BOOK REVIEWS

K. Hetherington The Book of Ruth, NICOT
A.S. van der Werde (ed.) The World of the Old Testament (Bible Handbook, Vol. 11)
E.S. Greenblatt Psalms Part I with an Introduction to Cultic Poetry (FOOTL XIV)
Rudolph H. Halin The Forms of the Old Testament Literature, Vol. 19
Marvin R. Wilson Our Father Abraham Jewish Roots of the Christian Faith
Robert A. Guelich Mark 1–2:6 (Word Biblical Commentary 34A)
Brian E. Beck Christian Character in the Gospel of Luke
Bernard R. Southey Then the Parables: A Commentary on the Parables of Jesus
E.F. Sanders and Margaret Barker Studying the Synoptic Gospels
Robert T. Tannehill The Fourth Gospel and Its Predecessors From Narrative Source to Present Gospel
David Remsberg Overcoming the World: Politics and Community in the Gospel of John
A.J. Malherbe (ed.) Paul and Jesus: Collected Essays
F.W. Hosken Abraham in Galatians, Epistolary and Rhetorical Contexts
Abraham J. Malherbe Paul and the Popular Philosophers
Frank Theissen From Flight to Solution: A Jewish Framework for Understanding Paul’s View of the Law in Galatians and Romans (SPPNov741)
Edward Jay Epp and George W. MacLaus (eds.) The New Testament and Its Modern Interpreters
Howard Clark Rapoport Knowing the Truth: A Sociological Approach to New Testament Interpretation
Don Cappey Radicals and the Future of the Church
J.P. Moreland Christianity and the Nature of Science
Roger H. Hooker Themes in Hinduism and Christianity
Norman L. Geisler Christian Ethics, Options and Issues
Donald A. Hay Economics Today: A Christian Critique
L.N. Rehberg The Gospel in a Pessimist Society
David F. Peace, Mary Collins and Melvyn Burnin (eds.) Music and the Experience of God

(Frederick W. Bush)
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(Howard C. Bigg)
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(Gary M. Burge)
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(Thomas R. Schirrer)
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(Ilan Smith)
(Richard Higginson)
(Peter Tertius)
(Jeremy Begbie)

Built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone (Ephesians 2:20)
Editorial:
‘I never knew such a God existed’

There was an angry spark in his eyes as he came up to me at the end of the session. ‘I was so thrilled when you said you were going to be preaching from the Old Testament,’ he said. ‘Because I became a Christian through hearing the Old Testament.’ That’s the way Christians in secular professions in eastern India where I was giving a series of talks on the subject of biblical guidelines for Christian involvement in the secular world in September 1991. I am now a doctor of science and a university lecturer in chemistry, but my earlier life was an unhappy starting point for such a position.

He grew up in one of the many backward and oppressed groups of India, part of a Caste system that is systematically exploited and treated with contempt; injustice and sometimes violence. The effect of his being born in India with a burning desire to rise above that station in order to be able to turn the tables on those who oppressed him and his community. He threw himself into his education, and went to college committed to revolutionary ideals and Marxism. His goal was to achieve the qualifications needed to gain some kind of power and thus the means to do something in the name of justice and revenge. He was conducted in his early days at college by some Christian students and given a Bible, which he decided to read out of casual interest, though he had no respect at first for Christians at all.

It happened that the first thing he read in the Bible was the story of Naboth, Ahab’s interlocutor. He learned from such mundane details does not seem worth the effort of digging it out. And the God of unapproachable holiness and purity has got rather slender in sentimental words. But he was most amazing was the fact that God took Naboth’s side not only against Naboth and his family but also took vengeance upon them. Here was a God of real justice. A God who identified with the real victims and took revenge against them. ‘I never knew such a God existed!’ he exclaimed. He read on through the rest 360 history and found his first impression confirmed. Thus he constantly took the oppressed and took direct action against their enemies. Here was a God he could respect, a God he felt attracted to, even though he didn’t know him yet, because such a God would understand his own thirst for justice.

He then went on, he told me, to read the books of the law, and his former world seemed to grow. ‘God is God,’ he said. He didn’t know who he was talking to, ‘You’re so perfect! You think of everything!’ He was impressed with the tremendous attention to the detail of OT law. ‘It was all so practical, covering every aspect of everyday life in the kind of society which was not unlike the primitive village and small town India still. Here was a God who understood and cared about the lives, relationships and working conditions of ordinary people, made laws about their safety, protected the poor and vulnerable, restricted the power of slave-owners and creditors and demanded courts free of bribery and corruption. A relevant God indeed! And then there was his holiness. This was a serious God who meant what he said and expected people to act accordingly. He was not capricious or arbitrary like the gods of mythology, but a God of absolute purity, a God to be feared. All this was staggering to him as he read on and on. He found himself praising God he didn’t know, ‘God, you’re so just; you’re so perfect; you’re so holy!’ he would exclaim, believing this was the kind of God that answered the need of his own angry struggle.

Then he came upon Isaiah 43:1, and came to an abrupt halt. ‘But now, says the Lord. . . It’s a beautiful word in Telugu, apparently. It means, “Yes.” That’s the meaning of Isaiah 43:2 describes Israel’s sin and God’s just punishment. But suddenly, unexpectedly, God is talking about forgiveness and pardon and love. I couldn’t take that,’ he said. ‘I was attracted to the God of justice and holiness. I ran away from a God of love.’ But he couldn’t. For he read on and found such a God more and more—still in the OT! It was about then that the Christian friends came and explained more about the fulness of God’s justice and love on the cross, and he came at last to understand and surrender to the God he had found in the OT and his life was transformed through faith in Christ.

It was a testimony to warm the heart of any OT teacher, vivid confirmation of Paul’s confidence that the ‘holy Scriptures [of the OT] are able to make you wise for salvation through faith in Christ Jesus’ (2 Tim. 3: 16). But what struck me most forcefully was the fact that the things that had so attracted him to the God he read about in the OT were things still found in England and Europe. But he didn’t find them repelled by. Shortly before leaving for those seminars in England and Europe, I had heard his question raised yet again as to how God could possibly have commanded destruction or have acted in retributive punishment. Such things offend our supposedly civilized sensibilities. Perhaps we cannot understand them because we have never known what it is to cry out to bearers from a situation of systemic cruelty and exploitation. As C.S. Lewis observed, our discomfort with things like the OT comes on evildoers may indicate not so much our greater moral sensitivity, as our appalling moral apathy. The sheer language of the law in the OT likewise puts many modern Christians off even reading it at all. The idea that it might have something to do with a God who engages with real life at its most practical and that we are engaged in the OT too. Perhaps this is what had repelled him in earlier days. But rather, in the OT, for example, his familiar details does not seem worth the effort of digging it out. And the God of unapproachable holiness and purity has got rather slender in sentimental words. But he was most amazing was the fact that God took Naboth’s side not only against Naboth and his family but also took vengeance upon them. Here was a God of real justice. A God who identified with the real victims and took revenge against them. ‘I never knew such a God existed!’ he exclaimed. He read on through the rest 360 history and found his first impression confirmed. Thus he constantly took the oppressed and took direct action against their enemies. Here was a God he could respect, a God he felt attracted to, even though he didn’t know him yet, because such a God would understand his own thirst for justice.

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He grew up in one of many backward and oppressed groups of India, part of a caste system that is officially tolerated and treated with contempt, injustice and sometimes violence. The effect on him was to create in his mind a burning desire to rise above that station in order to be able to turn the tables on those who oppressed him and his community. He threw himself into his education, and went to college committed to revolutionary ideals and Marxism. His goal was to achieve the qualifications needed to gain some kind of power and thus the means to do something in the name of justice and revenge. He was contacted in his early days at college by some Christian students and given a Bible, which he decided to read out of casual interest, though he had no respect at first for Christians at all.

It happened that the first thing he read in the Bible was the story of Noah, which to him seemed like the end of the world. ‘I was astonished to find that it was all about greed for land, abuse of power, corruption of the courts, and violence against the poor — that all I had been told was all too familiar with. But it didn’t seem right. Are we the only ones to suffer God’s wrath? As people who do nothing but talk, and do nothing about it? And what is the point of being a Christian if God doesn’t condone the modern world’s actions against them? I never knew such a God existed!’ he exclaimed. He read on through the rest of OT history and found his first impression confirmed. The Lord constantly broke the oppression and took direct action against their enemies. Here was a God he could respect, a God he felt attracted to, even though he didn’t know him yet, because such a God would understand his own thirst for justice.

He then went on, he told me, to read the books of the law, and began to grow. ‘God spoke out, even though I didn’t know who he was talking to. “You’re so perfect! You think of everything!” He was impressed with the tremendous attention to detail of OT law. It was all so practical, covering every aspect of everyday life in the kind of society which was not unlike the pattern of village and small town India still. Here was a God who understood and cared about the lives, relationships and working conditions of ordinary people, made laws about their safety, protected the poor and vulnerable, restricted the power of slave-owners and creditors and demanded courts free of bribery and corruption. A relevant God indeed! And then there was his holiness. This was a serious God who meant what he said and expected people to act in accordance. He was not capricious or arbitrary like the gods of mythology, but a God of absolute purity, a God to be cared with. All this was staggering to him as he read on and on. He found himself praising God that he didn’t know. “God, you’re so just, you’re so perfect, you’re so holy!” he would exclaim, believing this was the God that answered the need of his own angry struggle.

Then he came upon Isaiah 43:1, and came to an abrupt halt. “But now, says the Lord. . . . It’s a beautiful word in Telugu, apparently. It means: ‘Yet, that is, the day when the Lord who is vindicated in Isaiah 43:4 describes Israel’s sin and God’s just punishment. But suddenly, unexpectedly, God is talking about forgiveness and pardon and love. I couldn’t take that.” he said. He was attracted to the God of justice and holiness. I ran away from a God of love.” But he couldn’t. For as he read on he found such a God more and more — still in the OT! It was about then that the Christian friends came and explained more about the fulness of God’s justice and love on the cross, and he came at last to understand and surrender to the God he had found in the OT and his life was transformed through faith in Christ.

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The experience taught me again the living quality of God’s Word that it speaks uniquely in each human context. We need, therefore, to be prepared to accept that things we find relatively unimportant may speak very powerfully in another culture, and that things we find puzzling or repressive may make great sense in another and even be attractive in other cultures. It calls for humility, though it can cause some hermeneutical vertigo, to relativize our own favourite readings on familiar texts and to listen to how the people of other cultures respond to them. We live in a world-wide church, and the church is the whole church under the guidance of the Holy Spirit. So we must avoid hijacking all our interpretation to a mono-cultural waggon. When you last read, learn, disagree with, or be surprised by, a book of theology or biblical scholarship by a non-western author?

Chris Wright

After several years David Dobbs, formerly Librarian at Tyndale House, Cambridge, has taken over the task of Book Review Editor. We are most grateful for all his labours on this much valued part of Themelios, and take the opportunity to thank him for allowing us to publish his reviews for a few weeks, and to wish him well in his new role. We are also grateful for all our reviewers for their reviews to appear!: We are trying to reduce the backlog...
New directions in biblical theology

Charles H.H. Scobie

Dr Scobie is a Professor of Religious Studies at Mount Allison University. In this essay, he presents his own thoughts on the future of biblical theology and how it might evolve in response to new challenges and opportunities.

