broad and comprehensive character of the evangelical movement, the ecumenical movement has always been a significant number of evangelicals who have worked within its framework. The ecumenical and the evangelical are both inclusive, although there is possibly a majority on either side looking at the other with some scepticism.

There is a clear distinction between the dominant ecumenical missiological theology and the evangelical was particularly great, being expressed in Uppsala 68. Bangkok 72/73 and Kuala Lumpur 74. Crural conferences are of the nation, 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 talk of working to 'work for a joint world mission conference in the future.'

Already in 1989 a small joint consultation of five representatives of the World Council of Churches and five representatives of the World Evangelical Fellowship met in Stuttgart, Germany, to discuss the 'convergence' and to 'dialogue at a theological level'. The underlying assumption was that the two movements that had really had a 'convergence' between the two movements that warranted increased contact and maybe even co-operation.

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 have sinned and that judgment is passed against us, we are lost with sin. There is no escape, our own efforts to make ourselves righteous before God are nothing but a trifle. The Manichaean Manifesto says, 'Humanity is guilty, without excuse, and only one escape is left to man, he must escape to himself, he must become righteous before God, himself, human beings are lost forever, we must. We do not believe false goodness and truth. Two ways of escape are open. One is that we think that the battle for salvation is won by the death 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 divinе, who was our substitute on the cross, bearing our sins, and dying our death, exchanging his righteousness for our sinlessness, and in the resurrection is made new a formed body, and who will return in glory to judge the world' (Manichaean 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 atoning, the judgment of God does not exclude the individual who has refused to be addressed. This remains in the ecumenical documents a hesitation of speaking about salvation 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 understanding affects the attitude towards other religious persuasions', while one in San Antonio expresses this openness a lack of involvement in attempts to offer salvation other than Jesus Christ, at the same time we cannot set limits to the same extent in a way that Jesus Christ is not considered any salvation for people in other religions without an explicit faith in Christ.

On this point the Manichaean Manifesto is clear: 'Because human beings are not capable for mistake in the control of the evil one', even religious people are in need of Christ's redemption. We, therefore, have to be willing to say for saying that salvation can be found outside Christ or apart from explicit acceptance of his work through faith.'

Mission theology after San Antonio and Manila

Erhard Berneburg

The World Council of Churches, which reflects a basic evangelical attitude, can be said to account for the inclusion in the ecumenical movement that all people need to hear the gospel according to their own culture and their own situation. Major significance would then reach that all ethno-linguistic groups and all ideological and religious persuasions need to have their day in court of the Scriptures and of God. That God is not only the God of his people, but that even the Jewish people need Christ and that therefore the gospel should be taken to 'the Jew first'. The passion for worldwide evangelization that is connected with the commitment to evangelism is a proclamation and conversion, has focused more on social issues.

The differences between the evangelical and the mission thinking are not 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 (Manichaean Manifesto).

Mission theology after San Antonio and Manila

Parallels or polarity?

Some see it as a nuisance, others as a clarifying signal. In 1989, two separate conferences on world mission were held in the Eastern block, the Conference on World Evangelization (CWE) in Prague, and the World Council of Churches' (WCC) Lambeth Conference in London, these weeks later, the second congress of the Lambeth movement for world evangelization, in Manila. The fundamental crisis of mission that has
At Lambeth the African bishops shared their experience in evangelisation and challenged the rest of the Anglican church to engage in evangelisation with similar commitment. The result was the Decade of Evangelism.

Eccumenical or evangelical—
is there any difference?

Tormod Engvolden

The history of missiological thinking in this century can to a large extent be read out of the major mission conferences. One of the most important was the second and third of the twentieth bilingual conferences, the World Council of Churches (WCC) in 1948 and 1961. These conferences, from Edinburgh to New Delhi and later to Lima in 1983, have always been concerned with the role of the church in the world and its mission in the world. The conference in Lima, for example, was explicitly concerned with the role of the church in the world and its mission in the world.

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 ecclesiastical and evangelical streams. Some evangelicals have wanted to organise one mission conference in 1989 instead of the two in San Antonio and Manila, and in San Antonio there was a call for the church to work for a joint world mission conference in the future.

Although it was significant in itself that one came together, there was after the consultation a certain disappointment that there was no clear breakthrough. There was still quite a way apart on central missiological issues.

Among the many questions that were discussed, a representation of the World Council of Churches (WCC) in the WCC pointed out three areas in particular where he had encountered resistance to his own views. These are: the authority of the Bible, the doctrine of atonement, and the attitude to other religions. I believe this indicates clearly where some lines of division still need to be drawn.

The doctrine of atonement

The basis of the World Council of Churches contains a reference to the Scriptures, but the composition of the Council, with Orthodox churches and Churches in the West containing the Scripture as the sole source and authority for Christian faith and practice, makes any attempt to achieve a common position difficult. In the WCC, Christian representation on the central part in WCC/CMCW documents and conferences. On the contrary, Bible studies and Bible references are very important since the basis of the church theology. The Bible is not seen as the final arbiter of all questions of dispute. References to the formal authority of Church councils, councils, and documents, although there are still of reference to the Bible itself.

As an example we could take the document 'Mission and Evangelisation—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 formally 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 source. The judgement is that 'the biblical message is God's enduring message to our world'.

This observation marks a fundamental difference between the ecclesiastical and evangelical perspectives. Both perspectives—ecumenical or evangelical—assume a biblical and historical understanding of mission from the Bible alone, and desire to let the biblical mandate set the agenda for mission today. The ecclesiastical perspective tends to be more historical and less theologically oriented, while the evangelical perspective tends to be more contextual and less theologically oriented. The difference is often expressed in terms of a tension between the two perspectives—ecumenical or evangelical—assuming a biblical and historical understanding of mission from the Bible alone, and desire to let the biblical mandate set the agenda for mission today. The ecclesiastical perspective tends to be more historical and less theologically oriented, while the evangelical perspective tends to be more contextual and less theologically oriented.

The doctrine of atonement

In his address in San Antonio the director of the WCC, Dr. Eugene L. Stockwell, expressed his gratitude to the ecclesiastical for preparing the document, 'Theological Gift'; for the expression of vigorous interests in human salvation and the continuing concerns of the world, but he affirmed that the document is a step in the right direction. The document states that 'the biblical message is God's enduring message to our world'.
emerged in the seventies still has consequences up to the present. The Protestant movement for mission does not give a homo- geneous picture as it has developed on the one hand as ecumenical and on the other hand as evangelical.

The fact that this parallelism, or even polarity, has not changed much until today seems to suggest that it was a case of a few evangelical denominations who have preferred to end the unpleasant controversies in the context of the Reformation and also in the context of the 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 ecumenical-rational unity and it is not surprising that, in this context, there is a considerable difference in the interpretation of the role of the religious mission in the life of the church. It is a daring undertaking to compare the mission conferences of San Antonio and Manila as the character of the two assemblies diverges greatly, as they deal with the same challenges of the present towards mission theology. These challenges and the frontiers of the task in the wider religious context, 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, 'the path of mission' and mission's answer to the challenges of the secularized modern age.

Are the two mission movements, which turned in different directions as a result of different questions, in a position to come to an agreement? Are there, after San Antonio and Manila, even prospects of a future cooperation? 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. It was decided to set the issue off by a short but provocative and highly explosive passage in the basic lecture of the retiring director Eugene Stockwell. He wanted to answer the question whether there is any salvation for the non-Christian other than the Jesus way. His answer was: "There is no more a relative 'yes' concerning the personal profession of faith, whereas most of the others would now have answered yes. The Christian way of salvation was not permitted. According to his understanding, faith in God’s good news could be clearly seen in the life that is also seen clearly in other religions.

This directly contributes Jesus’ statement, ‘No one comes to the father except through me’ (John 14:6) as well as the apostolic word. Therefore this discussion will be presented as a case in point in the future quoted ecumenical affirmation of 1962.

