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Fuller Theological Seminary

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THEOLOGY NEWS & NOTES

William Sanford LaSor, Editor

Fuller Theological Seminary

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Number 1

With Volume 3 of TN&N we change our format slightly, and send our issues by Third Class Mail, but other than that, we want you to know that nothing else has changed. We send with this our same love for you in the Lord Jesus Christ, our same interest in your work, our same desire to hear from you.

This issue might be entitled "Hot News." As a matter of fact, much of it was written while we were having a heat wave to end all heat waves. Officially it was only 110°, but we had readings up to 117° in our yard, and the chairs and tables in our home were hot to touch. Needless to add, our swimming pool did yeoman duty. If my typewriter could write under water, I'd move out there.

One of the great joys of this editorial work is the receipt of letters from the most unexpected places. One such came from EDWARD F. SIEGMAN, editor of Catholic Biblical Quarterly: "Thank you for sending me Theology News and Notes...and for your most encouraging comments on our CBQ. As you well know, an editor's greatest reward here is the consciousness that his efforts are not misdirected. During the past several years there has been some agitation to discontinue the 'Survey of Periodicals.' The fact that you and others let us know that you find it useful strengthens my argument that it should be retained." That leads me to say two things: (1) To Father Siegman, Thanks; and by all means keep that "Survey" coming! (2) To the other readers, Let the editors of journals you read know when you appreciate a certain type of article or a certain department. Your letter may be the one that helps an editor make up his mind on matters of editorial policy. At any rate, he will be glad to hear from you.

Philosophy

CHUCK CARLSTON (BD '50) asks me to correct a false impression in the last TN&N, which I am glad to do. The philosophy of the Seminary which we printed was suggested by him as his understanding of "why the founders of the seminary embarked on the venture. It is not my own viewpoint and never has been." He calls the positive goal which I suggested "laudable." Well, Chuck, I was not presenting either philosophy as originating with you or me, but simply as contrasting points from which to work out our life philosophy. The founders did not bring into existence a fossil but a living thing, and proceeded to turn it over to the Faculty. This is a faculty-controlled institution, Chuck, and from the four who were here when you entered we have grown to sixteen. Each of us has his own ideas: I can only speak for myself, and I trust that even I am alive and growing. Due to the ever-developing faculty-student liaison, we must also say that the students are contributing to the development of the Seminary. Then, too, we like to think that the life in us is at least in part the vitality of the Holy Spirit. So in my opinion, for what it's worth, Fuller Seminary has the most promising outlook of any seminary that I know.

Doctors

FRANK FARRELL (BD '51) and DAVE WALLACE (BD '51, Th.M. '53) received their Ph.D.'s from Edinburgh this spring. Unless someone has kept me in the dark, these are our first alumni to earn the doctorate. Our warmest congratulations! Frank is in Portland, Ore., with plans indefinite. Dave is studying for a year at Hebrew University to get Hebrew and Syriac in hand before venturing into New Testament teaching.

Chaplains

HAROLD LEGANT (BD '52) puts out a very interesting Chaplain's Chatter. He has returned from Korea, and is now at Ft. Benning, Ga., doing a fine work, including Sunday School, trailer-to-trailer visitation, and other types of evangelism. JIM DEMOTT (BD '54) and DON KEENEY (BD '51) are at Air Force Chaplain School, Lackland A.F.B., Tex. Both of them testify that our Chaplain's course helped them to decide on that strategic type of ministry. Jim says: "While we were at Fuller, we were often reminded of the Chaplains who had attended school previously and were asked to pray for them. We would like to know that the Seminary family is remembering us in this way." Will do, Jim! It's no strain, for my heart is with the chaplains. I might still be in there, if I hadn't felt that it was a poor stewardship of my linguistic training. WARNER HUTCHINSON (BD '55) is at Navy Chaplain School, Newport, R.I., and will go to his first duty about December. DICK CARR (BD '54) is on active duty at Perrin Air Force Base, Tex. HARRY FIRTH (BD '52) writes that his wife and family have joined him at Guam, and that "I find this work of a [Navy] chaplain both challenging and enjoyable. I am confident that this is the place the Lord has for me to serve Him. As far as I know now, I will remain in the chaplaincy until I get too old to serve any longer." Well, don't fade away, Harry!