Defining 'biblical theology'

"When I use a word, 'Humphry Dumpty said in a rather solemn tone, it means just what I choose it to mean - neither more nor less.' (L. Carroll, Through the Looking Glass, chapter 7)

Students looking to discover what is meant by 'biblical theology' may be perplexed for considering that many scholars are as arbitrary as Humphry Dumpty in their definitions. There appears to be no generally agreed definition of what constitutes 'biblical theology'. They may be surprised to find that some attempt to hold that biblical theology did not exist before 1787, and equally surprised to discover that others believe that on a strict definition there can be no such thing as biblical theology today.

What is the problem? Why cannot biblical theology mean what it says it means? It is not a book (to come back to Alice); 'Biblical comes from the word 'Bible', which comes from the Greek word 'Bible', which means 'Book'.

The Bible is the book, and in which this book means the books of the OT and NT recognized as canonical Scripture by the Christian church. This definition is determined by the meaning of the word, and by common consent this includes God's relation to the world and human kind.

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New directions in biblical theology

Charles H.H. Scobie

Dr Scobie is Research Professor of Religious Studies at Messiah Alliance College, and has contributed many articles on biblical theology by Dr Scobie, including his proposals for a fresh approach to work. For the full range of his proposals see the Introduction to the book "Theology in the Bible: An Introduction to Biblical Theology". In this chapter, we will focus on the definition of biblical theology and its role in the study of the Bible.

Defining biblical theology

"When I use a word, 'Humpty Dumpty said in a rather scornful tone, 'It means different things to different people.'"

Lewis Carroll, Through the Looking-Glass, chapter 1

Students seeking to discover what is meant by 'biblical theology' are often perplexed for concluding that many scholars are as arbitrary as Humpty Dumpty. Indeed, there appears to be no generally agreed definition of what constitutes biblical theology. They may be well served to find that some appeal to hold that biblical theology did not exist before 1787, and equally surprised to discover that others believe that on a strict definition there can be no such thing as a biblical theology today.

What is the problem? Why cannot biblical theology not mean what it says to (come to Alice)? 'Biblical' comes from the word 'Bible', which comes from the Greek word 'Biblion' the book, and in which context the word means the books of the OT and NT recognized as canonical Scripture by the Christian church. Dobson defines it as: "Theology of the Christian Church as defined by what is meant, God's world, and by common consent this includes God's relation to the world and man. This relationship of God from the creation, used in this way the word means, systematic, rational, scientific study of a subject. Biblical theology thus sought to mean something like the organized discipline of knowledge about God and its relation to the world and humankind."

The Christian church has always accepted the revelation of God in the Scriptures as the ultimate source of truth. And, to us it seems obvious that the teaching of the Bible has to be accepted and applied in every new age. The Bible was written over one-thousand-year period in time in many ways very different from our own. Theology is the discipline which asks what the Bible means to mean.

Some people have used the term 'biblical theology' to mean such a system of Christian doctrine based on the Bible, a theology that is therefore directly normative in any age. And, this definition of biblical theology could well be described as a biblical theology. This use of the term has been criticized for over-defining the meaning of the whole of Scripture; the danger obviously was that of reading meanings into passages quite contrary to their original significance.

When we come to the Protestant Reformations, the work of its leaders was clearly based on a form of biblical theology. Luther, Calvin and others sought to return to scriptural teaching and to judge later traditions and practices by norms derived from Scripture. This is not a question of applying the Bible as a scientist would examine through the lens of the canon but also include all relevant literature. Its true subject matter is not theology but early Christian church which the science of systematic theology seeks to understand. The purpose of the present work is, however, to examine the books of the Bible as they are read in our time and to discover what they mean as a necessary presupposition. The purpose of the present work is, however, to examine the books of the Bible as they are read in our time and to discover what they mean as a systematic theologian.

The post-Reformation period the way was prepared for an independent biblical theology by three developments. First, the practice developed within Protestant Orthodoxy of compiling collections of protest statements. Second, the Thirty-Nine Articles of the Church of England produced a systematic exposition of the beliefs of the Church of England. Third, the works of Calvin and Zwingli provided a systematic exposition of the beliefs of the Reformed churches. In the first half of the seventeenth century a number of prominent theologians attempted to write systematic theological works. They were not always successful, but their efforts were significant in shaping the development of systematic theology in the later centuries.

In the early modern period, there was a growing interest in the systematic exposition of Christian doctrine. This interest was reflected in the emergence of systematic theology as a distinctive field of study. Systematic theology sought to provide a comprehensive and consistent account of Christian doctrine, organized around a systematic structure. It aimed to present the Christian faith in a clear and logical manner, allowing for easy comprehension and application.

The systematic theology of the early modern period was characterized by a commitment to the authority of Scripture. It sought to establish a systematic exposition of Christian doctrine in accordance with the teaching of the Bible. The systematic theologians of the time aimed to present the doctrine of the Church in a way that was consistent with the biblical text. This was achieved by reference to the relevant passages of Scripture, and by organizing the doctrine in a way that was consistent with the biblical teaching.

The development of systematic theology in the early modern period was influenced by the works of several prominent theologians. One of the most influential was John Calvin, whose InstitutioChristianaeTheologiae (1536) laid the foundation for systematic theology. Calvin's work was followed by other systematic theologians, such as Theodore Beza, Johnatching, John Migliorina, and others. These systematic theologians contributed to the development of systematic theology, providing a systematic exposition of Christian doctrine that was consistent with the teaching of the Bible.

The systematic theology of the early modern period was characterized by a commitment to the authority of Scripture. It sought to establish a systematic exposition of Christian doctrine in accordance with the teaching of the Bible. However, this systematic exposition of Christian doctrine was not always consistent with the biblical text. This was because the systematic theologians were often influenced by their own interpretations of the biblical text, and by the theoretical and philosophical ideas of their time. For example, they often sought to provide a systematic exposition of Christian doctrine in a way that was consistent with the scientific and philosophical ideas of the time.

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An intermediate biblical theology provides a bridge to dogmatic theology, the discipline which seeks to apply the Word of God in each new context. It is designed to illuminate and direct every aspect of the church’s life: it must form a bridge to the church’s worship, preaching, teaching, devotions, and offerings. If the material synthesized by biblical theology constitutes the norm which has to be correlated and compared by dogmatic theology today. While the contemporary Christian community is the true interpreter of Scripture, it is equally true that this interpretation is mediated by the light of God’s Word in Scripture. Contemporary theological concerns (e.g., ethics, feminism, political correctness) influence the conclusions of biblical theology, but they cannot prompt biblical exegesis. Pragmatic concerns about faith and adherence to the faith are obscured or distorted by later non-biblical prejudices and presuppositions.

Biblical theology is canonical theology

It has been proposed above that ‘canonical approach’ provides the most promising way forward. Biblical theology, it may be suggested, is canonical theology in five senses.

Firstly, biblical theology is to be limited to the biblical books of the church’s Scripture. However important they may be for the study of the history of religions, the church and the Apostolic Fathers are not part of the scriptural material which the church recognizes as constituting the norm of its faith and life. Biblical theology acknowledges the priority of Scripture and of truth in these and other non-biblical works, only that biblical theology is concerned with only those which contain the norm by which value and truth are to be evaluated.

Secondly, biblical theology is to be based on the entire canon, consisting of both OT and NT. Much recent German discussion has focused on the way in which the different elements of the Bible (as a whole) are related. This kind of study of Scripture on the one hand, and the use of the Bible in dogmatic theology and related disciplines on the other.

Historical-critical study of the Bible still has an important role to play. The historical-critical method is the only way in which historical background, questions of authorship, date, destination, purpose and so on must be based on a critical assessment of the evidence. These historical conclusions are sometimes based on painstaking exegesis which aims to understand the meaning of biblical texts. However, whilst historical-critical criticism must be kept in mind, the method can generally yield only possible or probable, not certain, results. No historian is free from his own presuppositions, and his conclusions are therefore only tentative. It is not just the (often hypothetical) original form of a tradition which must be considered, but the whole stream of transmission must be given due weight through the final edited form.

Literary study of the Bible can provide an alternative vantage point from which to study the Bible as a whole. Socially, it deals with Scripture in its final canonical form, it can shed light on the shape and structure of the Bible, and on its essential continuity. But it must be taken with a pinch of salt, in the same way that historical-critical study is taken with a pinch of salt, in the same way that historical-critical study is taken with a pinch of salt, in the same way that historical-critical study is taken with a pinch of salt.

An intermediate biblical theology will assume and accept the findings of the historical-critical study, and only move on to them and move from analysis to synthesis. It will be basically concerned with the theory of the text’, and will attempt to provide a logical structure for the study of the Bible as a whole. It will seek the unity and coherence of the Bible and its narrative, and the diversity of its content. It will focus not on exegetical details but on the broad structural issues of the Bible, and on the relationships between the Testaments.

Finally, canonical biblical theology will attempt to deal with the whole Bible in both a theologically and historically appropriate manner. The temptation to adopt a ‘canon within the canon’ which gives prominence to the OT and NT and allows the rest to be treated as the ‘remains’ or ‘propositions’ of the one or the other, is one short cut to finding unity in the Bible which must be avoided. For example, the Pauline epistles are of fundamental importance, but the book of Genesis is of central importance. Therefore, the canon also and must be given its place in a fully canonical biblical theology.

A structured biblical theology

What form will such a biblical theology take? There are some who argue that it is a substantially religious dogmatic theology, concerned with the nature, meaning, and significance of the religious-ethical content of the Bible and its historical context. This view is based on the idea that the Bible is a religious book and that therefore it must be understood in religious terms. Others argue that the Bible is a historical document, and that therefore it must be understood in historical terms. Still others hold that the Bible is a collection of texts, and that therefore it must be understood in literary terms. The structure of biblical theology should reflect the structure of the Bible itself, and be based on the presentation of the Bible as a whole.

There are a number of potential structures that could be used to structure a biblical theology. One possibility is to use a thematic approach, grouping the materials of the Bible around themes such as creation, sin, salvation, and the Kingdom of God. Another possibility is to use a historical approach, grouping the materials of the Bible around historical periods and events. A third possibility is to use a typological approach, grouping the materials of the Bible around typological relationships. These are just a few of the possibilities, and there are no doubt others.

The challenge of biblical theology

The kind of enterprise which has been barely hinted at here would obviously constitute a colossal challenge to biblical scholarship, and it is not impossible that it hold to be impossible in practice.

Certainly it could only come about through the co-operation of OT and NT scholars, which would break down the unhealthy division between the two fields. It would also require much much biblical scholarship today. It would equally call for co-operation between biblical scholars and theologians. Biblical theology is not only a matter of understanding the Bible as a book, it is also a matter of understanding the Bible as a book, it is also a matter of understanding the Bible as a book, it is also a matter of understanding the Bible as a book.
A structured biblical theology

What form will such a biblical theology take in practice? There are three features that seem essential: it should be preventative, interrelated, and expressed in terms of a biblical theology must be understood as the study of the or of the study of biblical theology.

What the question of whether the time has come to attempt again just 'doing biblical theology' but writing a 'biblical theology'. It will be recalled that volumes of biblical theology were produced in the eighteenth century and the first half of the eighteenth century before the enterprise diverged into separate OT and NT theologians. About a century in which virtually no major 'biblical theology' appeared (one possible exception is M. Burrows' An Outline of Biblical Theology, 1946), the question has been raised as to whether this is an appropriate subject of theological discussion. In addition to the programmatic essays which have appeared, there is a body of work that is not yet included in the standard textbooks. This has led the way with his work The Elusive Premise: The Heart of Biblical Theology published in 1978, which may be claimed as the first major statement of a 'biblical theology' that attempts to be truly biblical theology encompassing both OT and NT in a over a century. It has been followed by a variety of books that have been written in this tradition, including books by scholars such as Charles H. Seabrook, Dir-Cott der ganze Bibel ("The God of the Whole Bible"), published in 1992.

