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Crisis in Evangelism

GARY W. DEMAREST



It is now clear that the entire Christian community is faced with a crisis in its understanding of the meaning of evangelism. One of the unfortunate developments in recent years has been the contradistinction between evangelism and social action. It now appears that we have worked our way through this false antithesis, at least from the side of those who at one time excluded social concern from their agenda.

There are encouraging signs from both "sides" of this controversy between evangelism and social action. Evidences abound that the "evangelical" community has long since begun to express its concern in tangible ways both in social service and in social action. Many have been surprised when reminded that one of the central thrusts of many of the fundamentalist movements of the 1920s and 1930s was in the social service arena. Evidences likewise abound that there is a new concern being expressed from the "activist" community for a new understanding of the power of the living God to transform people in "a single new humanity" (Eph. 2:15).

What may well be a classic statement of the current direction of synthesis in these two realms is found in Ernest Campbell's new book of sermons, *A Christian Manifesto*.

The time is now upon us to move beyond this debate that has occupied us for the past decade and to move into the development of an understanding of evangelism that will be personally dynamic and socially transforming. The history of the Christian community abounds with examples of the social transformations that have occurred when the proclamation and demonstration of the gospel were made dynamic in the lives of individuals.

Let me attempt to set forth some guidelines that I feel will be essential in the development of this kind of understanding and practice of evangelism:

1. The theological agenda must be openly placed on the table. In all too many of our discussions of evangelism we keep skirting the old questions about being "saved" and "lost." The reasons for this are

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The editorial board wishes to thank Gary Demarest for serving as integrator of this issue of *Theology, News and Notes*.

obvious, especially for us who are unconvinced that "soul-winning" is a large enough concept of evangelism. But the whole question of the meaning of redemption, the forgiveness of sins, and a man's ultimate destiny cannot be ignored. Merely repeating the theological terminology of the Reformation or of the nineteenth century is not going to resolve our present crisis in evangelism. The whole question of theological universalism must be dealt with seriously and biblically.

2. The new understanding of evangelism must be *relational* as well as conceptual. Much that has been called evangelism in recent years, especially in the American church, has been exclusively conceptual. The method has centered in the verbalization of concepts to the end of eliciting a decision by the person who is primarily regarded as an object. While there has been much talk about "follow-up," it has seldom gotten off the ground in terms of genuine relationships. In mass, technological, urban society there is a growing hunger for meaningful and lasting personal relationships. Contemporary evangelism must have much deeper and more permanent roots than task-force (or guerrilla warfare) evangelism has provided in the past. Many of us feel that evangelism happens most meaningfully and effectively within ongoing relationships, especially in small groups.
3. Evangelism must be seen as embracing the totality of life. The whole gospel involves a total response of the whole man to Jesus Christ as Savior and Lord. A deadly fallacy has been the oft-stated slogan: "Get a man saved and all of these problems will be taken care of." True evangelism not only offers the gift of the gospel but also delivers the demands of the gospel. To respond to Christ is indeed to commit one's life to working for justice, for peace and for integrity in all human relationships. Our understanding of what it means to "commit one's life to Christ" must be spelled out more clearly in terms of commitments and a style of life in the real world of family, friends and community.

We live in a day when much that is old has died and is dying. It is also a day when the new is being born. Let us be those who celebrate and who nurture the birth of a new understanding of evangelism in our time. ■

Biblical Background of Evangelism

SAMUEL H. MOFFETT

What is the Evangel?

"What is evangelism?" Evangelism is evangelizing: preaching the evangel—with a power, with a purpose, and with a strategy. But this really does not mean very much until we face up to the more basic question: If evangelism is preaching the evangel, what is the evangel?

The first answer to that question is a six-letter Anglo-Saxon word. The evangel is the gospel. In their direct, no-nonsense way the Anglo-Saxons gave the Greek word its exact equivalent in their own language: "good spiel" or "gospel." How much more common sense they had than some of us. "Gospel" has such a nice pious ring to it — how we love it — but we forget that it probably means as little to the average man today as the Greek "evangel" did to the Anglo-Saxons. Today's word is not "evangel," not even "gospel"; for modern man the word is "good news." It is a good lesson in evangelism to note that when the American Bible Society called its latest edition of the New Testament just that—"Good News for Modern Man"—it had a runaway best seller on its hands in less than a month. The "evangel" is not given to be hidden behind the religious jargon of ecclesiastical Greek or Latin or even Anglo-Saxon. The evangel is the good news.

It is what the angel said at Bethlehem. "Don't be afraid; I have good news for you..." (Lk. 2:10 NEB). It is what Jesus preached from village to village in Galilee: "the good news of the Kingdom of God" (Lk. 8:1). It was what brought Paul to his feet unafraid before the kings and governors of Rome—an unprepossessing little man from a conquered race, but "I am not ashamed of the good news," he said.

There are three key Biblical proclamations of the good news: the angelic, the Messianic, and the apostolic. Any Biblical definition of the evangel must encompass all three. Let me begin with the apostolic.

I. The Apostolic Evangel. Paul said, "I am not ashamed of the gospel (the evangel, the good news)." But why wasn't he? He was a Roman, writing to Rome. Was not the gospel a ridiculous thing for a Roman to be preaching—"full of nonsense about love and meekness and humility and turning the other cheek, and a god who died like a criminal!" Rubbish for slaves or for women, not for world-conquering Romans. That was Rome's attitude, self-sufficient, powerful. Its standard was the eagle; its symbols the axe and the short sword. Not the cross. Rome wanted victory, not sacrifice; power, not meekness.

So Paul stood up and said to Rome, "The good news I have for you is power." This is the first characteristic of the apostolic evangel. It is power. "I am not ashamed of the gospel, for it is the power of God unto salvation." As a creedal Calvinist with propositional theological tendencies, I find that I often need this explosive reminder that there is a dynamic and a movement in the good news that will not suffer the compressions and

containments of any creed, however true. It is precisely because the evangel is, first of all, power, that evangelism, which is the proclaiming of the evangel, can never be equated, as some would have it, with the cold, clear transmission of orthodoxy to the unbeliever.

This is not to minimize the indispensable nature of truth. But in the Bible, evangelism begins with power because the evangel is power. Not only with Paul in Romans. Consider also the significant sequence in the great commissioning scene which opens the Acts of the Apostles. How does Jesus make his first evangelists? First, says Luke, "he showed himself alive" to them "by many infallible proofs" (1:3). But that was not enough. The "infallible proofs" did not make them evangelists. They knew they were still not prepared, and asked for more information. But Jesus rebuked them. Knowledge does not make evangelists, either. "It is not for you to know..." Jesus said (1:7). The evangel is not inside information about "times and seasons"; it is not "infallible proofs," it is power. Jesus said, "You shall receive power...and be my witnesses" (1:8).

The power of the Spirit received—the power of a personal encounter with God—this is the good news of the evangel. So Paul, remembering a cataclysmic moment on the Road to Damascus, says, "I am not ashamed of the good news, for it is the power of God unto salvation." The good news, however, is not always cataclysmic, for experiences will differ. With Wesley at Aldersgate the experience was only "a warming of the heart." The good news is not the experience, but the power. It is "good news of salvation," says Paul and that, as Barclay remarks in his commentary on that phrase in Eph. 1:13, "is news of that power which wins us forgiveness from past sin, liberation from present sin, strength for the future to conquer sin. It is good news of victory."

This is heady stuff. It is as exciting as the taste of new wine. No old bottles will be able to contain it. I like and I preach the old words—ransom, justification, satisfaction, reconciliation. They are all true and Biblical. But they are essentially theological, and it can be as much of a mistake to confuse theology with evangelism as to mistake social service for evangelism. The word for the evangel—the word for today, is power. Not black power, or student power, or flower power; but God power. "I am not ashamed of the good news, for it is the power of God." The evangel is power.

2. But, secondly, **the evangel is fact.** Having said so emphatically that the evangel is power, it is imperative to add quickly, and just as emphatically, that the evangel is also fact, and it is the business of theology to help us distinguish fact from fiction in the evangel. When the Reformation was being criticized for lack of saints' bones and wonders and miracles, Calvin dryly remarked that Satan also has his miracles, "to delude the ignorant and inexperienced. Magicians and enchanters have always been famous for miracles," he observed.⁽¹⁾

Evangelism may be power, and not theology, but the same apostle who was so excited about the power of the gospel, as he begins his letter to the Romans, goes on in that same epistle to write twelve of the most closely

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This article was taken from a four-part address which began with "What is Evangelism?" and concluded with "How Urgent is the Task?" Space prohibits our reprinting the total series presented by Dr. Samuel H. Moffett as part of the Conferences on Evangelism sponsored by Presbyterians United for Biblical Concerns. This portion is reprinted with their permission.

Dr. Moffett, who was appointed in 1944 by the former Board of Foreign Missions of the Presbyterian Church, U.S.A., is assigned to Korea where he is on the faculty of the Theological Seminary of the Presbyterian Church of Korea in Seoul. He presently is dean of the Graduate School and professor of historical theology.

reasoned theological chapters in all of Scripture. Paul was the greatest evangelist in history not only because he had power, but because he had learning. So many charismatic movements fail at this point. They speak with the power of the Spirit, so they say. How strange that through them the Spirit does not say anything theologically worth remembering.

I said also, that "infallible proofs" do not make evangelists. Power does. That is true. But if the evangelist's evangel is not true to the facts, it is not good news at all. It is only wishful thinking, or false propaganda, which is even worse. A few months after we had been overrun by the communists in Peking, I heard of a slogan they had posted in huge characters across the walls of a bookstore in Tientsin. It was a warning, I suppose, against what they called "dangerous thoughts." The slogan was this: "Any fact which is not in accord with revolutionary theory is not a true fact." Without tongue in cheek, the Christian can say: "Any preaching which is not in accord with the facts is not the true evangel." "What the apostles preached," says James Stewart, "was neither a philosophy of life nor a theory of redemption. They preached events. They anchored their Gospel to history."⁽²⁾

The classic apostolic capsule of the facts of the evangel is in I Corinthians, chapter 15. There Paul writes: "Do you remember the terms in which I preached the gospel to you...? First and foremost, I handed on to you the facts..." (vs. 2,3). The facts he chooses as his summary of the good news are the two most fundamental facts of all existence: death and life. In Christian symbolism they are portrayed by the cross and the crown. There is no evangel without both these facts.

a. The first fact of the good news is **death**.

There is this much at least to be said for Paul: he tells it like it is. Someone has remarked that he was truly "called to be an ambassador" but he was no diplomat. He breaks all the rules of modern preaching and begins with the last thing men want to hear about—death.

But where else can we honestly begin in a world like ours. The one big brutal fact of modern life is death. Some, like the secular existentialists, say that death is the only really meaningful fact, for life has lost its meaning. That is not true, but death is at least an inescapable fact. The hand on the clock of the Atomic Scientists Bulletin - the hand that marks the death of the world, the nuclear holocaust, stands now at seven minutes to twelve, the closest the world has been to death, the scientists think, since 1953⁽³⁾.

If the good news must begin with the facts, perhaps death is as good a fact as any with which to begin. It is a fact man had better learn to recognize and accept. But I must confess that there have been times when I thought Paul was a little too blunt about it. I have been tempted to play more lightly with the word "evangel." I wanted to cry out that it means "good news," not bad. I wanted to preach of the love of God, not of sin and death.

My intentions were good. And I was partly right. More right, I think, than those evangelists of doom who enjoy preaching about sin and death and all the fires of hell. It was D.L. Moody, a better evangelist than they, who said, "Don't preach about hell if you can do it without tears."

Yes, my heart was in the right place, but I was wrong if I thought I could leave death out of the gospel, for death is the first fact of the good news, says Paul.

But where is the good news in death? Chesterton tells of standing on the Mount of Olives with Father Waggett, looking down at Calvary. "Well, anyhow," said Father Waggett unexpectedly, "it must be obvious to anybody that the doctrine of the Fall is the only cheerful view of human life." Chesterton was startled for a moment, until he reflected that it is the only cheerful view because it is the only profound view.⁽⁴⁾

But there is even more cheer than that in the evangel's "fact of death." The first fact of the gospel, as Paul sums it up in I Cor. 15 is Christ's death, not the sinner's. Or, as that remarkably durable Puritan, John Owen, put it three hundred years ago: the good news is "the death of death in the death of Christ."⁽⁵⁾

The good news is that the hard facts of sin and death are never isolated in the Biblical evangel apart from the love of God, and the deepest proof of that love is "that while we were yet sinners, Christ died for us" (Rom. 5:8). The Bible does not dodge the fact that sin causes death. "The wages of sin is death" (Rom. 6:23). But its spotlight is not on man's death by sin, but on Christ's death for sin. That is the good news.

If this be so, the evangelist can never, never be vindictive. He must present the facts without apology, but also in love, without condemnation. Paul Little⁽⁶⁾ tells how a drunk bumped into Charles Trumbull on the train. He was "spewing profanity and filth." He lurched into the seat beside Trumbull and offered him a swallow from his flask. Trumbull started to shrink back. A lesser man might have blasted the man for his sins and condition, but instead Trumbull politely declined the drink and said, "No thank you, but I can see you are a very generous man." The man's eyes lit up, and it was the beginning of a conversation that brought the man to the Saviour. That is evangelism. It communicates the good news which is not condemnation but salvation. Over against the hard fact of sin and death, it places another fact: that "God sent the Son into the world, not to condemn the world, but that the world might be saved through him" (Jn. 3:17).

b. There is a second fact in the gospel. The greatest fact is not death but life; that Christ, who died for our sins, "was raised to life." The first fact is the cross. The second fact is the empty tomb and the crown of life. Let us make sure our evangel contains both these facts. "To preach only the atonement, the death apart from the life," says P.T. Forsyth, "or only the person of Christ, the life apart from the death...is all equally one-sided and extreme to (the point of) falsity."⁽⁷⁾

There is more than a careful balance between these two facts in the gospel. There is movement. The dynamic of the gospel is its movement from death to life. The Bible calls this salvation.

It should be noted that this is a reversal of man's normal understanding of history. The natural, mournful rhythm of existence as history records it is that man lives, and then he dies. Christian history turns this joyfully around: we were dead but now we have come alive. For "God who is rich in mercy, for the great love he bore us, brought us to life with Christ, even when we were dead in our sins—by his grace you are saved" (Eph. 2:4 NEB). We laugh at the "Brother, are you saved?" evangelistic cliché, but in a world where more and more people confess that they have somehow lost all sense of meaning in their lives, what more central question is there than, "Brother, are you really alive?" That is what "Saved" means. The good news is life: we have moved from death to life.

