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Fuller Theological Seminary

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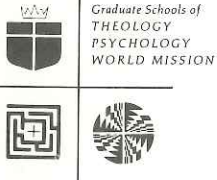
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Theology, News and Notes

PUBLISHED FOR THE FULLER THEOLOGICAL SEMINARY ALUMNI

MARCH 1975

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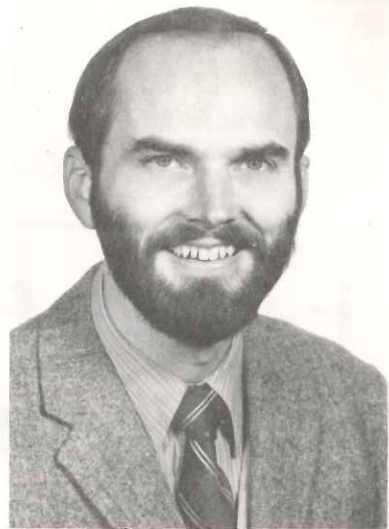
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Editorial

by Jack Rogers



The stated purpose of Fuller Theological Seminary has two significant foci. The first is "to engage in research and publication vital to the understanding of the Christian Faith." The second is "to prepare men and women to serve God throughout the world as ministers, psychologists and missionaries." That is what faculty at Fuller are called here to do — write and teach. In this issue we introduce to the readers of *Theology, News and Notes* a number of colleagues who have joined us in those joyful tasks. As the faculty representative on the *TN & N* Board (the others are alumni) I feel an especial delight in sharing with you the work of my new colleagues and friends.

Three of our contributors are new members of the full-time resident faculty. Glenn Barker came as Dean of Theology in 1972 and has recently been appointed Provost. In these roles he stimulates and supports the research and the classroom responsibilities of all members of the faculty. I can personally testify that his labors make mine easier and more effective. But here, in a wide-ranging interview with members of the *TN & N* Board, we introduce you to Glenn as a Christian person, scholar and Professor of Christian Origins.

Bill Pannell joined the Fuller faculty this past fall after many years with Tom Skinner Associates. Based in Detroit, Bill had manifold ministries among students on campuses all across the U.S.A. He is now Assistant Professor of Evangelism. During at least one quarter of each year, Bill will take Fuller students with him as he ministers on campuses to give them training in the field. His article "Growing Up Evangelical and Black" shares with you his background and development and some of his hopes for the future of Fuller Seminary.

David Clines almost didn't make it! After waiting for many weeks for an entrance visa, David and his family finally arrived in California the week that classes began in October, 1974. Reared and educated in Australia, David did graduate study at Cambridge and has taught at the University of Sheffield in England for the past 10 years. His "Notes for an Old Testament Hermeneutic" represents the fresh perspectives of younger British evangelicals which he now brings into the purview of our students.

Full-time faculty are expected to divide their academic work roughly equally between writing and teaching. Increasingly other significant colleagues have been added to share in the teaching load. This year 29 adjunct professors have taught on campus (plus 32 in Extension in other locations). We have asked three of them to give us brief responses to their experience at Fuller. Together they symbolize

Jack B. Rogers has been Associate Professor of Theology and the Philosophy of Religion at Fuller Seminary since 1971. He received his A.B. from the University of Nebraska, his B.D. and Th.M. from Pittsburgh Theological Seminary, and his Th.D. from the Free University of Amsterdam. His latest book is Confessions of a Conservative Evangelical published by Westminster Press.

the breadth and depth which adjunct professors add to the seminary community.

Dr. Laura Crowell, retired from her position as Professor of Communications at the University of Washington, came to Pasadena and lived on campus. She studied and socialized with students, fully entering into the world of those whom she taught to communicate. Dr. Richard Bube, Professor of Materials Science and Electrical Engineering at Stanford University, flew to Los Angeles once a week. He joined the scientific world in which he works to our theological terrain. In doing so, he helped students to understand how a person of faith can live and work fruitfully in both communities while relating them to each other.

Butrus Abd-al-Malik only had to drive across town from his office as Professor of Middle Eastern History at California State University, Los Angeles. But he brought another culture with him. Students learned Hebrew from a Semitic Scholar who embodied what he enunciated. His article on Semitic concepts in the New Testament illustrates the insights which he is uniquely gifted to bring. Only the twinkle in his eye and his ready smile are untranslatable to the printed page.

We hope that this sharing of ourselves in print will be the next best thing to your being here with us.

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Editorial Board: James S. Hewett, B.D. '57, chairman; Richard J. Anderson, B.D. '62; David Bock, Ph.D. '72; Frederic Wm. Bush, B.D. '56; Jack B. Rogers; Ken Working, Jr., M.Div. '72.

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An Interview with Glenn W. Barker

The Board of Trustees announced the appointment of Dr. Glenn W. Barker, Dean of the faculty of theology, as Provost of Fuller Theological Seminary, effective November 1, 1974. The following is an interview with the new Provost.

TN&N: Dr. Barker, would you give us some information about yourself. We would like to know a little about your background.

PROVOST: I grew up in Oregon. It was my intention to enter Willamette University and study law when I had that experience shared with so many of having God intervene in my life. As a consequence, I ended up at Wheaton College preparing for the ministry. I have a lot of sympathy for students who need financial help in seminary because I ironed shirts, drove a taxi cab, and painted houses in order to finance my education.

During my first years at Wheaton, I had a strong desire to serve God overseas, and I volunteered for missionary service to China. However, by the time I graduated, that door seemed closed, and I opted in favor of graduate studies at Wheaton College. I agreed to do some teaching in order to finance my education and found ministry to students tremendously rewarding. Soon afterward I was called to pastor a little country church nearby. This was my first experience in full-time ministry and I loved it. But then I had to decide what I was to do with my life. What did God want me to do? How was I to determine His will?

Teaching seemed to have priority for me at that time, so I resigned my church and accepted a full-time appointment as an Instructor of Bible at Wheaton College. Dr. V. Raymond Edman, the President of Wheaton, took a special interest in me, as did Merrill C. Tenney, the dean of the graduate school. They both advised me to initiate doctoral studies as soon as possible. Dr. Tenney wanted me to attend the University of Chicago, so that I could continue my teaching at Wheaton. Dr. Edman, however, had other thoughts. "You came from the Far West to the Midwest, now I think you should go east," he said. He was very partial to Boston as a center for graduate studies, so I soon was enrolled at Harvard.

While there, my wife Margaret began a mission work in the north end of Boston with Italian children. She soon had me involved with the Italian young people and their parents. It ended up that we moved into the area and began a church which we both loved.



Meanwhile, as I was finishing my resident requirements at Harvard, a new development came into my life. Dr. George E. Ladd, whom I had met at Harvard and with whom we became good friends, was called to Fuller. He urged that I take his place at Gordon Divinity School. At that time, I was on leave of absence from Wheaton. After a rather complicated bit of negotiating, I was "loaned" for the next three years to Gordon, where I was Professor of New Testament.

When Berkeley Mickelsen completed his work at the University of Chicago, he took my place at Wheaton and I was released from any further commitments.