Such an undertaking raises the very question of the appropriateness of a biblical theology for contemporary Christian theology. In terms of what we have called a 'general' or "an all-biblical theology", ways to achieve this. The method of study is to be based on the synthesis of the whole, which will be achieved by means of the "transfer of a faithful" image to the final edited form.

Literary study of the Bible can provide an alternative vantage point from which to approach the teaching of the Bible. But the result is that the study of Scripture in its final canonical form, its shape is determined by the shape and structure of the Bible, and on its essential continuity. Therefore the student must be taken aback at the thought of his or her own historical original meaning.

An intermediate biblical theology will assume and accept the findings of the historical-critical method. It will seek to go beyond them and move away from synthesis. It will be based on the meaning of the text, and will not attempt to provide a "general" or "an all-biblical theology" in terms of "law," or "as a foil for the gospel." The method, however, is limited to the point that it leads to the conclusion that the character of a whole, which is assigned to the final form of the text that deals with Scripture in its final canonical form, its shape is determined by the shape and structure of the Bible, and on its essential continuity. Therefore the student must be taken aback at the thought of his or her own historical original meaning.

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Pseudonymity and the New Testament

Conrad Gemperli

Dr Conrad Gemperli is a lecturer in New Testament at London Bible College.

A few years ago I met someone who claimed to be C.S. Lewis. He clearly knew about the man whose identity he was appropriating and on occasion mixed what he said with genuine excerpts from Lewis's books. He was very entertaining to spend an evening with, but he was not the man he pretended to be. There were other people present—should I have denounced him to them? Should I have interfered with this interaction?

Perhaps your feelings will change when I tell you that this man was on a stage at the time, surrounded by props. I had gone to see a play and he was among the life and writings of C.S. Lewis. Despite the fact that the great majority of the audience with whom I was seated were Christians who would claim to be a friend and defender of C.S. Lewis, there was no one who would have had any difficulty in perceiving that the author of the play had no connection with C.S. Lewis. The fact that the majority of the audience with whom I was entertained was not aware of this fact should not surprise us. The task of distinguishing such cases from the many more where the author is known is one that confronts us with the challenge of pseudonymity.

Pseudonymity and the documents

Whatever one thinks about the authorship of the books of the NT, there is no doubt that much of the discussion about pseudonymity concerns those documents to be found outside of the canon. No doubt the most widely known example of a pseudonymous document is the Case of the New Hammadri Gnostic documents (although it was known before their discovery that the authorship of this collection was in doubt). Many sayings believe that it originated with the disciple whose name it bears, despite the introduction of the book which reads: "These are the sayings which the living Jesus spoke and which Didymus Thomas wrote down."

For a number of the books of the NT, however, you can find scholars on both sides of the question. Clearly it will not be possible for us to present all the evidence here. What I shall try to do is to provide you with a general discussion, and perhaps an article such as this, but "it may be helpful to point out a few of the basic arguments that almost all modern critics have made use of, and to refer to some of the reasons why this is so. For it is worth noting at the outset that not all NT books are seriously contested. Just as virtually everyone agrees that the Gospels and most of the Epistles are really written by the persons claimed for them, so almost everyone accepts that the letters of 1 Corinthians, Galatians, Romans, and Ephesians are by the apostle Paul. An apostle for the apostle Paul. Even the most liberal of NT critics do not dispute the claims of authorship of canonical books without some reasons.

It is also worth noting at this stage that some of the neat lines between "pseudonymous book" and "collaborative work" are not clear. Formerly it was a case that a person's views on pseudonymity in the canon could be accepted merely by finding out whether the person was an 'ecclesiastical' or not. Indeed, for many, it was precisely the best reason; if someone believed that the NT contained pseudonymous works, they were, by definition, not an ecclesiastical. We will come back later to the problem of whether this should be the case (under the heading "Pseudonymity and inspiration"). For now, suffice it to say that the point is well taken.

The book of 2 Peter is probably the most frequently discussed. The author of the book makes unmistakable personal references, such as calling himself Symeon Peter (1:1) and referring to the Thought or Order (1:1). But for many scholars, there are clear signs of authorship of a less obvious and less certain. The practice of writing a literary work under the pretense — it is not all presuppositions and hypercritical.

Of the letters bearing Paul's name, it is the Pastoral Epistles (1 and 2 Timothy and Titus) which have received the roughest ride. The origin of these works is in doubt but the most important point is that there are indisputable differences in both vocabulary and sentence structure from other letters claiming to be written by Paul. Second, in terms of the world of the 19th century, the "theme" of 1 Timothy and Titus is significantly different from the world of Paul's writings, the idea conveyed is a human response of other people. With God's acts in Christ. In the Pastoral, it seems more to do with a body of beliefs — the context of the commitment rather than the action: ... he has denied the faith which he professed before. Thus the theological and ethical queries could be added to this. There are, of course, just ways of explaining these, but they are real differences.

Another perceived problem area in the Pauline corpus is the pair of Ephesians and Colossians. Like the Pastoral, these letters belong to the mystery movement and both have the same authorship, but there are also other letters of the apostle, albeit less clearly so. While the Pastoral are usually accepted or denied as such, many scholars will split Ephesians and Colossians. The one is known to C.E.W. Lewis, while Ephesians is not. Again there are reasons that relate to both form and content, and some there are these are capable of a variety of interpretations or explanations.

Whether they are good reasons or not, it must at least be admitted that there is some persuasiveness in the arguments for the authorship of some NT books. And these reasons arise from the text itself. This argument is not the key reason that some else is responsible for it?

Pseudonymity and authors

Sometimes, of course, the false attribution of a book to a famous author is to his discredit, to the detriment of the original author. All the books of Hebrews is a good case in point. It is, anonymous and, early Church tradition held, not the apostle Paul who wrote this book. But what about other books? Are we to regard all of these as "pseudonymous"... So, the question is, what is a pseudonymous author?

Many commentators think that this is the case with the book of Revelation. It is thought that the author is John, but it makes any explicit claim (or even hints) at being by one of the disciples. If "the elder" is speaking Psalms' he can get his circumstances were known to his intended readers, it may not have had to him that centuries later people would confuse him and his work with another.

But 2 Peter and the other epistles 1 mentioned in the last section, if they are pseudonymous, clearly go beyond this innocence. Our question remains: why would anyone go all the trouble of writing something, only to claim someone else wrote it?

It is not as strange as it sounds at first. Quite the opposite: for some ancients, it was a very old move. The ancient medical author, Galen, writes about two libraries run by wealthy collectors who owned other ancient scholarship of famous authors, but which were for huge sums. This demand, not surprisingly, encouraged quite a few people to forge brand-new and authentic works for a handsome profit. This, however, seems an unlikely motive for the author of a Christian work, not only because of the possibility, but also because the church was not a very lucrative market for for such fortunes until a much later period in time.

Another cunning motive for writing a book in someone else's name is to legitimatize your views by "shoving" them to have a more respectable pedigree: "this isn't my idea, it comes from the disciples!" This is at least in part, the kind of motive behind the pseudonymous literary works as Condemned of Thessalonica. The motive is not dissimilar to the church's reasons for delineating the Canons of the New Testament.

Now, for modern people there is a world of difference between supporting sumption from documents written by authorities and forging such documents oneself. At least there is if we're looking in a magazine article or a book of non-fiction. For the modern world, there are entirely different expectations of a play, a film or a poem. However, for this, television programme shows some film footage of London in the 1930s accompanied by sombre music and the voice of a new presenter doing the narration, the whole audience will understand the diegetic difference of an "idea". The voice is that of a fantastic comedian. It is important to notice that the context of the medium demands that one not be taken literally — it is more or less arbitrary feature of our society and culture, but a feature which treats this book as a fait accompli.

Some biblical scholars have argued that it is our arbitrary cultural expectations that mislead us when we consider authorship of some NT text. We do not have to look far to find an example: for which they were produced may have had entirely different expectations than we have. Perhaps when a new epistolary bearing an apocalyptic tone, like the book of Hebrews, is produced and the expectations we might have we might have at a one-man play on C.S. Lewis. We are not likely to condemn the playwright or the actor on plagiarism or misquotation as long as what is said true and
Pseudonymity and the New Testament

Conrad Gempf

Dr Conrad Gempf is a lecturer in New Testament at London Bible College.

A few years ago I met someone who claimed to be C.S. Lewis. He clearly knew a lot about the man whose identity he was appropriating and on occasion mixed what he said with genuine excerpts from Lewis’s Books. He was very entertaining to spend an evening with, but he was not the man he pretended to be. There were other people present—should I have denounced him to them? Should I have professed to this man that I noticed?

Perhaps your feelings will change when I tell you that this man was on a stage at the time, surrounded by props. I had gone to see a show about the life and writings of C.S. Lewis. Despite the fact that the great majority of the audience with whom I

were seated were Christians who would claim to be against fakery and deceit, the producer wanted the audience to be entertained. First there are indiscernible differences in both vocabulary and sentence structure from other letters claiming to be written by Paul. Second, in terms of theme, there is another difference of such a different way altogether in these epistles. Perhaps the clearest evidence of a different theme is the section on faith. In most of Paul’s writings, the idea conveyed is a human response of obedience to God’s word and the savior. In the Pastoral letters, the idea seems more to do with a body of beliefs—the context of the commitment rather than the action: (1) he has denied the faith, (2) he has become a different person, (3) he has deserted the spiritual and ethical ideals that we know after in them, (4) he has written to Paul’s letter (5) he has written to someone else. The idea that his was a different historical and ethical ethos is key to this understanding. There are many ways of explaining these differences, but they are real differences.

Another perceived problem area in the Pauline corpus is the use of Ephesians and Colossians. Like the Pastoral letters, these letters are not consistent, and many scholars agree that there are other letters of the apostle, albeit less clearly so. While the Pastoral letters are usually accepted or denied as such, many scholars will split Ephesians and Colossians. The difference here is that while Ephesians is not contested, again there are reasons that relate both to form and content, and again, these are capable of a variety of interpretations or explanations.

Whether they are good reasons or not, it must at least be admitted that they are unlikely to come from some perverted form of the past that was more scholarly. Rather, it is likely that the phenomenon of the New Testament is being explained by the kind of phenomena that we see with Dymek and others.

Pseudonymity and authors

Sometimes, of course, the false attribution of a book to a famous author is something that is done with a deliberate rational reason for doubting the authorship of some NT books. And these reasons arise from the text itself. They are not signs of plagiarism or misquotation as long as what is said is true and

Pseudonymity

Even the most famous author can be faked. The idea of authorship can be faked in a number of ways. For example, the Bible was written by a number of different people over a period of time. It is known that some of the books in the Bible were written by people who are not known to us. This is because the Bible was written by a number of different people over a period of time. It is known that some of the books in the Bible were written by people who are not known to us. This is because the Bible was written by a number of different people over a period of time. It is known that some of the books in the Bible were written by people who are not known to us. This is because the Bible was written by a number of different people over a period of time. It is known that some of the books in the Bible were written by people who are not known to us. This is because the Bible was written by a number of different people over a period of time.
reasonably in character. Might not the early Christians have had this kind of expectation? A truly helpful exercise written by someone else in Paul's name might, thus, not have been viewed either by C. S. Lewis as being a source of misquotation or lying. Just as with the actor playing C.S. Lewis, none of the audience would have been 'fooled', nor would the intention of the writer be realized. If the original book was not written by a person who claimed to have written it and is to be rejected. This does not sound to me like the concerns and reactions of a society that was comfortable with the wide and fruitful pseudonymous activity of which we spoke in the previous section.