For training duty this year I spent two weeks at Naval Training Center, San Diego--my first taste of boot camp. Impressions: the awful youthfulness of the boots, who are kids 17 or 18 years old, and who in a few weeks are expected to be mature men; the predominant evangelical attitude of today's chaplains; the (voluntary) religious instruction classes and the large number of men who want to receive such instruction; the development of lay-leadership training programs, in order to furnish religious leadership for ships and units that are too small to rate a chaplain; the wide knowledge about and interest in our chaplain's course at Fuller....One of the chaplains mentioned a young chaplain whom I know, and said, "What a disappointment he was! When we heard that our replacement was a graduate of x Seminary, we said, 'Praise the Lord! He'll keep up the good work.' But he is so anxious to make an impression that he and his wife sit in the Officers' Club and smoke and drink, etc., etc." Well, let me repeat what I try to get across in the chaplain's class. It is not necessary to compromise your convictions in order to make a good impression. Many times I have heard hard-living officers criticize a chaplain because he was trying to be one of them. Some will be impressed, but most of your fellow officers expect the chaplain to have some convictions of his own and to be true to them. Don't misunderstand me! Some chaplains have been brought up to see nothing wrong in social drinking and smoking. I am not criticizing them. I am speaking only about the chaplain who goes contrary to his convictions in order to impress those about him. He is a timeserver.

Missionary Language Study

CHUCK CORWIN (BD '51) wrote a long letter from Karuizawa, Japan, in which he took some exception to my remarks in TN&N 2/3 (Apr. 55) on language study methods. I am going to answer this publicly, not because I have any desire to make public demonstration of you, Chuck, but because other readers could misunderstand me if you did.

What I reported about the Army language program and its results, Chuck, was not hearsay. I was there. I saw it.

Now, when a person starts to speak on a subject, there will of course be (or should be) a question concerning his right to speak. I am therefore going to do as Paul did and ask you to indulge me in a little foolishness. Language is my business. I have studied more than 20 languages, and have taught about 10: French, Greek (Koinê), Hebrew (Biblical, Modern, and let's slip in here Moabite), Syriac, Aramaic (Old inscriptional, Egyptian Papyri, and Ya'udi which is nearer to Phoenician), Phoenician, Ugaritic, Akkadian (Old Babylonian, Mari, Nuzi, Tell el-Amarna), Old South Arabic (Sabeian, Qatabanian), and Chinese (kuo yü). I have been forced to get by on spoken French (Canada, Haiti, Portugal, France, Egypt, Lebanon, and China), Spanish (Cuba and Mexico), Italian (Italy), Arabic (Iraq, Syria, Lebanon, Jordan, and Egypt), and Chinese (northwestern China, where I traveled for 30 days without an interpreter). When I was in Israel I had not yet studied Modern Hebrew, so I had to rely on French and very feeble German when English would not suffice. I know something about teaching a language, but even more, I know from the reaction whether I am getting across, or whether there is no communication.

The man to whom I referred (a Navy officer, Chuck) had gone through the language school at Boulder, and was with me for many months. He taught me some of the written Chinese I once knew. He had learned in 6 months (!) to write both the bookhand and the grass characters of Chinese plus the kana of Japanese. I saw him take captured Japanese documents and read them off in English as fluently and readily as I read French. Perhaps his translation was not accurate: I wouldn't know. But there was no hesitation or groping for words. Unless a man is an excellent bluff, that is impossible when you have only a meagre knowledge of the language. I was there when he interrogated two Japanese prisoners of war. Again, there was no hesitation whatever. I know what it is to speak to a man in his own language and to see him struggle trying to understand what I am saying. I know what it is to grope for words. But with my friend there was none of this. He spoke fluently and easily, and the Japanese conversed with him fluently and easily.

I have sat in a missionary's home, in the next room, and listened in on the language lessons. I have walked through the Sûq with a fellow American and heard him argue and bargain in Arabic. At the time I had been kicking around the Arab world for 3 months and had reached that point where all the easy things are learned and you seem to be making no further progress in the language. I was amazed at his fluency and asked, "How long have you been speaking this language?" It was just a few months longer than I had--but he had been through the State Department's language program in America. I spent some time in Israel with a young man who was a student at Hebrew University. He had taken the State of Israel's 3-month course and had learned to speak, read, and write Hebrew. Then he had entered the University, and was taking courses entirely in Hebrew, writing his notes in Hebrew, and writing his dissertation in Hebrew. I heard him often--his control of the language was amazing. He never was lost for a word. Not long ago I read a statement by a fellow language teacher that there is no value in studying Modern Hebrew for Biblical exegesis. Well, this past year I took a "guinea pig" through first year Modern Hebrew, then put him right into second year (reading and exegesis). He made the highest mark in a class of over 30, read the language easily and accurately, and spent the time on exegesis that other men were using to struggle with the details of the language.

You see, Chuck, you have unwittingly fallen in with the missionary propaganda that missionary language study methods are different. Even your remark--"The army personnel could speak everyday language about prices, cars, weather, living, etc., but they would have closed mouths in a Christian service. There an altogether new language and approach must be learned"--is akin to the old and exploded theory that there is a special Holy Ghost language. (Cf. A. T. Robertson, "Language of NT,"

ISBE 3: 1827.) New Testament studies have proved that Koiné is not Holy Ghost language, but the language of every day. (Cf., inter alia, A. Deissmann, Light from the Ancient East, 1910.) Paul may have had to learn terms (or even invent them) for certain theological ideas that he wanted to get across, but his language was the language of the street, the market, weather, living, and the other everyday items.