I taught at Gordon from 1950 until 1972, twenty-two years. What really excited me in that experience was our location. The area was approximately 80 per cent Catholic and included the highest concentration of Unitarians and Universalists of any area in the United States. Preparing students to minister in that situation helped me feel that in some way I was fulfilling my commitment to missions.

TN&N: You have a unique position as Provost: to engage in putting into operation a personal vision which you may have carried with you until this time. Could you tell us how you decided to come to Fuller? What is your vision for the seminary?

PROVOST: My coming to Fuller was a response to a new opportunity and an old vision. Fuller, because of its three schools and its unique history, offered the greatest opportunity I knew to advance the cause of Christ through seminary education. The Theology School attracted me because of the priority it had given to establishing a tradition of evangelical scholarship. This commitment eventuated in the establishing of a full graduate program in theology, thus giving the school an opportunity to provide first-rate scholar-teachers for the many evangelical colleges and divinity schools in this land, as well as for lands overseas.

From my experience, I believe there are two prime ways to accomplish the mission of Christ through theological education. The first is to turn out as large a number of highly qualified ministers to the church as is humanly possible. Ministers who really believe the gospel with all their hearts and are fully committed to the ministry of the Word of God in the church can, I believe, really make the difference. Secondly, whoever trains tomorrow's theologians and teachers has the ability to turn the tide either toward Christ or away from Him. Evangelicals simply have not understood the significance of this work in the past. They have left the training of theologians to secular institutions and research in the Word of God to those uncommitted to the faith. Such negligence can only be a blueprint for disaster. For the theological school at Fuller to accomplish these two goals will take Herculean effort and sacrifice by many; but I am persuaded they are wholly achievable, and I am committed to them.

My dedication to world missions I have already alluded to earlier. Fuller provides me the opportunity of fulfilling in a more complete sense the mission concern I experienced so many years ago. The School of World Mission has been blessed with great vision, and it continues to dream new dreams. Its contribution to the cause of missions in the world is already legendary, but it continues to move on. The possibility of a new missiology Ph.D. program for training future professors at home and abroad, overseas extension, and student recruitment for mission are only some of the items on the docket. I am committed to assist the school in every way possible to complete their visions and to find "new wings" for its dreams.

My interest in psychology is not new. One of my best friends in New England is a psychologist, and he and I did some things together in churches that showed great promise. In addition, I sat for two years as a theological consultant with a group of psychiatrists who met every Saturday evening from six to ten o'clock. They were not a Christian group, but simply some people who were interested in how a theologian would react to their conversations. I believe that the needs and the possibilities for Christian psychologists were most clearly demonstrated to me in that context. I am gratified by what the Psychology School has already accomplished, and I am also hopeful as to the future. I believe there are levels of integration we have not yet reached, and I believe for the graduates there are ministries in the church and alongside the church, which will be crucial in the decade ahead. A case in point is what is happening in the American society to the marriage relationship and the family structure. They fall under

increasing pressure from the secular society in which we live. Churches will need new programs and new methods of teaching their members how to be genuinely supportive to one another if they are to help their members confront these problems. I believe that the School of Psychology will continue and enlarge its contribution in this area.

When you ask why I came to Fuller, I suppose it is largely because of the things I have just enumerated. I would also say that the opportunity to face the tough questions of national survival, racial relationships, poverty and famine at home and abroad from a Christian perspective are a part of it as well. One of my commitments which I enjoy most is working with the black and Hispanic churches in our area. The kind of feelings that are being generated, the sense of Christian oneness that is being experienced, the sharing of life and ministry that is being practiced — all this fills me with new hope for the future.

TN&N: When speaking of your earlier environment, you told how deeply you were involved in local church projects. Since you have come to Fuller, have you had opportunity to preach, to be involved, to touch people on the grass-roots level?

PROVOST: I have had ample opportunities to preach, but haven't been able to accept many of the invitations because the program here has been rather demanding. I did give some thought to a trial interim pastorate, just to be sure I am keeping in touch with where the people are and what is really happening. However, for the present, I have settled for an adult Bible class as being more realistic, and I am thoroughly enjoying that experience with non-professional students.

TN&N: What, in your mind, makes Fuller a truly unique seminary? You mentioned the three schools being in one seminary. Are there not others which have the same setup or are moving in this direction?

PROVOST: I would not take our interrelated faculties for granted, nor the combination of the three schools. I don't know if anywhere else in the United States, or in the world, this unique combination of three-schools-in-one-seminary exists. More particularly, though, the feature which characterized all three of these schools is the commitment to academic excellence. This emphasis has been a component largely missing among evangelical seminaries in the past. There have been others which have been mission-minded and church-minded. What has been missing is the willingness to build the solid academic base which is necessary for a successful dialogue with the world. Unless we are able to influence others by our thinking, we sacrifice the place of leadership to others. What has always been a major commitment of my own is to maintain and increase the contribution of evangelical scholarship, and I am very grateful that this commitment is honored at Fuller.

TN&N: On the other side of the coin, Harvard, Dartmouth, or say, more recently, Union Theological Seminary in New York, have early histories of evangelical fervor. What do you see that would prevent us from going overboard on the academic and losing the seminary's evangelical commitment? Do you ever see that as a threat?

PROVOST: No, I don't think that is the danger, although I don't dismiss the threat. I don't think the tension is between academics and evangelical commitment. In fact, I think some institutions may have floundered because those with genuine evangelical fervor became careless in their critical thinking and neglected the discipline of research and writing, which is ultimately crucial in the battle of ideas. Evangelical Christians cannot win the day merely by "out-fervoring" their competition. They must also strive to out-think them, especially in the arena of theology and Bible. The ultimate danger, it seems to me, arises whenever the believer abandons to the secularist and unbelieving theologian the task of biblical research and writing. That largely happened during the twenties and thirties, and the ability of liberalism to flourish in that period was, in my way of thinking, not so much a consequence of its strength as it was of evangelical weakness.

By the same token, academic prowess can result in false pride. If one neglects the matters of the spirit, it can be equally devastating. How one remains strong is, of course, the question. To do so requires a devout and informed board of trustees. It necessitates a vigilant and disciplined faculty committed to the Word of Truth. It demands a student body that is committed to Christian mission and service. What

keeps our institution strong at Fuller, I think, is the peculiar mix of these three ingredients. In addition it requires full communication, humility, servanthood, trust and community, all under the Word and Spirit of God. When those ingredients remain strong, you have the greatest opportunity to preserve an institution in the truth of Christ. If any of those elements weakens, the commitment weakens, and the consequences can become disastrous.

TN&N: You taught for twenty-two years. What was the heart of your teaching?

PROVOST: My area is New Testament. The place in New Testament where I focus most of my attention is the life of Jesus and the emergence of the church. At Fuller, I am rather aptly designated Professor of Christian Origins. I also have interest in New Testament criticism, and this is the area in which I have published.

This winter quarter I am teaching my course in Emergence and have ninety-one students. I'm amazed at the number, but really excited too. I find myself looking forward to that part of the day when I am in dialogue with the students.