Pseudonymity and inspiration

We have seen, in the cases of some of the books of the NT, that it is possible to find rationale for the use of pseudonymity. The identity of the author of the book is who the book claims. We have seen further that it is indisputable that pseudonymity was practiced in the first few centuries CE was a sign of the times, the so-called 'extended text' of the New Testament is how the Church of the first three centuries found its way to the books of the New Testament, how the Church found itself comfortable with the use of pseudonymity. What is important is that the evidence shows that the Church fathers were far from uninterested in the identification of authorship, and yet we have no record of their congratulating a pseudonymous author or even considering accepting a single pseudonymous work. We must conclude that if pseudonymous works got into the canon, the church fathers were well aware of a transitory literary device that was originally intended not to fool anyone.

It will be clear by now that I personally find no compelling reason to suppose that the books of the New Testament were written by anyone other than who they claim to be written by. The evidence, overall, inclines me to think they were written by those who claim to be authors. The case against the traditional authorship of Paul and the Pastors in particular is strong and not easily dismissed.

In the end, though, the books' place in the canon was secured not because of their content but by people who liked them. People who liked them genuinely inspired by the Holy Spirit. And we must always remember that these are not the circumstances in which they were written. The public recognition of the practice of ancient cultures, therefore, we must not take the point of view that anyone who thinks there are pseudonymous books in the NT necessarily has something wrong with their view of biblical authority.

The books of the Bible were written by specific human beings in specific circumstances. Their purpose was the creation of God's word. When features of them appear to conflict with our own cultural expectations, enhanced rather than detracts from our understanding of how the Holy Spirit used these people and situations to bring us the book we know as Holy Scripture.

For more complete arguments on both sides of the matter, be sure to look at 1 Corinthians 15:22-28 and Philippians 1:17-18. These passages are also extra-canonical references to casting out demons, speaking in tongues, handling serpents and drinking poison.

Why were these verses added? The answer may be found when one reads Mark 1:8: 'And the women said anything to any one of them for afraid. It is possible that the evangelist could have ended the point of view here by using the second person? For a long time, scholars thought not. And the popular view was that the evangelist may have been talking to a group of people who were torn off and destroyed, or perhaps the evangelist died before finishing the composition. More recently, however, scholars have argued that when Mark died, he left behind some materials that other manuscripts have been discovered which also end with that final sentence. The rhetorical effect of ending the Gospel at Mark 1:18 is to leave the gospel open-ended so that the readers themselves must write their own conclusion to the gospel as they finally decide what to do about Jesus.

In the case of the Gospel of Mark, then, we may indeed have a second-century interpolation of a complete letter. The original text at the end of chapter 14, verses 24 to 27 is found in some manuscripts at the end of chapter 14, and in the oldest witness to this text is the middle fourth-century Latin lipus. Therefore, during the early centuries of the church, there were many different readings of the text. The phrase 'saying that he was baptized' at the end of chapter 15. While none of the manuscripts of Romans lack this passage, the witness at the end of chapter 14, verses 13 and 16 does lead to the conclusion that, at any point.

Paul's letter to the Romans circulated by other scholars to better understand the structure of a complete letter. The discussions of the most translations at the end of chapter 16 (vs. 25-27) is found in some manuscripts at the end of chapter 14, and in the oldest witness to this text is the middle fourth-century Latin lipus. Therefore, during the early centuries of the church, there were many different readings of the text. The phrase 'saying that he was baptized' at the end of chapter 15. While none of the manuscripts of Romans lack this passage, the witness at the end of chapter 14, verses 13 and 16 does lead to the conclusion that, at any point.
reasonably in character. Might not the early Christians have had this kind of expectation? A truly helpful entry can be written by someone else in Paul’s name, thus, not have been viewed either by himself nor by anyone else. The idea of misquotation or disputation, but he was removed from the speech or notes of Paul, despite the irony that the master was not, but rather he was removed from the speech of Paul, does not come from the same teaching as the one that there were some teachings in the book he didn’t like. But these were not probably not to be interpreted for they were the copy by which the text was rejected. It is not true that Tertullian said, “These beliefs are wrong, therefore the book must be rejected,” rather it seems more akin to “this book is a fake, therefore I couldn’t have written anything about the church of our Lord Jesus Christ.”

In short, the only reactions portrayed in the surviving literature are (1) this book really was written by the apostle Paul, but it was written by someone else, and (2) this book was written by one who claimed to have written it is and was rejected. This does not sound to me like the concerns and reactions of a society that was compatible with the pseudonymous art history of the Christian movement in the previous section.

Pseudonymity and inspiration

We have seen, in the cases of some of the books of the NT, that it is possible to find rational explanations for the identity of the producer of the book who is the book we claim. We have seen further that it is indisputable that pseudonymity was practiced in the first few centuries of the Church’s history. Here we are talking of the practice of the other group of books by those who thought of themselves as inside the church of their own testimony. All inspiration by the Holy Spirit and false claims of authorship do not seem to us any more ethically correct. We cannot maintain that the possibility that God would work through such literary conventions. Pseudonymity need be only as deceptive as a penname, if the audience knows what’s coming.

On the other hand, the evidence shows that the church fathers were far more interested in the popular question, and yet we have no record of their congratulating a pseudonymous author or consciously accepting a single pseudonymous work. We must conclude that if pseudonymous works got into the canon, the church fathers were sold by a transparent literary device that was originally intended not to fool anyone.

It will be clear by now that I personally find no compelling reason to believe that any of the books in the NT are written by anyone other than the author they claim to be written by. The evidence, overall, inclines me to that conclusion. I do not think that pseudonymity can be ruled out as a serious possibility. The question against the traditional authenticity of Paul and the Pastors in particular is strong and not easily dismissed.

In the end, though, the books’ place in the canon is secured by the very fact that they continue to be produced by a society that is both inspired by the Holy Spirit. And we must remember that this makes no necessary statement about the literary conventions of practice of that society. Therefore, we must not take the point of view that anyone who thinks there are pseudonymous books in the NT necessarily has something wrong with their view of biblical authority.

The books of the Bible were written by specific human beings in specific literary traditions. As such, in any time and age of literary conventions, when features of them appear to conflict with our cultural expectations, enhanced rather than detracts from our understanding of how the Holy Spirit used these people and situations to bring us the book we know as Holy Scripture.

For more complete arguments on both sides of the matter, it is best to look up introductions to the NT. I have written a summary of the arguments presented in each of the books in question. A good starting point would be D. Guthrie, New Testament Introduction (Word Biblical Commentary, 1975).


In the case of the Gospels, we may almost say the same thing. The New Testament collection of the Gospels is 16 chapters long. It is true that the New Testament is not known to be the work of any single author. In the end it was a compilation by a group of scholars. But the question of the authenticity of the Gospels is not a question of whether the New Testament is the work of one person or of several people. The question is whether the New Testament is the work of any one person or of several people.

The question of the authenticity of the Gospels is not a question of whether the New Testament is the work of one person or of several people. The question is whether the New Testament is the work of any one person or of several people.

Appendices in the New Testament

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Introduction

Older biblical scholars of the previous generation took it for granted that many of the writings of the NT were composite documents, that is to say, documents which are composed of fragments of two or more other writings. In fact, some scholars in the traditional composition were so elaborate that scholars thought that some NT writings contained parts of as many as nine different letters.

That compositional history of the NT writings could be so complex made the question of the identity of those who were the primary author of each NT document a very controversial topic. Recently, in NT scholarship has been a return to a recognition that, however, we must take into account the internal evidence in the documents in question. In this article, we will consider five of the NT writings which have most often been considered to be composed of several fragments. Of special interest is those writings which scholars claim have had material appended to the end of the document. Mark, Romans, Philipians, 2 Corinthians, and John.

Mark

The majority of textual critics agree that Mark 16:9-20 is not part of the original Gospel of Mark. Some of the oldest and best manuscripts of the Gospel of Mark are either missing verses or have clearly marked them in the text so that they are a very different character from what precedes them. When one reads those verses, it becomes clear that they were possibly composed of one of the other canonical gospels, probably by a later scribe of the second or third centuries. There are several arguments of Mary Magdalene, (Jn. 20:11), in Mark 16:9-20 could be the additions of one who was not in the company of the other canonical gospels, and who’s further arguments are also extracanonical references to casting out demons, speaking in tongues, handling serpents and drinking poison.

Why were these verses added? The answer may be found when one reads Mark 16:8. ‘And the women said nothing any more to anyone for they were afraid.’ Is it possible that the evangelist could have ended the point of view of these verses? For a long time, scholars thought not. And the popular view was that the evangelist had been removed from the original manuscript was torn off and destroyed, or perhaps the evangelist decided before finishing the composition. More recently, however, scholars have argued that these verses may be a way of marking that other manuscripts have been discovered which also end with the resurrection accounts of Jesus. The influence of the ends of the resurrection accounts of the other gospels on the ending of Mark, a rhetorical effect of ending the Gospel of Mark at 16:8 is to leave the gospel unfinished. It is a way of ending that the evangelists themselves must write in the conclusion to the gospel as they finally decide what to do about Jesus.

In the case of the Gospel of Mark, then, we may indeed have a clear case of a conversational style of a composite letter. The discussion that most translations at the end of chapter 16 (vv. 24-27) is found in some manuscripts at the end of chapter 14, and in the oldest witnesses in the form of a single verse or paragraph. It is clear that there is no reason to assign the ending of Mark 16:9-20 to a single author or a single ministry. The argument of chapter 3 then fits very nicely with the argument of Paul in chapter 16, and 2 and contributes to the argument for the unity of the letter.

Paul’s letter to the Romans in a fourteen-chapter, fifteen-thousand-word letter. The question, then, is: which of these forms is the most original?

For a long time, scholars thought chapter 16 in particular could not be the part of the original letter to the Romans. The argument was reasoned as follows. Paul had never been to Rome at the time of writing of this epistle. Therefore, it would have been impossible for him to have known the large number of Christian list mentioned in the letter, for example, the church elders that Paul was once part of another letter by Paul, probably added originally to the Ephesians. It was probably added to the end of the Romans letter, probably in the writing of 1 Cor. and 2 Cor. and 1 Thess.

One then had to account for the fourteen-chapter ending, which, so it was thought, had somehow been added by another group of Christians, by an anti-Jewish bias and excised the favourable references to Judaism found in chapter 15.

Recent work, however, has convinced most scholars that Romans 1:16 belong together as part of the original letter sent by Paul to the Romans. According to this view, a fourteen-chapter and fifteen-thousand-word form of Romans emerged at the time when Paul’s letters were being circulated among churches to which they were not originally addressed. The fourteen- and fifteen-chapter forms were abbreviated, then, for liturgical purposes. Rarely in the early church would there have been occasion to read from chapters 15 and 16.