The way that the challenge by non-Christian religions as a matter of fact is counterposed by the Christian way of salvation with international participation. Colin Chapman called for an intense theological dialogue about religious differences with the help of individual religious organizations, he said, had concentrated too much on the strategic aspect so far. All evangelicals who agreed with the Lutheran stance of world evangelization, felt that a dialogue of coexistence exclusively through Christ. Evangelical Christians will discuss ‘whether in such a dialogue all 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 (indirect influence)."

The secretary-general of Germany's YMCA, Ulrich Parzinger, criticized in Manila the relativizing understanding of dialogue in the ecumenical movement, and especially in San Antonio a short time before. The uniqueness of Jesus, he said, which is taken for granted in Jesus' context of salvation, 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. The conditions, however, are that the Gospel of redemption, must under no circumstances be sacrificed in the attempt to achieve a tolerant unity of all people.

Lausanne II continues, in spite of many other impulses, to give priority to the proclaiming of salvation as it was stated in Lausanne I. If the proclamation of the gospel must be read into 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. A study of the proceedings of the conference is indicative of the fact that 91.3% of 1952 participants thinking in a biblical way were able to contribute important insights. This result has led to section II (Turning back to the living God). In particular, there are references to the trine God as originator and personal source of power. The following are the statements contributed by 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 the positive aspect, the evangelical observer must remain aware of San Antonio's equivocation about other faiths and its socio-political ideology. It seems to me, therefore, that a bridging between the evangelical and the ecumenical mission movements is still premature. A group of more than 150 participants at the San Antonio conference who called themselves 'Boise with evangelical concerns', signed an open letter to the forthcoming Lausanne II congress in Manila. The letter contains a report of the various meetings and comments on the proceedings at this conference. It solicits that the WCC's socio-political ideology is confronted with Christ's socio-political demands. The following is an excerpt from a letter of the Committee on Ecumenical Fellowship, of which Peter Beyerlein is president, who was: 'Under the present theological circumstances, such a co-operation of both movements would lead to Mennonite dissent and, moreover, a disastrous deformation of Christ's world mission even among members of both movements. You will find that the protagonists of both movements have the conviction of Christ's sovereignty, a conviction that stands in this point of view and hope that the Lausanne movement will maintain its commitment to proclaim Christ until he comes.

'the contribution of the Social-Concerns Track by Vince Samuel, Chris Sugden and Valerie Stenstam in Transformation 7 (San Antonio, 1990).

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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 long-term mission task of the Church, with an eye to mission contributions to missionary thinking and has, in fact, led to some conclusions (pp. 125-130). You will find that the protagonists of both movements have the conviction of Christ's sovereignty, a conviction that stands in this point of view and hope that the Lausanne movement will maintain its commitment to proclaim Christ until he comes.


Cf. Vincent Samuel/Sugden, Ecumenical, evangelical, social."}

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: Jesus is the only way, only Jesus can save you? She said that Jesus' message was the salvation of the whole world through love. She rejected this by bluntly placing the charge of 'arrogance and intolerance' on those who claimed otherwise. The Perlman response was pointed.

There is no argument as egalitarianism because the aggrieve is not able to answer equally.

"Neither can you know, and that is far more arrogant than the statement that Jesus is the only way."

What made this and her extended reply significant was the fact that Susan Perlman represents a growing voice within worldwide Christianity, which is a voice that grows for social, political, and in a biblical way are able to contribute important insights. This result has led to section II (Turning back to the living God). In particular, there are references to the trine God as originator and personal source of power. The following are the statements contributed by Jesus Christ, the crucified and risen Lord and Saviour, and to the church's order to witness together to the reconciliation.

For example, Alan Neely and James A. Scherer make an appeal for more intense co-operation between the ecumenical and evangelical mission movements. The most important and most widely attended section during the 50th anniversary of the historical Third World Mission conference at Tampere (1949) and Nairobi (1960). The results of the first Tampere conference were thereby thoroughly revised and incorporated into the Tampere II agenda. This year's Tampere III conference was hosted by the CWME. Christopher Dursting has also given his understanding of dialogue and mission there (see pp. 398-411).

"That the relationship of the Christian Church to other religions is a major issue for the Church, and that the ecumenical movement has done much to develop a lived theology in this regard."
The proposition of a life after death is a difficult one for the human mind to comprehend. It challenges our understanding of reality and our perception of the afterlife. However, the concept of an afterlife is central to many religious and spiritual beliefs around the world. The idea of an afterlife brings hope and comfort to many people, providing a sense of continuity and purpose beyond this life. It also raises important questions about the nature of the human soul and our relationship with the divine.

In many religious traditions, the afterlife is described as a place of reward or punishment based on one's actions in this life. Some believe in a heaven or paradise for the virtuous, while others envision a hell or hellfire for the wicked. These beliefs are often tied to concepts of karma, reincarnation, and the cyclical nature of existence.

The Afterlife: A Eternal Quest

The concept of an afterlife has been a source of inspiration and speculation throughout human history. It has been explored in art, literature, and music, as well as in the teachings of various religions. The idea of an afterlife provides a framework for understanding the ultimate purpose of life and the nature of the soul.

In conclusion, the concept of an afterlife is a profound and complex idea that continues to capture the imagination of people around the world. It challenges us to reflect on our actions and our relationship with the divine, and it offers hope and comfort for those who believe in a life beyond this one. Whether we believe in a literal afterlife or a metaphorical one, the concept of an afterlife is an integral part of the human experience and the search for meaning in life.
It is sometimes held that in virtue of God’s covenant with Abraham, Jewish people do not need to acknowledge Jesus as their Messiah. However, by the late 1st century there is little evidence that this was true. In fact, some Jews continued to believe in Jesus as their Messiah, despite being called ‘heretics’ and suffering persecution. This led to a split in the Jewish community, with some practicing Judaism and others forming synagogues in Gentile areas, which have become known as Messianic congregations.

The influence of Jesus on Messianic Jews is evident in their beliefs and practices, which continue to evolve over time. Modern Messianic congregations often focus on the teachings of Jesus and His message of love, forgiveness, and social justice. They strive to maintain a connection with their Jewish heritage while also welcoming Gentiles into their community.

In conclusion, the legacy of Jesus and His teachings continue to shape the beliefs and practices of Messianic Jews, who seek to follow Jesus’ example and live out His message in the world today.

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Jesus and the Scriptures: two short notes

Walter Riggans

Rev. Walter Riggans, having lived nine years in Israel, specializes in Jewish-Christian controversy and is currently working on the theology of Messianic Judaism. He teaches Judaism and Biblical Studies at All Nations Christian College, Ware, England.

Mark 2:12-13: Jesus and the exechatological prophet

Commentaries on this passage tend to focus, naturally enough, on two major issues: the question of who Jesus is and the significance of his words and actions. The first of these is closely linked to the second, for the consequence of the answer to the first is often the basis of the answer to the second. In this incident, it is interesting to note that the question is not explicitly asked, but rather inferred from the response of the chief priests and Pharisees. Jesus' words and actions are seen as evidence of his identity as the Messiah and as evidence of his authority to speak about religious matters.

What, then, is the context given by Mark 2:12-13? 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 Jesus is doing is seen as a challenge to the Jewish religious establishment. The question of forgiveness is significant because it reflects a single incident at Capernaum. To rebuke verses 5b-10 later theologizing, as many do, is to miss the context of Deuteronomy 18:14-15. It is my contention that Jesus had this prophecy in mind as he addressed the paralyzed man, and that indeed he was essentially addressing the whole crowd, Torah specialists and others alike.

The context of our text is already on the order of the context. 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 (1:21:14; 7:41-43) and Acts 13:2 (7:37), but lack of specific terminology is not to be regarded as evidence of lack of connection. That is, I think, what Jesus' discourse reflects a single incident at Capernaum. To rebuke verses 5b-10 later theologizing, as many do, is to miss the context of Deuteronomy 18:14-15. It is my contention that Jesus had this prophecy in mind as he addressed the paralyzed man, and that indeed he was essentially addressing the whole crowd, Torah specialists and others alike.

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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 rent or to buy the essentials for the celebration of Passover (vs. 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. 15:46-16:13). It is of some interest to note that there is an old Jewish tradition that in such cases care for the dead can be seen as a higher duty than care for those alive (SuKkah 49b; Tosefta Pesah 4:19).