Now I do not ask that you take my word for it. Eugene Nida is a world-recognized expert: read his Learning a Foreign Language. Or read P. F. Angiolillo, Armed Forces Foreign Language Teaching (1947). All I ask is that you find out what can be done, and what is being done today, in modern linguistic method. There is, of course, another side. The Army program used highly selected men with IQ's of 115 or higher. These men were free from all other obligations. They had individual tutors. The mission boards do not have the funds for such a program or, in many cases, the highly qualified personnel to train. But even so, many improvements could be made and are being made. All I ask is that you, Chuck, and anyone else in the work, make an honest effort to put the best methods in the Lord's work. Anything less, even though He can and does use it, is unworthy of our high calling.

Westcott and Hort

Most of you are familiar with the Cambridge Commentaries on the New Testament put out by Westcott, Hort, and Lightfoot. You are all aware of the Westcott and Hort work on New Testament Textual Criticism. I thought perhaps you might be interested in some remarks from an article by Howard T. Kuist, "The Interpreter at Work: XV. Brooke Foss Westcott (1825-1901)", Interpretation 7 (1953): 442-52. "...While suffering from a troublesome skin disorder, in the spring of 1853, Hort was visited by his friend Westcott. In the course of a walk together, they agreed to start in a systematic manner upon a joint revision of the text of the Greek Testament. They planned at first only to form a manual text for their own use, although hoping at the same time that such a manual might render a service to others. Their labors together over more than a quarter of a century were rewarded on May 17, 1881, when their recension was published. The Saturday Review of London for May 21, 1881 (p. 658), promptly declared, 'It is probably the most important contribution to Biblical learning in our generation.'"

Westcott had taught both Hort and Lightfoot at Cambridge in 1848 to 1851. It was during their student days that the three planned a commentary on the New Testament, with Lightfoot to take the Pauline writings, Westcott the Johannine writings and Hort the balance. Their high standards of excellence marked a new departure in New Testament exegesis in England.

I am particularly impressed with Westcott's attitude. The influence of the Tübingen scholars was at its peak, yet "...He did not enter the field of controversy directly by debating their conclusions. Instead of this he challenged their facts by straightforward historical exegesis. 'My obligations to the leaders of the extreme German schools are very considerable,' he admitted, 'though I can rarely accept any of their conclusions. But criticism even without reverence may lay open mysteries for devout study....Above all things, in this and other points of controversy, we cannot remind ourselves too often that arguments are strong only as they are true, and that truth is itself the fullest confutation of error.'"

The secret of Westcott's work is expressed to a large extent in the following words: "That interpretation is a two-way process Westcott seems to have discovered very early. Almost instinctively he appears to have realized that it is not enough merely to instruct others when one seeks to unfold the meaning of an ancient text. If the flame of truth really is to be enkindled, he must induce the reader or hearer to participate actively in the process."

"De Fide"

Recently I was reading a review of a book in a Catholic journal. It was one of those things that we do: I made no notes of the book, the journal, or the reviewer. At the time it just didn't seem too important. As I recall, a non-Catholic writer was discussing the northern wall of Jerusalem. He dismissed the results of Catholic scholarship on the subject because, in his opinion, the Catholic scholars would be forced to slant their evidence to indicate that the Church of the Holy Sepulchre occupies a spot that was outside of the city, hence north of the northern wall in the times of the NT. The Catholic reviewer objected to this line of reason, and said, (I quote from memory) "The location of the Church of the Holy Sepulchre is not de fide."

"Not de fide." The idea stuck in my mind. In the intervening two months I have often thought about it. The Roman Catholic has a body of material which is de fide—essential to the faith. He can draw a fairly well defined line, and say 'this is de fide: this is not.' What about us Protestants? Do we have a clear-cut idea of what is de fide?

Ramm's book, The Christian View of Science and Scripture (see TN&N 2/2), has stirred up a great deal of opposition. Recently, I received a questionnaire on creation and the flood, the results of which questionnaire are to be incorporated in a doctoral dissertation. The study is being made, it is admitted, because Ramm's view of a local flood (op. cit., pp. 239-240) is unsatisfactory to many Christians. Incidentally, I fail to see the value of this type of research. If the dissertation were to be "A Study of What Certain Scholars Think About Ramm's View, etc.," then the questionnaire would be valid. But what difference does it make what I think when a man is writing a thesis on Creation and the Flood? Is truth determined by majority vote? But to get back to the point: Is a universal flood de fide? The same questionnaire raises an implicit objection to Smalley and Fetzer's harmonizations of Genesis and paleoanthropology in Modern Science and Christian Faith (Wheaton: Van Kampen, 1948). Is the creation of Adam in 4004 B.C. de fide? Or even in 10,000 B.C.? Is a non-evolutionary creation de fide?