The argument that Paul could not have known the large number of Christians listed in chapter 16 is countered by arguments that Paul is employing a particular rhetorical device to establish his contacts in the church. The rhetorical effect has Paul saying, ‘You may not know who I am, but I know who you are. So he drops names to establish contacts in Rome before his arrival there. Christians would then be able to identify Paul. It is not impossible for Paul to have known, either personally or by reputation, all of those listed in Romans 16. The cumulative effect of these names is to present Paul as a person who knows the people he meets at chapters 1-16, our canonical Romans, to the church at Rome.

Philippians

Many have thought that Paul’s letter to the Philippians is composed of several composite letters, with no evidence to support such a division, as in the cases of 2 Corinthians and Romans, scholars point to the sharp break in 3.1 where Paul uses the Greek word diakonos. Therefore, Paul intended to end the letter here and that the closing of this first letter to the Philippians is not the second letter. The second letter, traditionally called 2 Philippians, is a letter that was added to the first letter along with the sharp change in 3.1 and is clearly not a single document. It is possible simply a transitional particle used to introduce a fresh point in the argument and that 3.2 begins in continuity with what precedes and follows it in Paul’s argument.

Furthermore, the themes of Philippians cut across 2 chapters and Tertullian may have regarded the Philippians as a dietary letter in Philippi, perhaps led by Syneph and Eusebius (see 4:2). Paul offers a solution to the problem of the Philippians. He has the problem of the Philippians. Paul has the interest of the congregation at heart and not like those others who put their self-willed thoughts first (2:22). Later in chapter 2, Paul refers to the example of Epaphroditus (2:9), a member of the Philippian church, as yet another example of those in the service of the gospel who put others and the cause of the gospel before themselves. Finally, in chapter 3, Paul holds himself up as an example of one who is standing firm in the same manner of our Lord and His ministry. The argument of chapter 3 then fits very nicely with the argument of Paul in chapters 1 and 2 and contributes to the argument for the unity of the letter.
Chapter 4, often referred to as the "thankless thanksgiving," is involved with the sending of letters or correspondence to various people or groups of people. It is usually presented as a more or less formal letter or a series of letters, and it is often accompanied by a financial or other kind of aid to the recipients. The purpose of the letter is to express gratitude and to encourage the recipients to continue their work. The letter may also contain instructions or suggestions for the recipients to follow. It is often written in a polite and respectful manner, and it is usually signed by the writer.

The purpose of the letter is to express gratitude and to encourage the recipients to continue their work. The letter may also contain instructions or suggestions for the recipients to follow. It is often written in a polite and respectful manner, and it is usually signed by the writer. The letter may be addressed to a single person or to a group of people, and it may be sent by mail or electronically. The letter may be sent to a friend, a family member, a colleague, or a business associate. The letter may contain personal or professional information, and it may include requests for assistance or for advice. The letter may be short or long, and it may be written in any language.
Chapter 4, often referred to as the "thankless Thanksgiving", has been the subject of much commentary and analysis. The author of this letter, Paul, appears to be appealing to the faithful and observant members of the early Christian church. Although his letter is not without its challenges, he recognizes that the congregations to whom he is writing are faithful and dedicated.

2 Corinthians

Hebrews 13:16-17. In this letter, Paul makes the distinction between the "angry letter" and the "gentle letter". The former is written in anger, while the latter is written with love and concern. Paul, knowing the potential for misunderstanding, takes the time to explain his motivation for writing this letter. He wants the Corinthians to understand that his words are not spoken out of anger, but rather out of love and concern for their spiritual growth.

John

Several key themes are present in John's Gospel, including the centrality of Jesus and his relationship with God. The author of this letter recognizes that John's Gospel is a powerful tool for understanding the nature of God. The letter is written to encourage the readers to continue their study of John's Gospel and to be reminded of the importance of the relationship between Jesus and the Father.

The early church

The author of this letter, Tony Lane, offers a detailed analysis of the early church. He highlights the importance of the relationship between Jesus and the Father, and how this relationship has been preserved throughout history. He also emphasizes the importance of understanding the context in which these events took place, in order to better understand the early church.

A survey of historical theology articles 1989-90

This survey includes a wide range of articles from various journals and outlets, all of which are related to the study of historical theology. The articles cover a variety of topics, from the early church to modern day theology. Each article is briefly summarized, providing a brief overview of the key points and arguments presented. The survey is a valuable resource for anyone interested in the study of historical theology.

The early church

V.K. Downing in "The Doctrine of Repentance in the Second Century", ERT 14 (1990), pp. 99-112, seeks to trace evangelical repentance in the context of the early church. He argues that repentance is associated with baptism, but claims that repentance and faith are also presupposed. The theme of baptism in this article is also taken up by J.P. Hunt in "Colossians 2:11-22, the Circumcision/Baptism/Anointing, and Infant Baptism", 78B 27 (1991), pp. 215-233. The author of this article argues that infant baptism (Tertullian and Origen) mention no link with circumcision. The first time that we see such a link being made (Colossians 2:11-22) is in connection with baptism by the first century, not from the second century, and it is still being asked to connect with the baptism by baptism. The use of the analogy with circumcision appears to be an argument that emerges late in the day to support a well-established practice.

A number of articles discuss aspects of particular early figures. Trevor Hart in "The Two Soteriological Traditions of Alexandria", EQ 71 (1989), pp. 239-250 considers the way in which the early church wrestled with the issue of contextualization. He focuses on the manner in which Clement and Athenaeus each relate to those Hellenistic culture. Clement, in seeking to make sense of his Jewish heritage and the context in which he finds himself, relies on a "natural" way of understanding the world.
The topic of baptism crops up again in an issue of SEBT (7:1, 1998). Robert Lehman expounds the doctrine of Baptism in the Westminster Confession of Faith. He argues that the Baptists, while holding to a very clear notion of a sacrament, cannot be said to have a sacrament. However, he criticizes the statement for its lack of clarity. This is an important issue in the study of sacramental theology.

Middle Ages

D.E. Niethe considers the fashioning, as little known, nineteenth-century controversy in Gottschalk of Orbais: Reformatory or Propagandist. The former was held to be a strict Augustine doctrine of predestination, for which he was tortured and imprisoned. This controversy was seen as an example of the tension between scripture and authority. The latter less seriously disintegrated the theological issues and also shows how these were theologically important. The Middle Ages are characterized by the tension between the works of the Church and the work of the faith. The sacramental theology and the historical importance with the unity of the God.

Post-Reformation

Richard A. Muller, "Arminius and the Scholastic Tradition," CT 74 (1989), p. 253, observes a common theme in Arminianism. He argues that Arminius was deeply influenced by medieval scholasticism. Arminius was the opponent of the Reformers and the successor of the Arminians. He is often thought to be a 'liberal' theologian because he is considered to be too liberal in his view of God's sovereignty and free will.

Middle Ages

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ends up reducing it to Greek thought: Athanasius applies the gospel religion in a way that challenges the latter's foundations. P.W.L. Walker in "Gospel Sites and Holy Places," TS 41 (1940), pp. 125-133, argues that the second half of the fourth century is the age of two fourth-century bishops in Palestine. Eusebius of Caesarea is the careful historian with a concern for authenticity which educators and historians seek. But the true cross, Cyril of Jerusalem, is, by contrast, the director of the second half of the fourth century and who cultivates a sacramental view of the holy places.

Interest in the Ariotic controversy shows no sign of abating, A.D. Sartori in "History of the Church in Eastern Syria," TS 125 (1941), pp. 165-198, argues against the widespread view that this document (AD 362) opposes the teaching of the bishops of Antioch. Also, the New Testament is not a work of art but, rather, a discourse designed to make a point. Philo does not oppose the interpretation of Anselm. He concludes by asking of Barth what he really means when he speaks of "the whole state of man" in terms of the political suffering of separation from the Father. G. Watson in "A Study of St Anselm's Soteriology and Karl Barth's Theology which makes Anselm look like a modern" TS 89 (1940), pp. 1-20, explains that Anselm's decision to stress the logical link between the interpretation of the nature of Christ and the beauty of his life is to, in effect, make the contingency and relativity of creativity being into an aspect of an absolute act of creation.

Another great medieval exponent of the cross is Thomas Aquinas, whose contribution is expounded by Aidan Nichols in his "Aquinas: A Critical Study," TS 105, pp. 197-201, in "Sacrae Theologia II, q.46, ST 43 (1940), pp. 447-459. He shows how Thomas argues that the cross, not absolutely necessary, is the most fitting way for God to save us.

Reformation

David G. Steinsmitz in "The Reformation and the Ten Commandments," TJ 45 (1949), pp. 256-260, discusses different attitudes to the first commandment and in particular to the issue of images in the Cappadocian Fathers. It is argued by Joseph T. Lienhard in, "Basil of Caesarea, Marcellus of Ancyra, and 'Sabellius and Their Followers,'" TS 137 (1949), pp. 59-62, that the church around support of his own form of monasticism and three hesitantly, and opposition to the teaching of Marcellus. But a lingering support for Marcellus and suspicion towards Basil's own program were both greater than he realized. Furthermore, he confounded the teaching of Marcellus and Sabellius, blending the two together into one.

The Cappadocian feature again in an article by Verna E.F. Harrison, "Male and Female in Cappadocian Theology," TS 125 (1941), pp. 441-473, that the Cappadocian fathers are surely a long way from the misogyny which is sometimes against the point of view. They deny that there is any moral difference between men and women. They are not identifying the person and the role which is given to it in the scriptures. They are not insisting that more than one role can be fulfilled by a woman. They are not insisting that the role of a woman is not to be fulfilled by a man. But, in (my opinion) only by failing to consider the full force of the case for them and against them, for the teaching of these fathers.

"The Problem of the Orthodox in the Theological Crisis of the West," STJ 43 (1940), pp. 33-58, points to various weaknesses in Augustine's doctrine of the Trinity and sees them in the way of the way for agnostics and atheists. These weaknesses are especially the idea that God is essentially unchangeable, and the idea of opposites to secondary importance with the unity of the God.

Middle Ages

D.E. Nutton considers a fascinating, though little known, ninth-century controversy in "Gothcalk of Urban: Reaxting or Exposing the hatred of the Church," TS 134 (1940), pp. 197-208. The Church, held to a strictly Augustinian doctrine of predestination, for which he was tortured and imprisoned. Despite the fact that many of the leading theologians of the day took the side. These weaknesses disintegrate the theological issues and also shows how these were used by archbishops, persons of rank, and the political as well as pastoral concerns.

Anselm of Canterbury is the subject of three articles which review a number of his theological contributions. R.L. Allen in "St Anselm," JEHR 41 (1940), pp. 1-23, is a detailed analysis of Abelard's one, unflattering, referred to Anselm. The author asks why the biblical exegete did not recognize the depth of the surface of what is said, argues that Anselm's work on the concept of the atonement in the Church of Rome, and to the question of his interpretation of the nature of Christ and the beauty of his life. Peter Matheson in "In the Hammer, the Sickle and the Rainbow," TB 93 (1940), pp. 20-25, presents a lively picture of Thomas More, a man of many parts, and a very impressive figure, was able to dispense with the religious, political and socio-economic ideals of Montesquieu and to rescue him both from the detractors and from the Marxist historians.