TN&N: Do you plan always to take that kind of stance, where you're in touch with students?

PROVOST: I hope so. A few question my wisdom at this point. They wonder whether I can afford to maintain the dual involvement of administration and teaching. My own feeling is that administrators who don't keep in touch with what's happening in the classroom soon lose their relationship both to the students and to the faculty with whom they work. Teaching can be mind-stretching, nerve-tearing, and neurosis-causing. Professors appreciate it when the administration understands these experiences and sympathizes appropriately over them. There is a kind of fraternity which unites all those who know what it is to stand day by day in front of students and be engaged in the whole process of education.

Students also like exposure to administrators as professors, because it is frequently within the class experience that they have opportunity both to understand the administrator and his concerns and to have a genuine relationship with him.

For myself, although I try to keep as close contact with students as possible, I still find that the classroom offers me the best place to sense what is happening to the student, as well as in the institution.

TN&N: What do you see as the most significant issues facing the local church today, and how is the seminary addressing itself to these issues?

PROVOST: There are two issues that concern me most at this present moment. The first of these is the squandering of people-resources by the church. This is to me the appalling sin because it strikes at the heart of the Christian community. The church has learned to function primarily on the capabilities of a single individual, the pastor. In a few instances, when congregations are larger, there may be one or more additional staff persons. But in any instance, the great majority of the members will not be in ministry, nor even know they have been called and endowed for ministry. Training of membership, recognition of gifts, support for tasks, are still virtually unknown. There are few churches which even have as a primary goal the placement of all their members into ministry. This limited vision is in spite of the fact that the opportunities to serve Christ are virtually unlimited, and the needs of the people seem greater than ever before.

My second concern is for the church to become a more effective support group. The society in which we live is full of tension and crisis. People are hurting everywhere. They are lonely and feel abandoned and separated from anyone who loves or expresses concern for them. There are many in the church who have these same feelings, and whose needs remain unmet. I believe that we must learn better how to care for one another. I am sure that there are methods that we could develop, training we could receive, that would free us to minister in Christ's name and power to the needs of the total person.

May I say regarding both of these concerns that we, ourselves, are not as effective models as we ought to be. In a student body of over 800 students, there is talent and expertise that we have never learned to mobilize. Our educational model is much like that of the church and consequently suffers many of the same deficiencies.

We do, however, have some interesting experiments going on. Three courses are being taught this year by students who are under supervision of a faculty person. One course is on "Judaism," another on "Problems of Will and Determinism," and a third is on "Christian Aesthetics." The students involved have special kinds of expertise, or special kinds of training in their university or cultural background which have prepared them for this experience. In some instances the course is being team-taught with a professor in the institution, who takes the responsibility for the academic integrity of the activity. All the feedback is good so far, and I think this represents the kind of innovative model we seek.

TN&N: Do you think it is possible for the church to respond and present the radical dimensions of what a new man in Christ really looks like? Can it be done in terms of our culture and beliefs?

PROVOST: As a Christian, I am always an optimist. I believe with Moltmann that the great sin is "despair." *Hope* is what we have as Christians. I always believe that it is possible for the church to present what a new man in Christ is really like. It may take some struggle. It may take some special commitment. It will require patience. Nonetheless, I've always labored with the belief that the church can, at any one moment in time or history, given enough diligence and enough care, really become the church of Jesus Christ. I am optimistic also because of what I see going on right now within the seminary. We have an entirely different experience than would have been true ten years ago. Students coming in have, in many respects, a fine grasp of Christian faith, along with a new Christian life-style. They don't necessarily have it all put together, but they have enough going for them to make a great difference. They have a genuine ability to care for one another and even to care for us professors and administrators. Some of that is rubbing off on the rest of us. We are sharing more with one another and, I believe, experiencing more trust and commitment to one another.

TN&N: What do you think is the attraction for the students who are coming here? Is it the assemblage of a faculty that is unequalled anywhere else? Is it the koinonia of which you just spoke, or the community life?

PROVOST: I suppose all of those things are somewhat involved. Probably the one thing that I sense in students more than anything else is an awareness that at Fuller Seminary there is a fresh wind blowing. Things are going on that are new and are challenging. Questions are being asked that before never quite became vocalized. I think students sense that at Fuller we have a lot of courage to try things and are not afraid of failure. Among the specifics, however, there is little question that the faculty is a very special factor in the students' choice to come to Fuller. If we did not have the quality of faculty that we have, we would not be having the quality of students we are getting. When we examine the students' questionnaires as to why they chose Fuller, alumni, also, are always very high on the scale of influence. But highest of all is the respect for the kind of Christian commitment that is found here at Fuller. Students come to Fuller because they believe that its Christian commitment is more in tune with where they are as students than is true at any other institution. They want a strong Christian institution that is open to the future. It must not be afraid. It must not be cynical. It cannot be separated. That is the kind of Christianity they are looking for. That is also what they are perceiving may be found at Fuller. It is, I believe, a rather generous perception. I'm not sure we are doing all those things. But their faith in us helps us to move in the right direction. There is a kind of fresh wind blowing from them that reflects itself in our lives as well. It makes us more courageous, more daring, and more involved. One student who walked across the campus recently stopped me and said, "I'm a rather cynical fellow, but I thought I should tell you that I sat in the orientation program and heard those people and deep down inside I said, 'I bet.' But after being here and seeing what is going on [he pointed across to the new Hispanic class — eleven pastors from the Spanish area; and while we were talking, two black ministers came up and shook hands with me just in passing]. That's what I am talking about. Fuller seems to be one place that doesn't just talk about being involved in the world; it is involved. I just wanted you to know that I am really glad to be at Fuller." What more can I say?

Growing Up Evangelical and Black

by William E. Pannell



William E. Pannell is Assistant Professor of Evangelism at Fuller Seminary. Until his appointment to the faculty, he had served as a Fuller trustee since 1970. He was also vice president of the Tom Skinner Associates of Detroit, Michigan.

Mr. Pannell graduated from Fort Wayne Bible College with a B.A. in Bible, and served on the Youth for Christ International staff prior to his ministry with the Tom Skinner Associates. He is the author of *My Friend the Enemy*.

A roommate suggested that I accompany him to Dodge City for his denomination's youth conference. "You could lead the singing," he offered. Not having anything else planned, I agreed. We left for Earp country the day I graduated from bible college. A career in itinerant evangelism spanning twenty-four years was begun.

Most of those years were spent in the Midwest and East. The ministry was shared with a variety of church people and denominations. Revival meetings were conducted in small rural churches from Possum Creek to Elbing. Platforms ranged from Youth for Christ rallies to the hot pavements of metropolitan streets. We passed out tracts wherever we went. We wanted the world to respond to the "four things God wants you to know." We sang in front of rescue missions in all kinds of weather, hoping to lure some fallen creature inside to hear our preachments. From our automobiles we threw cellophane-wrapped gospel missiles at passers-by.