Let it be clearly understood: when I ask the question, I do not thereby imply that I have already decided in the negative! All I imply is that we should attempt to reach a clear answer.

Is belief in the eternal deity of Jesus Christ de fide? We answer without hesitation. What about the humanity of Jesus Christ: is it, too, de fide? The authors of the Apostles Creed apparently thought so. Is the mode of baptism de fide? Ah, that's a touchy point, isn't it? What about the mode of the Lord's Supper: is it de fide? Is the Second Coming of Christ de fide? What about the Rapture? What about the time of the Rapture in relation to the other events of the Second Coming? Recently one ecclesiastical body, so I am told, contrary to its historical position, insisted that a pre-Tribulation Rapture is de fide.

Is Christian behavior de fide? The Apostles Creed does not so indicate (unless belief in the Holy Ghost and the Holy Catholic Church implies some kind of sanctification in the believer). Yet it seems to me that the NT makes Christian behavior de fide. Many verses in all parts could be cited, but the words of Jesus in Mt. 7:21-23 are beyond cavil. Then shall we go on to say that complete sanctification in this life is de fide? Again, that's a touchy subject! What about faith healing? Speaking with tongues? The seventh-day Sabbath? Each group in Protestantism seems to hold its own set of distinctives as de fide. But are they? Maybe we ought to think this over. A Catholic would be willing to give up as "not de fide" the location of the Church of the Holy Sepulchre should archaeological evidence require it. What should an evangelical Protestant be willing to give up?

Books

If you haven't yet heard about The New International Commentary on the New Testament, I would like to call your attention to it. Two volumes (of the projected 17, under the general editorship of Dr. Ned Stonehouse, Westminster Seminary) are before me. Now, I don't just "read" commentaries. I look on a commentary as a tool, perhaps a table saw. No one just runs through all the saws, dados, etc., when he gets the saw. He uses what he wants when he wants it. So I have "sampled" the volumes on The Epistles of James and John, by Alexander Ross, and The Epistles of Paul to the Philippians and to Philemon, by Jac. J. Müller (Grand Rapids: Eerdmans, 1954 and 1955 respectively). On the whole, I like them. They are clear and concise. They are faithful to the text. They have some practical application. I think Müller has, with others, missed the general purpose of Philippians. As I see it, the letter is not just a "thank-you note," but it is pointed at the most sinister problem: a church being split in two by self-centeredness, the key figures being Euodia and Syntyche. Paul calls for likemindedness, which is characterized by the mind of Christ. Philippians opens up as a new book--and a most practical one, too--when you study it against this background!...Helga Henry, Mission on Main Street (Boston: W. A. Wilde, 1955), is an interesting account of the Union Rescue Mission in L.A. You'll especially enjoy the chapter on Bill Stiles and the Jesse James Gang. In case you don't recognize the name "Helga," would "Mrs. C. F. H." sound more familiar?...Someone at Moody Press was kind enough to send me Melvin L. Hodges' book, On the Mission Field: The Indigenous Church (Chicago: Moody Press, 1953. Moody Colportage Library, 271). The author admits that there is nothing new in his book, but that it is a convenient arrangement of facts and discussions often presented. I do not know the price, but it is probably quite modest for this 128-page paper-bound work. The chapters on "Developing Leadership," and "Converting to Indigenous Church Methods" are particularly good. All of you missionaries, present or future, should have this book and study it....Father Siegman (mentioned above, p. 1) says, "I missed Pritchard's The Ancient Near East in Pictures in your list" of works on archaeology (TN&N 2/4). If it is anything like his Ancient Near Eastern Texts (of which it is designed as a companion volume), it is terrific. Frankly, since Princeton University Press hasn't seen fit to send me a review copy, and since I haven't had an extra \$20 to put out on it, I haven't yet seen it....The same source calls my attention to the fact that Grollenberg's Atlas van de Bijbel (also TN&N 2/4) is now available in a French translation by Beaupère (Paris-Bruxelles: Elsevier, 1955). I had come across this translation too late for TN&N....Leon M. Macon has published a series of sermons entitled Salvation in a Scientific Age (Grand Rapids: Zondervan, 1955). The title is somewhat extravagant, but there is nevertheless some good material interestingly presented....A book that you should get and sink your teeth in--and every pastor should be chewing on solid books consistently!--is General Revelation by G. C. Berkouwer (Grand Rapids: Eerdmans, 1955). It seems to me that there is an unhealthy silence concerning general revelation among American Evangelicals. The reaction against Ramm's book was partly due to an ignorance of general revelation (and partly due, of course, to the fact that Ramm loves to lead with his chin). The Romanists have gone to an extreme in natural theology, and by way of reaction Karl Barth has gone to the other extreme of denying any revelation except that in Jesus Christ. Between these two, the Bible clearly teaches that God has revealed Himself in the natural world. What can a man learn from nature about God? Can he add from nature's revelatory content to that which is only supernaturally revealed? Or is the Bible (including the revelation of Christ in the Bible) the only source of knowledge? If "the heavens declare the glory of God, and the firmament shows His handiwork," does a Bible-believing non-scientist know as much about God as, let us say, a Bible-believing astronomer or a Bible-believing botanist? Think that over. Berkouwer will help you to think....

