

of Ramazan. (Interestingly, the previous paper regarded this matter as involving a "crux decision"). By such means, the chairman skillfully avoided the subject of baptism! Avoiding the temptation to comment on this last matter myself, I can state that these final two papers challenged several of my presuppositions about missionary strategy.

The final morning was devoted to discussion and several observations were made by way of summation. These included reference to the need for a truly Biblical theology, the importance of taking account of the mode of the passage of scripture we are studying (whether it is narrative, poetry, etc.), the equal importance of an awareness of twentieth century man, and the need for a continual reexamination of our doctrines in the light of scripture. Ultimately, as the New Hermeneutic reminds us, we must realise that the purpose of scripture is to speak to people in order to renew a people for God.

There is space only to comment on two outstanding features of the conference, as far as I was concerned. First, the mutual acceptance of, and fellowship between, brethren from various evangelical 'traditions'. Secondly, the excellent chairmanship of Rev Hywel Jones.

BOOK REVIEWS

MAN AND WOMAN IN BIBLICAL PERSPECTIVE James B. Hurley
Published by IVP 288pp. £5.50

Dr Hurley is to be most warmly thanked for this work of worthy evangelical scholarship and the IVP is to be loudly praised for its courage in publishing it. The relationship between and the respective roles of the sexes is a most vexatious issue at the present time. It not only divides the Christian from the non-Christian world but it also is a cause of disagreement between Christians and within Churches.

In all this the teaching of the Bible is given less than its proper place. Dr Hurley's aim is to determine what Scripture in its various parts has to say on this subject. He thinks in terms of

the Old Testament and the New, and within the latter of the ministry of Jesus and the life of the Apostolic Church. Each of these phases is related to the varied background cultures, eg. Babylonian, Assyrian and Israelite; Jewish and Graeco-Roman (There is a mine of information here and some interesting correspondences and stirring contrasts).

The main burden of his book, however, is the study of Old Testament and New Testament texts such as Genesis 1 & 2, Deut.24, Matt.19, 1 Cor.7:11 & 14, Eph.5 and 1 Tim.2 & 3. Here is the real meat of this book. It is tempting to say that every Scriptural reference on this matter is related somehow, somewhere in this book! In the course of dealing with this range of material, Hurley treats the family, society and the Church as man-woman relations bear on these spheres.

Here then is a book of major importance. It is a fine example of classic exegetical and theological method and also a demonstration of the relevance of theology to life.

Rev Hywel R.Jones MA Wrexham

PREACHING WITH CONFIDENCE - A Theological Essay on the Power of the Pulpit. Dr James Daane.

Wm.B.Eerdmans Publishing Co. Grand Rapids, Michigan. 1980
80pp £2.40

A veritable plethora of writers, many within the reformed tradition, have expressed themselves on the importance of preaching - Bridges, Spurgeon, Dabney and more recently J.S.Stewart, D.M.Lloyd-Jones, C.H.Dodd, J.Stott, R.H.Mounce and E.P.Clowney, to name but a few. Dr James Daane comes at the end of this list chronologically, with a forceful modern word on the subject in 'Preaching with Confidence'. Dr Daane addresses himself to a modern evangelical world, whom he regards as having largely lost the biblical vision of the importance of preaching. He is concerned particularly about those, who hold doctrinally a very high view of the Bible as the Word of God and yet inconsistently attach a low importance to the preaching of that Word.

Perhaps his most significant contribution to this line of study is the masterful way in which he asserts that the Word of God preached is in reality the Word of God. Luther and Calvin were

quite explicit about this, and Dr Daane examines the concept of the Word of God in the Bible to substantiate this claim. The Hebrew 'dabar' meaning 'event' as well as 'word' sets the tone for the active and energetic nature of the Word of God within scripture. Both in creation and in prophecy the Old Testament asserts this. The New Testament 'Logos' (Word), while in classical Greek more of a static concept, becomes living and active with overtones of the Hebrew 'dabar'. Usage of "the word of the Lord" in Gospels and Epistles demonstrates this vital quality, so that, when the church preached, it was indeed the Word of God in that very act. The examination of this concept of the Word of God is a necessary prerequisite to a study dealing with preaching, and this key theme of the book is of basic importance.