Our goal was to evangelize our generation before Jesus returned. Our banner was some version of Oswald Smith's notion that no one should hear the gospel twice until everyone had heard it once. We never reduced that to a bumper sticker, but it would have made a dandy. Our message, often poorly preached but fervently believed, was that Jesus Christ was the hope of the world, and that there was no salvation in any other name under heaven. We passionately believed the Bible to be the revelation of God to humankind. Everything in it was to be accepted as eternally true. Many of us found it impossible to contend for this biblical faith without being contentious. We fought liberals, Catholics, the RSV, and anything else that moved which did not wear our colors. We were evangelicals. If we weren't all the "best and the brightest," we were at least the purest. Ah, sweet nostalgia!

But for me, and I suspect this is true for most of the others of my generation who were black, that evangelistic enterprise as we knew it and practiced it was virtually outside the black community. Black churches did not call us for meetings unless they were affiliated with larger, white-dominated groups. In any significant gathering where we preached, scarcely any other blacks would be in attendance. When a few blacks were in attendance, then usually they sang. We knew a mere handful of Afro-American ancestry who were missionaries abroad, and they were poorly supported. They were largely outside the established evangelical sending agencies. Most of us had studied missions. Some of us had enrolled in missions courses intending to serve abroad. We knew of Carey, Livingston and Studd. Evangelists and revival movements which had stamped their imprint on Western culture were well known. We had read the sermons of Edwards, Moody and Finney. We had also noticed that no black person was on that list of prominent evangelists. We came to suspect that whatever

evangelism had come to mean since the Reformation, it certainly did not include significant black participation.

This conclusion was further reinforced by the diminution of an evangelistic emphasis in predominately black seminaries and schools of religion. The influence of European liberalism gradually reduced these schools to bastions of academic sophistication. Upon graduation, one did not always have anything biblical to preach. Black men did manage to retain a bit more to preach than their white counterparts, owing to their deep roots in the black church and culture. But many could no longer preach evangelistically. If white men learned that the Scriptures were unreliable, black men added to this heresy the fallacy of cultural superiority. The result was that the evangelistic mandate was no longer valid. For too many, the great commission became, "Go ye into the black community and tell everyone that he is inherently Christian." The gospel had become the black experience.

The dilemma of blacks graduating from evangelical schools was that they were often "all dressed up, with no place to go." Mission boards had no "policy" for sending them abroad, and until Mr. Graham secured Howard Jones as an associate evangelist, no major association had given much thought to black staff participation. It was clearly not enough to be evangelical apart from whiteness. A black graduate was an evangelical orphan. It could be said with some degree of integrity that conditions unfair to blacks which existed in evangelical schools and churches were unintentional. "We may have been blind," said one educator, "but we were not malicious. Our school has always been open to everyone, including black people." Probably so, but the important factor here is the prevailing disposition in these schools. The mood has been what one historian calls "egalitarian racism." This means that Americans refuse to think of their institutions as being white, but they are very careful to keep them that way. Even though members of minority groups could attend seminaries, the atmosphere was not conducive to fullest growth. It was mono-cultural all right, and it was also, at the same time, devoid of other inputs. Some of us did graduate. We are deeply grateful for much of the training we received. It took us a couple of years to become re-culturated. Some have not made it "home" yet.

However, in spite of this chilly evangelical climate, many black leaders continued to press for recognition. It came to some. Others, noting small improvements here and there, took heart. The need felt was not only for recognition as a fellow person in Christ. The need was an opportunity to be responsible as faithful persons. Many felt that the key to this recognition was to become fully "evangelical." We erred. We did not know that evangelicalism in America is more than a theological term. It is a cultural definition; a religious counter-part to the prevailing mood of conservative and secular nationalism.

The event that illuminated the cultural captivity of much of evangelicalism was the civil rights struggle in America. Evangelicals, both black and white, were conspicuously absent from that struggle throughout the sixties. The reason was that we were all victims of the same disease — egalitarian racism. One group taught it, the other caught it. The furies of Watts, Newark, and Detroit began, along with the steady advance of tired feet on city streets. For many of us, both black and white, a new era in growth and discipleship began. Suddenly all relationships were open to severe questioning. All motives were laid bare. Cherished dreams and ambitions were revised or abandoned. Liberation of spirit had come as the black community turned the corner in its historic relationships with white America. As that corner was turned, black America dragged an emerging black evangelical leadership with it.

What has become clear in the aftermath of the sixties is that an understandably definitive evaluation of the effects of those stormy days is premature. What is certain, however, is that many people will never be the same again. Most people, nonetheless, have changed very little. Yet for most of this emerging black leadership the search for an identity on "evangelical" terms is over. For most of them cultural radicalism is a *fait accompli*. What is now called for are new theories and new strategies.

Most of the new theory is being supplied by theologians and activists of a decidedly political bent. James Cone popularized the new mood with his *Black Theology and Black Power*, followed by his *A Black Theology of Liberation*. Joseph Washington, Jr., whose early book *Black Religion* was greeted by gales of protests from black

churchmen, redeemed himself in their eyes with a second volume entitled *The Politics of God*. J. Deotis Roberts, widely acclaimed scholar and Dean of the School of Theology at Virginia Union University, has just authored *A Black Political Theology*. These authors have created an enormous interest among a younger black evangelical constituency. This fact is undiminished by the realization that few white evangelical theologians take these writers seriously. A few years ago it would have been enough to say that the stars in the evangelical firmament took no notice of black scholarship. That would have settled the matter, and we would have gone back to our evangelistic fish nets. Today this eloquent silence is not only understood by most blacks, it is viewed as inconsequential. The definitions are being rewritten.

But for all its interest, there remains a general uneasiness about "new theology." Young evangelicals who were on secular campuses during the later sixties saw the futility of much that passed for liberation movements. Policies were altered somewhat, but people remained pretty much the same. It became clear that change, in order to be radical, had to include a conversion in people. Black pastors were not, for the most part, involved in new theologies. Their concerns were much more earthy, their time occupied with the daily round of congregational management and minutia. It was possible to talk liberation theology with many of these men, but it was clear that they saw less and less coming out of the tumult. Theirs was the almost instinctive realization that long after the rhetorical hot-shots had had their day, it would be business as usual back at mother church.

For this reason numbers of younger black evangelicals are taking a second look at the black church. What they are discovering is that the black church is the sole viable expression of black power in the community. This realization is shared by other members of the late radical establishment. Together they also realize the black church has far more biblical content and life-style than at first suspected. It didn't wear the same evangelical brand name, but it was authentic. At the least it was just as authentic as that which passed itself off as biblical in the majority culture. While a great deal of research and documentation of a scholarly nature needs to be done on the black church, a cursory examination of the black person's history in America would reveal that it was black churches, for the most part, which sustained blacks throughout their dark days. For this reason a growing number of young black men and women are turning up at evangelical seminaries. They arrive not so much to join that particular establishment as to find new ways of looking at the black church and the black religious experience in order better to serve the growing needs in the black community. The number of black young people is still incredibly low, but the trickle is encouraging. These students (I would include a great many who are already "working pastors" in their number) represent the willingness to evaluate critically the ideas and experiences growing out of the emotional holocaust of the sixties. Added to this formal expression of theological interest is a larger number of black students at the undergraduate level who are concerned with finding the questions to which the Bible has an answer. Thus it becomes clear that it is now possible to capture the minds of a whole new kind of black person for God and the Kingdom. Additionally, this new interest reflects the on-going effectiveness of evangelical churches in the black community and the few para-church ministries which continue to involve young people. But it involves more than that. This interest serves notice that the new theologies, though attractive and intellectually exciting have been found wanting. There is every evidence that the Spirit of God has kept alive the inner persuasion that the real hope for black America still lies in the possibility of black people being truly evangelical, provided that word can be fleshed out in a style beyond mere definitions or political accretions, either black or white. What is happening, and not without much pain, is an attempt on the part of black evangelicals to be truly radical in biblical terms, after the pattern of Jesus, all the while remaining faithful to the legitimate needs and aspirations of their own culture.