Reprints continue to come from the religious press, some welcome, others ho-hum. We are always looking for a good book on prayer. Zondervan has reprinted R. A. Torrey,

The Power of Prayer (Grand Rapids: Zondervan, rep.1955). Cook-books do not make a cook, nor do prayer-books make a pray-er. But this book should help if you do your part....Alexander Maclaren's The Life of David (1888; Grand Rapids: Baker, rep.1955) is a study of David derived from a study of his Psalms. For several generations Maclaren has been a key work on the Psalms. There is some good literature here!... There are many views about the use of types in the Bible. Those of you who have recently taken OT Biblical Theology with me know that I stress the principle, "There must be a symbol before there is a type." Joseph Seiss (I don't know how he pronounced it, but his nephew, who was an elder in my first church, called it "cease"), The Gospel in Leviticus (Grand Rapids: Zondervan, n.d.) has much good material in it, but I suggest the use of careful judgment. Seiss himself got off into devious ways, with the gospel in the stars, the gospel in the great pyramid of Egypt, etc. ...Are you looking for a book on the tithe? The biggest (!) book on the subject I have ever seen is Henry Lansdell, The Sacred Tenth (1905; Grand Rapids: Baker, rep. 1955). It has everything in it but a condemnation of the Roosevelt (or Eisenhower) Administration. Tithing among the Egyptians, Babylonians, Persians, Greeks, et al., the Old Testament material, Talmudic teaching, the New Testament teaching, Catholic teaching, Tithing in England, abuses in England, and perhaps I missed the decline and fall of the Roman Empire. Now there is no doubt that the tithe is taught in Scripture, and that you and I ought to know more about it. But if I have ever seen a man mount a hobby horse only to have it run off with him in all directions, this is it. The price is only \$5.60 now--after Dec. 31 it will be \$7.00. And my guess is that in a couple of years it will be closed out at \$1.98. Rush out and buy a copy today. I forgot to tell you, it's as big as your Hebrew Bible. What was that you said, Brandon Rimmer?...R. B. Girdlestone, The Grammar of Prophecy (Grand Rapids: Kregel, rep.1955) is a book which somehow I have hitherto missed. (Only our beloved Dr. Wilbur Smith knows all books; I blush to admit that he knows books in the field in which I am supposed to be expert but which I do not know!) Most of you know Girdlestone's Synonyms of the Old Testament. Well, The Grammar of Prophecy is equally fine. In the preface, the author points out errors and extravagances in interpreting prophecy, due to faulty procedure. Then he proceeds to spell out the nature and form in 21 chapters, of which I can only mention a few: Prophetic Forms of Thought, Recurrent Prophetic Formulae, The N.T. View of O.T. Prophecy, The Parousia and the Millennium. I commend this work to you....

Logic

A rare bit of logic has been going around our house lately: "All Indians walk in single file, at least the one I saw did." This type of logic might be called saliens in fines. Keep your eyes and ears open, and you will come across it frequently. From an insufficient number of observations you draw conclusions. "All Jews are crooked business men." Basis? Once I got an inferior piece of merchandise in a store owned by a Jewish merchant. "Catholics do anything they want on Saturday and then go to confession on Sunday." Basis? One Catholic went to a wild party one Saturday. Footnote: his Protestant companion at the party didn't go to church the next day. "Baptists are ignorant." Basis? I once heard a Baptist preacher make a rather stupid mistake. Footnote: I've made stupid mistakes, too, but don't judge me by them. There are, of course, other types of logic. How about this, taken from a dust jacket: "As the editor of a magazine widely read by alert Christians, Dr. x is eminently well suited to show that the plan of salvation is as scientific as some of its loudest critics who seek to disprove its reasonableness." Or this, from a work on archaeology: "The Babylonian Deluge story agrees with the Biblical account in these matters: (1) Man is warned of a coming flood. (2) He is told to build a ship. (3) A Deluge swept over the land. Nobody can doubt the fact of a great Flood, even apart from the account given in the Scriptures." We offer as a prize, a year's subscription to TN&N to anyone who can point out the logical fallacy in either of these statements.