But as always in the evangel, the accent is on Christ. As only Christ's death makes of death good news, so only as Christ "was raised to life" do we have life. It took a miracle to wrench the course of history from its grim life-to-death inversion, and bring it back again from death to life. It took a miracle—the hinge-miracle of history—the resurrection. Death is the first fact, but not the great fact. Not even the cross stands at the hinge. "No cross; no crown," said William Penn, for without the cross the gospel is a frothy thing. But, "no crown, no gospel," says Paul. "If Christ was not raised, then our gospel is null and void, and so is your faith" (I Cor. 15:14 NEB).

The new breed of theologians has been right at one point, at least. Without the resurrection, God is quite dead. But what they have not been so willing to recognize is that without God, man is just as dead. Without him life first loses its meaning. Then it loses itself. Which is precisely how Malcolm Muggeridge, the acid-tongued social critic of our times describes the world of the imminent future: "psychiatric wards bursting at the seams," and "the suicide rate up to Scandinavian proportions" as we rise "on the plastic wings of Playboy magazines."⁽⁸⁾

D.T. Niles puts it this way. "There are...attempts to make life meaningful apart from God. Existentialism is only the best known of these attempts. The Gospel answers that true meaning lies in the fact that we are the sons of God. There are attempts," he continues, "to direct man's struggle for food away from man's hunger for God. Communism is only the best known of these attempts. The Gospel answers, living is not Life, for Life is to live with God."⁽⁹⁾ The "good news of salvation" is life.

This, then, is the apostolic evangel: power, and death, and life. There is no evangelism without the fire, without the cross and without the crown.

II. The Messianic Evangel. But even earlier than the evangelism of the apostles was Jesus' own evangelistic ministry. There is a direct relationship between the two, of course. They proclaimed what he did: their good news was his power, his death, his resurrection life. But there is also a significant difference. Jesus' own evangel as he preached it in the villages of Galilee was focused on a part of the gospel which not all evangelists

have recognized as evangelistic. What Jesus preached was "the evangel of the Kingdom." And that is, in a sense, a social gospel. It is a prophetic gospel.

Perhaps we have not recognized it as the gospel because we have not wanted to. We complain that it confuses the issue. It takes the personal cutting edge from evangelism, the call for decision. It dilutes the spirit with politics? But kings are inescapably political, and Jesus is King!

What are we to do with Jesus' evangel of the Kingdom? What he preached was more than personal salvation. The gospel of his Kingdom is "peace, integrity, community, harmony and justice", as Hoekendijk so rightly declares.⁽¹⁰⁾ For the Kingdom is what the King came to establish, and he is "Prince of peace" and "King of righteousness" (Isa. 9:6). All this may be social gospel, but it is no heresy. It is simply the affirmation of the lordship of Jesus Christ. It is as old as the oldest creed of the church, and it was the first gospel preached by the church's Lord, as recorded in chapter 4 of Luke's Gospel: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord" (Luke 4:18, 19 R.S.V.).

The earliest creed of the church, Bible theologians tell us, was "Jesus is Lord." This was an even older test of orthodoxy, apparently, than the beloved evangelistic companion phrase, "Jesus is Saviour." Paul uses it as just such a test. "No one can say Jesus is Lord," he writes to the Corinthians, "except by the Holy Spirit" (1 Cor. 12:3).

But once again let me run up the red flag of warning against separating the two statements. The Bible does not give us one creed for pious evangelists, "Jesus is Saviour," and another creed for broad-minded activists, "Jesus is Lord." The creed of the church and the teaching of Scripture is that "Jesus is Lord and Saviour," and let not man put asunder what God has joined together. Bringing the two together reminds the evangelist that the broad ethics of the Kingdom are an essential part of the gospel. Bringing the two together reminds the activist that the boundaries of the Kingdom are not the boundaries of this world, that the Kingdom comes not by social reform but by the will of God and that men are called not to establish the Kingdom but to enter it. "(Christ's) ethical teachings are the righteousness of that Kingdom," writes Dr. John Bright. "As such, of course, they are incumbent upon all the servants of the Kingdom. But by the same token they lie beyond men who do not acknowledge its lordship...To realize the ethics of the Kingdom it is first necessary that men submit to the rule of that Kingdom."⁽¹¹⁾ Calvin said the same thing, echoing the words of his Lord: "No one can enter the Kingdom of heaven except he who has been regenerated."⁽¹²⁾

In other words, no one can say "Jesus is Lord" who has not first said "Jesus is Saviour." The Messianic evangel calls for commitment both to Christ's person and to his program!

III. The Angelic Evangel. But earliest of all the evangels in the New Testament—earlier than the apostolic evangel, earlier than the Messianic—was the evangel of the angels. It is also the least complicated. The angels simply sang with joy: "Do not be afraid; I have good news for you: there is great joy coming to the whole people. Today in the city of David a deliverer has been born to you—the Messiah, the Lord" (Luke 2:10 NEB).

The lost note in most of our evangelism is hilarity. The evangel is a theme for singing, and if we cannot sing it, it is not the gospel. It can be power and fact and ethics and invitation and all the rest, but take the joy out of it, and it does not really grip the heart.

And we? We take this lovely, fragile, hilarious, singable thing, the gospel—and argue it. Or we take this simple thing, the good news, and philosophize it. Some years ago a distinguished professor came to Korea. He wanted to preach. So Graham Lee, one of the early missionary evangelists, took him out to a little country church and prepared to interpret for him. The man's opening sentence was, "All thought is divided into two categories, the concrete and the abstract." Graham Lee took one look at that little country congregation of toothless grandmothers and sturdy farmers and little children sitting on the bare, dirt floor, and instantly translated it, "I have come here all the way from America to tell you about the Lord Jesus Christ." And from that point on the sermon was firmly in the hands of the angels!

It is as simple as that—the gospel. If you cannot preach it, at least sing it. Proclaim it as truly and simply and as earnestly as you can. This world of ours is dying for the kind of happiness the "good news" of the love of God in Christ has the power to give.

- (1) Calvin, *Inst.*, Dedication
- (2) James Stewart, *Thine Is The Kingdom*, p. 29
- (3) *Christianity Today*, Feb. 2, 1968, p. 31
- (4) quoted, H.C. Alleman, *Christian Century*, Dec. 29, 1943, p. 1531
- (5) John Owen, *The Death of Death*
- (6) Paul Little, *How to Give Away Your Faith*, p. 43
- (7) P.T. Forsyth, *The Cruciality of the Cross*, p. 42
- (8) *Christianity Today*, Feb. 2, 1968, p. 54
- (9) *That They May Have Life*, p. 39
- (10) J. Hoekendijk, *The Church Inside Out*, p. 21
- (11) John Bright, *The Kingdom of God*, p. 221 f.
- (12) J. Calvin, *Instruction in Faith*, Fuhrmann tr., p. 42 f., quoting John 3:3

WHO IS THE EVANGELIST?

Many people have tried to answer this question. To Sinclair Lewis the evangelist is an Elmer Gantry. To Leighton Ford he is "the Christian Persuader." To Sam Shoemaker he is "the one who stands by the door." To John Calvin he is a minister "inferior to the apostles in dignity, but next to them in office."⁽¹⁾

Suppose we ask history, Who is the evangelist?

Is he a Jonathan Edwards? In his study Edwards was the most original theological intellect America has yet produced. When he left the study and mounted the pulpit, he was an evangelist on fire. His sermon, "Sinners in the Hands of an Angry God," even when read from notes held in front of his eyes may well have been the most effective single evangelistic sermon preached since Pentecost. Is that the evangelist?

Or is he a John Wesley? A man simple, direct and only reluctantly exciting? Wesley's ministry, he himself said, was just this, "I offered Christ to the people." The electric flash, the nervous uproar that sparked through the crowds disturbed him. Only hesitantly did he take to open-air preaching. His brother Charles was even more opposed to emotionalism. If any are seized by uncontrollable impulses, he announced at one meeting, they will be taken at once to a corner of the room to be attended to.⁽²⁾ Is that the evangelist?

Or is the evangelist a Billy Sunday? A man who aimed for emotion, and who was anything but reluctant about showmanship. Sunday used his showmanship for the Lord, but went about it with a professional's attention to detail. For example, he used to fix an extra board an inch or so above the flat top of his pulpit, so that when he pounded the board would hit the pulpit and the dramatic crack could be heard to the farthest seat in the balcony. Is that the evangelist?

Or is he a Whitefield? A man with the voice of a professional actor, and the heart of a shepherd of souls? Whitefield, they say, could make people laugh or cry simply by the way he intoned the word "Mesopotamia." He could impress a thirteen-year-old boy and Benjamin Franklin with the same sermon. He preached so often on the text "You must be born again," that church leaders asked him to change it. His answer was, "I will when you are born again."⁽³⁾ I, for one, am glad he didn't change the text. The thirteen-year-old boy converted under his preaching in Newton, Long Island, was my great-great-grandfather.

Who is the evangelist? A deeply spiritual R.A. Torrey? A committed Anglican Bryan Green? An independent, Pentecostal-turned-Methodist Oral Roberts?

Or is he an eminently practical man like D.L. Moody? "Blessed are the money-raisers," said Moody, "for in heaven they shall stand next to the martyrs." John R. Mott called Moody the greatest evangelist of the last century. Why? Because he raised millions? No. But because everything he had was God's. "The world has yet to see what God will do with a man who is wholly consecrated to Him," he once heard a minister say. And Moody responded, "By the grace of God, I will be that man." Is that the evangelist?

History answers "Yes." These were all evangelists. But how do they compare with the Biblical pattern? What does the Bible tell us about the evangelist? Who is the evangelist in Scripture?

There is surprisingly little said about the evangelist, as such, in Scrip-

ture. The Bible uses the word only three times, and each time it is not a little surprising to find to whom it is Scripture gives that title.

In the first instance, the evangelist is a regular officer of the church. In the second instance, he is a social worker—a social worker who preaches Christ. And in the third reference, he is a bishop.

Look first at Paul's list of church ministries in Ephesians 4:11: "Some apostles, some prophets, some evangelists, some pastors and teachers." The evangelist today does not quite fit into our highly organized ecclesiastical machine. We do occasionally ordain an evangelist. But this often means the man just doesn't yet have a church. In the New Testament, however, the evangelist has apostolic blessing and holds a recognized position in the ministry of the church, along with apostles, prophets, pastors and teachers. He stands third in the list of the early church's five ministries in the Scripture quoted above.

There are other Biblical lists of gifts and ministries, however, in which the evangelist is not mentioned. In Romans 12:6 ff., Paul's five categories are "prophets, teachers, exhorters, givers of aid, and administrators." At first thought, the exhorter might seem to be the evangelist, but as Paul describes it, the exhorter's ministry seems to be to believers, not unbelievers. Strictly speaking he is not an evangelist. Paul includes the ministries of social service and administration (proistamenos, vs. 8)—both of which, we do well to remember, are Biblical ministries—yet leaves out what seems to us so much more important, the ministry of evangelism. He does the same thing in I Corinthians (12:28 ff.): there, his list includes "apostles, prophets, teachers, workers of miracles, healers, social servants, administrators, and speakers in tongues." But no evangelists, at least none so named.

Does this suggest an indifference in Scripture to the work of the evangelist? Not in the least. It may suggest a certain indifference to organization, and a flexibility of structure in the early church. It may indicate a lack of emphasis on the evangelist's particular rank in the church's table of organization. But although Scripture may not emphasize the evangelist's title, it is full to overflowing with the importance of his work.

In a second Scriptural reference to an "evangelist," the Bible speaks of "Philip the evangelist." "We went to the home of Philip the evangelist, one of the Seven, and stayed with him," says Luke (Acts 21:8). Philip's work is described elsewhere in Acts. First he is in Samaria "preaching Christ," Luke says; then on the road to Gaza, again "preaching Jesus," this time to an Ethiopian; note that he is preaching to non-Jews in both cases (Acts 8:5; 8:35 f.).

The unexpected element in this reference, from our point of view, is that Philip was a social worker. He was "one of the Seven," a deacon, set aside to take care of the social responsibilities of that early Christian community. In a day when the call to evangelism is often interpreted as a call for the evangelist to turn social worker, it is well to note that in this particular Biblical reference, Philip the social worker is called to turn evangelist. But the Bible, as we have pointed out before, in its balanced way, does not separate evangelism and social work. The Spirit calls the same man, Philip, to both. He cared for widows; he fed the hungry. He was ordained a deacon. But when the call came, he was also an evangelist. He preached Christ to strangers!

The man was the same, but the ministries were different. Christian service, the diakonia, is not evangelism; nor is evangelism service. When we say that the two are the same, it is usually only an excuse for neglecting one or the other. It was precisely because the Christian church, if it would remain wholly Christian, could neglect neither evangelism nor service that an order of deacons was ordained by the Spirit. Deacons served, and apostles evangelized. But lest this in turn lead service-minded Christians into the disastrous delusion that evangelism is an option for some, not an imperative for all, an angel of the Lord calls Philip the deacon to evangelize: "Start out and go south to the road that leads down from Jerusalem to Gaza" (Acts 8:36). And when he saw on the road an unbeliever in a carriage, the Spirit said, "Evangelize...Go and join the carriage."

There is a wholeness in the Christian mission which carries a double command. To some Christians, caught up too easily in a third-heaven ecstasy of their own pursuit of souls, it comes as a call back into the real world of stomach hunger and unpaid rent and racial injustice. "Wait on tables," it says to them. To others, carried by their own emotions and by

their own sense of Christian responsibility to minister to the physical needs of humanity, as if this ministry were all that mattered, it comes as a call back to the equally real world of personal evangelism, "Join the carriage," it says. To every Christian, at one time or another, the Spirit issues both commands: "Wait on tables," and "Get out on the road, join the carriage." Philip the deacon was also Philip the evangelist!

The third reference in Scripture to an "evangelist" is in II Timothy 4:5. Here Paul tells a bishop to be an evangelist, a piece of advice I have often longed to repeat. "Do the work of an evangelist," says Paul to Timothy, first bishop of Ephesus.

How appropriate that of the only two men specified in Scripture as evangelists, one was a deacon, and the other a bishop. Does this not mean that any Christian may be an evangelist?

Some people disagree. My good friend Paul Verghese, with whom I am usually in complete agreement, in a recent paper, said virtually, "No evangelizing without a license." "Evangelism is one of the charismatic ministries of the church," he wrote, "not its whole ministry." I have no quarrel with that. But he went on to say, "That was the error of our forefathers—the slogan 'every Christian an evangelist'—which so cheapened the gospel that the world can no longer listen to it with respect. To proclaim the gospel to the unbeliever is a special calling of some in the church. And those who are called to be evangelists by the Holy Spirit should be commissioned by the church to do so..."⁽⁴⁾

I would agree with all that he says about the special call and office of "evangelist." This is what is described in the Biblical references we have just cited. Let me summarize it briefly:

1. The evangelist, as an officer or minister of the church, is specially called, and charismatically endowed. Timothy, we are told, was given a special grace, or gift (I Tim. 4:14; II Tim. 1:6). Philip was called by "an angel of the Lord," and signs and miracles accompanied his mass evangelism in Samaria (Acts 8:36; 8:6).