Although the Bible expresses its true nature as the Word of God in preaching, Dr Daane is quite clear that the Bible is the Word of God itself, independent of the act of preaching, for expository preaching is regarded as the norm, and all preaching must truly expose or expound the given word, whether that word be Christ or scripture. This does not exclude so-called topical sermons, but simply brings them to the touchstone of scripture. Dr Daane quotes Peter Berger earlier in his book to make a similar point. "Put simply: Ages of faith are not marked by 'dialogue' but by proclamation". (p.16 Daane). His chapter, 'The Inescapable Offense' is a healthy counterbalance to much of the weak presentation of modern evangelistic preaching, while that on 'Constructing a Sermon' advocates the sermon making but one point and forms a helpful practical conclusion to the book.

For those who think the day of preaching is over and that we must give way to group Bible-study and discussion in its place, in which ministers act as 'enablers' or 'coaches', Dr Daane's book comes as an incisive, stimulating, biblical challenge. It is well worth examining, and should help do what it proposes - instill confidence in preaching within a somewhat confused and disillusioned evangelical world.

Rev Dr. Harry Uprichard BA BD MTh Co. Antrim

NUMBERS - AN INTRODUCTION AND COMMENTARY G.J.Wenham

Published by IVP. 240pp Paperback £4.95

It would, perhaps, not be difficult to write the best available commentary on Numbers - the competitors are scarcely legion! How-

ever, Wenham has, with this volume, completed a study fully up to the standard of his earlier work on Leviticus (see Foundations No.6 p53ff).

The usual introductory essays on Title, Contents, Sources, Date and Authorship pursue a balanced conservative line and are accompanied by some excellent original work on the Structure, Theology and Christian significance of the Book. Wenham argues that the Structure of Numbers is best seen in the wider context of Exodus 1 to Numbers 33. In these chapters four sections of Divine revelation (Egypt, Sinai, Kadesh and the Plains of Moab) are linked by three short bridging passages of narrative. These three journey 'cycles' are set out in explicit parallel so that the reader is intended to compare and contrast the nation's behaviour on the different occasions. In his discussion of Israelite ritual, Wenham immediately places his commentary in a different class from its competitors since he makes considerable use of modern anthropological studies in religion. He appeals, for example, to Victor Turner, Monica Wilson and Mary Douglas while Norman Snaith's New Century Bible still appeals, as does most liberal O.T. study, to the discredited theories of Tylor, Frazer etc. (on this see further J.W. Rogerson: Anthropology and the O.T., reviewed in Foundations 2). This emphasis gives considerable insight into the understanding and interpretation of Biblical ritual. On the Theology of the book Wenham observes that it is founded in its revelation of the character of God, on the focus upon the land as the destiny of His people and its emphasis on the fact that the People of God are to be imitators of Him. Christian interpretation of Numbers is essentially by means of Typology "a natural, if not inevitable, technique of historical writing once the constancy of God's character and human nature are understood. Though the light of revelation grows even brighter with the passing of time, man's ability to respond to truth is little altered. Thus against the changing background of historical development there will be repeated cycles of sin, grace and judgement. God's ideals of holiness for Israel, the priests or Moses will prefigure the only one who ever embodied those ideals perfectly, while the actual performance of Israel or her leaders will anticipate the real experience of the church and the ministers of the gospel in every age" (p51-52). He adds, significantly, in view of his approach to biblical laws (see, again, Foundations 6) "The principle of typology may be invoked to explain the relationship of the laws in Numbers to the Christian" (p52) since the

principles of O.T. legal material remain valid and applicable in the Christian era.

The text itself is thoroughly and helpfully exegeted and each section concludes with suggested typological links. These seem at times to be somewhat facile but at least an attempt is made to meet what is surely an essential (though often neglected) requirement for such commentaries. Several Additional Notes are included within the text. They include discussion on the Route of the Exodus, several able and detailed exposés of the falsity of liberal methodological approaches to Pentateuchal criticism (eg. the detailed analyses of chapters 13-14 and 16-17 and his comments on the history of the priests and Levites) and a discussion of the large numbers in this fourth book of Moses. Reviewing the various explanations offered for these numbers, including that of his father, J.W. Wenham in 'Large Numbers in the O.T.', he suggests that they may be symbolical. His argument requires consideration.

Once again an excellent commentary from Wenham's pen. Its purchase might even inspire the preacher to tackle material in this most difficult book (apart from the story of Balaam!) and will certainly provide a reliable and, often, inspiring guide. A consideration of Wenham's methodology might also inspire a more truly biblical expository ministry among those of us who tackle Old Testament narrative and laws in our preaching.

REVIEW OF THEOLOGICAL JOURNALS 1981: Part One.