Why, in the light of this, are black students enrolling at Fuller? The answer is that Fuller Theological Seminary may be the one place best suited to shape the future of black evangelical leadership in America. This is yet to be proved. However, there is a mood at Fuller that one

(Continued on page 16)

Notes for an Old Testament Hermeneutic



by David J. A. Clines

Most preachers still believe that there is a value in expository preaching. Their sermons may be vehicles for all kinds of communication, from fund-raising appeals to farewell speeches, but I am thinking of those occasions (may their number increase) when the preacher sets out to *expound* the Bible, and in particular the Old Testament. I am not offering a list of prescriptive hermeneutical rules, whose function at best would be largely negative, warning the preacher what he must avoid doing, but rather a descriptive account of what I understand the nature of exposition of an Old Testament passage to be.

A NON-AUTHORITARIAN HERMENEUTIC

The dominant model for the Christian preacher has long been that of the Old Testament prophet. There is still a need for a prophetic ministry, but I would suggest that this authoritarian model is not the most appropriate one for an expositor of the Bible because it grants his expositions an authority to which they are not entitled to claim. A more appropriate model, from which Biblical expositors seem to me to have a lot to learn, may be that of the literary critic (not without his Biblical analogue in the wisdom teacher and the interpreters of the torah).

A fine account of the role of the literary critic has been given by Helen Gardner in her book *The Business of Criticism*:

The torch rather than the sceptre would be my symbol for the critic. Elucidation, or illumination, is the critic's primary task as I conceive it. . . . I want to remove any obstacles which prevent the work having its fullest possible effect. Because a poem already speaks to me, I want to find ways to ensure that, as far as possible, it says to me what it has to say and not what I want it to say, and that it says it in its own way and not in mine . . .

The beginning of the discipline of literary criticism lies in the recognition of the work of art's objective existence as the product of another mind, which exists not to be used, but to be understood and enjoyed. Its process is the progressive correction of misconceptions, due to ignorance, personal prejudice, or temperamental defects, the setting of the work at a distance, the disentangling it from my personal hopes, fears, and beliefs, so that the poem which my mind recreates in the reading becomes more and more a poem which my own mind would never have created. . . . The enlarging and continual reforming of one's conception of a work by bringing fresh knowledge and fresh experience of life and literature to it, this process of continual submission and resubmission to the work, is highly delightful and perpetually renews the original sense of delight

David J. A. Clines teaches Old Testament as a Visiting Instructor for the 1974-75 academic year at Fuller Seminary. He received a B.A. degree from the University of Sydney and the B.A. and M.A. degrees from St. John's College, University of Cambridge.

from which the critic began.¹

I should like to draw attention to four emphases in these remarks, which seem to apply excellently to the Biblical expositor:

1. The objectivity of the literary work, i.e. the fact that it exists "not to be used but to be understood and enjoyed." This affirmation implies rejection of a functional view of the Bible as an oracle-machine, which, on a crude level, makes the Bible a source of promise-box verses or an arsenal of proof texts for theological warfare; or, on a higher level, insists on making the Bible answer *our* questions. I mean, for example, this kind of thing: What is the biblical attitude to smog? Answer: "Smog is evidence of man's sinful attitude toward God's creation (cf. Gen. 3:1-7). Man's suffering from pollution may be an experience of the judgment of God."

The text (whether a biblical text or not) must remain an objective reality that stands to some extent over against the expositor, a reality which he never fully assimilates, however much he may come to agree with the text. The text must never be reduced to being a vehicle for the expositor's own ideas, however much those ideas may be derived from the Bible.

2. The corrective role of criticism. The expositor cannot afford a Napoleonic complex. Among the *highest* aspirations of the expositor is the humble task of correcting misconceptions about the work he is expounding so that the text itself may speak. He has no right to authoritarian judgments about the value of the work or to decisive statements about *the* meaning of the work; his role has to be the deliberately self-effacing one of clearing away misconceptions from before the work. And, of course, among the misconceptions he has to correct are his own. Understanding, and hence the ability to interpret a text, is a progressive process. "There is no final black and white distinction between 'having understood' and 'not having understood.'" . . . Understanding by its very nature takes place at different levels."²

3. Setting the text at a distance. This aspect of the expositor's task may go against the grain for the Christian expositor, who expects the Bible to speak to him directly and personally and who has, in fact, often come to expound a text just because of the effect it has already had upon him. But the expositor owes it to his text to recognize that it was not in fact spoken to him or for him when it became a text, no matter how loudly and clearly it speaks to him now. To distance the text is to recognize how "other" the text is from the interpreter and to see that it is a matter for objective study, not just a trigger for the reader's reaction.

4. The humility of the critic. Unlike the authoritarian role in which the preacher-prophet often sees himself, the critic's role is of necessity a more humble one. His humility should be twofold:

A. A "submission" to the work he is expounding. His task is not to display himself but the work, to point attention to it rather than to what he may be able to say about it. Young preachers, on the contrary, are often encouraged to "master" their text, as if in fact they were not the servant of the text.

B. A humility vis-a-vis his audience. The critic-expositor may hope to correct misconceptions, bring illumination to the text, and encourage serious reflection upon it; but ultimately he cannot lay claim to an authoritative interpretation of the text which he can impose upon his audience or offer them with a guarantee of validity. In the long run, all he can say to his audience about his understanding of his text is: "This is how I see it; can you not see it like that as well?" He holds a torch, and not a sceptre, as Helen Gardner puts it.

So what I am arguing here is that the Bible should not be interpreted only, or even chiefly, in the context of authoritative preaching. The role of the expositor is not to make demands of his congregation or to threaten, denounce, encourage, stimulate, challenge them on the basis of the biblical text, but to illuminate that text. I am talking about a rather more peaceful and reflective and simply patient and hesitant approach to the text than an authoritarian hermeneutic will allow.

A DIALECTIC HERMENEUTIC

1. The dialectic of text and context. I am taking for granted the idea that a text only has meaning within its context and that the

Christian expositor has ultimately to seek the meaning of his text within the context of all Scripture. What I am concerned with here is the problem of what must be done if text and context are in disagreement or tension. It would be too much to hope that individual texts from the Bible should never be the least in tension with other texts or with the whole canonical context; the tension is an inevitable function of the whole being greater than the parts, especially when the whole is so complex. And it does in fact frequently happen that an expositor of the Old Testament, in particular, is at a loss to expound his text in a way consonant with the teaching of Scripture as a whole.