As always, there are a number of articles about Calvin. Susan E. Schreiner, "Exegetes and Double Justice in Calvin's Sermons on Job," TS 122 (1940), pp. 1-21, argues that the role of Job relates to his medieval predecessors: Gregory, Maconi, and Thomas Aquinas. However, it is not theologically significant that the texts which seem to point to a higher judgement of God before which even the sinner cannot stand — and the way in which he draws back from this position at least is not as often held. His aim is in particular to question the generally received characterization of Calvin's exegesis as "the interpretation of the true Church, as the image of God in Calvin's Theology," TJ 112 (1940), pp. 1-21, he concludes, is that Calvin's exegesis is characterized by his own Calvinism rather than by any particular interpretation of the text.

Richard M. Root in "Schlimmer: S released and Inheritance, God, Dependence, and Election," SJT 43 (1940), pp. 87-150, revises his former view of Schlimmer's theology and also in some respects 'a surprisingly fullfledged son of the Western theological position' (87). He examines Schlimmer's understanding of the nature of God and the role of the God and the role of the person of God in particular, and shows how in some respects he is one of the most conscious and radical advocates of the 'ster Augustinian-Catholic tradition.'

Harold H. Rowdon in "The Brethren Concept of Salvation," VE 51 (1940), pp. 1-53, shows the limits of the development of the doctrine of salvation. He finds that some positions point to the way in which even those who are most closely opposed to tradition cannot avoid forming a new tradition of their own.

Other articles

Marion Anderson, "John Calvin: Biblical Preacher (1559-1564)," SJT 49 (1940), pp. 147-161.


GRABANCO, "Cote is a Semite: Some Historical and Contemporary Perspectives," TS 104 (1940), pp. 20-34.


Keith Ward: Taking leave of Jesus incarnate — a review article

Robert R. Cook

A review article of A Vision to Persue, SCM, 1991, 220 pp., £9.95

Dr Rob Cook teaches at King's College, London.

The publication of Keith Ward's latest book coincides with one of the memorable anniversaries of the 15th century, the beginning of the Reformation at Wittenberg in 1517. It seems timely, therefore, to examine this book in the context of those two events and see if it may not have a salutary influence on a generation of theologians holding a radically different, and often, I suspect, a rather cold, rather frivolous, and rather dismissive attitude to church history. What we find, I think, is that A Vision to Persue is a radical departure from his earlier writings.

Throughout the 1980s Ward gained the reputation of being a bold and articulate defen-
dee of the faith. In Holy Fate to God (1982), for example, he sought to refute point by point the miraculous, apocalyptic, or supernatural elements contained in Taking Lives to God. Significantly, Ward's book is praised by the Enfield-based religious commentator, Dr. Richard Bandler, as being "a masterpiece in the field of religious study." This is a view that, I think, is shared by a growing number of people today.

In his recent book, Taking Leave of Jesus Incarnate, Ward has taken a radical approach to the Scriptures with the express intention of helping modern readers to comprehend the full meaning of the Christian story. He is concerned to show that the Christian story is not a literal, historical account of Jesus' life, but a symbolic story of a spiritual journey that is open to all people. He is seeking to create a new understanding of the Christian story that is not tied to the historical events of Jesus' life, but is open to interpretation in the light of the human experience of spiritual growth.

Ward argues that the Christian story is a symbolic story that is open to interpretation in the light of the human experience of spiritual growth. He believes that the story of Jesus is a metaphor for the human journey of spiritual growth, and that the story can be read in a variety of ways, depending on the needs and experiences of the reader. Ward suggests that the story of Jesus can be read as a story of spiritual transformation, a story of personal growth, and a story of the journey of faith.

Ward's approach to the Christian story is based on the idea that the story is not a historical account of events, but a symbolic representation of the human experience of spiritual growth. He argues that the story of Jesus is a metaphor for the human journey of spiritual growth, and that the story can be read in a variety of ways, depending on the needs and experiences of the reader. Ward suggests that the story of Jesus can be read as a story of spiritual transformation, a story of personal growth, and a story of the journey of faith.

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Keith Ward: Taking leave of incarnate - a review article

Robert R. Cook

A review article of A Vision to Pursue, SCM, 1991, 220 pp., £9.50

Dr Rob Cook teaches at Athlone College, London.

The publication of Keith Ward’s latest book coincides with his appointment as Professor of Divinity in the University of Oxford. It seems timely, therefore, to examine this book in the light of the thorough going philosophical themes that have marked his work over the last ten years or so in order to discover what sort of theological holdings hold together in the present article.

The title, A Vision to Pursue, is suggestive of a radical departure from his earlier writings. Throughout the 1980s Ward gained the reputation of being a bold and articulate defender of the faith. In Hiding East to God (1982), for example, he sought to balance point by point the traditional arguments against the incarnation, defending it in Taking Leave of Incarnate. Significantly, Ward’s book is praised in the foreword by the evangelical

Archbishop of Canterbury as "a much needed book in the Lewishan tradition of adhering to the creeds with little feeling for the metaphysical philosophy in them. In a liberal direction. In fact he identifies himself with the C.S. Lewis Society in his forthcoming chapter on mistake to the book Different (1989) speaking nothing of his own. All through this decade we found Ward pumping up our TV screens at the same time as it was the height of fashion for the "new life", or the ideological life of a loving God who draws us into an eternal relationship with himself and the community of the virgin birth, or the resurrection of Jesus. He was there too in The Offering (1988), and most famously in his offence for the radio series The Turn of the Tide which demonstrates that apart from a few different disciplines were again the Christian worldpier seriously. The Church Times appeal (1988) on Ward’s book "is one of the few publications of his The Lord (1984) where the word incarnate is suddenly added, to a Vision in Pursue in which he denounces God's presence in the world as the "bereft of its worthy, of Scripture, apparent agnosticism about the virgin birth and Christ's bodily resurrecti

On the whole, the review offers a convincing critique of the book. The author argues that Ward's approach to the incarnation is "wrong" and "inconsistent". He concludes that Ward's book is "a missed opportunity".

The reviewer is critical of Ward's views on the incarnation, arguing that they are "inconsistent" and "wrong". He also suggests that the book is a missed opportunity.

[The author is Dr. Rob Cook, and the review is based on the book "A Vision to Pursue" by Keith Ward, SCM, 1991, 220 pp., £9.50.]
Introducing the Old Testament (Oxford Bible Series) Paul H.2
hb £25.00, pb £8.95

It was a pleasure to read this book, instead of a traditional 'introduction' which systematically works through every book of the OT and discursively and methodically highlights the particular features of the individual books. Secondly, these chapters, edited or written, cover much more, including the introduction to the text and a study of the text itself. The book is, however, very readable and of interest to anyone who would like to understand and interpret the Old Testament.

After briefly noting the raisers of the starting chapter, this book takes the discussion on to consider the Jesus in the gospels. This is not a fundamentalist text, and the reader is encouraged to examine in more detail the life and teaching of Jesus.

So what is his thesis? Namely, that the 'Prayers of David' were indeed written for David, in his own day and in the context of the Psalms which see this title as referring only to Paul's Psalter. This is a significant challenge to the traditional view of the Psalms, and of their wide formularies. Goudker is known for his bold approach to scholarship, and this book is no exception. He himself states that it will probably prove controversial.

We must note, however, that believing and non-believing scholars alike are in agreement that the key to the story, was the presentation of Jesus to the world and the presentation of Jesus to the world. Thus, the case has been made that Jesus believed a case about Jesus, but only for the sake of the world. Yet, is it not the case that Jesus believed a case about Jesus, but only for the sake of the world? Thus, the case has been made that Jesus believed a case about Jesus, but only for the sake of the world.

L.W.L. Moberly, Durham

I have been reading this book and I think it is fantastic. The book is well written and I believe that it offers a unique perspective on the life of Jesus. Overall, I would recommend this book to anyone interested in the life of Jesus.

The Gospels and Jesus (The Oxford Bible Series) Group H.2

The Oxford Bible Series is aimed at a general reader, and, at an introductory level, but no punches are pulled in terms of the conclusions reached. In fact, the book's main aim is to commit itself fully to classical historical-critical methods and to the claim that the only way to know where they may stand, that is, the story of our faith is often filled with a pattern that an evangelist will find more comforting than the text. It's a book that I would recommend as a neutral text. However, I've indicated above, however, that this must be the last option for the book.

The Prayers of David (Psalms 51-72) J. Goudker

Goudker, in the Reader in Biblical Studies at the University of Birmingham, has produced a second volume in his series of studies of the text of the Psalter. The present dealt with the Psalms of David, this being found as a rubric after Psalms 41. In the present volume which see this title as referring only to Paul's Psalter. This is a significant challenge to the traditional view of the Psalms, and of their wide formularies. Goudker is known for his bold approach to scholarship, and this book is no exception. He himself states that it will probably prove controversial.

L.W.L. Moberly, Durham

I have been reading this book and I think it is fantastic. The book is well written and I believe that it offers a unique perspective on the life of Jesus. Overall, I would recommend this book to anyone interested in the life of Jesus.
Introducing the Old Testament (Oxford Bible Series) Review
Oxford: Oxford UP, 1990, 165 pp., £25.00, pb £8.95

It was a pleasure to read this book. Instead of a traditional ‘introduction’, which systematically works through every book of the OT and discusses the specific challenges and the problems which arise from the text, this book follows a different approach. It is in fact a fresh and readable account of how the Old Testament was shaped and how it was used to understand and interpret the OT.

After briefly noting the raisers of the name of Jesus Christ (the first homework), Coggins discusses text-critical questions, and then proceeds to a discussion of the context of the book, pointing to the common view that Jesus is not really interested in the second and third kingdom of Daniel. A few examples of Daniel, where he points out that Daniel is not really interested in the second and third kingdom, perhaps had no option regarding the use of Daniel, he argues, because the context of the book called for it. In short, Coggins is suggesting that the context of the book shaped the shape of the book.

The book is divided into two parts. The first part introduces the reader to the text, while the second part discusses the context of the book. The first part introduces the reader to the text, while the second part discusses the context of the book. The first part introduces the reader to the text, while the second part discusses the context of the book. The first part introduces the reader to the text, while the second part discusses the context of the book.

R.E. Goodrich, Reader in Biblical Studies at the University of Birmingham, has produced a second volume in his series of studies of the text of the Psalter. This cannot be regarded as being revisionist, but it has been written in a style that is both enjoyable and accessible.

The Prayers of David (Psalms 51–72)
J. Goodrich

One of the things that is striking about this book is the way in which it is written. Goodrich is a revisionist, and he is not afraid to make changes to the text. He is also not afraid to challenge the traditional view of the text. This is a book that is both enjoyable and accessible.

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sive predecessors (Schirrmacher, Marshall, and Likens) while covering the intriguing yet revealing audience: the flocking student, the working professional, the learned scholar, the emerging professional, and the scholar of all ages.

This book has been written with all these audiences in mind. It is designed to be accessible and engaging for those new to the field, yet also thought-provoking and insightful for those with more experience in the area.

The book begins with an introduction to the topic of the chapter, followed by a detailed presentation of the key arguments. Each chapter is structured around a central theme, with subheadings that guide the reader through the main points. The text is supported by a wealth of references, and there are occasional charts and diagrams to help illustrate key concepts.

The book covers a wide range of topics within the field, from the historical development of ideas to the most recent research. It is written in a clear and concise style, making it easy for readers to follow the arguments as they unfold.

Overall, the book is a valuable resource for anyone interested in the field, whether they are just starting out or looking to deepen their understanding.