Jesus' words in verse 11 are, then, the mark of calumnia intolerantia de povertate, a reminder of his deep concern for their plight (e.g. Mt. 5:7-8; Mt. 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 in which either one of the 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 returns 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 recession of the Bethesda incident. The different concerns seem to suggest 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 Lukean episode Jesus tells a parable about the cancelling of debts (Lk. 7:42-43).

Perhaps the most obvious reason for this is the cancellation of debts, and the willingness to forgive them, which is in line with the Lord's will (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 theological and ethic of Deuteronomy, as we see in comparing the two accounts of the commandment concerning the Sabbatical. Israel, then, must reflect on her life this gracious generosity of God. If we were to use the word in practice, there then 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 word.

Deuteronomy 15:11 opens with the term for cancelling debts, simah, a term translated by Caesar as LXX. The Greek word is used in the LXX for the act of liberation, and punishment, and also for the releasing of people from captivity. In the NT it is 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 pericope (Mt. 26:28). Jesus sees his coming as the present and decisive act of liberation. Being marked with a cross, the attention to the Sabbath, alluding to the forgiveness of sin – the release from sin, means being marked by the cross and allowed to themselves and the powers in opposition to God – which will come about as a result of his death.

And so to the Bethesda pericope. Matthew 26:6-13. It is the traditional view of the time of Passover. Jesus, especially remembering the exodus, the reason why Jewish traditional literature was particularly appropriate for the coming of the Messiah, since his coming would constitute the great and final Redemtion of the Mosaic law (Lk. 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 question concerning the Sabbath. All the writers agree that Jesus spoke the words of Matthew 26:11.
Recent Calvin literature: A review article

Tony Lane

Therefore readers are already greatly in Tony Lane’s debt for his important book, Calvin’s Theology and as a former Book Review Editor. Our particular concern is that he has not read ten books on Calvin. For reasons of space, two reviews will appear in later issues (C.M. Lion, Esp. Warg., 1991) because he does not feel that the book under review here, Wittenoom, Freedom and Calvin (Wittenoom, 1991), has been adequately assessed. Below I shall outline briefly three key features of the book and suggest a major theme behind the book. The following two features are contained in the introduction of Calvin’s Bible College and are in the Lies of a Christian Book of Churches and Calvin’s First Draft on Election.

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 recreation of the parable of the woman and the loaf.

How then do we draw all this together? Calvinist theology is about the sabbatical year, the time for celebrating God’s sovereignty and salvation power. Debt is to the community, slaves are to be released, and all this is to be done generously and joyously, remembering that God freed Israel in such a manner at the exodus. The release from debt is not something that Calvin would call his friends’ attention to the sabbatician perspective, reintroducing the link. He is the one who has come to deal with the community, with which the attitude which prevents genuine care for the poor and disadvantaged. His death at Passover time will make possible the cancellation of man’s debt to God - bringing the forgiveness of sin.

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 other reformers, must be understood against its late-medieval background. But what is that background for Calvin? It is not surprising that there is very little documented evidence about Calvin’s youth. With Calvin the evidence is very sparse and so we are left with a few scattered sources. Calvinist origins are not documented. Calvin’s teaching has been subject to criticism, especially from those who view Calvin as an exception. However, Calvinist origins are not documented. Calvin’s teaching has been subject to criticism, especially from those who view Calvin as an exception.

The first part of ‘A Historical Inquiry into Calvin’s Predestination’, published in 1991, is a detailed analysis of the predestination of the first edition of his Institutes (1536) and the first part of the 1551. The documents are carefully edited and the author concludes that a whole series of documents from 1532 to 1535 is the first part of the first edition, a Christian humanist devoted to moderate reform (p. 129). It was not until 1535 that Calvin identified himself with the French reformation, the result being that he came to the fore of all the other French Calvinists in the year of his Institutes (1536) was to form the one, holy Catholic church. In and by Christ according to the Gospel, for the greater glory of God (p. 150).

In the second part the author examines the second edition of his Institutes, published in 1551. He compares it with works by Luther. Malzacher, Zwingli and Zorn, and shows that Calvin can reasonably be supposed to have known. He detects the influence of Luther especially in the first edition. In his second edition, Calvin is more critical of the earlier work. The second part of the book is a brief examination of Calvin’s use of Peter Lombard’s Sentences and Cranach’s Doctrines, the only two

In the fourth part the author tackles three issues that have surfaced repeatedly in the earlier parts: Calvin’s conversion, his attitude to schism and his concept of the divine call to follow Christ. As regards conversion, the author suggests that the writer was not just a convert to Calvin’s reference to a ‘sudden conversion’ in the preface to his Psalms commentary is to be
It is not every day that a book on Calvin, is published. The topic is a mix of Puritan New York Times (twice) and even the Wall Street Journal (three times). It is an indication of the interest which it has been generating. It is not surprising to see it in this context of opposite truths. Another theme which runs through this book is the influence of time which is not usually highlighted in expositions of his theology. This practicality is a reminder of Calvin's pastoral experience.

The portrayal of Calvin's life and thought is in itself a description of his theology. He was immensely fruitful and thesds much light on the surrounding context. But it is clearly a method that is open to criticism. The result is to polarize the sides of Calvin's life. The critical reviewer avoids this danger, but not always. The style of Calvin he talks of is a great contrast to the description of whom those who have learned his eloquent mode of expression have said little. But the context is different. The meaning of the expression 'time, tone, and imagery of his context are important in his message to each generation' 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 next two are sermons that have surprised me. The auteur and his audience are treated in the same way as his contemporaries.

In some ways the best place to begin the book is with the conclusion, where Boevoets' thesis is clearly set out: "It is clear that we can, and must, be Calvinists, continuing uncomfortably within the same historical perspective. These two Calvinists refer to a different time and place in the new world of Renaissance humanism. 'The Calvinist-artist' (1480--1535) is a very different person from Calvinist-a statesman '(1535--1653). This Calvinist-favoured static conception of Calvin as a man who was one of the same kind is not accurate. The key is the message about the freedom, much about the servitude of a Christian' (p. 80). The portrayal of the two 'Calvins' sheds much light on Calvin's life, and his message and it is easy to remember that, at the end of the day, the two Calvins remain the same. This does not lessen their value as a hermeneutic key, but it does point to two weaknesses: First, while the two 'natures' of Calvin can be analyzed and distinguished in theory, in practice we came to see Calvin as a concrete, historical Calvin. We must avoid (and on the whole, we have succeeded) to regard Calvin as a symbol. Secondly, this approach will inevitably, be good at discerning differences in Calvin's thought but was thinking itself in a wrong way. It is to discern its unity, the stress on the tensions and the growth of each, and the evolution of each. Calvin's teaching is not a corrective to much Calvin scholarship. But it is itself one-sided. Boevoets has given us an insight, it is not a new key, the key to the understanding of Calvin.

The author probes Calvin's sermons to uncover his thought. It is a little surprising, therefore, to find that he is somewhat sceptical about the slant of the conclusions drawn for the French Reformation. Boevoets clearly does not like systematic theology because of its childhood experiences in his school, where the subject was often approached as a subject that could be used to support 'As a Biblical theologian, he deplored what passed as systematic theology in his own time, criticising the abuse of the system in the traditional sense of scientific discourse (p. 116). This is not a criticism of the method, but of the application of the system, which consists of a series of overlapping questions (explores the context of the word 'Credid' (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 sense, be true. Boevoets, however, highlights Calvin's preference, and it tends to emphasize Calvin's humanism rather than Calvin's theological insights.

The emphasis on the unsymmetric side of Calvin yields positive results. The inconsistent, even contradictory, nature of Calvin's thought is a mark of the man himself. It is an indication of the love of moderation and his pursuit of the mean of the faith. It is in the context of the mistakes and the most stimulating of the books reviewed in this article. It is the only one that I will deal with more fully.

Boevoets presents, not a biography of Calvin, but a portrait, and a sixteen-century one at that. There is a strong case for this. It is a significant case for this. It is in the context of the mistakes and the most stimulating of the books reviewed in this article. It is the only one that I will deal with more fully.