2. The evangelist, as an officer or minister of the church, is also specially commissioned by the church and set apart for the ministry of evangelism. Timothy received the gift "with the laying on of the hands of the presbytery." It was as evangelists, probably, that Paul and Barnabas were commissioned at Antioch, when the Spirit said to the church, "Separate me Barnabas and Paul for the work whereunto I have called them." And the church "fasted and prayed and laid their hands on them (and) sent them away." (Acts 13:1-3)⁽⁵⁾

But it is a misinterpretation of Scripture to limit the vocation of evangelist in the early church to those alone who bore the name and title, specially called and church-commissioned. There was no such rigidity of function in that dynamic, vital, growing early church. The title appears only three times in Scripture, but there are evangelists everywhere.

The first, perhaps, was Andrew, who brought his own brother to Christ (Jn. 1:42). The other apostles were also all evangelists. Later there were the Seventy whom Jesus sent forth two by two. (Luke 10:1 ff.).

Then came a breakthrough, a turning point in the history of the church. It transformed evangelism from its narrower definition as the ministry of the apostles to a broader base as an injunction for all believers. It is described in the eighth chapter of the Book of Acts. Persecution broke the church out of its Judaic mould, and, at the same time broke the ministry of evangelism out of its apostolic mould. The Christians were scattered from Jerusalem out into the cities of the Samaritans and the Greeks. The apostles, however, remained in Jerusalem. It was their followers who were scattered, and it was they who now became evangelists. "All except the apostles were scattered, and those who were scattered went through the country preaching the Word" (Acts 8:1-4).

From this experience of the New Testament church we learn that beyond the special call and the particular commissioning, there is a general directive to evangelism in Scripture that no Christian can escape. In addition, there is the specific directive of "The Great Commission."

In some quarters it has become fashionable of late to question the command of Christ as the basis for mission and evangelism. Certain scholars have questioned the validity of the text. Interpreters have criticized the attitude of blind obedience as a motive for mission. But today's New Testament scholarship is rediscovering the validity and authority of

the Great Commission. In his book, *Mission in the New Testament*, Prof. (Ferdinand) Hahn of Heidelberg and Kiel, asks the question, "Did Jesus during his lifetime actually commission his disciples to go out?" And he answers, on the basis of a study of many texts (Mk. 6:7-11; Lk. 9:1-5; 10:1-12; Matt. 9:37 f.; 10:5-16; etc.). "There can be no doubt about it."⁽⁶⁾ Karl Barth agrees: "As recapitulation and anticipation, revealing the hidden reality of the eschatological community, the great commission is truly the most genuine utterance of the risen Jesus."⁽⁷⁾

Biblically, then, "Every Christian is an evangelist." This is what Jesus commands his disciples to do. And historically, instead of cheapening the gospel, that kind of evangelism increased its stature and enlarged its influence. Only the non-Christian critics complained. The pagan Celsus felt it was completely unfair of Christians that even workers in wool and leather, and fullers, "laid hold of women and children and instructed them in the...Christian faith..."⁽⁸⁾

Eusebius tells how Pantaenus, the learned head of the catechetical school in Alexandria, which was the church's first theological seminary, left his school for a while to go as an evangelist to India as early as the third century.

The church needs all kinds of evangelists. The Spirit calls all kinds. We need the power of apostolic preaching, the shaking, the "turning of the world upside down," the revitalizing of the church in the ministry of the great evangelists. But we also need the cumulative power of multitudes of individual witnesses for Christ. This was how the church grew in the first centuries. It is how the church grew in Korea. My father saw it send a nation "on the run to God." "A church constantly at work seeking to convert men-peddlers carrying books and preaching as they travel, merchants and inn-keepers talking to customers and guests, travellers along the roads and on the ferries telling of Jesus and His salvation, women going to the fields, drawing water at the well, washing clothes at the brooks, or visiting in heathen homes, all talking of the Gospel and what it has done for them, is a method of evangelization than which none is more powerful."

In some Korean churches Christians were not admitted to full membership until they had brought others to Christ. "How do we know you really love the Lord Jesus," the pastor would say, "if you do not tell others about Him." It is still true that the secret of the growth of the Korean church, which has doubled again in membership since 1950, is not the missionary, nor even the Korean pastor, but the contagious, continuous witness of lay Christians.

This is also the key to one of the most encouraging new strategies of evangelism, as it has been developed in Latin America. It is called "Evangelism-in-Depth." Dayton Roberts describes it in his book *Revolution in Evangelism*. Its central principle, as formulated by Ken Strachan: "The growth of any movement is in direct proportion to the success of that movement in mobilizing its total membership in the constant propagation of its beliefs."⁽⁹⁾ Instead of looking for larger and larger audiences for a central evangelist, Evangelism in Depth tries to multiply the number of witnesses. "Too often," says Roberts, "our churches are like an Oriental sampan—it has only one oar, so one man rows hard while everyone else rides as a passenger. A better picture of the Christian church would be a racing shell, or a war canoe, with an oar in the hands of each person on board. There are no passengers in Evangelism—only crew members! The child may need a smaller oar, but everyone does his part!"⁽¹⁰⁾

Everyone does his part. In our Seoul newspaper a few weeks ago I read an account, reprinted from *Guideposts*, written by an insurance company president about a business flight he took one week to Chicago. What caught my eye was the way he said he begins every flight. As he drops into his seat he says, "Lord, if there is anybody on this plane you want me to talk to, let him take the seat beside me." This time it was the stewardess who sat next to him at take-off, and she looked upset. "What's the matter?" Mott asked. And she gasped, "Does it show?" She hesitated a moment, then said, "The man I was going to marry ran off with another woman." "Well," said Mott unsentimentally, "why don't you thank the Lord and get yourself a good man?" She was surprised. She expected more sympathy. "I want to talk with you," she said. "But first I have to get the tea and coffee." When she came back she came straight to the point. "What does a girl do," she asked, "when she's going to become a mother and she's unmarried?" Mott was not shocked. "You tell me," he said.

"Well, I had an operation," she said. "But now I feel like a murderer. I've even thought of killing myself."

That left the businessman desperately groping around for the right thing to say, when suddenly the inspiration came. "Why, I have in my briefcase a copy of a prayer that a man prayed who was guilty of the same two sins that are haunting you. He had committed adultery, and he had committed murder. But as a result of this prayer, God forgave him. He cleaned him inside and out and made him as innocent as the day he was born." "I sure would like to read that prayer," the girl said. And Mott dived into the briefcase, came up with the Bible, and gave her the 51st Psalm.

Who is the evangelist, you ask? He is a deacon, a bishop, a social worker. He is an insurance company president, a Billy Graham, a housewife. He is a theologian, a doctor, a carpenter. Who is the evangelist? Don't ask the Bible that question unless you are ready for its answer. **You are! You are the evangelist.**

And if you say, "Not me, Lord. I'm not qualified!" you are in good Biblical company. That is what Moses and Isaiah and Jonah said! By your excuses you are "kicking against the pricks" just like the Apostle Paul. And the Lord will say to you, as he had to say to Paul, "Get up, and go! You will be told what you have to do" (Ac. 9:6, NEB).

And if you obey and get up and go, you will discover a great secret that the Bible reveals only to those who are willing to try: You are not really the evangelist after all. God is. The Great Evangelist is with you and in you and for you. This is the astounding Biblical paradox on evangelism: everyone is an evangelist; and no one is an evangelist. Only God! All you need to do is to hold open the door a little so men can go in and find him.

That was how Sam Shoemaker saw it, as he is quoted in his wife's wonderful book about him, *I Stand By The Door*:

"I stand by the door," he wrote.

"I neither go too far in, nor stay too far out.

The door is the most important door in the world—

It is the door through which men walk when they find God...

Men die outside that door, as starving beggars die

On cold nights, in cruel cities, in the dead of winter—

Nothing else matters compared to helping them find it,

And open it, and walk in, and find Him...

So I stand by the door.

You can go in too deeply and stay in too long,

And forget the people outside the door,

As for me, I shall take my old accustomed place,

Near enough to God to hear Him, and know He is there,

But not so far from men as not to hear them,

And remember they are there, too.

Where? Outside the door—

Thousands of them, millions of them.

But—more important for me—

One of them, two of them, ten of them,

Whose hands I am intended to put on the latch.

So I shall stand by the door and wait

For those who seek it.

'I had rather be a door-keeper...'

So I stand by the door."

You can't be an evangelist, you say? "All right," says God. "I'll settle for that. Just be a doorkeeper. I'll be the evangelist." **Will you settle for that?**

(1) *Inst. Bk. IV, iii. 4*

(2) McConnell, *John Wesley*, p. 90

(3) quoted by Billy Graham, in L. Ford, *The Christian Persuader*

(4) "On Prophecy and Technocracy", *Occasional Bulletin of the Missionary Research Library*, Oct. 1967, vol. xviii, no. 10

(5) See J. Massie, in *Hastings Bible Dictionary*

(6) F. Hahn, *Mission in the New Testament*, p. 40, and excursus

(7) Karl Barth, "An Exegetical Study of Matt. 28:16-20," in G. Anderson, ed. *The Theology of the Christian Mission*, p. 67

(8) Davies, *The Early Christian Church*, p. 87

(9) See K. Strachan, "Call to Witness", in *Int. Rev. of Missions*, Apr. 1964, vol. LIII, no. 210, p. 194

(10) D. Roberts, *Revolution in Evangelism*, p. 95; 100 f.

American Democracy and American Evangelicalism — New Perspectives



MARK O. HATFIELD

Being here at Fuller Seminary brings back many memories. Among other things, this evening I recall how years ago I used to listen to "The Old Fashioned Revival Hour" with Charles Fuller and his wife on the radio. And I particularly remember how Mrs. Fuller would always read letters sent in from listeners. During the past few weeks I have also been receiving some of the most remarkable, disturbing and memorable mail. So I thought that there would be nothing more appropriate than to begin my comments tonight by reading a few of the letters I have recently received.

"Dear Senator Hatfield—fellow Christian.

I thought you were the man for the job of Senator because we need Christian men in vital places. But, when anyone chooses to go against the President of our United States the way you have, that's where my support ends.

Yours in Christ,"

"Dear Sir,

A member of your Oregon staff talked to me recently and pointed out your strong religious feeling. I doubt this very much because you are against the military which guarantees religious freedom and democracy to this nation.

Yours truly,"

"Dear Senator Hatfield,

I want to make it clear that when I did vote for you, I did not cast that vote with the idea of making you more powerful than the President of the United States. You only

This is the Commencement address given by The Honorable Mark O. Hatfield, United States Senator from Oregon, at Fuller Theological Seminary on June 2, 1970.

Senator Hatfield's political career began as a state representative of Marion County, Oregon, in 1951. He went on to become state senator, secretary of state for Oregon, and then was Governor from 1959 to 1967, when he joined the U.S. Senate.

He received the B.A. from Willamette University, the M.A. from Stanford University, and has received 19 honorary doctorates. He is a trustee of Western Conservative Baptist Theological Seminary and of Willamette University, where he had taught political science and served as dean of students from 1949-56.

speak for Oregon, sir, why do you think you have the right to interfere with our President? Have you forgotten that God's way is to respect and honor those in authority? What higher power is there than President Nixon? God put him there. 'Whosoever therefore resisteth the power, resisteth the ordinance of God.'

Very sincerely,"

"Dear Mr. Hatfield,

Your encouragement of anti-war demonstrations and the riots that have come from such demonstrations are in fact treason for they give comfort and aid to our enemies.

I am in favor of shooting rioters that throw rocks from buildings and try to force their wills upon others by violence.

I and a lot of other Christian people are extremely disappointed in your performance in the Senate for you who claim to be a Christian and have access to our Almighty God should have a better understanding of human nature and the evil in the human heart.

Sincerely,"

Now I realize this thinking is not typical of either the theological or political perspectives likely to be shared by this audience—at least I hope not. Yet I believe it is typical of a segment of those who claim the evangelical tradition—a tradition which I also share. There is a theological "silent majority" in our land who wrap their Bibles in the American flag; who believe that conservative politics is the necessary by-product of orthodox Christianity; who equate patriotism with the belief in national self-righteousness; and who regard political dissent as a mark of infidelity to the faith. Letters from these people are the most difficult for me to answer. For they are calling into question the legitimacy of my Christian beliefs on the basis of my political positions. I am tempted, of course, to do the same—to doubt the authenticity of their faith because of their disagreement with my stance on the war. But I know that these are people who sincerely name the name of Christ, and whose faith I have no right to judge.

But it is not only an element of the theological right that baptizes a particular political doctrine and equates it

with Holy Writ. The theological left has done so as well. As you are all aware, this is the particular theological fashion of the day. The tendency is to take the latest political theme of the left, baptize it with whatever theology or biblical references seem to coincide, and then proclaim these causes as the unquestioned work of the Spirit. In the most extreme form of theological leftism, the traditional doctrines of the Crucifixion and Resurrection are given an exclusively political application. What this means for us, we are told, is simply that old political systems must die before new ones can be born. A messianic political program is developed which is nurtured by the apocalyptic rhetoric of the New Left and defines resolute resistance to the government as the mark of true discipleship. The political and social avante-guard automatically becomes God's covert work in the world.

In the first case—those whom we might call "Biblical Nationalists"—one begins with what is the revealed Word, but never truly relates it to the political and social realities of our age. On the other hand, those whom we might call the "Political Messiahs" begin with a realistic sense of urgency about the crisis in our world, but too often fail to hear the authentic Word of God over the din of their own words. And both the Biblical Nationalist and the Political Messiah set forth rigid political criteria as the basis for judging another's Christian faith.

I cite these examples not to maintain that our social and political attitudes should remain severed from biblical perspectives. On the contrary, I believe the evangelical community has as its most urgent task the developing of a responsible social and political ethic that takes with equal seriousness the truth of Christ's life and God's revelation of himself to man and the crisis confronting the social and political institutions of our age.