The book is also available in a digital format, which includes interactive elements such as quizzes and discussion prompts to help readers engage with the material.

Overall, the book is a valuable resource for anyone interested in the field.
The book is full of good observations—e.g., the observation that suffering for Mark is not a sign of God's approval and that the question of Jesus' authority is not simply a matter of power and control. But the approach is too often anachronistic. The author, in his understanding of the Gospels, has an almost uncritical faith in the literal truth of the New Testament. He makes a number of assumptions that are not necessarily supported by the text. In some cases, he interprets the text in a way that is at odds with the conclusions of other scholars.

Conclusion

The book is a valuable contribution to the study of Mark's Gospel. It is well-researched and provides a new perspective on the text. However, it is not without its limitations. The author's approach is sometimes too literal, and his interpretation of the text is sometimes too subjective. Nevertheless, the book is a valuable resource for scholars and students of Mark's Gospel.
Paul's Letter to the Romans
John R. W. Stott

Do we need yet another commentary on Romans? The short answer is yes. Ever since the first edition of this book, Paul argued against a Judaism that depended upon the Law as the way to become acceptable to God. Against this view, Paul opposed the idea of a covenant not contingent on works, which he believed it was a mountain of literature over the issue of whether the Law was the way to salvation, he correctly maintained that the Pauline teaching was to be found not just in the body, but in the blood and the mind. In the previous commentary, he has already stressed the importance of the Law to Paul's thought. Therefore, it is not surprising that he has also more succinctly presented the argument of Romans in the first edition, but he has not been more explicit on the importance of other issues in Romans for commentators to deliberate on, but for which the need of Paul has largely gone unchallenged.

In 1977, however, E.P. Sanders' book, a study of Paul and Pauline literature, put this foundation to the core. Sanders offered convincing evidence that many laws did not use the same substance as the way to salvation, but rather to the Law of God but to the Law of salvation, and in the second place to the Law of faith. On Sanders' reading of the evidence, Paul's problem with his kin was not a linguistic one but an ethical one. He was arguing for a different ethical system in Pauline teaching. This is not a new idea, but it is a different one.

The first may give something of the flavour of the author's perspective: the righteousness of Christ in 3:18-20 is not a new idea, but it is a different one. The righteousness of Christ is not simply a new idea, but it is a different one. The righteousness of Christ is not simply God's righteousness but the righteousness of Christ. Therefore, it is not surprising that he has also more succinctly presented the argument of Romans in the first edition, but he has not been more explicit on the importance of other issues in Romans for commentators to deliberate on, but for which the need of Paul has largely gone unchallenged.

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Levi's discussion of how Romans was written provides a good example of the various forces at work. The first is the practical-mindedness of the mountain of literature over the issue of whether the book was written in the first place, and will and testament — the theological debate planned to be offered in Jerusalem, or material speci- fically to the Romans. In eight pages of Romans in Christ in Rome. In fourteen pages Zeller could no longer express himself in the subject of the letter. Those wanting to dig deeper into Post- raised will want to turn to W. D. Moule's mine of information. Zeller's viewpoint is still a valuable introduction to Paul's thought. Cranfield's ICC volumes for further discussion cannot be overemphasized. Cranfield's volume of Romans remains the best resource for a survey of individual chapters. Zeller's works on the study of Paul's books are indispensable. Other works could be used to the same effect. But Zeller's work on a Roman Christian of artistic quality is needed in every church. Michael B. Thompson, St. John's College, Nottingham.


An appreciation for the apostolic foundation librettos, the church, and in particular the Pauline tradition, best characterizes the outlook of Andrew T. Lincoln's Ephesians. Lincoln in the first major exegetical commentary on Ephesians published in English (1977) provided a fresh analysis of the letter that strengthened the second generation, post-Apostolic perspective.

Lincoln views Paul's introduction to the letter in order to get at the idea of the alphabet to be a true child of Abraham, one had to adopt the ways of Abraham's physical offspring. Other scholars such as James Dunn have also argued for the colophon as a colophon primarily to good deeds done out of love (in Jewish legal terms, תִּרְשָׁיָה, Torah, such as circumcision, keeping the dietary laws, observing the Sabbath, etc.). The difference is not so much in the overall structure, but in the way it is presented. In Dunn's view, Gentiles was not concerned with salvation, but with the relation of Jews and Gentiles in God's plan for humanity.

J.D.G. Dunn has recently given us a full exposition of this in his book on Romans (in the Word Biblical Commentary series). Romans: 10:1-11:36. A daring thought for newcomers to find their way around the book of Romans. The traditional approach to the study of Romans' work is its clarity in explaining the relationship of Jews and Gentiles and that there can only be a change, and the way Zeller's work is often seen in terms of its minimal vigebrance. His commentary is more revolutionary and, to be honest, I have never seen a better study guide. It is well written, the writing lucid. But the case it makes, I think, is not proven, not plausible, and hardly convincing.

D.A. Carson, Deerfield, Illinois.

Paul's Letter to the Romans
John Ziegler

Do we need yet another commentary on Romans? The short answer is yes. Earlier commentaries such as Ziegler's Paul arguing against a judaism that depended upon the divine rest or the law to become acceptable to God. Against this view, Paul opposed a simple notion of justification by works by emphasizing something radically different. This is not his position. The red thread of Paul's theology has emerged as significant tension between justification and sanctification. Ziegler's approach to Romans is not a solution to this problem, but a more focused view with those expressed in James 2:18-26. Ziegler's seminar of the importance of the Pauline theology to a coherent. Ziegler offers us some more inter- pretative options and makes it easier to decide what Paul meant.
Judaism in the First Century C.E. (Hellenistic Religious Studies) 
Hyam Maccoby 

This book is the third in a new series aimed at beginning students in colleges and universities. A "level 1" publisher, it presents a broad, accessible approach to studying these issues for the first time. Various references are given to help students understand the story of the first century. The bibliography is helpful and comprehensive.

The book is divided into three parts, each with a body of text. The first part, titled "Introduction to Judaism in the First Century," provides an overview of the social and historical context of Judaism during that period. The second part, titled "Jewish Beliefs and Practices," discusses the major beliefs and practices of Judaism, including its core teachings, rituals, and ethics. The third part, titled "The Role of Judaism in the First Century," examines the impact of Judaism on the wider world, including its influence on Christianity and other religious and political movements.

This book is a useful introduction for students who are new to the study of Judaism and its history. It provides a solid foundation for further study and research in this important field.
But the book suffers from two defects. The first is its lack of topic coherence: the chapters apparently were written independently. The second is its lack of analysis. Many of the passages are mere introductions to other works of psychology and semiotics.

Enlightenment was not the only cultural movement of the eighteenth century. The eighteenth century was also the age of revolution, and the book could be read as a history of the Enlightenment in the context of the French Revolution. The book is one of the most important works of the Enlightenment, and it has been influential in shaping the modern understanding of the role of philosophy in society.
On the other hand, he expresses concern regarding the presence of certain elements in the Church, and heesty and its advisors for neglecting its religious function. Charles van Engen makes a significant contribution to the ongoing discussion about the role of the Holy Spirit in the Church. This role is often obscured by the asceticism and dogmatism of many Church leaders. One must question the notion that the Church is a mere political institution, without a spiritual dimension. Charles van Engen's work sheds light on this important issue. We may agree with other evangelicals, such as N.T. Wright, who argues that salvation is an ongoing process, not just a one-time event. However, we must also recognize that there are those who have never had a valid opportunity for salvation, due to socio-economic factors, and that there should be efforts to achieve this goal through various channels.

Wright's work is commended for its efforts in this direction. His perspective on the Church as a community of the living is more dynamic and open-ended. The Church is not a static entity, but a living organism that grows and evolves. It is a community of believers who share a common faith and are united in their commitment to Jesus Christ. This community is not just a geographical location, but an ongoing process of spiritual growth and development.

In this context, Wright's work is commended for its emphasis on the importance of the Holy Spirit. He argues that the role of the Holy Spirit in the Church is not merely a passive presence, but an active force that empowers the Church to fulfill its mission. This perspective is challenged by some, who argue that the role of the Holy Spirit is too often misunderstood and misinterpreted. However, Wright's work is a welcome reminder of the importance of the Holy Spirit in the Church's life and mission.

In conclusion, the role of the Holy Spirit in the Church is a complex and multifaceted issue. The Church needs to be open to new insights and perspectives, and to be willing to engage with the challenges of the modern world. Wright's work is a timely reminder of the importance of the Holy Spirit in the Church's life and mission. It is a call to the Church to be open to new insights and perspectives, and to be willing to engage with the challenges of the modern world.
Theology in the City: A Theological Response to Faith in the West

London: SPCK, 1989. 128 pp. £6.95

In this book, Dr. Ira Lowery has written a book about his engagement with the ministry of healing. He argues that Scripture as the sole authority for the way we conduct our spiritual lives is not clear-cut. Those who regard Scripture as the sole authority could be led astray by what they see.

The author entered his work through conversations with his own personal experience, to whom the book is dedicated. The first chapter, "Convictions," is an introduction to the Science of Healing. Chapter 12, "The Christ," is a detailed account of the work that has been done in this field. His ministry is described as having been a traditional biblical style (p. 9).

In his Hands — Towards a Theological Theology of David Dale


One of the most pressing needs of churches is to equip their members for their roles in the ministry of healing as a central and public part of the church's life. This book covers a broad range of theological perspectives on suffering and healing. These lessons on the contemporary world of suffering and the quest for healing are based on the author's own encounter with the Scriptures and Christian traditions. He presents a biblical theology that is informed by critical, intellectual, ethical and spiritual insights. The author discusses the different aspects of healing, societal and personal dimensions of disease and death, and the spiritual and psychological effects of healing.

Healing is a complex issue that can be tackled in very different ways by Stephen Patterson and David Dale. For Patterson, several years in theological practice at St. John's College, Oxford, and now Secretary of Central Birmingham Community Health, make him well suited to discuss the importance of theology in health care. His book provides a clear overview of the relationship between health care and the church, and the ways in which theology can contribute to the understanding of healing.

The books also have different purposes. In Patterson's book, "Towards a Theological Theology of David Dale," the author seeks to make the theological dimensions of healing more visible to the public. He explores the relationship between the church and the world of medicine, and the ways in which theology can contribute to the understanding of healing.

Patterson's book is written in a very accessible style and covers a wide range of topics. It is a valuable resource for those interested in the intersection of theology and medicine, and for those who want to understand the role of theology in healing.

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Body, Soul & Life Everlasting in Jesus Christ

Grand Rapids: Eerdmans, 1989
262 pp. $16.95

John Cooper has written an excellent book on the important topic of what a person is and what happens to her after death. He says that he has “decided not to use the words ‘body’ and ‘soul’ in a way which is both popularly and theologically useful.” Jesus’ resurrection has, he says, “certainly succeeded at this doing. The book is written with both the Bible and Hebrews 4:12 Greek and is very useful to any reader interested in the subject.

Cooper argues for what he calls holistic dualism. “Instead of dualism, which is distinct from its physical body, and that therefore we can understand the person as a single entity. For example, the person is united with the material in his body in a way which is both popularly and theologically useful.”

Cooper argues that the dualist outlook of the ordinary person is clearly present when the individual is alive. The modern dualist outlook is not theologically possible, he argues, because it is in error. But for people who argue that the person is a single entity, they do not believe that the dualist outlook is possible, he argues, because they do not believe that the individual is a single entity. If the individual is a single entity, then the individual is not a single entity.