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It is not every day that a book on Calvin is published. The Eerdmans edition of his works, a definitive version of his letters, and the Yale edition of his tracts and sermons have been the most recent publications on the subject. The present book, however, is a comprehensive study of Calvin’s life and thought, written by a competent scholar and. 

Bouwena presents, and tends to emphasize, Calvin’s humanity rather than theologian of humanistic lineage that he presented himself as. 

The emphasis on the unsystematic side of Calvin’s thought is significant. The inconsistent, sometimes contradictory, and even the Confession of Faith, which is a reflection of the complexity of his beliefs.

The portrayal of Calvin’s life and thought is not a dry, academic exercise, but a vivid and inspiring story. The man is shown to be a man of faith, a man of action, a man of conviction.

Occasionally I came upon instances where the portrait did not quite appear to me always to be true. I dare not force the truth upon myself for the following instances if so he desires: p. 76, n. 42, p. 120, n. 74, p. 179, n. 23, p. 260, n. 31, p. 370, n. 41.

Iconoclastic works are often very stimulating, as is this one. They can also be intolerable in places. But the portrait of Calvin is one of the best I have read. It is a picture of Calvin as he is, not as he would have us think he is. Calvin was a man of faith, a man of action, a man of conviction. He was a man of the people, a man of the time.

Bouwena’s biography of Calvin, and a portrait, forms a rich and illuminating picture of a man whose life is in many ways a study in human character and human destiny.

The book has rightly become a classic. It is a masterpiece of scholarship and an inspiration to all who desire to know more about Calvin and his work.
The title of this book could perhaps more appropriately be 'The Sources of Calvin's doctrine of the Christian Life'. The focus is on the intellectual context of Calvin's thought and its roots in the broader tradition of the late Middle Ages. The book presents an overview of the key figures and ideas that influenced Calvin's thinking, as well as the broader historical and cultural context of the period.

The book begins with an introduction that sets the stage for the subsequent chapters. It highlights the importance of understanding the intellectual and cultural context in which Calvin's thought developed. The introduction provides a brief overview of the key figures and ideas that influenced Calvin's thinking, as well as the broader historical and cultural context of the period.

The book is divided into five main parts. The first part, "The Intellectual Background to Calvin's Thought", examines the intellectual and cultural context of the period, focusing on the work of key figures such as Desiderius Erasmus and Thomas a Kempis. The second part, "The Shaping of Calvin's Thought", explores the formative influence of the work of key figures such as Desiderius Erasmus and Thomas a Kempis on Calvin's thought. The third part, "The Contours of Calvin's Theological Method", examines the development of Calvin's theological method and its influence on his thought. The fourth part, "The Content of Calvin's Thought", examines the content of Calvin's thought and its influence on the development of Calvin's thought. The fifth part, "The Impact of Calvin's Thought", examines the impact of Calvin's thought on the development of Calvin's thought.

The book is a valuable resource for anyone interested in understanding the intellectual and cultural context of Calvin's thought. It provides a detailed and nuanced exploration of the key figures and ideas that influenced Calvin's thinking, as well as the broader historical and cultural context of the period. It is a must-read for anyone interested in the history of Christian thought.
This title is the 3rd book of a 5-book set. The discussion commences with the topic of Calvin's epistemology and its roots in the context of his work. It also delves into the influence of his earlier articles: Knowledge of God and Speech about him according to John Calvin, which was reprinted in Reformation (SCM, 1945) among other places.

The book, in essence, is a two-part text. The first text is entitled: "The Paraclete Background to Calvin's Thought," exploring the epistemology of Duns Scotus. William of Occam and John Major. This is the British, mainly Scotist, tradition which receives some attention in the second part of the text. The second part, "The Shaping of Calvin's Epistemology," is divided into: the Fall of Man, the theological and historical method, and the distinguishing of Calvin's method from that of others. These are the themes of the Dei Doctrinæ and Men, etc., and Thomas Smollett's annotations of it in two books. It has been under heavy fire from the outset, and the venerable name of the author of the essay, whose Young Scot is reviewed elsewhere. The state of the debate is judiciously reviewed by Alain Torrijos. This book is also part of the series of "Essays in European Reformation" (Oxford, 1997, p. 93-)

John Major's contributions to the general late medieval theological current, in a certain sense, are often discussed in a way that appears to approach late 1990s development this further.

paraclete claims that major taught Calvin philosophy and theology, leaving an impossible impression. There is some claim that Major might have been influenced by Major, who also 'understood' his teaching as an example of the existence of B. There are a number of references to Major's and his works in the context of the traditionalism of the 13th century, but equally, both might have been dependent on an earlier writer C. Or the points in common might be drawn from the fact that Major was a product of the traditionalism, so that no one writer can be singled out as a source. Alternatively, there might have encountered B's thoughts through an intermediate. Whether Major was not the last of the schoolmen, does not exhaust the range of possibilities. The existence of very close parallels between two theories of the epistemology of the Edinburgh-Alexander tradition, even of one who knew the other. In 1926, John Major's influence in the tradition of Calvin and Augustine on the teaching of the University of Edinburgh, where Major was the former's prime source. But the existence of the parallel was no proof that Calvin learned it from an idea that Alexander, in direct contact with some contemporaries in the Augustinian tradition.

What criteria should be used to establish dependence? How can we establish the influence of a statement? How can we establish the existence of a statement? How can we establish the existence of a statement? How can we establish the influence of a statement?

first, Calvin studied every text under Major? Maybe, but not sure. It depends on whether C's 'theory' of the self is the same as the Edinburgh-Alexander tradition. It seems likely that Calvin would write about that stage, having studied philosophy and the Edinburgh-Alexander tradition, the dependence of the Edinburgh-Alexander tradition. Calvin and Major both studied the Edinburgh-Alexander tradition, the dependence of the dependence of the Edinburgh-Alexander tradition. Calvin and Major both studied the Edinburgh-Alexander tradition, the dependence of the Edinburgh-Alexander tradition. There is no need to postulate that Major was Calvin's source of support. But if this is the case, Calvin's dependence on Major could be interpreted as an exercise of the Edinburgh-Alexander tradition, the dependence of the Edinburgh-Alexander tradition. John Leith, John Calvin's Doctrine of the Christian Life (Louisville, Kentucky: Westminster John Knox Press, 1989), p. 240-245.

John Leith has for thirty years been a professor of theology at Union Theological Seminary in New York, where he holds the Charles J. Hodge Chair of Church History. He is the author of the book, The Doctrine of the Christian Life 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 and some of the ideas have been revised to bring it into line with modern anti-semitic scholarship.

This is much more than a study of Calvin's doctrine of the Christian life. The doctrine is explained in detail with a focus on understanding the whole, including justification by faith, providence and predestination, and the transcendence of the individual. Yet this study also helps to understand the question of Calvin's theodicy and to see that he is responding to the problems of his time. The second part of the book, "Theological Aspects of Reform and Reformation," opens with a treatment of the problems of the doctrine of God. It is a study that is essential reading for all scholars and students interested in Calvin's doctrine of the Christian life. It presents a comprehensive treatment of the subject, providing a clear and concise exposition of Calvin's thought on the subject and a valuable resource for further study. It is a must-read for all scholars and students interested in Calvin's doctrine of the Christian life.
The author notes that nineteenth-century scholarship, after Alexander Schweizer, saw an essential connection between Calvinian, both treating predestination as a central problem, and Calvinism, after Hermann Bauck, has rejected the idea of "direct" predestination. The writer suggests that the distinction between the two traditions helps clarify the broader distinction between modern and classical Calvinism.

In the following extract, the author discusses the relationship between Calvin and modern theologians, such as Karl Barth and Martin Berrada. The author explains how Calvin's thought was reinterpreted by these theologians and how it influenced modern interpretations of the Reformed tradition.