Money

We have received many expressions of appreciation from readers of TN&N (which now goes out to over 800 and we are aiming at 1000). Quite a number have enclosed a dollar bill, and one enthusiastic person sent \$5. It was originally the plan to send TN&N to all alumni "for free." Gradually we have accumulated additional readers, friends or relatives of alumni and others. This is fine! We are glad to be of service to as many readers as possible. The postage bill, however, is going up, not to mention the paper, envelopes, etc. Therefore, we are no longer returning unsolicited contributions, but are using them to defray in part the cost of TN&N. We will even welcome other unsolicited contributions, which will be duly acknowledged on tax-deductible forms.

Trends in Biblical Theology - by George Eldon Ladd

[Three years ago Professor Ladd, who came to Fuller to assist in the New Testament department, was given the chair of Biblical Theology. Many of our Alumni have had no work with him in this area. The following article suggests some of the problems and pertinent books current in the field.]

Biblical Theology is becoming once again in our generation one of the most popular and fruitful fields of Biblical study, and this trend is producing much literature of great value to conservative students. A generation ago critical scholarship was more concerned with the history of religion than with Biblical theology. The idea that there was a theology in the Bible was a notion entertained by conservatives which was offensive to the spirit of the times. There was not one but many theologies, and the task liberal scholarship set for itself was the analysis of these several theologies in the developing religion of the primitive church as it passed through several stages of doctrinal expression. A standard text book was written by Ernest William Parsons, professor at Colgate-Rochester Divinity School (Baptist) under the title, The Religion of the New Testament (New York: Harper, 1939), in which eight different streams of religion (not theology) were described--excluding the General Epistles. Ernest F. Scott, formerly of Union, in The Varieties of New Testament Religion (New York: Scribner, 1947), detects nine types of religion which merged into a unity only in post-New Testament times.

Today the wind has shifted: It is popular again to find a basic unity of thought, not only in the New Testament but even in the Bible as a whole. Conservative students can profit greatly from the literature embodying this trend. Note such authors as Presbyterian A. M. Hunter of Aberdeen, The Unity of the New Testament (published in America under the title The Message of the New Testament; Philadelphia: Westminster, 1944), who hopes that future textbooks in New Testament theology will be written synthetically rather than analytically; Anglican C. H. Dodd, The Apostolic Preaching (London: Hodder & Stoughton, 1936), who finds a common Kerygma basic to the several types of tradition in the New Testament; Baptist H. H. Rowley of Manchester, The Unity of the Bible (London: Carey Kingsgate, 1953), who finds a fundamental unity in the teaching of the Bible on God and man, the O.T. promise and its N.T. fulfillment, the Cross, and the Christian sacraments. We now have a magnificent contribution from continental scholarship in the translation of Ethelbert Stauffer's (Erlangen) New Testament Theology (London: S.C.M., 1955), in which the Primitive Christian theology is treated as a basic unity.¹

¹ I regret that I can do little more than mention these titles because of the strictures of space.

The trend is seen in America in F. V. Filson's (McCormick) One Lord, One Faith (Philadelphia: Westminster, 1943) and even in F. C. Grant of Union, who although not ready to talk about a New Testament theology does recognize unity in diversity, and studies New Testament thought topically rather than segmentally (An Introduction to New Testament Thought; New York: Abingdon-Cokesbury, 1950). John Bright of the Southern Presbyterians' Union in Richmond finds a basic unity in biblical religion in the concept of The Kingdom of God (New York: Abingdon-Cokesbury, 1953) which he traces throughout the Bible. This book is indeed exciting reading. I picked it up when it came to my hands one evening to dip into a few passages, but was unable to lay it down until I had completed its reading; I can say this of few books. Most recent--John Wick Bowman's Prophetic Realism and the Gospel (Philadelphia: Westminster, 1955), which finds a core of "prophetic religion" running throughout the Bible. This is a book which is destined to have considerable influence. The two problems in Biblical Theology of the greatest importance are those of the place of the supernatural in history and of eschatology. "Old fashioned liberalism" thought it had discovered a "historical Jesus" who was quite humanized and thoroughly acceptable to the 19th century liberal mind; but again, the tide has turned, and today the "Riddle of the New Testament" (see the book by Edwyn Hoskyns and Noel Davey, 1939) is the problem of the supernatural in history. This is recognized by such writers as Alan Richardson, The Miracle Stories of the Gospels (London, S.C.M., 1941). Some American scholars are dragging their feet; S. V. McCasland in his By the Finger of God (New York: Macmillan, 1951) still attempts to rationalize the supernatural; but two McCormick men, G. E. Wright, The Old Testament Against Its Environment (Chicago: Regnery, 1950) and F. V. Filson, The New Testament Against Its Environment (Chicago: Regnery, 1950) recognize that there is an element in biblical history which cannot be accounted for exclusively in terms of historical environments. The recent presidential addresses of R. F. Pfeiffer and F. V. Filson before The Society of Biblical Literature and Exegesis (Journal of Biblical Literature, March 1950 and March 1951) are very interesting at this point. Even so liberal a scholar as F. C. Grant recognizes (in the book cited above) that the Jesus of history and the Christ of faith are inseparable.