There are two ways of dealing with this question: (1) to shelve it indefinitely by concentrating attention exclusively on the "positive" aspects of the text; (2) to establish a hermeneutic that can cope with tension.

A. This method, by far the most favoured among expositors, puts the expositor in the position of patronizing his text and also leaves unsolved the problem: What do we do with what is left after the "positive" element has been extracted?

B. Much to be preferred is an attitude to the text that can take it as it comes, not trim the text by the context, not listen only to what fits our notion of the whole. The whole is greater than the sum of its parts, to be sure, but it is at least the sum of its parts. So if Ecclesiastes or an imprecatory psalm is in the Bible, they are parts of what the Bible *is*, and no amount of concentration on their "positive" value should be allowed to eliminate their objective reality, which is not all "positive." It is by savouring what is there and by being prepared to be puzzled and offended, as well as to be uplifted and to affirm, that an expositor is enabled to understand the passage that is there, and not the passage he would have liked to find.

2. The dialectic of text and interpreter. Two insights of the "new hermeneutic" school are especially relevant:

A. The relation between the text and the interpreter should be seen in a radically different light from the way it has usually been. "In traditional hermeneutics, the interpreter, as knowing subject, scrutinizes and investigates the text as the object of his knowledge. The interpreter is active subject; the text is passive object." But in the new hermeneutic, "the flow of the traditional relation between subject and object . . . has been significantly reversed. For now it is the object — which should henceforth be called the subject matter — that puts the subject (the expositor) in question."³

B. The movement from text to interpreter is neither a once-for-all process nor simply a one-way traffic. "The 'circle' of hermeneutical process begins when the interpreter takes his own preliminary questions to the text. But because his questions may not be the best or the most appropriate ones, his understanding of the subject-matter of the text may remain limited, provisional, or even liable to distortion. Nevertheless the text, in turn, speaks back to the hearer: it begins to interpret him; it sheds light on his own situation and on his own questions. His initial questions now undergo revision in the light of the text itself, and in response to more adequate questioning, the text itself now speaks more clearly and intelligibly. The process continues whilst the interpreter achieves a progressively deeper understanding of the text."⁴

In practical terms, this analysis of the process of understanding means: (1) The importance of the interpreter's presuppositions must be recognized. On the one hand, presuppositions are not merely inevitable but positively indispensable, since without any presuppositions or pre-understanding on our part, a text would remain meaningless to us. On the other hand, presuppositions should not only be acknowledged, as if it did not matter how many and what presuppositions an interpreter has as long as he frankly confesses them, but should be progressively corrected by the text. (2) A non-authoritarian approach is required, because the interpreter can never claim a definitive understanding of the text. It is of the nature of understanding that it is progressive and provisional. (3) The interaction between text and interpreter (the hermeneutical circle) brings the interpreter's reaction (his subjectivity) within the area of the "meaning" of the text. Meaning is not to be defined solely in terms of the verbal meaning of the text nor solely in terms of the author's intentions, but partly also in terms of "what it means to me," the reader.⁵ (4) Full weight is given to the objective existence of the text, the value of scholarly study of the text, and the significance of the personal reaction of the interpreter.

ter. Other approaches to interpretation tend to neglect one or another of these essential elements.

3. The dialectic of interpreter and audience. So long as the interpreter is working within an authoritarian hermeneutic, he regards the exposition of Scripture as a package to be delivered to his audience. However, the analysis I have been offering of what it means to be an interpreter suggests that the expositor is not a different sort of animal from the audience of an expositor; rather, we are all interpreters and expositors to one extent or another. Every Christian who reads the Bible for himself is an interpreter, or else he does not understand what he is reading. To be sure, there are good and bad interpreters, expert and unskilled. One person's exposition is not as good as another's. Yet it does change the relationship of the preacher-expositor and his congregation if he sees himself as doing the same job as they. Hence, however much more expert he may be than they are, he and the church cannot do without their understandings as well. The interpretation of the congregation is needed, not just as feedback to the preacher to tell him how his interpretation is getting across, but to allow a communal interpretation to develop. By a "communal interpretation," I do not mean a more definitive one or a more authoritative one, but one of more dimensions, one that reflects the variety of meanings the text of the Bible actually has to the congregation.

A TEXT-ORIENTED HERMENEUTIC

1. The text and "general truths." Everyone assents in theory to the principle that the aim of exposition is to illuminate the text. Most expositors, however, believe that they must do more than that: they should attempt to discover in the text "general truths," "eternal principles," "clear moral lessons," "positive revelation," which the text does not explicitly formulate but which may be reasonably inferred from it. It is thought that only through the formulation of such general truths can the text be made relevant to modern life and applied to particular contemporary situations. Such an aim in exposition, however, I regard as misdirected; and I should like to argue that the overriding aim of the interpreter should be to return his hearers to the text. The reasons are these:

A. Only the text has the power to appeal to the imagination. The general truth preached by Second Isaiah to the exiles in Babylon could have easily been expressed in two or three prose sentences. But what power would such sentences have carried, even prefaced by a "Thus saith the Lord?" Story and poem, the typical forms of Old Testament literature, appeal directly to the imagination. They do not lack propositional content, but they do appeal more readily to the will than does strictly rational discourse. It is imagination that influences the will; and if the truth of the Old Testament is going to influence its hearers, it will do so better in its own way than through the interposition of general truths.

B. It is a denial of the "objectivity" of the text to suppose that it exists for the transmission of something other than itself. What is going on in the text (as story especially) is the building and peopling of an alternative world to the ordinary world of reality which the hearer experiences. If the text is not merely escapist literature, it invites the hearer to assent imaginatively to the world of the text as in fact a higher or deeper order of reality; thus he may enter into that world.

C. The goal of finding "principles" ignores the particular, random, and chaotic nature of the Bible as it actually is. *Polymeros* and *polytropos* (Heb. 1:1) is how the Old Testament message (and the New Testament's, for that matter) is expressed; and, are we not bound to say, none the worse for that. The form in which the Bible comes to us is not a disposable packaging for its content but inseparable from it, and equally revelatory of what God means to say.

D. The extraction of "eternal principles" from the particular biblical texts interposes the interpreter between the text and its hearers in a larger-than-life form. Ask any hearer whether the particular story is more important than the general truth which the preacher has drawn from it, and he will, like any nineteenth-century German theologian, give priority to the general truth. But once the truth has been extracted, should the story be thrown away, except perhaps for purposes

of "illustration" (i.e. decoration)?

2. Exposition and application. I want to offer finally the proposition that on the whole, application is not only *not* the goal of the expositor's work, but it is not even part of his proper task. The reasons are these:

A. The expositor does not usually know how the text applies to each of his hearers, except perhaps in the most general way. Only the hearer knows whether and how it applies to him.

B. There is no such thing as *the* application of a text; each text is capable of manifold applications. Otherwise the Bible could not be heard afresh.