Your Seminary is especially well prepared for this challenge. When Fuller Theological Seminary was founded, it was the hope of its founders that it would provide the stimulus for a renewed and freshly articulated theological apologetic for orthodox Christianity. At that time, conservative Protestantism was caught between the hyper-fundamentalists of the theological right and the social gospel liberals of the theological left. Fuller Seminary was founded with the intention of regaining credibility for that crucial middle ground of classical theological conservatism—a conservatism which recognized the historic credo of orthodox theology while at the same time recognizing the responsibility of those who confess the name of Christ to serve their fellow man as instruments of God's reconciliation in the world. Carl F. H. Henry, one of the charter faculty members of this Seminary, noted this fact in his volume entitled *The Uneasy Conscience of Modern Fundamentalism* (1947). Henry pointed out that the gospel was for the *whole man*—questions pertaining to the reconciliation between God and man could not be separated from questions pertaining to the reconciliation between man and his fellow man. Henry maintained that the liberals had upset this balance by emphasizing human relations to such an extent that they lost sight of the theological basis upon which reconciliation occurs. At the same time, however, Henry argued that conservatives had upset this balance in the opposite direction. They were so obsessed with maintaining the spiritual and religious dogmas of the orthodox credo that they lost sight of its ethical implications and imperatives. Along with the other founders of this

Seminary, Henry urged the conservative theological community to re-think its obligations to the social sphere.

Almost a quarter of a century has passed since Fuller Seminary was founded. Certainly Fuller Seminary has evolved into a citadel for responsible conservative theological scholarship. Your Seminary has gone beyond the essentially negative and defensive psyche that characterized much of the fundamentalist movement of a bygone era. It has, indeed, re-articulated a positive defense for the revelationist and supernaturalist basis of the Christian faith. Having achieved this task, it still has some unfinished business—most notable of which is its obligation to demonstrate that reconciliation between God and man has application for reconciliation between man and his fellow man. May I suggest that perhaps your task will be to provide social and ethical leadership for the evangelical community in much the same way as you have already provided intellectual leadership? Evangelicals have lost sight of the fact that the great issues being debated today are no longer those pertaining to organic evolution. Now they are those pertaining to social revolution. We can no longer afford the supposed luxury of social withdrawal, but must find viable means to relate the good news to the turmoil of our era. And as we have addressed ourselves to the theological problems of organic evolution in the past, let us turn to the theological problems of social revolution in the present. To do less is to concern ourselves with only half of the gospel. Just because many theological liberals have upset the balance between dogma and ethics in one direction is no reason for us as evangelicals to upset it in the other. Insofar as we preach only half of the gospel, we are no less heretical than those who preach only the other half. It is my hope that Fuller Seminary and evangelical Christianity will lead in a return to the entirety of the gospel.

If we are to speak with a whole gospel to a broken world, we must first overcome the legacy of outmoded perspectives that have blinded us from the entirety of the gospel or shielded us from the hurt of the world. Let me suggest three such examples.

FIRST, we must call into question the unacknowledged alignment of conservative protestantism with conservative social and political interests. I grant, of course, that the evangelical emphasis on man as sinner puts limitations upon what we can hope for in the transformation of society. But let us not forget that Christ came to transform mankind and promised not only a new heaven, but a new earth as well. Christ gives us the taste of new wine and calls upon us to be his partners in reconciling the entire creation back into a unity under God. While the fact of the fall places limitations on all human existence, the fact of redemption and resurrection provides new vistas and possibilities for all human existence. To teach either one without the other is to deal with less than the full message of the Christian tradition.

SECOND, we must re-evaluate the faith we have placed as a people in the office of the presidency. As our democracy has evolved in a way that has centered increasing power and influence into the hands of the chief executive, we have also intensified the trust, confidence and faith that we place in whoever holds that office. As evangelicals, it seems, we should be particularly sensitive to the dangers presented by such an all-encompassing trust. It is not unusual for us to assume that the president is all-powerful, all-knowing and the chief provider for our welfare. We Americans hesitate to

question his judgment in military and diplomatic affairs; we are encouraged by his condemnation of those who displease us; we blame him if our pocketbooks are empty and praise him if they are full. We find comfort in his pledges to protect us from our enemies both within and without our land, and believe he has a certain sanctity which is somehow defiled by those suspect citizens who question his leadership. It is not about any particular president, but about the nature and power of the office of the presidency in our day that I am speaking. Evangelicals should be sensitive to the potential of idolatry that exists when such a large part of one's security and trust is placed upon the shoulders of one man. We should remind ourselves that our theological understanding of the nature of man means that excessive power resting with one person will likely be used for self-serving and self-justifying purposes. Power shared by many—the premise of a democratic system—will more often be exercised with justice and wisdom.

THIRD, evangelicals must regain sensitivity to the corporateness of human life—we must become sensitive to issues of social morality as well as to the issues of private morality. We must learn to repent of and respond to collective guilt as well as individual guilt. This becomes increasingly important as the structures of life become more inter-dependent and inter-related. An ethic which deals solely with personal mores is singularly inadequate if it fails to deal with war, poverty and racial antagonism as well. Jacques Ellul, the French theologian and social scientist, has remarked: "A major fact of our civilization is that more and more sin becomes collective, and the individual is forced to participate in collective sin." Can we not see as well that as life becomes more and more inter-dependent, the opportunities to participate in the collective good expand as well? As we have recognized the fact that we participate in collective sin as individuals, can we not also learn to participate in collective righteousness as individuals? If we begin to re-think some of our traditional postures in areas of social ethics, we can then begin to respond creatively to the social and political crises facing our nation and our world today—a world divided over wars in Southeast Asia and the Near East—a world divided over drastically differing standards of living and economic attainment—a world divided by race and tribe—a world divided by ideology—and a world divided by the gaps between young and old. Surely the gospel of reconciliation has something to say to the divisions which characterize life in the modern world. Surely the Christ who befriended the Samaritan woman at the well, who cared for the sick, who fed the hungry and blessed the children—surely this Christ has something to say to us in our world of today.

As we consider the impact of Christ's gospel in this age, we must honestly confront the critical realities that characterize the life of our society and the world. There are three issues, distinct yet interdependent, which demand our attention: *war, race and the distribution of wealth.*

First and most obvious to us here in the United States is the war in Indochina. As you may know, I am sponsoring legislation which provides a timetable for withdrawal of our troops which would extricate us from Indochina as quickly as possible. I am not asking that you share agreement with me on all the particulars pertaining to this question, nor am I claiming any divine sanction for my views on this question. But I do ask that you join me in asking some fundamental

questions as to whether our involvement—OUR involvement, yours and mine, in an effort being made in our name as an American people, and an involvement for which WE bear the moral and legal responsibility—is justifiable. I ask you to balance carefully and in good conscience evaluate the pros and cons in this endeavor and then have the courage to follow where your convictions lead you. Can we rationalize the human suffering, the wasted resources and the deterioration of moral sensitivity associated with this war on behalf of supporting an authoritarian puppet regime in Southeast Asia? Is there greater good to be achieved in this endeavor than the evil we are being forced to endure to achieve it?

Another criteria of the traditional "just war" doctrine is whether the means are consistent with the ends being pursued. Again, those of you who have read the recent *Harper's* magazine article on the My Lai massacre will be forced to ask some difficult questions. Here we have reports of Americans bayoneting infant children as they suck at the breasts of their dead mothers. Here we have vivid descriptions as to how American troops operate in "free fire zones" in which all animal life is destroyed at sight—cattle, sheep and human beings alike. What relation do kill-ratios have to our lip service about the value and integrity of human life?

And how does our modern faith in superior fire-power relate to our national motto, "In God We Trust"? The ancient nation of Israel experienced situations similar to that of our own land. In their quest for stability and power they were often tempted to trust in their military power as the ultimate source of their security. Hosea warned prophetically against this danger: "Because you have trusted in your chariots and the multitude of your warriors, therefore shall the tumult arise among your people."

I believe that it is morally indefensible that our involvement in Southeast Asia should be justified on the basis of national pride or to avoid national humiliation. The more we do so, the less we have to be proud about. A nation that can turn from its past ways, admit its error and truly seek a new path—that nation can discover a true greatness of spirit.

Furthermore, grave constitutional issues are raised by the continued conduct of the war. It is imperative, in my view, that Congress must restore the balance of powers set forth by our Constitution by exercising its responsibilities for formulating the policies of war and peace, rather than abdicating those powers to the executive.

These are the questions I have asked, and the spirit of both the questions and the answers has been molded by my Christian convictions. I can understand that others sharing the same convictions may come to different conclusions than do I. But I cannot understand how a Christian community can abide these evils without at least asking the questions which need to be asked and without coming to at least some rudimentary and tentative responses to these questions. Let us each discover how we must obey the command of Christ when he instructs us to be his peacemakers.

The second central issue we face as Christians in this age is the division between the races. Why has the church failed so miserably in dealing with this problem? Why is it that one of the bastions of racial hate in this country is located firmly in the so-called Bible belt? Why is it that the overwhelming majority of our own evangelical churches

is still segregated in both spirit and in fact? There is hardly a better way in our country to demonstrate the love of God than by serving as an instrument of God's reconciliation between the races. For all the talk within conservative evangelical circles about the ability of the voluntary sector to achieve what government alone cannot do, has there been some demonstration of this within our own community? Have we, individually and in our churches, acted in concrete ways to enable the reconciliation of the races? Too often we have not gone beyond the typical business corporation which employs "demonstration Negroes" as a facade to cover its racist underpinnings. I am convinced that God judges hypocrisy just as harshly—if not more so—than the overt racism which we all condemn.

Finally, there is the crucial issue of inequitable distribution of wealth, both in this country and throughout the world. An end to the war in Southeast Asia would free resources to help alleviate this problem. But I fear that if and when the war comes to an end, the masses will prefer a five percent cut in taxes. Let us prepare now for that contingency. Let us commit ourselves to the goal of seeing that each person in this nation is granted the minimal resource for well-being which is justly his by virtue of his humanity. Let us not hide from our duty by utilizing metaphoric excuses decrying socialism—creeping or otherwise—, protesting the welfare state, or painting pictures of big government as a type of anti-Christ. The evangelical conscience takes its authority not from John Locke's concept of property or William Buckley's concepts of strictly limited government, but from the New Testament.

And when the two come into conflict, the evangelical ought to have the courage to follow in fact what he says he reveres in his Christian dogma.

Even more difficult is the gap in economic and social well-being which separates this nation and those of the developed countries from the third world. If we cannot muster the idealism to help these countries and their peoples as fellow human beings, for the simple reason that it is morally right, let us at least stop demeaning them through paternalism for the simple reason that it is morally wrong. Let us share our resources with these countries either out of altruism, or out of a realism which recognizes that the growing division between rich and poor in this world only escalates the frequency and intensity of violence.

Each of these issues—the war, racial antagonism, and the disparity between rich and poor—contain the seeds of our own destruction and jeopardize the future hope of peace for man throughout the globe. Unless these fundamental threats to a peaceful future are overcome, there may be little reason to concern ourselves with any other threats or social problems. This crisis we face transcends these grave social and political issues, and it is here that the evangelical can and must speak with penetrating insight.

I believe, for instance, that we will find it far more difficult to bring peace to the United States than to Indochina. The depth of division and polarization in our country will never be overcome by merely finding a political solution to the Vietnam war, and true reconciliation in our land will never be accomplished by mere legislative acts of Congress. The war has not only destroyed life and limb in Indochina, it also has torn our own nation apart. With each escalation of military tactics has come an intensification of bitterness,

hostility, fear and anger in America. Vindictiveness and scorn have become the common manner of both those who support and those who oppose the war. Distrust, hatred and violence seem to form a vicious cycle that threatens to engulf us all.

Added to this is the cultural revolution in our society that is completely changing the world of our young. The fundamental values of our society are being confronted and challenged with increasing pressure in this process. Our thorough devotion to materialistic purposes is no longer passively accepted and life styles are being dramatically revolutionized.

This combination of political polarization caused by the war and radical social and cultural change unveils problems that have always best been understood by the evangelical. The divisiveness plaguing our land is lodged within the core of men's personalities, tied to their fears, prejudices and insecurities. Reconciliation between those who now hate their fellow man involves healing within each of their own lives. And the crisis of values we face as a society is really the composite of personal anguish over commitments and attitudes we confront individually. In the life, death and resurrection of Christ we are given the only true resource for making people whole; for healing their personal wounds and bringing them into bonds of acceptance and community with all others. And through his life we are given a totally new creation—the basis for our values, attitudes and purposes in life. So in the midst of our contemporary cultural upheaval and social turmoil, evangelicals should sense with new relevance how the good news enables both personal and corporate reconciliation. There is today a new curiosity about the transcendent experience. There is a hunger for authentic inward journey that can give one deep resources to live with hope in this age of crisis. The evangelical is one who has discovered the source of a fulfilling life that comes as a gift—God's gift through encounter with Christ. Our task—as it has always been—remains the demonstration of the validity and power of Christ's life in an age groping for such a hope.

But we must realize what we have ignored for so much of our past—that the witness of this life is never credible unless it also has embarked on an outward journey, on mission, and given itself in love to the hurt and pain of the world in order to bring God's peace and his new creation. It is peace that we all yearn for today. Yet we know that peace is far more than what can be negotiated at a conference or written into a treaty. It requires not only that hostility be ended, but that the needs of people be fulfilled. And peace can never come perfectly between people until peace has come within them. In our day the call to bring about such peace must be our calling. We know, after all, something of the power and love of Jesus Christ that makes men whole and that yearns to bring together all creation.

There are many ways in which you may choose to express your ministry in the years ahead with tasks and calls which will come upon you, impossible to predict. But in them all, I would hope that you would neither feel compelled to be a Biblical Nationalist nor a Political Messiah. Rather, I hope you will apply the truth of our faith to bring peace to people, proclaiming Jesus Christ and demonstrating his relevance and love to all men in all needs, everywhere. I trust that you will thus become an Apostolic Peacemaker. ■

Class Notes

1950

RICHARD JONES, chairman of the education division at Biola College, has been elected vice-president of the California College and University Faculty Association.

1951

ROBERT J. CAMPBELL (B.D. '51, Th.M. '52) was granted the Doctor of Theology degree from the Protestant Theological Faculty of the University of Strasbourg in June. He is professor of New Testament studies at the European Bible Institute in Lamorlaye, France, and also serves as field director for France for Greater Europe Mission.

FRANK FREED is studying in the School of Psychology.

1952

CHARLES BOUTWELL has left his position as associate professor of psychology at Carson-Newman College and accepted a position as chief clinical psychologist at Community Mental Health Center, Huntington, W. Vir.

ARNO W. ENNS* (B.D. '52, M.A. '67) book, *Church Growth in Argentina*, has been published.

JOHN K. MICKELSEN (x'52) was awarded a master's degree in education by Syracuse University.

1953

TALMAGE WILSON (x'53) is now in South Africa with the Mseleni Mission. Previously, he was professor of Bible and church history at Seattle Pacific College.