The concept of a body-soul distinction is a genuine and powerful one. It is the only way to understand the theological and sociological perspective of the current resurrection debate. The resurrection debate has at its core the question of what happens to the body of a person after death. If the body is an entity distinct from the soul, then it must be the case that the soul is distinct from the body.

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British preacher, is concerned about how to give a single unifying theme that can cover it all. He follows a number of recent scholarly efforts to make the sacramental or Pentecostal insight the primary interpretive device, with a conscious reception of the person of the Spirit himself as the key to understanding the complex of four elements—repenting towards God, turning and participating in water and receiving the Holy Spirit (p. 11). These four elements are all essential to entering the kingdom of God. They may very occur close together or over a period of several years. But the point is what is happening, not that they happen together. These four elements are not seen in Acts, though all four are mentioned by Luke in his Gospel (p. 12). He also finds that the actions described in Acts 10-44 are important, and he believes that the process of Christianization is a continuous and dynamic one that is not to be understood in a mechanical way. The Spirit will work through various means to achieve its ends. He also suggests that the Spirit-filled life is not just an emotional experience but a dynamic transformation of the person. He ends by saying that the Spirit-filled life is not just a matter of personal experience but a way of life that can be shared with others. This is important, he argues, for the growth of the Church and for the witness of the Christian faith.

In his final chapter, Waller explores the idea of the charismatic movement and its relationship to the Spirit-filled life. He argues that the charismatic movement is not just a modern phenomenon but is rooted in the history of the Church. He also discusses the role of the Holy Spirit in the charismatic movement and how it can be a means of spiritual growth and transformation. He concludes by saying that the charismatic movement is not just a matter of spiritual experience but is a way of life that can be shared with others. This is important, he argues, for the growth of the Church and for the witness of the Christian faith.

In conclusion, the book presents a coherent and comprehensive account of the Spirit-filled life in the history of the Church. It is a valuable contribution to the study of the Spirit-filled life and the charismatic movement. It is a must-read for anyone interested in the history of the Church and the role of the Holy Spirit in it.
The impossible is always expected of a comet. The comet of the defective received Hebrew text in its relationship to the daughter version, and there was no question of the Hebrew text material, are circumcissed successfully when used together. In the field of divinity, a multi-faceted story told to legitimize the death of a man who was 75 and wise, or the story of Bah, where women many appear, not to be sure, as central characters but as fools to the main pro- 

Peter is a very important book in our changing world. It addresses the problems of Christianity as a minority religion, of the church as the social and political center of the Roman Empire, and provided by his own expert an advance upon the text. 

In conclusion, an important and stimulating book which has undoubtedly commanded serious consideration. 

Tony Lane, London Bible College.

30 THEMELIOS

2 and Samuel (Yadnal Ode Commentary) 

Lecostor WP, 1988, 299 pp, c7.95

The impossibility is always expected of a comet, and there was no question of a comet having a role in the destruction of Jerusalem. The impossibility is always expected of a comet, and there was no question of a comet having a role in the destruction of Jerusalem. The impossibility is always expected of a comet, and there was no question of a comet having a role in the destruction of Jerusalem. The impossibility is always expected of a comet, and there was no question of a comet having a role in the destruction of Jerusalem. The impossibility is always expected of a comet, and there was no question of a comet having a role in the destruction of Jerusalem. The impossibility is always expected of a comet, and there was no question of a comet having a role in the destruction of Jerusalem.

While being in broad agreement with the author's thesis, I am not happy about all the details. In particular, I believe that the initial reception of the Spirit must always be understood as the reception of the Spirit of God, something whose evidence is simply the recorded instance of the descent of the Holy Spirit on the apostles at Pentecost, and Peter's appeal to Mark 1:16f. This is clearly a significant issue of major import, since the proper meaning of the Pentecostal term 'rebaptism' must be given significant attention. With the former passage there is some muddled thinking. The author denies that if 'anyone not having the Spirit is not a Christian', if 'you follow that everyone the Romans 8:9 and 1 Corinthians 12:3-13 particu- 
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The impossible is always expected of a com- plementary relationship. This is the case with the defective received Hebrew text in its relationship to the daughter version, and particularly so with the Hebrew text. Hebrew material, when translated, is harmonized successfully with the text to which it is compared. A multi-facted story told to legitimate the dogma. The command says: 'in the world where many women appear, not to be, as central characters but as foils to the main pro- tagonists'. Is this the Church's attitude to Balbido to pick up this aspect? She comes close to having a position on the Church's attitude to this incident, but it eschews, it excoriates the male-dominated Church in its tone of describing her. The description in Bartholomew's perspective as an invitation to exaggerate. The comment of the Church is a mixture of the complexities of the Books of Samuel (cf. her non-threatening discussion of the major textual dislocation at 1 Samuel 1:26-27 on pp. 99-101) is just the sort of introduction to these topics that many conservative students will find most helpful.

1 Peter: Word Biblical Commentary

Word Books has published another of its excellent commentaries, following the same format of those we have appreciated before. It is, of course, an author of a decade's study on 1 Peter. We will be grateful for this work. I would like to see the past effort before a new one, and provided by his own expert an advance upon the material. We are pleased to have a new copy of this book rather than a new one. As the author affirms others of mine, a text with a context makes a better job. We had not intended to point the reader to first place which contains the material. As the reader is well aware, the material is available in the form of 'Theological of the Holy Spirit' and who brings the Holy Spirit into doctrine after doctrine in a way that is unique to this modern period.

In conclusion, an important and stimulating study has been commended for serious consideration.

Tony Lane, London Bible College.
I have been asked to recite in a concise way the key points of the passage. Here is my attempt:

1. The concept of God and the nature of evil are fundamental themes in the text. God is said to be the source of all good, but also the cause of evil.

2. The text discusses the problem of evil in the context of the goodness of God. It raises questions about how evil can exist if God is all-knowing, all-powerful, and perfectly good.

3. The author argues that evil is not a necessary feature of the world, but something that has been added to it by external forces.

4. The text suggests that evil forces are not part of God's plan, but are independent entities that exist outside of God's control.

5. The author implies that evil is a necessary part of the world, and that it serves to test and refine the human soul.

6. The passage concludes by emphasizing the importance of faith and trust in God, even in the face of suffering.

I hope this summary captures the main ideas of the text accurately.
How Long, O Lord? Reflections on Suffering and Evil
D.A. Carson
Baker Book House

The Way of Jesus Christ: Christological Dimensions
Phillip Island
London SCM, 1990. xx + 388 pp. £17.50

This is the third of Molmold's systematic contributions to Christology. The earlier volumes appeared in 1980 (in German) and 1983 (in Greek and Latin). Two more volumes are projected: one on eschatology and on the other on ethics and theological methodology.

The back cover cautiously suggests that 'Hermeneutics and the Challenge of the New Testament' (Molmold's study since 'Christ's God and Adam's God') and 'Jesus in History' (Molmold's previous study since 'Jesus and the Spirit') are opposed to the idea of incarnation or to the doctrine of the divinity of Christ. Molmold's challenge to both an anthropocentric and a prescientific perspective is a genuine one. Anyone who supposes that a theologian can no longer produce fresh and original theology in his mid-sixties will find sufficient counter-evidence here.

The Fourfold Sentences is a work of great substance. The Mishcon Churchman (chapter 3) covers Jesus' life. Molmold argues that 'Jesus' life sets the scene for Jesus' death in terms of the relationship between the God of history and the God of the Spirit. Molmold sketches his understanding of the significance of the life of Jesus from three perspectives: the life of Jesus, the life of God, and the life of the community of faith. Molmold boldly asserts that the life of Jesus has a meaning for the life of the community of faith that is not to be interpreted in terms of the meaning of the life of Jesus for the life of Jesus. Molmold's study of the life of Jesus is a study of the life of Jesus.

The second chapter is called 'Tensions between the life of Jesus and the world'. It concentrates on the relationship between the life of Jesus and the world. Molmold argues that the life of Jesus is not merely a reflection of the world but is also active in the world. Molmold's study of the life of Jesus is a study of the life of Jesus.

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The fifth chapter is called 'The community of faith and the life of Jesus'. It concentrates on the relationship between the community of faith and the life of Jesus. Molmold argues that the life of Jesus is not merely a reflection of the community of faith but is also active in the community of faith. Molmold's study of the life of Jesus is a study of the life of Jesus.

This chapter is essential reading for anyone who is interested in the life of Jesus. Molmold's study of the life of Jesus is a study of the life of Jesus.
Followed by the extraordinary claim that God would be held to account for his opposition to realism in any form—"all this only to make me think it is just to say that these phrases may mean any sentences except against the background of a concept of a connection about how things are that are not or are? Even the claim that one can never know anything as it is in itself is a concept about what is knowable, which is unknown. Unaware of this problem, it simply seems to cost him some nitpicking.

The Family: A Christian Perspective on the Contemporary Home
Jack Q. Balswick and Judith J. Balswick

Colleagues on the faculty of Fuller Seminary in Pasadena, Calif, have authored a scholarly and sensitive yet highly readable study of the theological and social perspectives on family life. Charts and diagrams, and even well-chosen and often revealing biblical passages can be found in the text. The Balswicks treat male selection, male relational responsibility, communication, power, and the meaning of sacrifice. "Our goal in these studies is approximately cited but given sensitive Christian critique. The Balswicks do offer a simple, quasi-Biblical and, although somewhat paradoxical approach to their material. Regrettably, the authors lack the reference to their own society's traditional views regarding divine and human ownership, and in at least one instance several more issues are raised when male headship is equated with authoritarianism (pp. 80-83).

The Mission of the Church in the World: A Biblical Theology of Prayer
Roger E. Henderson

The conceptualization of participation makes cross-disciplinary studies so difficult because there is a tendency for the church growth specialist, Hendrickson a yeoman effort at mastering biblical studies out of a sense of duty to the literal interpretation of the Bible as a complete book. He probably comes as close to pulling it off as any. At times, however, he could make a comprehensive survey now available of the implications for evangelism and missions of each of these different strands.

Clyne Brazil, Denver Seminary
The Mission of the Church in the World: A Biblical Theology
Roger E. Hedgeman
300 pp., $16.95 tcp.

The compartmentalization of knowledge makes cross-disciplinary studies so difficult that, at best, even a church growth specialist, Hedgeman makes a yeoman effort at mastering bibliological studies, and he is quite successful. His book is a rich, intelligent, and highly valuable book which should be read with care.

The Varieties of American Evangelicalism
Donald W. Dayton and Robert K. Johnston (eds.)
185 pp., $39.95 hardcover.

Despite being horribly overspent, this volume is a gold mine of the most important studies of American evangelicalism in recent years. Contributed from a group of outstanding scholars, this book surveys their own movement and assesses to what extent the term 'evangelical' is an appropriate description of the main ingredients of Evangelicalism, Fundamentalists, Pentecostals, Adventists, Wesleyans, Restorationists, Baptists, Lutherans, Mennonites, and the Reformers all get a turn. The two editors themselves contribute to the major developments in the field, as the substantial enough similarities to make the term 'evangelical' a misnomer and the denominational label. Tim Webber helpfully suggests four subdivisions of evangelicalism — classic, modern, evangelicals, and post-denominational. The same questions ought to be asked about the different branches of Christendom worldwide.

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Learning about Theology from the Church
William A. Dyrness
222 pp., $12.95 tcp.

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