The author concludes that the distinction between the two traditions is essential for understanding the development of Reformed theology, and that modern theologians have contributed significantly to the ongoing dialogue within the Reformed tradition.
The remainder of the book applies this thesis to a number of anthropological issues: the centrality of the diviner to the life of the community (ch. 1); the image of God (ch. 2); the relationship between the divine and the human (ch. 3); the role of the divine in providing divine providence and human freedom (ch. 4); communication (ch. 5); and the nature of the body (ch. 6). Space does not permit a discussion of all of these so one example must suffice. Here, as usual, the author sees the distinction between the divine and human perspectives as the key: in the first instance, it helps to resolve the tension between the divine and human perspectives on reality, while in the second instance, it helps to determine the role of the diviner. Calvin's diviners free will, on the other hand, is not the choice that God wills, but rather the choice that man can make freely. Calvin asserts that whereas the diviner has the choice, he also has the responsibility. Calvin's diviners are not blind to the will of God, as is often assumed. Therefore, when a diviner denies the presence of God, he is not denying the will of God, but rather denying his own responsibility. This is an important insight, as it highlights the role of human choice and responsibility in the relationship between the divine and human perspectives.

The book's final chapter deals with the role of the diviner. The diviner is seen as a mediator between the divine and human perspectives. He is not a mere tool of the divine, but rather a human being who is called to make decisions and take actions. The diviner is not a passive recipient of God's will, but rather an active participant in the process of making decisions. The diviner's role is not to simply consult the will of God, but rather to use his own judgment and wisdom to make decisions that are in the best interests of the community. Calvin's diviners are seen as being responsible for their actions, and their actions are ultimately judged by God. This is an important insight, as it highlights the role of human judgment and responsibility in the relationship between the divine and human perspectives.

In conclusion, this book is a valuable contribution to the study of Calvin's thought, and it is a valuable resource for anyone interested in the relationship between the divine and human perspectives. It is a clear and concise presentation of the author's ideas, and it is well worth reading. The book is highly recommended for anyone interested in Calvin's thought, and it is a valuable resource for anyone interested in the relationship between the divine and human perspectives.
A survey of OT articles 1989–1990

Martin Selman

With this survey of OT articles, Martin Selman lays down his responsibility as editor-in-chief of the journal for the last seven years. In recent years, we are glad that John Simpson has agreed to take his place on the Editorial Board with responsibility for the OT. Dr. Simpson teaches at Trinity College, Bristol, England, and contributed a major article on the ethics of Jesus in issue 15.3.

If changes in research can be discerned since the last article under this title, then it is most certainly in the area of the New Testament. By structuring in concept in Genesis and Exodus', JBL 108 (1999), pp. 348-351, which suggests that Genesis 1:1-11 and Exodus 19-34 exhibit a parallel structure, several OT scholars have agreed that the OT text and structure in 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 1:1-11 is developed by R.S. Hess / 'Genesis 1.2-3 in its literary context,' BJ 41 (1990), pp. 143-153. On the basis of a study of the genealogy in Genesis 1:1-3, I argue that the practice of bringing together doublets on the same subject is seen in Genesis 1:2-3 as a cohesive unit containing a dual account of creation, and is not the result of umbrageous 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', JBL 178 (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 (Conversion or confrontation). Isaiah 40-55 and the delay of the new exodus', BJ 41 (1990), pp. 31-50. In both cases, the thesis of judgment continued from 3:9 into 40:48. He argues that 40-55 explains the failure of the return from Babylon, and that a new context is needed to stretch from there to Chapters 56-66 then constitute a fresh appeal for Israel to prepare herself for this future work of God. This will be the work of the servant. Watts proposes:...In additions to the above, a number of articles have commented on the relationships between the two volumes of Isaiah. A similar thesis has now been applied in detail to Isaiah 56-66 by W.A. M. Beskow ('The main theme of Trito-Isaiah', SBT 43 (2000), pp. 1-87). This theme appears in a suggestive article by J.F. Sawyer, who shows that the Trito-Isaiah 'is associated with the servant-sharp unity of knowledge, and that the chief danger is a false separation between different content', 'A companion', 'JST 44 (1999), pp. 3-17. A further surprise is Bar's attempt to trace the development of the idea of the divine in the OT from a 'zeitigliche Berichterstattung' (The literal, the allegorical, and modern scholars; JST 44 (1999), p. 3-17. A further surprise is Bar's attempt to summarize the development of the idea of the divine in the OT from a 'zeitliche Berichterstattung' (The literal, the allegorical, and modern scholars; JST 44 (1999), pp. 3-17, but the debate will certainly continue. One helpful assessment of the issue of symbolic violence might be made by E. T. R. W. V. Theological', Exp 10012 (1996), pp. 443-448, which argues that biblical scholars, who are associated with the Servant-ship to the entity of knowledge, and that the chief danger is a false separation between different content', 'A companion', 'JST 44 (1999), pp. 89-107. Both articles illustrate the value of a thematic approach to OT interpretation, demonstrating in two different contexts how the idea of the Servant of Yahweh is developed and applied in the OT.

An important area where interest has recently been revived is that of the kingdom of God in the OT. An essay by D. Patrick (Advent, vol. 4, 1987; 'The kingdom of God: a survey of frequency interpretation', Pesse, 1987; pp. 67-79) suggested that the kingdom of God was not as peripheral an idea in the OT as many critical scholars have maintained. The biblical use of the term was the most frequent of any word or phrase in every area of the OT canon, and from which the teaching of Jesus in the Gospels is not independent. The idea was developed independently by M.J. Selman in an article also entitled 'The kingdom of God: a survey of...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
A survey of OT articles 1989–1990
Martin Selman

With this survey of OT articles, Martin Selman lays down his respective positions on OT literature (Calvinist and Covenantal) for key articles in recent years. We are glad that John Simpson has agreed to take his place on the OT editorial responsibility for the OT. Dr. Simpson teaches at Trinity College, Bristol, England, and contributed a major article on the oracles in Isaiah in issue 15.3.

It changes in trends can be discerned since the last article under this title. Editors have even sometimes interpreted the idea of theological structuring concept in Genesis and Exodus, JBL 108 (1989), pp. 345–54. According to them that Genesis 1–11 and Exodus 19–24 exhibit a parallel structure, but that OT scholarship was needed to demonstrate that the structure of Genesis and Exodus. The article also makes some interesting comments on the theology of covenant. A differing but equally significant approach to the structure of Genesis 1–11 is developed by R. S. Hess / Genesis 3:2–11 in its literary context, TB 41 (1990), pp. 143–153.

On the basis of a study of the genealogy in Genesis 1–11, he argues that the pattern of bringing together doublets on the same theme. He notes that Genesis 1–2 is a cohesive unit containing a dual account of creation, and is not the result of unorganized editing.

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An important area where interest has recently been revived is that of the kingdom of God in the OT. An essay by D. Patrick under the title ‘The OT and the kingdom of God: A 20th 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 contemporary scholars have believed. The concept of God’s kingdom was to be found in every area of the OT canon, and from which the teaching of Jesus must be considered to be. The idea was developed independently by M. J. Selman in an also essay ‘The kingdom of God in the OT: A fresh approach to the 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

Yahweh’s grace and covenant renewal have direct implications for the narrative of the book of Isaiah.

Another now well-established trend is that by which text is treated as a whole rather than a collection from various sources. An interesting example of this is the suggestion of K. Schmid, who claims that the Blessing and Cursing exercise the author’s voice to the question of Pentecostal origins, that the first two blessings exercise the role of the author in the view of the creation of the world. Unfortunately, this article is not available in English, but the idea that the OT text opens up new possibilities for understanding the development of Christian thought is趁着的. The article also makes some interesting comments on the theology of covenant. A differing but equally significant approach to the structure of Genesis 1–11 is developed by R. S. Hess / Genesis 3:2–11 in its literary context, TB 41 (1990), pp. 143–153. On the basis of a study of the genealogy in Genesis 1–11, he argues that the pattern of bringing together doublets on the same theme. He notes that Genesis 1–2 is a cohesive unit containing a dual account of creation, and is not the result of unorganized editing.

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I enjoyed reading this book. Thompson writes as a conservative in the best sense of the term. He is honest about the challenges that the conservative movement faces, and he is committed to addressing these challenges. His writing is clear and accessible, and he is able to communicate complex ideas in a way that is easy to understand.