Eryl Davies

While no single, major issue stood out in the theological journals I read in 1981, nevertheless there are clear trends discernible and several important subjects continue to be discussed and, happily, in greater depth.

In suggesting areas, for example, where new evangelical writing is required, Carl Henry specifies "a comprehensive text on Christian theism vis-à-vis the modern philosophies and living world religions; a contemporary systematic theology: perspective on concerns of Christianity and science with one eye on the debate over evolution; a thorough work on the biblical canon and its

significance; a fresh text on the person and work of Christ and a careful study of the problem of revelation and culture" (C.T. p23 6 Feb). In theology generally a reevaluation of systematics continues but without any significant evangelical contribution and the doctrine of Scripture is still rightly receiving special attention both in America and in Europe.

One useful editorial attempts to remove the confusion from the inerrancy debate and warns that "we must beware of red herrings that, whether so intended or not, divert us from the real issue" (C.T. p12 29 May). Emphasising the fact that the focus of evangelical teaching about biblical inspiration has been on the result rather than on the method of inspiration, the writer shows how misleading it is to charge evangelicals with believing that the whole Bible is LITERALLY true. "The Bible may speak in figures or literal language; but rightly interpreted, it is true in all that it says". Inerrancy does not require that the Bible employ contemporary scientific terminology. Another confusion is the identification of inerrancy with 'rationalism' as if we accept inerrancy on the basis of archaeological, empirical or rational proofs. While there is adequate evidence for the doctrine we "come to it primarily because of the teaching of Christ" and, may we add, the inward testimony of the Holy Spirit. A later editorial reports on the Toronto Conference held last August where 'evangelicals' with differing interpretations of the terms 'infallible' and 'inerrancy' met to share their opinions and pinpoint their differences (pp16ff 4 Sep). Jack Rogers of Fuller Theological Seminary acknowledged that he had radically misunderstood what inerrantists were saying and confessed his own "blind spots" and "lack of clear vision". His first misconceptions, he explained, related to the nature of biblical inspiration as defended by inerrantists. He felt that they were speculating as to how a perfect God must reveal himself and consequently viewed the Bible as a book of exact and precise language. In the opinion of Rogers, this overlooked the human and culturally conditioned form of the Bible. He went on to argue that the basis for this false hermeneutic "lay in the slavish dependance by inerrantists upon the common sense philosophy of Thomas Reid, the eighteenth-century Scottish realist." Inerrantists also discovered that, to some extent, they had misjudged Rogers' views. "He was objecting not to their cherished doctrine of the truth of the Bible but to the miscellaneous truths many of them were deriving from the Bible." When questioned further, Rogers stated clearly that

he did not believe that scripture ever states what is false in science or history. "Scripture could be interpreted that way if we insisted on reading back into Scripture our own contemporary ways of saying things, but that would be to misinterpret Scripture. We must constantly remember the religious purpose of the biblical writers and always allow them to speak in the language and cultural medium of their own day. But when we interpret Scripture fairly to mean what it really means to say in its own way, it tells only the truth and never in any part of it errs or guides us away from the truth." The main lesson drawn from this Toronto Conference is "that the first rule in theological controversy is to make sure you understand what the other fellow is really saying. Controversy carried on in low visibility rarely engenders anything more than heat." A challenge is then given to Rogers "to focus his attack not against inerrancy but against encrustations that have grown around it" and also to "put into writing his views on the complete truth and divine authority of Holy Scripture without surrounding his affirmations with so many qualifications that his affirmations are lost in the maze of qualifications".

"How is it", asks Professor Norman L. Geisler, "that evangelicals on both sides of the inerrancy debate can claim the Bible is wholly true and yet one side believes that there can be minor mistakes of history or science affirmed by the biblical authors, while the other side denies that there are any mistakes whatever? One errantist put it bluntly when he wrote, 'We can speak of the Bible as being inspired from cover to cover, human mistakes and all'" (p185 ERT Oct). Geisler's answer is that errantists do not hold a double standard but rather a different theory of truth. "Different theories of truth", warns Geisler, "will make a significant difference in what one considers to be an 'error' or deviation from the truth. In fact, what counts as an error on one definition of truth is not an error on another definition of truth" (p186). Distinguishing between a NONCORRESPONDENCE and CORRESPONDENCE theory of truth, Professor Geisler offers two lines of argument for a correspondence view of truth - one biblical and the other philosophical. The biblical evidence includes the ninth commandment, for example, which depends for its very meaning and effectiveness on the correspondence view of truth. "This command implies that a statement is false if it does not correspond to reality. Indeed this is precisely how the term LIE is used in Scripture. Satan is called a liar (John 8:44) because his statement to Eve, 'You will