1954

MONTY BERGESEN, on the staff of the West Side Presbyterian Church, Seattle, visited campus during the summer.

RICHARD LAWRENZ (MRE) is now pastor of the First Baptist Church, Plevna, Mont.

JOSEPH W. TRINDLE is now serving as a missionary in West Pakistan at Faith Theological Seminary.

1955

PAUL L. HOLLAND has received the Ph.D. in counseling psychology from the University of Ill. and is now chairman of

the department of psychology at Geneva College.

FRANK C. TICHY and family are on furlough in the States from Sierra Leone.

1956

ROBERT P. DUGAN, pastor, Trinity Baptist Church, Wheatridge, Colo., visited campus recently.

DARWIN HANSEN visited campus recently. He is working in the computer field in Fresno.

1957

JAMES Hewett is the new Christian education director at Arcadia First Presbyterian Church and an addition to the T.N. & N. editorial board.

1958

C. EUGENE BOOROM is now ministering at the Janesville Bethel Baptist Church in Wisconsin.

GLENDON BRYCE received his Ph.D. from the Divinity School of the University of Chicago in June. Besides pastoring the Grace Baptist Church in Downers Grove, Ill., he is helping in field education at Northern Baptist Seminary.

RUTH N. CAMPBELL (MRE) is on furlough in the States from Peru.

1959

RAY S. ANDERSON is studying dogmatics at New College, University of Edinburgh, under Thomas Torrance. Previously he was minister of the Covina Evangelical Free Church.

ALAN GATES (B.D. '59, M.A. '66) is studying in the School of World Mission while on furlough from Taiwan.

JAMES W. GUSTAFSON is associate professor of philosophy and acting chairman of the department of philosophy and fine arts at Northern Essex Community College, Bradford, Mass.

1960

RICHARD Q. FORD (x'60) recently received his Ph.D. in clinical psychology from the University of Chicago and is now on the staff of the Illinois State Psychiatric Institute in Chicago. A daughter was born to Dick and Virginia last January.

DAVID GALLOTTE recently visited campus. He serves on the staff of Bellevue First Presbyterian Church, Wash.

ROBERT SUDERMAN, after two years of graduate research in New Testament theology in Scotland, is finishing his thesis and residing in Newton, Kansas.

1961

JOHN MILLER is now teaching at the Central American Mission Bible Institute and Seminary in Puebla, Mexico.

1962

RICHARD C. ERICKSON received the Ph.D. in clinical psychology from the University of Washington last year and is employed as a clinical psychologist in the Seattle Veterans' Hospital.

DUNCAN FERGUSON is the new chaplain and assistant professor of religion at Whitworth College.

VICTOR HALTERMAN (x'62) is on furlough from Peru where he serves with Wycliffe.

EDWIN L. HOLT, after three years at Bethany Baptist Church of Whittier, has moved to College Avenue Baptist Church, San Diego, to serve as minister to students.

ROBERT S. MEDCALF, pastor of Woodland Baptist Church in Indianapolis, also is serving as chaplain of the Indianapolis Fire Department.

JOEL A. STOLTE is spending his furlough year in Minneapolis. Scott Lyndon was born into their family in August.

1963

CLINT BROWNE has been promoted to Lt. Col., serving as deputy staff chaplain at Fitzsimons General Hospital, Aurora, Colo.

RICHARD SALEY (B.D. '63, Th.M. '64) has accepted a one-year position at Hartford Seminary as assistant professor of Old Testament.

DWIGHT W. WHIPPLE and Judy have a new baby, Lorna Diane, born last April.

1964

MONTY BURNHAM is the new area director of the Pasadena-Glendale area of Young Life, and is involved with the new lay ministries program at Fuller.

DONALD TINDER continues as assistant editor at *Christianity Today* and has assumed responsibility for the book review section. He also teaches the church history course at Capital Bible Seminary. The Tinders are the parents of Craig, born in June.

1965

ROGER FUNG CHOW (x'65) received his master of social work at the University of Michigan and is working in Ann Arbor as a public school social worker.

KENNETH LOTT (B.D. '65, Ph.D. '70) is a staff psychologist at Camarillo State Hospital.

DONALD ROBERTS (B.D. '65, Ph.D. '70) is in practice as a psychologist in Monrovia.

1966

STEPHEN FRUEH received his M.A. from Cal State L.A. in June and has been licensed as a marriage and family counselor. He is now enrolled in the Ph.D. program of Fuller's School of Psychology. Their fourth child, Allison Esther, was born in June.

JOHN C. KATTER is on the faculty of Central Bible College, Springfield, Mo. John and Connie had been serving the Stone Church in Chicago.

LARRY KLIEWER (x'66) and Ruth announce the arrival of their second chosen daughter, Stacie Ellen.

1967

ALVIN GEPHART is the new assistant minister of the Whitworth Community Presbyterian Church, Spokane, where THOMAS ERICKSON (B.D. '60) is pastor.

JAMES LEWIS MYLAR (B.D. '67, Ph.D. '70) is a staff psychologist at Pikes Peak Mental Clinic, Colorado Springs.

JAMES ORAKER (B.D. '67, Ph.D. '70) is teaching at California Lutheran College, Thousand Oaks; is the Young Life consultant; and is working also with the Church Consultation Service at Fuller's School of Psychology.

1968

WILLARD ACKLES (x'68) received the B.D. from Princeton and is now on the staff of the First Presbyterian Church, Fresno.

ROGER BERGFALK visited campus recently. He serves the Conference Baptist Church of Loveland, Colo.

RICHARD A. BOWER was ordained to the Sacred Order of Priests this month. He serves St. Luke's Episcopal Church in Metuchen, N. J.

WILLIAM DYRNESS received the Docteur de l'Université degree from the University of Strasbourg in June.

RICHARD CARTER is now studying in Fuller's School of Psychology.

VIRGINIA ERNST (MRE) and Mark Bigelow were married in April.

CALVIN GREGORY has assumed the pastorate of the First Baptist Church in Boron, Calif. Cal was ordained by the church in cooperation with the American Baptist Convention.

The RILEY JENSEN's had a new daughter born in July.

THOMAS F. JOHNSON and Michele are the proud parents of their first child, Jason Morgan, born in May. (Our thanks to Tom for detailed information on many of his fellow classmates.)

THOMAS S. JOHNSON has joined the staff of the American Bible Society's Ways and Means Department at headquarters in New York City. He previously was a distribution secretary in Chicago. He also is president of the Nutley, N.J., Peace Committee.

LEE MACCALLUM is associate pastor of the Hamburg Presbyterian Church. The MacCallums had a baby boy in April.

CHARLES TWOMBLY (S.T.B.) and Sheila Hornsby were married in August. They are teaching school in Sandersville, Ga.

1969

JAMES BITNER was ordained recently at the Sierra Madre Congregational Church.

JONATHAN GLOVER was ordained recently by the American Baptist Convention and is currently working with Teen Development, Inc., of Schenectady, N. Y.

PETER HINTZOGLOU, minister of youth at Silverlake Presbyterian Church, Los Angeles, was ordained in June.

ROBERT HUBBARD is a chaplain in the Navy, stationed at Cecil Field, Fla.

BELDEN LANE is in the Th.D. program at Princeton Seminary.

DALE A. RIDENOUR is the minister to youth of the Millbrook United Presbyterian Church of Fresno. He was recently ordained by the UPUSA.

GARY W. SMITH was ordained in July at the Peninsula Baptist Church, Palos Verdes Peninsula, Calif.

1970

JAY BARTOW and Gail are the proud parents of Ann Elizabeth born in August. Jay is assistant minister at Lakewood Presbyterian Church, and a new member of the T.N. & N. editorial board.

JAMES BELL (Ph.D.) is teaching at La Verne College and is in private counseling practice.

JAMES BIDDERMAN is the assistant minister of the First Presbyterian Church of Norristown, Pa., where MATT WELDE (B.D. '57) is pastor.

WALTER BRUINSMA is minister of the Clallam Bay Presbyterian Church, Wash.

DAVID DEVIDAL (Ph.D.) is a staff psychologist at L.A. County-USC Medical Center.

RONALD DEYOUNG is pursuing graduate study at Calvin Seminary. He and Ruth are the parents of a new son.

DAVID DONALDSON (Ph.D.) is in private practice and teaching through a UCLA extension program.

ED GIROD is the minister of education at the First Presbyterian Church of San Luis Obispo.

WILLIAM GOFF (D.Th.P.) was ordained in July at Hollywood Presbyterian Church.

KEITH JESSON is serving with African Enterprise in Pasadena.

ROBERT JOHNSON and RANDY ROTH are both studying at North Park Seminary.

KENNETH KALINA is the assistant minister of the First Presbyterian Church of La Canada.

JOHN MCCLURE is minister of the Congregational Church of Wasco, Calif.

RONALD OHLSON (Ph.D.) is director of the Ranch School for Boys in Colorado Springs.

JOHN STENSETHER (x'70) received the Ph.D. from the California Graduate School of Theology in June.

JACK WRIGHT (Ph.D.) is pastoring the First United Methodist Church in Burbank.

Alumni Association News

ALUMNI CABINET

Members of the Alumni Association Cabinet for 1970-71 are:

James H. Morrison, B.D.'56, senior associate pastor, Hollywood Presbyterian Church, *president*.

Frank E. Farrell, B.D.'51, associate editor of *World Vision* magazine, *vice president*.

W. Ross Foley, B.D.'66, pastor of The Covenant Church of the Foothills, La Crescenta, *secretary*.

Richard Anderson, B.D.'62, pastor, Sierra Madre Congregational Church.

Gregory A. Barnett, B.D.'61, camp administrator, Pine Summit Camp at Big Bear Lake.

Ralph Bell, B.D.'63, associate evangelist with the Billy Graham Association.

Edward R. Dayton, B.D.'67, director of the MARC program at World Vision.

William Ebling, B.D.'59, pastor of The Redeemer Baptist Church, Los Angeles.

Conrad Jacobsen, B.D.'61, area director of Young Life, Seattle.

J. Murray Marshall, B.D.'54, pastor, First Presbyterian Church, Flushing, N.Y.

Samuel A. Mateer, B.D.'65, pastor, Altadena Valley Presbyterian Church, Birmingham.

Lenox G. Palin, B.D.'53, pastor, San Gabriel Union Church.

Joseph A. Ryan, B.D.'53, executive director, World Christian Training Center, Los Angeles.

A. Jerry Tankersley, B.D.'62, associate pastor, La Canada Presbyterian Church.

David Williamson, B.D.'65, youth director, Colonial Church of Edina, Minn.

CONTINUING EDUCATION

The task force on continuing education completed its assignment with the acceptance of their pilot project by the administration and faculty.

The committee felt that Fuller Theological Seminary has a responsibility to the man in the parish to provide local instruction for the furtherance of his ministry.

Courses are offered on the assumption of a college degree or equivalent. Enrollment in a degree program takes separate action by the student beyond enrollment in the course. Faculty resources are not limited to Fuller.

The pilot project will be inaugurated in Fresno, Calif. During the winter quarter 1971 Dr. Donald F. Tweedie will teach *Marriage and Family Counseling*; Dr. Robert B. Munger will teach *Communicating the Christian Faith in Today's World* during the spring quarter 1971; and Dr. A. J. Klassen of the Mennonite Brethren Biblical Seminary in Fresno will teach *Contemporary Theology* during the summer.

In accepting this pilot project, it was noted by the Alumni Cabinet that the original intention had been continuing education for alumni (post B.D.), whereas the project had developed to serve the church as a whole rather than just alumni. The Cabinet was asked to continue to explore continuing education on campus for alumni.

For this major project completed, we are grateful to the task force, headed by Ray Anderson, B.D.'59, now "continuing his education" in Scotland!

CONTINUING EDUCATION FELLOWSHIPS

The Fund for Theological Education is offering fellowships up to \$6,000 for continuing theological education. The study program may be from a month to a year. Applicants must have completed their B.D. not less than seven nor more than twelve years at the time of nomination, be no older than 40, and plan to return to the parish upon completion of the fellowship.

Any alumni interested should write the Alumni Office at Fuller for further details. Candidates must be nominated by the faculty of a seminary and *may not* apply directly to the Fund. The Alumni Association will consult with the faculty on behalf of any who may be interested. Deadline to the Fund is January 1. Those interested should contact us very soon.

ALUMNI FUND REPORT, 1969-70

With a goal of \$18,000, the Alumni Fund went over the top with receipts of \$18,931. An additional \$3,329 was received from alumni for non-budgeted items.

Our thanks to George Erickson, B.D.'61, for his efforts in this regard!

TEN YEAR PLAN COMMITTEE

James Morrison, Gary Demarest and George Erickson are the alumni representatives on this Seminary committee.

DEVELOPMENT COMMITTEE

Alumni representation is William Ebling, with Lenox Palin as his alternate.

Placement Opportunities

These churches or organizations have contacted the Seminary for assistance in filling a vacancy. If you are interested in any of these positions or other possibilities, please contact Bernice Bush, Fuller Seminary.

Pastor. Branham Lane Baptist Church, San Jose, Calif. CBA. Attendance 125. One-man staff.

Youth Director. Beulah Covenant Church, Turlock, Calif. Ev. Cov. 2-man staff. Responsibilities are youth and C.E.

Youth Minister, Youth Minister & Administrative Assistant (2 positions). Wailuku United Churches of Christ, Maui, Hawaii. UCC.

Youth Director. The Community Church, Tehran, Iran. Work with American youth. Two-year assignment, with support already secured.

Film Evangelism. Worldwide Pictures, Los Angeles.

Minister of Youth. Long Hill Chapel, Chatham, N.J. C&MA.

Pastor. First Presbyterian Church, Oklahoma City, Okla. UPUSA. 3000 members.

Chaplain. Preston School of Industry, Ione, Calif. Minister to and counsel with teenage delinquents.

Youth Minister. The West Side Presbyterian Church, Ridgewood, N.J. Membership 2400; church school 900. 5-man staff.

Pastor. Harrodsburg Baptist Church, Harrodsburg, Ky.

C.E. Director. Calvary Baptist Church, Long Beach, Calif. ABC. C.E. and youth. Second man on staff. Membership 500, attendance 225.

Pastor. West Congregational Church, Haverhill, Mass. CCCC. Membership 150, attendance 96. 1-man staff.

Pastor. Capital City Baptist Church, Mexico City. Ind. Bap. English-speaking congregation.

Assistant Minister. Parkminster Presbyterian Church, Rochester, N.Y. UPUSA. Membership 750. Attendance 325. Second man on staff.

Minister of Education and Director of Youth (2 positions). First Baptist Church, West Los Angeles. CBA. Membership 890; attendance 650. Would be 3-man staff.