Thompson’s approach is basically two-fold. On the one hand, he argues for the need for a biblical and biblical-friendly approach to church history. On the other hand, he presents a thorough study of the biblical sources for the development of the doctrine of the Trinity, drawing on both ancient and modern scholarship.

What Thompson says is hardly novel, but that is beside the point. It is much more important that he writes as he does. He writes as he does. He writes as a conservative who is committed to the authority of Scripture and the need for a biblical approach to church history. He writes as a scholar who is committed to the importance of history and the need for a biblical approach to church history.

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

Walter McEwen, Durham
BOOK

Sacrifice: Its Nature and Purpose
Godfrey Ashby

"Near Eastern feasts and festivals were not normal state banquets or dinner parties. They involved a religious context, when people gathered on the fringes and kites sal on near by trees while various rituals took place on the threshers above. The author of this enjoyable and wide-ranging book has evidently thought hard and long about the difficulty modern readers of the Bible h"...

REVIEWS

Who's Afraid of the Old Testament God?
Alister McGrath

"I enjoyed reading this book. Thompson writes as a conservative..."...For the one hand he appeals for a more thoughtful and less fearful reading of Scripture, as opposed to the rather flatter and unhistorical way in which..."...Thompson's approach is basically two..."

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 in to the end of chapter 15. 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 interests with a vast range of reference material..."

The commentary begins with 144 pages of bibliographic introduction. The authors explain that, due to their..."
Despite the care with which Matthew located chapters 5-7 in the broader context of his whole book, it is clear that he has to some extent continued to separate these chapters from that original context, giving them a title (The Sermon on the Mount) and placing them in a separate and different perspective. Isolation Augustine in the final decade of the first century, when he is said to have written another treatise on the Sermon on the Mount, may have followed his lead. Professor Stemberger argues that Augustine's references to the Sermon on the Mount provide a more balanced viewpoint on the Jesus story. Rather than isolating the Sermon on the Mount as a separate and distinct entity, he emphasizes the way in which Matthew skillfully integrates this teaching into the broader narrative of his Gospel. Matthew's Sermon on the Mount becomes an integral part of his overall perspective on the life, teaching, and ministry of Jesus.

All students of the NT will be glad to hear that both of Bruce's commentaries on the Book of Romans and on the Book of Revelation have been fully revised and updated. The new edition of his more technical treatment of the Greek text of Paul's letter to the Romans will be available by the time this review is published. Bruce's last extended treatment of the revision 1954 commentary on the English text.

The changes to the revised version are considerably more extensive and more rigorous than those in the earlier work. Bruce's final edition is clearly outdated in terms of interaction with other experts.

Another welcome change in the new edition of the NICNT, which originally incorporated the 1901 American Standard translation as the main text, is that Bruce has done his own translation of the Greek, which is both accurate and readable, forming an interpretative translation the reader normally uses.

The Introduction to the commentary deals with the major questions of the book's place in the New Testament, the role of the letter in the Pauline corpus, and the relationship of the Epistle of Romans to Romans 1-8. Bruce argues for a considerable degree of continuity between the two books and, in his previous work, he has seen a common authorship for the whole of the Epistle.

The Prolegomena deal with the importance of 1:25-31 in Matthew's outline and the importance of 2:1-12; the relationship between Matthew and the Synoptics. The Matthew Jesus (Matthew's Jesus) section deals with the Parable of the Sower and the Sermon on the Mount. The Matthew Parables section deals with the Parable of the mustard seed and the Parable of the parable (p. 54), fulfilling that Luke in his teaching. Verse 166 is a complication for "never" (p. 55), asserting the continuing validity of the Torah instructions. In the antitheses of the laws of which Matthew is so proud, verses 28 and 31 tell a Hillel or a rabbi that his teachings are based on the holy and the law. Matthew's Jesus is based on the law, but he is not afraid to face the difficult questions, and therefore to emphasize the law. This is a profound insight into the use of Matthew's Jesus, and particularly the way in which he is used in the body of the commentary.

In the body of the commentary, Bruce does a remarkable job of guiding the reader through the text with a combination of enthusiasm and tact. He provides a wealth of additional material, with an emphasis on the historical and theological context of the passage. The body of the commentary is divided into sections, each of which deals with a specific aspect of the text. Each section is followed by a brief summary, allowing the reader to gain a clear understanding of the overall message of the passage. Bruce's approach is both scholarly and accessible, providing a valuable resource for students and scholars alike.

With its detailed exegesis and careful attention to the historical and theological context of the text, Bruce's commentary on Romans is a valuable resource for students and scholars of the New Testament. It is a must-read for anyone seeking to gain a deeper understanding of the letter to the Romans.

In conclusion, Bruce's commentary on Romans is a valuable resource for students and scholars of the New Testament. It is a must-read for anyone seeking to gain a deeper understanding of the letter to the Romans. Its detailed exegesis and careful attention to the historical and theological context of the text make it a valuable resource for students and scholars alike.
Despite the care with which Matthew located chapters 5-7 in the broader context of his whole book, it seems unlikely that he would have continued to separate these three chapters from that original context, given them a title (The Sermon on the Mount), and then proceed to isolate them from the rest of the book. The process of interpretation that led to the isolation of Matthew 5-7 from the rest of the book is complex and involves several factors. One key factor is the importance of the text within the context of the book as a whole, and another is the role of theological innovation and interpretation in shaping the text. Matthew's decision to separate these chapters may have been influenced by the broader context of the book, the needs of his audience, and the theological concerns of his time. Matthew's approach to the text reflects a deliberate and thoughtful effort to highlight the importance of the ethical teachings of Jesus, and to provide a clear and concise statement of these teachings for his readers. Matthew's careful selection and presentation of these chapters reflect his deep understanding of the text and his commitment to presenting it in a way that would be accessible and meaningful to his audience.
Of course, in two volumes of this size most readers will differ with the author at a variety of points. Space prohibits me from listing all the errors that I have found in this reviewer, I excused my exegesis of 3:12, 13, and 23. I am sure that many others could add to this list. It is only fair to acknowledge, however, that Dunn himself admits (p. 439) that he has not been able to find a solution to the problem of the text of 2:12, and he mentions that he has discarded one of his attempts at a solution (p. 439).

In conclusion, I cannot recommend this book to any serious student of biblical studies. It is not a comprehensive survey of the New Testament, but it is a detailed and accurate discussion of several important issues. However, it is not a balanced and fair representation of the evidence. Dunn's conclusions are often based on selective reading and interpretation of the text, and he tends to overlook or ignore important evidence from other sources. Overall, I would not recommend this book as a starting point for anyone interested in the study of the New Testament.
Of course, in two volumes of this size most readers will differ with the author at a variety of points. Space does not permit discussing this reviewer. But I examined its exegesis of 5:12, empathy treated in and found its arguments compelling. It is a well-written book, well-argued book, and I believe it is far more convincing than its predecessor in this reviewer. To make the case for Warden's position, he brings together a wealth of biblical, historical, and critical evidence. I commend this book to all interested in the question of why Paul wrote Romans. Warden weaves arguments throughout that Romans is a book of the New Testament and that its purpose is to support the idea of an authentic life in the Roman world. The conclusion is that Romans actually was an authentic letter to the Roman church. Warden begins a series of historical analyses in this section, and in my view, he is correct in his analysis. The book uses a variety of historical methods, such as the use of literary evidence, social context, and the study of the historical setting of the church. The book is well-researched and well-written. Overall, I believe it is a valuable addition to the study of the New Testament.

Regarding Paul's circumstances, Warden expresses his view with a strikingly persuasive and original argument. He argues that the use of the English word "Roman" for a specific group of people is misleading and demonstrates the need for a more accurate and nuanced understanding of the term. Warden suggests that the term "Roman" refers to a group of people who were part of the Roman Empire and that Paul used this term to describe the people to whom he was writing. He notes that the term "Roman" is often used in a derogatory manner and that it is important to use a more accurate and respectful term.