We believe this is moving in the right direction, although we believe that the evidence requires us to go much further than the books mentioned above in outlining a Biblical Theology. The foundation of the Biblical faith is that God has actively intervened in the historical continuum by direct causation which transcends ordinary historical experience and which therefore cannot be brought under the "control" of usual historical methodology. There is no "historical," i.e., natural explanation for the Virgin Birth, for the miracles of Jesus, for his bodily resurrection; all these events involve the immediate activity of God in human affairs. The consummation of the Kingdom by the glorious Parousia of Jesus will likewise transcend the entire course of human experience, although it will as truly be an actual event as was the incarnation. At these great redemptive crossroads, the supernatural and the natural intersect.

We should note the radical, extreme position of Rudolf Bultmann, whose famous essay on demythologizing, together with several reactions by other German scholars, is now available in English (Kerygma and Myth; London: S.P.C.K., 1953). For Bultmann, all of the supernatural, from angels and demons to the second coming of Christ, is myth. Bultmann does not simply strip away these "myths" as did old-fashioned liberalism. Rather, he reinterprets myth in terms of existential religious truth and thus discovers its true meaning. Eschatology thus becomes not the last event of human history when the race stands face to face with God, but the ultimate event when the individual soul stands face to face with God in personal encounter.

This brings us to the second important problem--that of eschatology. Evanston bears witness to the hunger of the church at large for hope--Christian hope. A spate of literature has been produced in the past two years on this theme--much of it of ephemeral value--manifesting the search of a scholarship which can no longer hold the biblical form of Christian hope centered in the personal visible parousia of Christ but which is nevertheless groping for a substantial hope. One discussion well worth reading is the concluding portion in John Bright's The Kingdom of God. Here, after a fascinating treatment of the Biblical doctrine, appears a conclusion in which the author desperately wants to believe in a realistic eschatology but nevertheless leaves the reader with the frustrated feeling that he cannot know quite what to believe. Yet hope we must! Another very important study is Professor Bowman's most recent volume on Prophetic Realism, mentioned above. Bowman distinguishes sharply between prophetic religion and apocalyptic religion, so sharply in fact that he leaves the reader with a question as to whether realistic eschatology, i.e., the personal, visible, glorious return of Christ, belongs to his prophetic religion. In our view, it would be better to describe biblical eschatology by the term "prophetic-apocalyptic."

We must add a word about the state of eschatological studies among conservatives. Fifty years ago post-millennialism was a live option among evangelicals. B. B. Warfield wrote in glowing terms of the Golden Age which yet awaited the church (Princeton Theological Review, 1904); and in 1919, James Snowden was sure the world was getting better (The Coming of the Lord; New York: Macmillan). Since then, post-millennialism has found few exponents; but a year ago a Presbyterian layman, Roderick Campbell, with the "imprimatur" of an honored evangelical scholar, Professor O. T. Allis, expressed the view that "The objective of the kingdom is a saved world," to be accomplished through and by one church [p. 132]. "History and time on earth will continue until every promise of God applicable to men on earth will have been fulfilled. This, as has already been noted, includes world-wide political salvation, as well as personal, spiritual regeneration. No less than this can be considered as a generous fulfillment of God's covenant promise to the patriarch Abraham. No less can be considered as an adequate fulfillment of many promises to the faithful Remnant in Israel. No less can be considered as the appointed goal of the missionary task of the church" (p. 325, Israel and the New Covenant; Philadelphia: Presbyterian & Reformed Pub. Co., 1954). It is unlikely that in a world like ours, this "neo-postmillennialism" will become popular, especially since the exegesis of the book is less than adequate.

A more serious development is appearing in other quarters, which may personally affect some of you who are our alumni. For many years, a certain pattern of eschatology has dominated the thinking of many of our conservative churches and Bible Schools which includes the teaching of the rapture of the church at the beginning of the tribulation. This position is an essential element in Dispensationalism, but there are many who today are pretribulation rapturists who would not call themselves dispensationalists. Until a few years ago such differences of eschatological detail, while important, were not considered to be a test of orthodoxy. Men might hold to a different eschatological scheme, they might even be amillennialists or postmillennialists; but as long as they believed that the Bible was the inspired and infallible word of God, they stood within the circle of fundamentalism. It is of considerable significance that several of the writers in The Fundamentals (twelve little books published about 1912 which served to define the theological position known as Fundamentalism) were not premillennialists. James Orr and B. B. Warfield were postmillennialists. Philip Mauro was an outspoken amillennialist. E. Y. Mullins and John MacNicol were not premillennialists. Nevertheless, all these men were accepted as stalwart defenders of the faith once for all delivered. The soundness of their theology was beyond question.