Minister. Larger Waimea Parish, Waimea, Hawaii. UCC. Membership 300.

Pastor. West Side Baptist Church, Rochester, N.Y. Independent. Membership 115; attendance 210.

Youth Minister. Vista La Mesa Christian Church, La Mesa, Calif. Disciples of Christ. Membership 225.

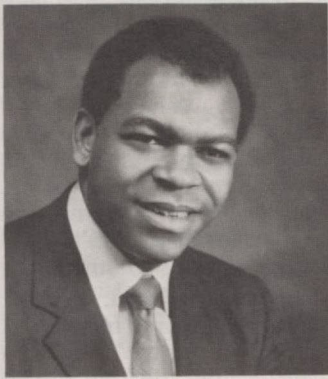
Christian Education Director. First Presbyterian Church, Monterey, Calif. UPUSA. Membership 530. Includes C.E. for youth through adults.

Assistant Pastor. First Presbyterian Church, Oceanside, Calif. Shared ministry with special responsibility in education and young adults. 900 members; attendance 500.

Youth Minister, Visitation Minister, Minister of Evangelism (3 positions). Highland Park Presbyterian Church, Dallas, Texas. Presbyterian U.S.

Associate Pastor. Bethany Reformed Church, Redlands, Calif. Responsibilities include youth, education and evangelism with some opportunity for preaching.

Pastor. Judson Baptist Church, Gardena, Calif. ABC. Middle class multi-racial congregation. Attendance 135. ■



Three Crises

We All Face

TOM SKINNER

I firmly believe that the real issues we face today lie in three main areas of crisis.

First is the area of identity. People are trying to discover who they are and what it's all about. If you listen closely to the pop music of our time you'll hear this theme repeated over and over again: *Who am I? Why am I here? "What's it all about, Alfie?"*

The second crisis area is that of community. Once I find out who I am, then who is the cat sitting next to me, and what is he all about? What are my relationships and obligations to him? It's a question of who my neighbor is, because obviously if I cannot put together who I am, I cannot put together who the next guy is.

This is precisely why Jesus Christ was the master psychologist when he said, "Love your neighbor as yourself." When somebody doesn't love himself, his neighbor is in trouble.

The third area is the issue of power. Once I discover who I am and what my responsibility to

other people is all about, the question becomes: *Where do I get the power to pull it off?* It's never been a question in our nation or in the Church of what's right or wrong. We've always known what's right. But how do we do it?

I believe that when people stand up and talk about freedom and justice and equality and fraternity and all the rest, they mean it. From the very inception of our nation, when the Founding Fathers made exciting speeches about liberty and justice and mercy and love, they meant it — but they didn't have the power to pull it off. Old Pat Henry must have meant it when he said, "I know not what course others may take, but as for me give me liberty or give me death" — except that he might have had his mind blown if one or two slaves had said, "Me, too!"

But the ability to pull it off is just not there, and I face this same problem in my personal life.

Society has offered us several solutions to these crises of identity, community, and power.

First, they said, the answer lies in education. If we can inform the society, give people the facts, it will change the world, because man is innately good and if he is informed he can put the thing together. Well, we live today in the best informed society in the history of man. Thanks to the computer and the mass media, information in our

country doubles every five years. Last semester's textbook is obsolete this semester.

We're informed, but where has it got us, morally, spiritually, and in terms of personhood, brotherhood, and relationships? The Harvard Review says that last year more than \$11 billion was stolen in government and industry. Who stole that money? Uninformed people?

The next solution offered was economic. They said, "The name of the game is green, baby, and we've got to get green in people's pocket-books. That will help them put their thing together." And we looked at this cat downtown who picked up a brick and threw it through a store window and we said, "The reason that guy is frustrated is that he doesn't have enough of the economic foundations of the society to survive. We've got to give it to him."

But then we find this upper-middle-class kid whose old man *owns* the system, and he too is saying "Let's burn it down." When they arrest him, he's got Carte Blanche, American Express, and Diner's Club cards in his pocket. He was driving his first Camaro when that poor kid downtown was trying to get his first bicycle. They pass each other on the road and the rich kid says to the poor kid, "Hey, where you going?"

"I'm heading towards the system," he says. "You cats locked me out for four hundred years, and I'm on my way to get a piece of the action."

The rich kid says, "Well, let me tell you something, man. I just left the system. My old man owns it, and it's all burned out."

Economics does not solve that problem.

We're affluent, all right. Yesterday's radicals in the labor movement went out and broke their backs to get what they felt society owed them. They got it—and what did the labor movement produce in America? The three-car garage, the swimming pool in the back yard, the trip to Europe in the summer. It produced pension funds, profit-sharing, and education for their kids. That same cat who forty years ago busted heads and property and broke every rule in the book in order to "get his" two years ago went out and voted for Wallace in order

This article is reprinted by permission from Faith at Work, 279 Fifth Avenue, New York, and is condensed from a talk given at Princeton Theological Seminary.

Tom Skinner is a 26-year-old Negro born and raised in Harlem. A gang leader during his teens, he was "accidentally" converted and gave his life for the ministry. He is the head of Tom Skinner Crusades,

to keep it. Yesterday's radical is today's conservative. You must become conservative in order to keep what you have accumulated as a result of your radicalism.

Check it out. Check the black movement in America, for instance. One of the most radical groups in the black community twenty years ago was the Black Muslim movement. They are not radical any more. Why? Because they're worth \$125 million and you have to preserve the system in order to keep such capital.

No, economics does not solve the problem. It doesn't put together my thing, or tell me what my bag is, or help me discover who I am. People still believe that the answer to the whole issue is to pour money on the pile. A couple of cats in the black community have got the liberal white church all up tight, believing that by meeting the demand for reparations and giving us a couple of hundred thousand dollars they're going to solve our problem.

Well, I've got news for you. Just putting money in my pocket doesn't give me my manhood. Keep your money; give me my manhood and I can make my own money.

The third answer they offered us is religion. They said, "Man, if we can give society a flag to wave, a creed to believe in and a song to sing, that will solve the whole problem."

So we created that good old Americanized religion: God, country, Momma, the girl back home, and apple pie. And we *are* religious. We are stoned with religion across America, and the shame of religious institutionalism is simply that an institution, by its very nature, in order to survive must preserve the society that it's institutionalized in. The Church has ceased prophesying to society and is now preserving it. You can't prophesy and preach to a society that you're entrenched in.

Jesus was radical. He was never part of the establishment, which is exactly why he could speak to it. Religion, my friend, is not the answer. I can be a Communist, a Buddhist, a Hindu, a Presbyterian, a Methodist, a Baptist, an agnostic or an atheist and be religious.

The Church has always been twenty years behind and on the wrong side of every major issue. It seems we always let the world, the secular world, go out and define the issue and start to solve the problem.

We stand on the sidelines, watching, and when history confirms that it's all right, we jump on the bandwagon. The name of the game is preservation.

I had this problem, you see. I'm a preacher's kid — grew up in the Church, had it coming out of my ears. But nobody ever told me who I was. I knew I was black, that I lived in a black community with four thousand people on my block. But nobody solved the identity crisis in my life. Certainly the Church didn't.

In that kind of situation, when a man doesn't know who he is, he has no other alternative but to back up on people. So I became one of the fellows, joined a gang, became leader of the Harlem Lords, ended up with twenty-two notches on the handle of my knife, busting bottles on guys' heads. And I didn't care, because where was I going?

I had written off religion for another reason. The Church seemed to be irrelevant. There were people in the community known as Bible-believing, fundamental, orthodox, conservative, evangelical Christians — whatever that meant. These guys had half a dozen Bible verses for every social problem that existed, but they would never get involved.

If you went to one of them and told him that a place like Harlem existed, he would come back with a typical cliché and say, "What those people need is a good dose of salvation." But I never saw that cat up in Harlem administering the dose! If you told him about Harlem, he'd come back and say, "Well, Christ is the answer."

Of course Christ is the answer, but Christ has always been the answer *through somebody*. It has always been the will of God to saturate the common clay of humanity with His own life and then put that man on display as a living testimony that it is possible for the invisible God to make Himself visible in a man.

Funny thing about my Bible-believing friend: he had all kinds of missionary programs in Africa, and his denomination's mission budget was in the millions of dollars to reach the dear colored man there. But he wouldn't spend one dime to cross the street in his own town to offer another man, in the name of Jesus, his manhood.

I further rejected the Church because the image that came across

of Jesus Christ was that he was some sort of docile, effeminate, non-aggressive character. He always came off looking very smooth: he had those nice, soft hands as if they'd just been washed in Dove.

I'd look at the pictures they gave me of him and say, "Look, Man, we could do him in on any street corner and wouldn't have to wait until dark." He just didn't seem to have what it took to survive in my kind of neighborhood. I didn't need a soft, effeminate messiah. I needed a cat with guts. I needed a Jesus who could do something about the store which was charging 25% more for food in my neighborhood than in the white community. I needed somebody to get that landlord, who was allowing the building to run down, not providing services, and then turning around and saying *we* ran it down. You see, I got the impression that Jesus Christ was an Anglo-Saxon, middle-class Protestant Republican; that he was chairman of the Pentagon, director of the war, a flag-waving American.

The turning point in my life came while I was mapping out strategy for what was to have been the biggest gang fight in my community. It would have involved five gangs and I was the guy who did all the planning. I was listening to my favorite rock program when an unscheduled program came on for half an hour. A guy started rapping from II Corinthians, 5:17, which says, "Therefore, if any man be in Christ, he is a new creation. Old things are passed away and behold, all things are become new."

Of course, I was going to write that off. I was sick and tired of religion. But for the first time I heard that the reason God became a man in Christ was not just to be a good, moral, ethical teacher. I heard that Jesus Christ came to walk the face of the earth as man was intended to in the first place. And I heard that the unique thing about this person Jesus Christ was that for thirty-three years he never made a move without his Father. He lived his life in total dependency on the Father who sent him, and that is why he was perfect. Because Jesus Christ pulled that off, he was worthy to bear in his body my independence, my alienation.

And I was told that when Jesus Christ was nailed to the cross, it was not for the purpose of becoming another religious martyr, but

he was bearing in his own body my sin, my alienation, my independence.

The other thing that struck me was that Christ was no softy. He was a gutsy, radical, contemporary revolutionary, with hair on his chest and dirt under his fingernails and the guts to face the system and tell it like it was. If you don't think he was gutsy, then check for yourself how he said certain things.

For instance, he stood up and faced the religious establishment of his day and said, "You're a generation of vipers." He walked into the temple with cords wrapped around his hands, and the hucksters in the temple felt the sting of the cords as well as the sting of his words.

I suggest to you that Jesus was tough, and that he lived and died and rose again in the context of the same kind of revolution that we face today. When Christ walked the face of the earth there *was* a revolution going on. The Romans had exploited the Jews and were continuing to exploit them. A Roman could walk into a Jew's house and say, "I'm staying here." If the Jew raised any objections, his head would roll.

In the hills above Jerusalem a radical by the name of Barabbas was saying to his people, "There's only one way to get that Roman honky off your back and that's to burn him out." And Barabbas got himself a bunch of guerrillas and began to burn those nice suburban Roman homes. So they arrested Barabbas as an insurrectionist.

But there was another radical in the hills, and his name was Jesus. He had no guns, no ammunition, no tanks. Of all the dumb things, he went around preaching a thing called the Kingdom of God, calling men to examine themselves and to repent, and telling them that life was in him and that he was where it was at. He went out and rubbed shoulders with the common people and those of ill repute. He ate and drank with sinners.

They arrested him, too, and now there were two radicals in jail around Easter time. Pilate got generous and said, "Look, I want you to know I love all you dear people and I've got nothing against you and I'm not really prejudiced. So I'm going to let one of these men go. Which one should I release unto you?"

"Over here I've got Barabbas; he's an insurrectionist. And over

here I've got Jesus, and I can't find anything wrong with him. It's true that some homes have been put together and some blind people can see, some dead people are alive now and some lame people have been walking. He's been feeding people by the thousands, but other than that I can't find anything wrong with him. Do you want me to release him to you?"

And with one voice they cried out, "Give us Barabbas!"

Why did they want Barabbas instead of Jesus? It's very simple. If you let Barabbas go and he starts another disturbance, you can always put his thing down by bringing in tanks and federal troops and the national guard.

But how do you stop Jesus? How do you stop a man who is creating a revolution that's got no guns? How do you stop a man who is overthrowing the Roman Empire and all of its social injustice and who refuses to be bought?

So they hanged him. They made the same mistake that men down through history have made, thinking that you can get rid of an idea by killing the man who expounds it. They nailed him to a cross and buried him and wiped their hands and said, "That's one radical who will never bother us again."

But then Jesus Christ pulled off one of the greatest political coups of all time. He got up out of the grave. And he didn't get out of the grave just to prove he had power over death, but for the purpose of establishing a new order — a new kingdom. This is why the Apostle Paul says, "If any man be in Christ he is a new creation. The old order has passed away; behold, all things are become new."

That's what a revolution is all about. You take what is archaic, impractical, out of date and non-functional and you replace it with a system that works. But you have to keep in mind that systems are run by people, so ultimately if you're talking about changing systems you're talking about changing people.

That's the system: people. And Jesus Christ is the only one who gets to a person and radically changes him.

I meet people who say, "Come and join our group, man, because we're radical." But when I investigate, I find out they're not radical enough. Being radical means to get to the root of the situation — and

that's what Jesus does. He gets to where it's at.

I invited him into my life. I have become a new person. I know who I am: God's son. Which puts me in the best standing spot in all the world.

I'm not talking about theological profoundness. I'm myself, with my two feet planted on the earth. The God of heaven and earth has saturated the common clay of my humanity. I know who I am and I do not need another man to define me, which means I can now pull off a relationship with people.

My attitude toward society is, "Look, just give me the privilege of loving you. Whether you love me back is not important because I'm deriving enough love from Jesus Christ to be able to survive without your love. Don't mix up love with mushiness and softness! Loving you doesn't mean that I let you walk over me, because that harms two people. It harms me because it dehumanizes me, and it harms you because it dehumanizes you. And because I love you I don't want you to dehumanize yourself; therefore I'm not going to let you walk over me."

Finally, I've got the power to pull it off. The God of heaven and earth, Jesus Christ, is alive in me and he enables me to do everything he calls me to do. I don't have to go out and break my neck to try to be a Christian. I don't have to carry around in my pocket a bunch of rules and regulations saying, *Don't do this! Stay away from that! Don't touch that! And for God's sake don't look at that!*

It's a relaxed life, simply letting God be God in me — letting this person Jesus Christ flesh himself out through me as I make myself available to him. And then taking the principles that he ordains and working them out in a nitty-gritty world.