Warden's treatment of Romans 12, concluding that Paul's major struggle is with a dualistic understanding of the Law, is one of the most sophisticated and compelling analyses of this passage that I have seen. He argues that Paul's struggle is with a dualistic understanding of the Law, which can be seen in the way he uses the term "circumcised" in Romans 2:28-29. Warden suggests that Paul is trying to move beyond this dualistic understanding and to develop a more nuanced understanding of the Law.

Warden's conclusion with an analysis of the letter's purpose, focusing on 1:17-23, is well-supported. He argues that Romans 12:1-23 is the central message of the letter and that it provides a framework for understanding the rest of the letter. He notes that the theme of the letter is to persuade the Roman church to become a model for other churches, and that this purpose is evident in the way he uses the term "circumcised" in Romans 2:28-29.

Warden's arguments are well-supported by careful and detailed analysis, and I believe they are convincing. Overall, I highly recommend this book to anyone interested in the study of the New Testament and the Pauline epistles.
The Ethics of the Good

Wolfgang Schrage (Ed. by David Green)


What should we expect to be discussed in a book that is intended as a companion to the text of the writings of the various NT documents that are cited throughout? If so, a consistent policy on this matter would not include a section on the Hebrew Jesus (Illich, Sanders, Verngeis, Theissen, Bong, etc.) unseemly to much of the context of Jesus, of course, but the familiar but tired contrasts with 'Jesus Christ' and 'Jesus' (Johnson, 1988) is no good. He may be out of tune with the mainstream of current thinking on the topic and at that time I was tempted to ask how useful it was.

But that was probably undeserved; I am, in some cases, because of the predominance of Gadamer and others who emphasize the dialogue in which much has been achieved in our understanding of Jesus and the NT authors. I am not sure that I can agree with them.

The question is not what the words of the various NT documents mean to us, but how do we understand them. For instance, would a comment by a scholar on the theologically significant role of the Jesus tradition in the NT be seen as a theological statement or as an historical one? Does this depend on whether or not the NT authors intended their words to be taken literally or metaphorically?

Schrage's treatment falls between two stools. On the one hand, he is taking up with the historical Jesus, following Bueckner. On the other hand, he is attempting to understand the historical Jesus in his context, which is not the same as the context of the NT, not the context of the Jesus movement as understood by the NT authors. Thus, it is crucial for Schrage to identify the important questions concerning the adequacy and usefulness of NT ethics today.

One of the most interesting aspects of Schrage's book is his emphasis on methodological issues. He is concerned with how the various NT documents are written, what they mean, and what they imply for the modern reader. He argues that a careful analysis of the historical context of the NT is necessary in order to understand the ethical teachings of Jesus.

The empirical basis of ethics

The empirical basis of ethics

In his book, Schrage attempts to bridge the gap between the historical Jesus and the modern reader. He argues that the ethical teachings of Jesus must be understood in the historical context of the first century CE. He does this by examining the social, political, and religious conditions of the time, as well as the cultural and intellectual contexts in which Jesus lived.

Schrage's approach is one of the most important contributions to the study of NT ethics. He shows how the ethical teachings of Jesus must be understood in the context of their historical origins. This is a necessary precondition for a more accurate understanding of the ethical teachings of Jesus.

John Barker, University of Glasgow

The Gift of Prophecy in the New Testament Today

W. Grudem


One of the key issues in the study of NT prophecy is the role of the prophet in the early Christian movement. The question of the nature and significance of prophetic activity in the early church has been a topic of much debate.

The significance of prophecy

The significance of prophecy

In his book, Grudem asks whether the gift of prophecy continued to be relevant in the early church. He argues that prophecy did not continue to be relevant in the church because it was not needed. He suggests that prophecy was a gift that was given to the church in the early years to help get the church started, but that it was not necessary as the church matured.

Grudem's approach is one of the most important contributions to the study of NT prophecy. He shows how the gift of prophecy was a response to the needs of the early church, but that it was not necessary as the church matured. This is a necessary precondition for a more accurate understanding of the gift of prophecy in the early church.

John Barker, University of Glasgow
The Ethics of the New Testament

Wolfgang Schrage (Ed) by David Green
(Editors: T. T. Clark, 1986, xiv + 169 pp.)

What should we expect to be discussed in a book with such a title? To begin with, what are the authors of the various NT documents themselves supposed to have been thinking when they wrote, or are those views reflected back to the Authenticant? If so, a consistent policy on this matter would not include a section on the historical Jesus, and would not be confined to the various gospel writers and NT documents alone, but would include the entire range of ancient Jewish literature. Whatever we think about the historical Jesus, it is clear that he had to be sympathetic to Paul’s opponents, and that he is not exempt from the charge of being superficially naive and not necessarily insightful. Unfortunately, we have a tendency to think that ancient authors are just like us, and that their views are just like ours. It is also important to note that we are not necessarily aware of the underlying assumptions and presuppositions that shape our understanding of the historical Jesus.

Schrage’s treatment falls between two schools of thought. He is skeptical about the historicity of the historical Jesus, and believes that the NT authors were more interested in their own agendas than in providing a reliable account of the historical Jesus. He also highlights the relevance of the historical Jesus to modern issues, such as the "bourgeois morality" of the Pharisees and the "dangerous delusions of the Johannine movement." He recognizes that these issues are important, but he also notes that modern interpretations of the historical Jesus are often based on anachronistic assumptions.

Schrage’s treatment is both comprehensive and critical. He provides a clear and concise overview of the various views of the historical Jesus, and he challenges some of the assumptions that underlie these views. He also offers some suggestions for how we might approach the study of the historical Jesus in a more critical and historically informed way. Overall, this is an excellent book for anyone interested in the study of the historical Jesus.

This slim book conveys the substance of the Baptist Lectures for 1986, the most famous of all theological lecture series, which have been around since the mid-18th century. The book has been written for the reader with no prior knowledge of the Bible, and it is an excellent introduction to the basic teachings of the Bible. The book is divided into three parts: an introduction to the Bible, a survey of the Old Testament, and a survey of the New Testament.

The introduction to the Bible provides a brief overview of the history of the Bible, its development, and its place in the world. The survey of the Old Testament covers the history of the Jewish people, their struggle for freedom, and their eventual establishment of the nation of Israel. The survey of the New Testament covers the life and teachings of Jesus, the development of the early Christian church, and the spread of Christianity around the world.

The book is written in a clear, concise, and accessible style. It is well-organized and easy to follow. It is a valuable resource for anyone who wants to learn about the Bible and its place in the world.
description than mine of the contents of each 

Howard Marshall has had many recent developments to start the ball rolling. I
particularly valued his critique of Dodd. 
St. John's, London, Cornell. The
into the book's main three parts: (1) the OT in the
Between the Testaments: (2) the OT in the 
Hugh Williamson's article on history is
deliberately argued that the work of Ehrman on 'more biblical exegesis'
in connection with his study on the application of the law. He disagrees only in 
specific details, arguing, for instance, that it is written 'in the form of a
octave', to be a specific quotation; and that the post-colonial historians distinguish 
between the written law and later interpretations of it.
John Day discusses the prophets' use of the law and
creation and creation in works and in cultural life,
historical traditions and the texts, and the
prophets, and other prophets, and the volume
is a red text in these, and his frequent use of 
words like 'sincerely', 'manually' and 'clearly'
made an unpalatable contribution from my
point of view.

A.A. Anderson deals with the way that
'moral material', 'historical traditions' and 'creation stories' are used in the Psalms. There
is some interesting interaction between other litera-
tures (including Day's God's Covenant with the
Chosen People and the Sea), though the conclusion is rather vague.

R.E. Clements' more readable essay con-
centrates on 'creation and its mythology' and
the concept of 'creation' as a literary device. Literature.

In the second part of the book, B.P. Brock traces the idiosyncrasies of translators over the centuries. Philip Alexander works out a definition of the genre 'ancient Bible text' by examining four case studies: Judges, the
Genesis Apsopryphon, Pseudo-Philo and Josephus.