not surely die' (Gen.3:4) did not correspond to what God REALLY said, namely, 'You will surely die' (Gen.2:17). Ananias and Sapphira 'lied' to the Apostle by misrepresenting the factual state of affairs about their finances (Acts 5:1-4)" In addition, the Bible gives numerous examples of the correspondence view of truth: for example, Genesis 42:16, Deuteronomy 18:22, 1 Kings 8:26, 22:16-22, Daniel 2:9, John 5:33, Acts 24:8,11. One further consideration is that the biblical use of the word err does not support the intentional theory of truth since it is used of unintentional 'errors' (cf Lev.4:2,27 etc). "Certain acts were wrong, whether the trespassers intended to commit them or not, and hence a guilt offering was called for to atone for their 'errors' (p195). But if this is so, why do many Christians - even some who believe in inerrancy - claim to hold a noncorrespondence (intentionality) view of truth? The reason, in Geisler's opinion, is "often quite simple: There is a confusion between THEORY of truth and TEST of truth. That is, often both parties hold the correspondence theory of truth but differ in their claims that truth is tested by correspondence, by results, or by some other method. In short, truth should be DEFINED as correspondence but DEFENDED in some other way."

Another important and interesting slant on the subject is provided by Dr John Warwick Montgomery when he asks: "What does the doctrine of the inerrancy of Scripture have to do with revival?" (C.T. 8 May). He establishes a close relationship between the two and illustrates it convincingly by reference to the great French revival of the nineteenth century, a story which begins in Scotland with David Bogue (1750-1825) and who had a profound influence on the spiritual development of Robert Haldane (1764-1842). Both men attached great importance to an orthodox doctrine of Scripture and wrote helpfully on the subject. A number of theological students like D'Aubigne, Monod and Gausson were converted through Haldane in Geneva and they were greatly used of God in the French revival. "The time has surely come to recognise an even greater interrelation between revival and the doctrine of biblical inerrancy", concludes Montgomery. "It is no accident that the great revivalists have been unqualified Bible believers."

Hermeneutics still continues to be a major area of study for theologians and there are welcome signs that evangelicals are entering the field which is still dominated by liberal thinkers. The EVANGELICAL REVIEW OF THEOLOGY (ERT) reprinted in D.A.Carson's

excellent article from THEMELIOS entitled, 'Hermeneutics: A Brief Assessment of Some Recent Trends' and this is indispensable reading for those who want a reliable introduction to the contemporary discussion. The same issue (April) includes a stimulating article by Samuel P. Schlorff on "The Hermeneutical Crisis in Muslim Evangelisation". While there exists today a unique potential for significant advance in Muslim evangelisation yet, adds Schlorff, "the mission to Islam is faced with a hermeneutical crisis which risks hampering its advance. A part of the problem lies in the fact that the hermeneutical issues have been clouded by other issues" (p26). One central problem is that of using the Qur'an as a 'bridge' in Muslim evangelisation, that is, giving the Qur'an a Christian interpretation. As Schlorff rightly argues, the validity of this approach must be established on theological rather than on pragmatic grounds. For example, "it is very doubtful that an historical-grammatical exegesis of the Qur'an will support a Christian hermeneutic" (p28). A second problem is that it introduces an authority conflict into the church. Thirdly, this approach approximates dangerously to that used by the World Council of Churches in its syncretistic approach to world-religions and the Christian-Muslim dialogues established by the Vatican since 1964. For example, the Muslim and Catholic scholars in France, Algeria and Tunisia who form a Muslim-Christian Research Group adopted a set of guidelines for dialogue, one of which was that "with regard to the historical facts which found our faith, and with regard to our Scriptures, we accept 'readings' other than our own" (p33). The conclusion seems inevitable that the Christian Qur'anic hermeneutic "favours the creation of the new type of spirituality envisaged by the ecumenical movement, but is not favourable to the planting of the church in Islamic lands." Schlorff then challenges those engaged in Muslim evangelisation to heed Walter Kaiser's call to join evangelical theologians in a "hermeneutical reformation" so as to "avoid getting bogged down in the morass of relativity" (p34)

To be continued

C.T. - Christianity Today

E.R.T. - Evangelical Review of Theology