Today, a tendency is appearing which labels any deviation from dispensational eschatology as a step toward liberalism. A. J. Pollock has attacked Alexander Reese's influential The Approaching Advent of Christ (London: Marshall, Morgan & Scott, n.d.) not by opposing Scripture with Scripture and argument with argument, but by repudiating Reese as a dangerous guide because he frequently uses the writings of scholars who are liberal in their theological convictions. Professor Charles T. Feinberg's second enlarged edition of Premillennialism or Amillennialism (Wheaton: Van Kampen, 1954) has just come to my desk, and in at least two places he invalidates certain arguments used against dispensationalism by accusing the author of employing a liberal methodology in exegesis. Even in some ecclesiastical circles, the danger flag of "liberalism" is being waved in defense of a pretribulation eschatology. I predict that we shall see more of this kind of thing which is a resort to emotion rather than an appeal to the teaching of the Word and to sound exegetical method.

Postscripta

And now for some last-minute news before the paper runs out: The Seminary opened its ninth year splitting at the seams. Figures: new students, 103, from 24 states of the Union; 16 students came from foreign countries (Canada, China, Formosa, India, Gilbert Islands, Japan, Lebanon, the Netherlands, and West Pakistan, plus the future 49th state, Hawaii). Total enrollment at the Seminary this year, 270. * * * Professor-to-be DANIEL FULLER (BD '51, ThM '52) has published in mimeographed form The Inductive Method of Bible Study, beautifully done and attractively bound. Write him if you want a copy. Mention TN&N when you do. * * * Chaplain GEORGE HAROLDSEN (BD '53) goes to MSTs for his first duty, which means he will be comforting wives and quieting children on the military transports. Sympathy, George! * * * JOHN WINSTON (BD '50) stirred us in Chapel with his description of the work of the Belgian Gospel Mission. He left the same day to return to Belgium. * * * It looks good to see DEWEY MULHOLLAND (BD '51) back in school after a term in Brazil. * * * I received word today from Moody Press that my translation of René Pache's Return of Jesus Christ is now off the press. * * * And that's 30 for now. Let's hear from some of you who have been maintaining a friendly silence!

William Sanford LaSor

Note: I have just received a letter from the religious editor of Macmillan's that they are publishing E. Stauffer's New Testament Theology in America. G.E.L.

Today, a tendency is appearing which labels any deviation from dogmatical orthodoxy as a step toward liberalism. A. J. P. Taylor has attacked Alexander Ross's influential The Protestant Ethic and the Spirit of Capitalism (London: Methuen & Co., 1930), not by quoting passages with verbatim and argument with argument, but by repeating King James as a dangerous guide because he frequently uses the writings of scholars who are liberal in their theological convictions. Professor Charles T. Johnson's recent enlarged edition of Protestantism and Modernity (New York: Van Nostrand, 1931) has just come to my desk, and in at least two places he invalidates certain arguments used against dogmatism by accusing the error of employing a liberal methodology in its proofs. Even in some ecclesiastical circles, the danger flag of liberalism is being waved in defense of a Protestant orthodoxy. I predict that we shall see more of this kind of thing which is a result to a certain extent than an appeal to the teaching of the word and to sound exegetical methods.

Footnotes

And now for some last-minute news before the paper runs out: The Barnaby raged its eighth year starting at the name. Figures: new students, 103; from 24 states of the Union; 16 students came from foreign countries (Canada, China, Formosa, India, Gilbert Islands, Japan, Lebanon, the Netherlands, and West-Pakistan, plus the future state, Hawaii). Total enrollment at the Barnaby this year, 270. * * * Forbes (ED 121, THE 121) has published in mimeographed form the Inductive Method of Bible Study, beautifully done and attractively bound. Write him if you want a copy. Honore THOMAS when you do. * * * Chaplain GEORGE HARGREAVE (ED 123) goes to NYS for his first duty, which means he will be conferring with outstanding children on the military transport. Symphony, George! * * * JOHN HASTON (ED 120) stirred us in Chapel with his description of the work of the Belgian Gospel Mission. He left the same day to return to Belgium. * * * It looks good to see DR. W. MICHOLAND (ED 121) back in school after a term in Brazil. * * * I received word today from Brody that my translation of Ben's Book of James (which is now off the press. * * * And that's 30 for now. Let's hear from some of you who have been maintaining a friendly silence!

William Sanford Jabor

Note: I have just received a letter from the religious editor of Christianity Today that they are publishing E. S. Galt's New Testament Theory in America. G. S. Galt