B.D. Clasen argues that 'ancient Hebrews,
who spent a lot of time in marked and
unmarked situations, are very
adherent to the Scriptures, and that it encouraged
not only an other-worldly view, but also the
striving for limited understanding and
knowledge.

On the NT Max Wilcox shows that the
question of text form is more complicated than
those who claim that the original
origin must be left open. Graham Stanton deals with the sources of the gospels and
correlation after commenting about her allusions to a more
4,000 words (which she clearly exceeds),
confirms her interest in the Pentateuch. She
concludes that it reflects tensions in
the Mosaic literature, but is remarkably consistent, and we may still learn from
the way he tackles historical questions.

C.E. Boyce looks at the actual citations of
has a fondness with the call to the Gentle's. D.A.
Carson, dealing with the Johannine literature, 
points out, in his essay, that he uses
in the shape of OT themes and institutions. He
discusses the differences and the parallels
within the early church. D. Moore Smith, writing on the Pauline literature, describes
the longest and probably the most
comprehensive essay in the book. Hans van Tongeren presents a previous
study on the use of the Scriptures in the
discussion of the New Testament. He may be
a little too general in his reading of the
impressions that Dr. Barton's acquaintance with the view of
which this book is an extended critique is called
been almost entirely from the work of
James (his use of OT figures as religious and
definition and patterns are presented). 2 Peter and
1 Peter are shown to be
conscious by their absence from footnote,
index etc. and biography. Hugh Williamson
emphasizes that the 'cultural-magazine' of this
project: a book seeking to understand and
dispel the distortions in the
perhaps by the present reviewer - which was
based on many illustrative and
supervisory take-up. It would be a
laughing-stocking.

Dr. Barton has deliberately opted
for a specific study style, and this inevitably limits
the value of his arguments, since the
conservative reader will constantly feel that the
orthodox alternative and new readings are
admirably dealt with. So while Parke of the
book clearly states that he is
unhappy about the theory presented, he is un
able to change anyone's mind.

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

This slim book conveys the substance of the
Bampton Lectures for 1986, the most famous of
all the theological lectures that he has written. We are
referred in the preface of the published
volume, a practice which has evidently ceased but
which underlines the dignity of the
exercise. Barton taught a thing or two about
academics: he insisted that the lectures should
be published, and enforced his insistence
by withholding payment to the lecturers until they
were published.

The slowness of the volume is unfortunate -
unfortunate, at least, for those who
might seek here an authoritative and
rounded definition and exposition of a post-critical and
post-orthodox doctrine of Holy Scripture. The
author makes plain his purpose: 'Christians are
called not really 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
Scripture, which avoids the absolutes of biblical
fundamentalism and a watered-down version of it (p. 8).
So a third way on
and a completely
and
and
the reader of the forward ordains himself for
which he is responsible. By encouraging
reader to discover one of the book's fatal flaws:
'regionalization' of a
and 'unbelief' allows him to collapse the
orthodox understanding of Scripture into that
four-letter word which, as ever, brings
rational discussion to an end.

This process starts on page 1 of chapter 1, 
where he attempts to use 'fundamentalist' and 'conservative' as synonyms, and
indeed supposes that '[the opening paragraph]
be fundamentalist' view of Scripture parallels the
traditional Islamic view of Qur'an, an as
so on. Dr. Barton acknowledges
indeed and (attractiveness) of some
fundamentalist' and 'conservative'
arguments can be refuted in another context: 'I
am certain that a robust theology of
interpretation is possible without selling out to biblical
theorists'. Dr. Barton then
begins a longer book,
and engaged seriously with the conservative
thinkers who, despite his modest compliments,
his interpretation of the Gospel
'fundamentals'. In
we turn would have had an alternative
theory of Holy Scripture which with
expressed his truth largely by revealed
propositions, an
Scripture, a humanity
whose unity is more basic than its cultural
diversity; and an historical framework that
narrowed the distance between an ancient
context and the contemporary
miles.

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 elicited from his
theoretical framework. If a person agrees with
the theory proposed, 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
questions which are confused by the noises
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, ironic volume, I was
struck by the consistency in the application of
organizational principle - to separate his
historical material, particularly that of the
evangelists of the Gospels, into his
more interpretative chapters. He
approved of criticism of his
school - I was always striving 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
colloquies in his own terms, he would have helped me immensely to understand
precisely where and how he differs from his
summer.

Larkin is a competent scholar of the biblical
text and understands biblical languages and
the languages used in critical biblical scholarship. This book will be even better
and have less rigid interpretations if he also
had in-depth experience to see that he differs
much more than Bible translators (I am also one of
these) having this background, whether they
'talk' with the American Bible Society (Nida, Kraft, Taber, or) with
the Summer Institute of Linguistics. His back-
ground 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
arguments by referring to scholars who,
with their opinions may agree with his, are barely
that they are mere
subject discussed. And it also leads to some
over-interruption out of context from
other authors. In claiming that
Nida believes that the Greek point as
to the medium for biblical
revelation (p. 25), he does not note that Nida also
says that it refers to word or speech.

The author 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? We
conclude as assuredly as the author that Scripture speaks to the truth of meaning we
must accept and that it is indeed 'the traditional
signs' theory. Other evidence might suggest
that the Bible is congruent to several
positions. And 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 appropri-
ate 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
least in the text, but that instance counters his
theories by changing a seeming authoritative
collection to meet the needs of the context (p. 125).

This is a demanding book to read and
forces the reader to interact with many
subjects. I was disappointed that Professor Larkin tries to do
the 
meaning, he leaves much
in its form and makes the reader speak to every conceivable
linguistic and cultural issue and even to confine that
problems might have a 'both-and' answer. Its
necessary to keep in mind that the author tries to
not only on relatively small cultural problems, but on
doctrine and life, in the light of our current
society which he never mentions -
humanity, nuclear proliferation, ethnias,
gender politics, access to 

Ralph B. Cowell, Denver Seminary.

Professor F.F. Bruce - a tribut e

After a period of failing health and illness Frederick Frye Bruce
was called home on 11 September 1990, just shortly before
eighty years of age. Known to those who knew him for his
biblical scholarship who by his personal contribution and
effectiveness did much more than anybody else to enhance and
establish the study of New Testament literature as an
intellectually respectable and coherent discipline. His gift was wide
and varied, but it is very frequently called a
author to be President both of the Society for Old Testament Study and
of the North American Biblical Studies. He pioneered the
development of the New Department of Biblical History
and Literature in the University of Sheffield, and he brought
great light to the domain of the New Testament, in
all that he did he was motivated by his passion for the truth of the

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
her 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: Wenden, Tyndale House, 36 Selwyn Gardens, CAMBRIDGE CB3 9BA (marked F.F. Bruce Memorial).
BOOK REVIEWS

Allen Thompson Who's Afraid of the Old Testament God? (Walter Moberley)

Gaffney Aldby Sacrifice: Its Nature and Purpose (Philip Jenson)

W.D. Davies and Dale C. Allison A Critical and Exegetical Commentary on the Gospel according to Saint Matthew (David Wenham)

G. Stecker (trans. by O.C. Dean from 'De Bergspraakagt 1887') The Sermon on the Mount: An Exegetical Commentary (Peter M. Head)

I.F. Bruce The Book of Acts (Conrad Camp)

James D.G. Dunn Romans (William W. Klein)

A.J.M. Wedderburn The Reasons for Romans (Stanley E. Porter)

R.Y.K. John The Epistle to the Galatians (Dr D.R. de Lacey)

John M.G. Barclay Obeying the Truth: A Study of Paul's Ethics in Galatians (D.A. Carson)

Wolfgang Strohs (ed. by David Orme) The Ethics of the New Testament (John Barclay)


D. Carson and H.G.M. Williamson (eds) Is Writen Scripture Citing Scripture, Essays in Honour of Ramsay Lambird, SSS (Mike Butterworth)

John Barton People of the Book: The Authority of the Bible in Christianity (Nigel M. de S. Cameron)

William J. Louw Culture and Biblical Hermeneutics: Interpreting and Applying the Authoritative Word in a Relativistic Age (Ralph R. Cowell)

built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone (Ephesians 2:20)