I invite you to consider this person, Jesus Christ, not as the head of an institutionalized movement. But consider a gutsy, radical Jesus who died on a cross between two thieves, not between two candlesticks on a golden altar. And I challenge you to let this person Jesus Christ live in you so that once again he walks the streets of our cities — once again walks where people hurt and live and die.

I challenge you to bring to people not philosophical profoundness, but personal simplicity. ■

Points of Pressure and Promise in the Church Today



ROBERT BOYD MUNGER

Voices of doom may be heard today prophesying, "The Christian church has had it! It's all through! Rigor mortis is setting in. All that remains is to perform a decent burial." Yet at the same time, if one listens closely, others may be heard saying excitedly, "Look there! The church is coming alive! See the new faith, freedom and love in that Christian fellowship! It's a resurrection!"

These two responses have accompanied Christianity from the beginning. Seeing the decay and dissolution of old forms and structures, some have been quick to conclude that the church is dying. Others, suddenly discovering a fellowship of newly-awakened Christians, or themselves experiencing new life in Christ, are convinced that the church

is in the process of being born. So Christianity is always both dying and being raised. Consider, for example, the shock that came to the Jerusalem establishment when 3,000 people were converted in one day, although they had crucified Jesus and scattered his followers. It had seemed so easy to put him out of the way! Since he had no army, wealth, political power or influential followers, they thought they could just shove him out of the world and forget about him. Yet strangely, he was there again present in greater influence and power than ever before. So in our time, there are those writing off the church as weak, irrelevant and contemptible. "Forget about it," they say. "It has no influence in the power structure of the world. It will soon be gone! Ignore it!" But then one is continually bumping into people who are exclaiming with joy, "Jesus Christ is alive and in the world today! He has changed me. He is the true Lord of humanity and history."

A noted British Roman Catholic theologian stunned the theological world two years ago by resigning from his chair and leaving the church. Still confessing himself to be a believer in Christ, he gave as his reasons for departure: "The Church as an ecclesiastical structure is irredeemable." He felt more free to serve God outside the agency of the church than within it. He had come to the conclusion that

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the weight of tradition and the rigidity of ecclesiastical structures were beyond the possibility of change and could not meet the new day. Personally, I am not so pessimistic. On the other hand, I have no doubt that there must be rapid and radical change of existing church structures and forms. Dr. John Coventry Smith, general secretary of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the U.S.A. has observed:

1. Man and his organizations are at an end of an era and must face radical change. The inexorable pressures of social change around us demand that we change or perish.
2. Forms of fellowship and programs of action are necessary for the Christian church, but any particular form is temporary, therefore, expendable.
3. The one unchangeable guideline for change is Jesus Christ.

To be Christian does not remove the pain of change. Our attitude, however, should not be fear of change but commitment to move for change in obedience to Jesus Christ. Whether or not these next years of the 70s will be characterized by decline and death of the spiritual life of the church or its renewal will be determined largely by our response to the Lord of life, Christ himself. Let me share with you three focal points at which I see the body of Christ either dying or being raised. These are related to the three basic commandments of our Lord, his fundamental intentions for his people: "Thou shalt love the Lord thy God with all thy heart," "Thou shalt love thy neighbor as thyself," and "As I have loved you, that you also love one another" (See Mark 12:28-34, John 13:31-35).

These commands of God are given for our own good, showing us how life was meant to be lived. To obey them is to find fulfillment as individuals and as a community. Not to obey them is to hinder and restrict fullness of life. Let's glance at the church with these divine intentions in mind.

I. THE CHRISTIAN CHURCH IS UNDERGOING A CRISIS OF CONVICTION, A SERIOUS FAILURE OF FAITH WITH CONSEQUENT LOSS OF DEVOTION TO GOD.

Dr. Mansell Pattison of the University of Washington School of Psychiatry, who is actively involved in continuing education for pastors in the Northwest, stated recently that his findings support the report of the American Association of Theological Seminaries that the clergy are in deep trouble through loss of personal faith. They are struggling to know who they are and what is the nature of their calling. In his judgment the primary cause of the problem is the fading out of the primary convictions which motivated them to enter the ministry. The syndrome seems to move as follows: lack of conviction leads to confusion of mission. This in turn brings about a loss of commitment and the breakdown of communication since there remains no clear purpose to fulfill and no good news to share. One is left with only the fickle gods of the crowd to evoke, only human voices to echo and only passing causes to embrace.

Without our being fully aware of what is happening, an erosion of personal faith in God is quietly and steadily occurring in the American church. No longer is God the dominant reality in many lives. Seldom is Christ taken seriously in considering the basic decisions of life or his

will sought on personal matters, values and choices. Rarely are we able to lift our voices and shout with thanksgiving and joy to the living God. The "God is dead" writers met a response far beyond the weight of their theology. It was as though readers suddenly realized what had happened to them. "Yes, that's true! For all practical purposes God is dead to me!" Without confidence in the person of Jesus Christ as Lord and Savior, there occurs an inevitable drift downward of conviction, commitment and quality of Christian life.

Signs of Spiritual Life

Yet I am not discouraged. At the very time when there is a general decline of Christianity in the West, astonishing things are happening throughout the world.

The truth of Christ is strangely and strongly at work in the secular order. Leslie Newbigin has pointed out that the revolutionary ferment of our time is fired by the hope of a new world beyond the horizon. The new world will be different—justice, freedom, human dignity and an equitable distribution of the resources of society will characterize its order. Such hope, Bishop Newbigin insists, arose in the West and is a secularized form of biblical faith. Even those who deny the lordship of Jesus Christ are captured by the appeal of his teaching on the nature of the Kingdom of God. He who fed the hungry, brothered the oppressed, cared for the suffering and wept over the multitudes without a shepherd began a tidal wave of change that extends far beyond the limits of the church. Indeed, some aspects of his teaching are being carried out more actively in the secular order than in that of the church! For those with eyes to see, Christ is indeed alive and in the world.

There are parts of the world where the Christian faith is strongly advancing. David Barrett, Anglican editor of the next *Christian World Handbook*, has brought to light some startling factual information. He writes,

There is a wide-spread under-estimation today of the magnitude of Christian expansion in Africa. The fact is, since around 1910 Africa has been the only one of the world's six continents in which the entire Christian community has expanded universally at a rate of twice that of the population increase. By A.D. 2000, if existing trends continue, Africa will be the home of around 350 million Christians—the largest Christian community on any continent in the world.

In Latin America and Indonesia, the growth of the church is outracing the population explosion. Dr. Ralph Winter of the Fuller School of World Mission in his exciting new book, *The Unbelievable Years*, traces the expansion of the church since 1945. While many missionary leaders were prophesying doom and preparing the home constituency to believe that for a season the Christian missionary cause would have to face retrenchment, the very opposite was happening. Those professing the Christian faith have increased more rapidly throughout the world than the natural population growth.

In this country, I believe a fresh wind of the Holy Spirit is blowing. *Time* magazine sensed the mood in predicting that there may be a revival of religion in the 70s. They could not say that it would be conversion to the Christian church, but an awakening to religious beliefs and values. The very desparateness of the human situation and the

growing sense of disillusionment and despair with all human institutions and programs are causing many to look for deliverance outside of themselves. Christians working on university campuses in Southern California tell me that there is a new openness on the part of students to discuss religion and metaphysics. No longer is there a hesitancy to be committed to a cause or to take a position of faith. During the free speech movement on the campus at Berkeley, a picture of a demonstrator's placard was widely published. The motto read, "Jesus yes, Christianity no." Believe me, Christian faith is not dead among students today but very much alive and in the midst of student upheaval and unrest.

A few months ago it was my privilege to attend a National Clergy Conference. I had opportunity to chat with many friends and acquaintances and to inquire how things were going in their churches. With one or two exceptions, they all spoke encouragingly of a change of mood, a new openness and responsiveness to the things of Christ on the part of people. They were excited about creative new evidences of God's work among them. This would not have been true a year ago. I firmly believe that at this moment the Spirit of God is strongly seeking to break through into the center of his people with grace, love and power. This is happening at the same time that congregations are struggling to maintain attendance and financial support. While an earthquake of change is shaking church structures and traditional styles of worship and ministry, it is also opening new doors for Christian witness and service. These are times for us to be moving confidently and joyfully with Christ where he is in the world, doing what he is doing, and sharing with all men what he has given us.

A Common Characteristic

These vital fellowships of Christian faith and life springing up with such variety across the land seem to have a characteristic in common—an all-out commitment to the person of Jesus as Savior and Lord. Whatever may be the hang-ups on personal religion for some today, these groups have an unabashed devotion to Jesus Christ through whom God is known and loved as Father. They are not lost in impersonal and abstract concepts of deity, but like the first Christians in the Book of Acts, are attached to a living Lord. Hans Reudi-Weber of Geneva, addressing churchmen in Southern California recently, commented upon the great commission in Matthew. He pointed out that the risen Lord did not say to his followers, "I will leave you a set of truths, my concepts will be with you to the end of the age," but rather "I will be with you." Dr. Reudi-Weber stressed that the sure answer to the present crisis of faith in the church is living union with its risen Lord. Through a personal relationship with him we have been given both a sure guide and an effective power to carry out what he wants done in this new world which moves so rapidly. He exhorted us, "Let us not be ashamed to give out the good news about God in Christ."

II. THE CURRENT CRISIS OF CONVICTION IS ACCOMPANIED BY A CRISIS OF CREDIBILITY, A CONTRADICTION BETWEEN WHAT THE CHURCH PROFFESSES AND WHAT IT PERFORMS, BETWEEN WHAT IT SAYS AND WHAT IT DOES.

The greatest single factor causing the younger generation to turn off the church may very well be the gap between

Christian belief and Christian behavior. Young people despise "the phony" with a passion. They ask, "So, you say that you love God, then why don't you love your neighbor as yourself? You say that Jesus Christ is your Lord, then why don't you follow him in his concern for the poor, the suffering, the outcast? In this aching world of human need, what have you denied yourself to follow him? What risks have you taken? Why should I believe that there is any reality in the faith you profess?" Lew Alcindor, who needs no introduction to basketball fans, is quoted as having said, "The Bible has no further meaning for me. It has produced all these hate-filled people. It seems to me that nothing in the world is so unlike Christ as Christians."

After a morning worship service, a university student handed me this verse and departed without leaving her name. As far as I know she never returned to our church again.

Fat old smug church
The world's dying
Do you care?
Where's that Christ of yours?
Floating around in eternity?
Armless, legless, heartless?
When does he come alive again?
There's a Negro in the community.
Do you love him?
There's a painted whore downtown.
Do you love her?
There's an addict on the hill . . .
Who in hell cares?
Who in heaven cares?
Who on earth cares?
You fat old lifeless church!

This young generation of students will not let us "cop-out" on the moral and personal issues of our time. Neither will Jesus Christ: "Thou shalt love thy neighbor as thyself." Has he not made it plain?

Not everyone who says to me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of my Father who is in heaven. On that day many will say to me, 'Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many mighty works in your name?' And then will I declare to them, 'I never knew you; depart from me, you evildoers.' (Matt. 7:21-23).

The question before us is simply, "Will we affluent, comfortable, privileged evangelicals be able to break out of our security bag and follow Christ in self-denying concern for others?" We may not always be right in our responses but we must demonstrate by deeds that we care!

I am not without hope! Slowly, like one drugged, the church in the Western world is being aroused to care for men. There is a growing awareness that it does not exist in the world as an end in itself but as a means to God's great end that all men be loved and served in his name. I believe a new style of evangelical is emerging, with strong two-legged commitment, one foot planted firmly as a messenger of the gospel and the other striding out to work for justice, righteousness and human dignity.

III. THE CHURCH IS UNDERGOING YET A THIRD POINT OF PRESSURE—A CRISIS OF COMMUNITY.

In my judgment this contributes significantly to the other crises of conviction and credibility. A failure of real

fellowship among Christians is affecting both our love for God and our love for our neighbor.

The lonely crowd has been with us for a long time! Its numbers continue to grow, the malaise intensifies. The quest for inter-personal relationships is reaching out in myriads of directions and assumes a multiplicity of expressions from Esalen Institutes and "T" groups to Woodstock Rock festivals which mesmerize thousands of youth into a feeling of oneness. The question today is no longer, "How are you doing?" but "How are you relating?". Students tend to value personal relationships more highly than professional achievement or financial gain in choosing their vocations. Our increasingly dehumanized, impersonal society is causing a desperate longing to be true persons, knowing and being known, loving and being loved.

But what does the average metropolitan congregation offer the lonely crowd? As a matter of fact, the Sunday morning congregation may hold some of the loneliest people in the community—starched, stiff, judgmental and withdrawn, afraid to let others know who they really are or where they are hurting. All buttoned-up in their Sunday best, worshippers come and go, afraid to trust their true selves to people around them who are also hiding their doubts, fears and feelings of failure. How do we appear in our gatherings to the lonely crowd? Warm, intimate, liberating? Or cold, formal and confining? Usually the latter! Is it any wonder, then, that the younger generation is turning the church off and many of those within the establishment are looking for fellowship outside the mainline congregational structures. Yet of all human associations, the Christian fellowship has within it the unique qualities for sharing life together in fulfilling relationships.

Our Lord gave us the pattern in "A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another" (John 13:34). I John 3:18 adds, "Perfect love casts out fear." But how fearful most of us are to let go and really be our true selves in the presence of other Christians. Somehow we have become confused in our understanding of the nature of Christian fellowship, believing that our personal lives must be as smooth and perfectly ordered as the morning service of worship, when actually, inside, we are more like an unruly mob of children in a playground tussel. Dietrich Bonhoeffer has a word for us. He makes clear one important aspect of "life together":

He who is alone with his sin is utterly alone. It may be that Christians, notwithstanding corporate worship, common prayer, and all our fellowship in service, may still be left to their loneliness. The final breakthrough to fellowship does not occur, because though they have fellowship with one another as believers and devout people, they do not have fellowship as the undevout, as sinners. The pious fellowship permits no one to be a sinner. So everybody must conceal his sin from himself and from the fellowship. We dare not be sinners. Many Christians are unthinkably horrified when a real sinner is suddenly discovered among the righteous. So we remain alone with our sin, living in lies and hypocrisy. The fact is that we are sinners.

You do not have to go on lying to yourself and to your brothers, as if you were without sin; you can dare to be

a sinner. Thank God for that; He loves the sinner but He hates sin.

All sham was ended in the presence of Christ. The misery of the sinner and the mercy of God—this was the truth of the Gospel in Jesus Christ (*Life Together*).