C. If the preacher applies the text, his application and not the text is the message, for the application is the point at which the hearer is personally addressed.

D. Though an expositor may properly say how a text applies to him or how it *might* apply to a person in his congregation, he needs to make clear that such an application is in no way prescriptive. Otherwise he is limiting the ways in which the text can be used.

E. If an expositor applies a text to a contemporary social or political or personal issue, he is making a judgment not only about the meaning of the biblical text but also about that issue, which he is probably not entitled to judge in his capacity as a biblical expositor. He often makes it sound as though the Bible says something about that issue when it is he who is offering his own opinion.

To put the subject positively, I should want to argue that the aim of the expositor should be to lay bare the text so that it can apply itself to the listener (or, if that is too fanciful a way of putting it, so that the listener can apply the text to himself). The only application that is effective is the one which the listener participates in formulating, that is, the application he makes to himself. By no means do I deny that the biblical texts apply to people today, but to apply is the task of the hearer and of the Holy Spirit and not of the preacher-expositor.

The role of the expositor, then, as I see it, is *to* point to the text rather than away from it. One practical issue that confronts the expositor who endeavours to be faithful to the Bible as it actually is, is the question of how to finish an exposition. Nothing about the structure of an expository sermon shows so clearly what the expositor's goal is as the point at which he finishes. If he concludes: "So we see that what the passage is saying . . ." (something the passage did not actually say, and could not have said since it was talking about Abraham or David, and not, say, about ethical principles), he has failed his congregation as an expositor of the Bible because he has said *sotto voce*: "So if you forget the text, never mind; just remember what I tell you about the text." Is not the appropriate ending for an exposition one that throws the hearer back into the story, so that when the telling of the story has ended, the story itself is not finished? Should not an exposition end *in medias res*, not at a satisfying resting-point, but open-endedly, at an unsettling moment of crisis? With a question (not necessarily a grammatical question) like "Go thou and do likewise" (where it is left entirely up to the hearer to determine what "likewise" could mean for him, since he is not likely himself to come across the victim of a mugging in the near future)?

FOOTNOTES

1. H. Gardner, *The Business of Criticism* (Oxford and London: Oxford University Press, 1959), 14f.
2. P. D. Simmons, "Smog," in *Baker's Dictionary of Christian Ethics*, Ed. C. H. Henry (Grand Rapids: Baker Book House, 1973), 682.
3. H. Ott, "What is Systematic Theology?," *The Later Heidegger and Theology (New Frontiers in Theology, 1)*, Ed. J. M. Robison and J. B. Cobb (New York: Harper and Row, 1963), 80.
4. L. Hodgson, *On the Authority of the Bible* (London: S.P.C.K., 1960), 10.
5. A. C. Thiselton, "The New Hermeneutic" (forthcoming in *Symposium on New Testament Interpretation*, Ed. I. H. Marshall), 14f., citing J. M. Robison in *The New Hermeneutic (New Frontiers in Theology, 2)*, Ed. J. M. Robison and J. B. Cobb (New York: Harper and Row, 1964), 23f.
6. Thiselton, *op. cit.*, 22f.
7. Cf. especially W. Wink, *The Bible in Human Transformation* (Philadelphia: Fortress Press, 1973).

Class Notes

THE 50'S

Robert K. Johnson (BD '52) has been advanced to Captain, USNR Chaplain Corps, and is pastor of Colton (California) Community Church.

Richard Kroeger (BD '52) is interim pastor of First Presbyterian Church, Farmington, Minnesota.

Harold and Elaine Legant (BD '52) have moved from Mansfield, Ohio, to Plano Bible Church in Plano, Illinois, where Harold is pastor.

John K. Mickelson (X '52) is employed by General Electric in Syracuse, New York.

Carl Ray Rollins (X '52) is employed by the Naval Research Laboratory in Washington, D.C.

William Hiram Bentley (BD '59) has received an honorary doctorate from Greenville College (Illinois), praised for his work as ". . . a black evangelical who has been a dynamic pioneer in social action."

THE 60'S

Elmer L. Bates (BD '61) is pastor of First Presbyterian Church, Hudson, Wisconsin.

Joel and Nancy Stolte (BD '62) are Wycliffe Bible translators in Bogota, Colombia.

Bill Gwinn (BD '63) is president of Christian Camping, International, an affiliation of camps and conferences in 43 countries, with headquarters in Mt. Hermon, California.

Bob Broyles (BD '65) is Young Life Coordinator for European Development, headquartered in Salzburg, Austria. He is anxious to communicate with Fuller graduates in Europe.

James Hempler (BD '65) administers a retirement home for teachers and a nursing home in Ojai, California.

Arden Snyder (BD '65) received a PhD in counseling from the University of Oregon. He is a psychologist for the Albany, Oregon, county mental health program and is a psychology instructor at Linn-Benton Community College.

Tim Owen (BD '67) is pastor of Missionary Alliance Church, Ellensburg, Washington.

Bill Dyrness (BD '68) reports a change of location from Alaska to Asian Theological Seminary, Manila. He is studying language and will be teaching theology.

Robert Hubbard, Jr. (BD '69) has completed active duty as a Navy chaplain. He is now pastor of Hemet (California) Evangelical Free Church and is pursuing a PhD in Old Testament at Claremont Graduate School.

THE 70'S

Richard Foster (ThD '70) and **Ron Woodward** (BD '60) are team ministers at Newberg Friends Church in Newberg, Oregon.

Jay Bartow (BD '70) past Alumni Cabinet president, is pastor of First Presbyterian Church of Monterey.

Bill Goff (DThP '70) is Los Angeles county area director of Sea and Summit Expeditions, ministering to youth through outdoor and mountain climbing experiences.

Robert Johnston (BD '70) is Assistant Professor of Religion at Western Kentucky University in Bowling Green.

Barry Phelps (BD '70) has accepted a call from Cavalier County Parish Council to serve four Presbyterian churches in Langdon, North Dakota.

Haddon E. Klingberg, Jr. (PhD '71), known to most as "Don," was recently honored by Bethel Seminary (MDiv '61) as Pacesetter of The Year for 1974. His PhD in Psychology from Fuller is being put to good use as he serves as Director of the Klingberg Child and Family Center in New Britain, Connecticut.

Eric Miller (BD '71) is director of the "Twenty-One Hundred" team, a multi-media project of Inter-Varsity Christian Fellowship.

H. Thomas Beck (MDiv '72) is pastor of the First Baptist Church of Goldendale, Washington.

Roger Harris (MCE '72) is minister of education at First Christian Church, Redwood City, California.

Henry and Lottie Haswell (MDiv '72) are "town and country evangelists" in Sao Luis, Brazil.

Neil O. Thompson (X '72) is resident in general surgery at Union Memorial Hospital, Baltimore, and will become chief resident in July.

William Conley (DMiss '73) is head of the missions and anthropology department at St. Paul Bible College in Minnesota.

Ted Dorman (MDiv '73) is pastor of Valley Hi Covenant Church in Sacramento, California.