Actually the Christian fellowship should be the place where we experience acceptance, forgiveness, loving correction and strong support to be our best for God, the place where with all of our hang-ups and mixed feelings our brother's affirmation is bearing witness to us of the favor and love of God in Jesus Christ. Wherever this kind of Christian fellowship exists, our brother's acceptance and forgiveness validate experientially the truth of the gospel. Love of God is strengthened and flows out spontaneously toward others. Without this kind of reality in Christian relationships the church will have little appeal to the lonely crowd seeking authentic humanity. But let the Christian community break out of its deep freeze and begin to relate honestly and supportively to one another in a common commitment to Jesus Christ and the fellowship will have persuasive appeal. This is happening! An exciting fact of our time is the growth of personal groups within the congregational life of the church and without it as well, where people gather around the Scripture to study, pray and help each other toward fulfillment in Jesus Christ and his will. Christianity is personal but never solitary. "We are one body in Christ and individually members one of another" (Romans 12:5).

The Christian life involves three commitments: to Christ, to others and to the Christian brother. We are to give ourselves to one another even as our Lord has given himself for us. Through a genuine relationship of caring love with one another we are helped to maintain a caring relationship with God and our neighbor. The crisis of conviction and the crisis of credibility in the church are linked to the crisis of community. This supportive quality of Christian community is emerging in the church today and holds great promise. If I had the opportunity to begin a pastoral ministry, I would make every effort to move from a program-centered emphasis to a person-centered emphasis.

As one particularly concerned about "evangelism and church strategy," I believe that Dr. Richard Halverson of the Fourth Presbyterian Church of Washington, D.C., is correct when he says,

Community is the matrix of mission. A congregation without community cannot fulfill its evangelistic mission, whatever is done to exhort or train. Conversely, when a congregation is spiritually healthy—that is, committed to Jesus Christ and to each other and constrained by a selfless concern for all men—evangelism will occur spontaneously, effortlessly, continuously, effectively. Not only will the life of the community attract the alienated and lonely to its accepting, reconciling warmth, but in dispersion its members will radiate that redemptive love infectiously to the world.

The pattern for new life in the church today or any day is relational—a personal relationship with God through Jesus Christ expressed in loving action and loving response to one's neighbor and loving relationship to each other in Christ. Then let us major not in programs but in persons—Jesus Christ, one another, our neighbor, with all those for whom Christ died! ■

Book Reviews

BIBLICAL THEOLOGY IN CRISIS, by Brevard S. Childs (*Philadelphia: The Westminster Press, 1970, 255 pp. \$8.00*), is reviewed by George Eldon Ladd, professor of New Testament theology and exegesis, Fuller Seminary.

Here is one of the most exciting books which I, as a student of biblical theology, have ever read. It is a critique of the stance of contemporary American biblical theology and a creative exposition of what Childs considers to be the proper stance for biblical theology.

Childs first traces the rise of the biblical theology movement which he considers to have been distinctively American, even though it has clear parallels among British scholars. About 1945, there began to appear a series of essays and books appealing for an understanding of the Bible from within its own perspective. This movement was represented by such scholars as Floyd Filson, G. Ernest Wright, Paul Minear, James Smart and Otto Piper. Childs interprets this movement as arising from the context of the liberal-fundamentalist controversy. It presented a way of accepting biblical criticism without reservation while at the same time recovering a robust, confessionally oriented theology. These younger biblical theologians protested the prevailing liberal type of scholarship in which most of them had been trained, as represented by such men as Pfeiffer, Waterman, Irwin, Cadbury, Enslin, Craig and Grant. Childs calls attention to the fact that "great conservative Biblical scholars of the stature of Warfield, Machen, and A. T. Robertson had all but disappeared from the American scene" (p. 23). The major elements in this new movement were the rediscovery of the theological dimension and the unity of the Bible, the revelation of God in history, the distinctive biblical mentality, and the contrast of the Bible to its environment.

Childs traces the collapse of the movement as a dominant and cohesive force in American theology. Critics of the movement pointed out that these theologians "used Biblical and orthodox language to speak of divine activity in history, but at the same time continued to speak of the same events in purely naturalistic terms" (p. 65). In other words, these scholars tried to combine a liberal critical methodology with a normative biblical theology. They failed to bridge the gap between exegesis and theology (p. 79). Other negative influences were James Barr's famous book, *The Semantics of Biblical Language*, German existential theology, and such books as J.A.T. Robinson's *Honest to God*

and Harvey Cox's *The Secular City*. All these influences brought the movement of biblical theology to a virtual end as a major force in American theology in the early sixties (p. 87).

Childs then turns to the need for a *new* biblical theology and outlines the shape it should take. The fundamental weakness of the old movement was its confusion as to the proper context for doing biblical theology. It had accepted the liberal hermeneutical presuppositions with its historical-critical method which viewed the text from outside itself (p. 102). That is to say, it viewed the Bible as a piece of ancient secular literature, to be interpreted as we would interpret any other ancient writings. The new approach must interpret the Bible in its own context, which is that of canonical literature. The Bible must be recognized as the normative vehicle of revelation, and therefore as inspired. The weakness of the old movement was "its total failure to come to grips with the inspiration of Scripture" because it still approached the Bible with the "assumptions of liberalism" (p. 103). Only the concept of canon can acknowledge the divine authority of the Bible. Only a recognition of inspiration can deal adequately with the Bible as a medium of revelation and recognize its theological dimension. Childs concludes his study by discussing the way the "new" biblical theology should function: in the study of ethics, and in the recovery of a truly biblical exegetical methodology. He illustrates the latter by exegetical studies in Psalm 8, Exodus 2, Proverbs 7, and the doctrine of God in the two testaments.

The reviewer can agree with most of what Childs says. The central issue is methodology: the role of the historical-critical method in interpreting the Bible. Childs recognizes clearly that this modern approach resulted in a sharp break with the church's exegetical tradition and is incapable of interpreting the Scripture as God's Word to the church. One of the purposes of the book is to sketch a new concept for doing biblical theology which will regain the exegetical tradition which has always existed in the church. This expresses essentially the stance of the reviewer. In *The New Testament and Criticism*, he suggested that proper biblical interpretation calls for a "historical-theological" method instead of the historical-critical method.

The difficulty with Childs' discussion is what he finally does with the historical-critical method. He is dissatisfied with it because of its onesidedness (p. 140), its inadequacy (p. 141), its inappropriate critical canons (p. 144). His major dissatisfaction seems to be its inadequacy to recog-

nize the theological dimension of the biblical text. Yet he affirms that the historical character of the biblical revelation "offers a warrant for the historicocritical study of the Bible" (p. 112). The danger consists in "assuming that only the historical method has a validity for Biblical studies" (p. 140). Childs is anxious to assure his readers that the critical method is not incompatible with Christian faith (p. 141).

Such statements confuse the issue and remind us of Hans Windisch's insistence that exegesis involves two steps: the exegetical and the theological, and that the theologian may find in the text something which to the historian is not there. Childs does not quite make it explicit that the historical-critical method is the product of a naturalistic world-view which *ipso facto* excludes the possibility of accepting the biblical witness to God directly acting in history. If the historical-critical method is one-sided and inadequate to recognize the theological dimension in the text, what role does it have in establishing what really happened in history? Can it tell us what Jesus thought about himself? Can it establish the facticity of the resurrection of Jesus which the Gospels represent as an objective event in history? One could wish that instead of illustrating the "new" method by the problem of ethical decision, he had applied it to the search of the historical Jesus. To the present reviewer, he leaves the central problem unresolved. He does not show us how in the last analysis he moves beyond the older method which he criticizes.

A final question: What is Childs' warrant for the new way of doing biblical theology? While he does not address himself directly to this question, the answer seems clear. The Christian must interpret the Bible as the inspired medium of revelation because it mediates an encounter with God today. "We are confronted, not just with ancient witnesses, but with our God who is the Eternal Present" (p. 219). This is admittedly a postulate of faith; and with this the reviewer agrees. But Childs does not show us how my own encounter with God through the Bible determines how I decide on the essential truthfulness of the divine events in history the Bible relates.

Whatever its short-comings, this is a rewarding book. We will await eagerly to see how American biblical scholarship receives it.

SACRAMENTUM MUNDI, An Encyclopedia of Theology in six volumes, edited by Karl Rahner with Cornelius Ernst and Kevin Smyth (New York: Herder and Herder, 1968, Vol 3, 431 pp.; Vol 4, 424 pp.; \$17.50 ea.), is reviewed by Lewis B. Smedes, professor of theology and philosophy of religion at Fuller Seminary, member of the editorial board of The Reformed Journal.

In *Sacramentum Mundi*, we have a vast over-view of almost every subject in theology that could concern the contemporary world. It is a harvest of Post-Vatican II thought on the entire spectrum of biblical, moral, ecclesiastical, philosophical and theological matters. There are other Catholic encyclopedias; but the difference between this one and the

older ones is not a mere up-dating of topics. Here, both the traditional subjects and the contemporary ones are sifted through the critical thinking of the *modern* Catholic mind. It is this which makes the set of special interest to the Protestant.

In a subtle, but discernible way, a single mind permeates all the articles of importance (Volume IV takes us through Phenomenology). It is a Catholic mind, of course. But it is also one which recognizes the dynamics and fluidities of history, the importance of person over nature, the relativities of even the most crucial magisterium-defined articles of faith and practice, and the co-relativity of people of God with institutional ecclesiasticism. The mind, in short, is modern, not medieval Catholic, and this is what makes the encyclopedia both interesting and important.

The modernity of the writers is revealed in several dimensions. Traditional matters are given new slants; one need read only the articles on natural law and natural theology to see how the older, more static and self-assured points of view recede before a more profound recognition of the dynamic and personalistic aspects of both nature and revelation. Further, the parochial Catholic controversies leading up to and continuing after Vatican II are given candid review; a reading of the article on *Nouvelle Theologie* will be illuminating, both of the history of the movement and of the attitude of the writers toward its treatment by the church. Modern Protestant trends, in moral theology for instance, are analyzed with respect and sympathy. Finally, Protestant criticism of Catholic positions is responded to in a way that commendably suggests a desire for dialogue more than it does retreat into self-defense. In short, the fact that this is a Post-Vatican II encyclopedia means far more than assurance that recent developments are included; it means that we have an encyclopedia that, in all its topics, incarnates, directly and indirectly, the modern Catholic temper and mind.

There are some disappointments, of course. We do not find as many Catholic "stars" writing as we had hoped. Karl Rahner is the exception; he bears an unexpectedly large share of the task—to our gain. Some of the articles hardly meet the standard of an encyclopedia for Catholic laymen; the piece on natural theology, for instance, is done in monstrously cumbersome style. On the other hand, for a work of this kind, there are masterpieces of concise summary—as witness the articles on New Testament theology.

All in all, anyone who can afford it is rewarded with a set of books by an international group of Catholic scholars, universal in scope, ecumenical in spirit, modern in temper and Christian in intent.

AN ARCHAEOLOGIST LOOKS AT THE GOSPELS, by James L. Kelso (Waco, Texas: Word Books, 1969, 143 pp., \$3.95), is reviewed by Everett F. Harrison, senior professor of New Testament at Fuller Seminary.

Within the compass of twenty brief chapters, the author treats the leading events of our Lord's life on earth from

birth to ascension, weaving together history, archaeology, theology and practical application. The simplicity of expression is admirably suited to the chosen reading audience, which is not the specialist but the layman. From time to time a personal touch is added as Dr. Kelso narrates his own field experience in illustrating or confirming Scripture statements. This reviewer found the following chapters especially helpful: "Shepherds and Magi," "Jesus' Boyhood," "Palm Sunday—King for a Day," and "The Cross, His Royal Throne."

The viewpoint throughout is one of complete confidence in the Word of God and a cordial acceptance of its teaching. There is a refreshing forthrightness in the statements about Scripture, the person of Christ and the uniqueness of Christianity.

This slender volume can be read in two to three hours, but the best way to realize its potential would be to read one chapter each evening, revel in the photographs and meditate on the terse comments.

A few positions invite disagreement, such as the claim that the dipping in the dish indicates that Christ loved Judas above all the other disciples (p. 112) and that the Master's use of Isaiah 53:12, "And he was reckoned with transgressors" (Lk. 22:37) included the disciples. An interesting suggestion, if not wholly convincing, finds the focal point of the third temptation (Matthew's account) to be Jericho, which Herod had adorned to duplicate as far as possible the city of Rome, which was "symbolic of the whole world" (p. 55).

Perhaps Dr. Kelso will consider writing something similar to this book to cover the remainder of the New Testament.

in its Greek form until it shines in a new light and receives a fresh appreciation. The first chapters do this kind of thing with Greek tenses and voices, where he is helpful in extracting the maximum meaning from the various changes not always apparent in the English versions, and prepositions where he is less successful. For instance, rightly quoting the verdict that *en* (in) is a "maid-of-all-work" in the New Testament, he misses some golden chances to exploit the range and depth of meaning (especially with "in Christ") and sums up in two pages, turning a blind eye to all that Deissmann, Best and Bouttier have to teach us about Paul's use of the Christian's inheritance "in Christ Jesus."

Other chapters concentrate on compounds, figures of speech and paradoxical expressions, where all is grist to the author's mill, and many a familiar and an occasional difficult term is illuminated by his racy treatment. Dr. Ward has a keen eye for detail and inevitably keeps his discussion on the ground of everyday living—quite a feat in a book dealing with an archaic language!

Preachers and teachers will welcome this unusual book, perhaps not always accepting his conclusions (does Gal. 1. 18 mean "to have a look at Cephas?") and often wishing they had been given help from a trained grammarian where it really matters (e.g. on John 1. 1). But it is a merit of this book that it makes us want for more—and who will ever again say that sermons need be dull? ■

Theology, News and Notes

November 1970

HIDDEN MEANING IN THE NEW TESTAMENT, by Ronald A. Ward (*Old Tappan, New Jersey: Fleming H. Revell & Co., 1969, \$4.95*), is reviewed by Ralph P. Martin, professor of New Testament, Fuller Seminary.

Readers of Dr. Ward's earlier books will at once be prepared for the reminder that when he says "New Testament" in his chosen title he of course means "The New Testament in Greek." And his purpose is quite obviously one of infecting us with a desire to explore the hidden treasures of the New Testament in its original language. This may seem a counsel of despair as far as the ordinary reader and lay preacher are concerned, and even college trained ministers find it a chore to keep up with their Greek after ordination. But Dr. Ward is a patient and sympathetic teacher of the uninstructed, and he never disdains to explain every strange term he uses in his endeavor to give us easy lessons in N.T. Greek. So every page is immediately intelligible, even to many whose schooldays and grammar books are a long way behind them.

The preacher loses much if he is content simply to rely on English translations of the text of Scripture; the measure of that loss is evident again and again in this book. Our author will take a familiar word or phrase and hold it up

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