Eric Evenhuis (DMin '74) is establishing a private practice of pastoral counseling in Grand Haven, Michigan.

Lyle Story (MDiv '74) is teaching Greek at Melodyland School of Theology in Anaheim, California.

Calvin Swanson (MDiv '74) has become Director of Evangelism Corps for the Baptist General Conference located in Puyallup, Washington.

Cinda Warner Gorman (MDiv '75) was recently ordained at Trinity Presbyterian Church, in Sierra Madre, California, before going on to her call as the pastor of First Presbyterian Church of Blissfield, Michigan. Husband Steve is a teaching assistant at Bowling Green. Professor Jack Rogers delivered the ordination sermon.

BIRTHS

James and Christine McClurkin (BD '65, MRE '68) have two daughters, Kathleen Adair, 4, and Colleen Annette, 2.

Ned and Sharon Hale (BD '62) have two sons, Christopher, 4, and Nathaniel, nearly 2.

To **Larry and Margie Kirkpatrick** (BD '70), a daughter, Amy, who has recovered from the brain hemorrhage she suffered two weeks after birth.

To **Barry Phelps** (BD '70) and his wife, a second son, Eric Ward.

To **Howard and Irene Loewen** (MDiv '71), a second daughter, Monelle Maurene, sister to Shauna.

To **Jon and Patty Wilson** (BD '71), a second son, Deane Andrew, joining brother Todd.

To **Roger and Cherie Harris** (MCE '72), a daughter, Shannon Paige.

To **DeWayne and Connie** (nee Anderson X '69) **Hintz** (MDiv '72), a daughter, Heidi Lee, who lived just one week.

To **William and Anita** (nee Goo MACE '72) **Conley** (DMiss '73), a son, Caleb James.

To **Barney and Sharon Kinard** (MA '73), a third child, Kevin Arthur.

To **Eric and Nancy Evenhuis** (DMin '74), a daughter, Natalie Joy.

To **Doug and Nancy Stevens** (MDiv '74), a son, Brandon Robert.

Introducing Adjunct Professors for Academic Year 1974-75

Butrus ABD-AL-MALIK. Th.M. Princeton Seminary, M.A. and Ph.D. Princeton University. Professor of History, Calif. State Univ., Los Angeles.

Hebrew 18, Fall quarter – designed to introduce orthography, morphology and syntax for use in exegetical resources based on the Hebrew text.

Ray S. ANDERSON. B.S. South Dakota State University, B.D. Fuller Seminary, Ph.D. University of Edinburgh. Assistant Professor of Religious Studies, Westmont College.

Doctrine of God and of Man 265, Fall quarter – critically examines traditional assumptions of a doctrine of God and pursues a positive doctrine of God and man which has a transcendent character.

Winfield C. ARN. M. of Religious Education and D. of Religious Education, Eastern Baptist Seminary. Director of Christian Education for California Conference of Covenant Churches.

Church Growth Research 396, Winter quarter – a practical course to help the minister make a diagnostic study of his or her own church, exploring the factors which cause the church to grow.

Jose ARREGUIN. B.A. and B.S. University of Nuevo Leon, Mexico, B.Th. Spanish-American Baptist Seminary, B.D. Berkeley Baptist Divinity School, M.Th. University of Southern California, M.Th. Southern California School of Theology, Docteur es Science Religieuse, University of Strasbourg, France. Pastor, La Habra Mexican Baptist Church.

Hispanic History and Culture 71, Fall quarter – lectures and discussions in Spanish relating Hispanic history and culture to the Christian Church.

J. Daniel BAUMANN. B.A. Wheaton College, B.D. Fuller Seminary, Th.D. Boston University School of Theology. Pastor, Whittier Area Baptist Fellowship.

Directed Study in Great Homiletical Literature 313, Fall quarter – covers significant literature in the field of preaching over the period of the last 100 years.

Contemporary Preaching 317, Winter quarter – basic principles of biblical preaching and sermon construction.

Analysis of Contemporary Preaching 319, Spring quarter – deals with significant preaching movements within the contemporary American church.

Walter W. BECKER. B.S. City University of New York, M.Div. and Ph.D. Fuller Seminary. Clinical Psychologist; Assistant Professor, Rio Hondo College.

Individual Counseling 367, Fall quarter – exploration and case studies of crisis intervention

techniques, suicide depression, and reality orientation problems.

Richard H. BUBE. Sc.B. Brown University, M.A. and Ph.D. Princeton University. Professor, Departments of Materials Science and Engineering, and Electrical Engineering, Stanford University.

Science and Christian Faith 225, Fall quarter – explains the potentialities and limitations of science according to its own methodology and presuppositions; a world view examined from a biblical perspective.

Paul L. BYER. B.A. University of Southern California. Minister to Students, Christian Fellowship of USA.

Campus Ministries 332, Spring quarter – approaches the dynamics of witness and discipleship on the campus.

Laura CROWELL. B.A. University of South Dakota, M.A. and Ph.D. University of Iowa. Professor Emeritus, University of Washington.

Discussion Methods and Group Leadership 332, Fall quarter – explores group discussion problems related to building a line of thought, interpersonal communication, group cohesiveness, and conflict resolution.

Organization and Delivery of the Sermon 319, Fall quarter – study of the rhetorical devices; including emphasis upon organization, presentation and delivery.

Edward DAYTON. B.S. New York University, M.Div. Fuller Seminary. Director, MARC (Missions Advanced Research & Communication Center).

Executive Role in Christian Service 354, Spring quarter – to give insight into the organization and management of both formal and informal organizations, with a particular emphasis on churches and other Christian volunteer organizations.

Gary DEMAREST. B.S. University of California, B.D. Fuller Seminary, Th.M. Princeton Seminary, D.D. Tusculum College. Pastor, La Canada Presbyterian Church.

Field Education Training Seminar 338, Fall quarter – explaining the realities of ministry in the church and the world from the practical perspective of a pastor.

David FRASER. B.A. and B.E. Columbia Bible College, A.B. Stanford University, A.M. Harvard University. Consultant in Sociology of Religion to the Joint Research and Planning Committee for analysis of current factors underlying enrollment trends.

Sociology of Religion 234, Winter quarter – covers the rise of the scientific study of religion, principle theories, social class and religion, forms and types of religious social structure.

George A. GAY. B.A. University of Toronto, B.D. and Th.M. Fuller Seminary, Ph.D. University of Manchester. Professor of New Testament, Latin American Bible Seminary, San Jose.

Orientation to Theological Research 72, Fall quarter – basic introduction to theological research methodology.

John GROLLER. B.S. State Teachers College. Instructor, Telecommunications Department, Pasadena City College.

Radio Broadcasting 318, Spring quarter – deals with all aspects of content and production in religious radio broadcasting.

John E. HARTLEY. B.A. Greenville College, B.D. Asbury Theological Seminary, M.A. and Ph.D. Brandeis University. Associate Professor of Religion, Azusa Pacific College.

Old Testament Patriarchal Period 126a, Winter quarter – emphasis is placed on creation, view of time and space, salvation history particularly as seen in the Exodus. Other foci include covenant, God, man and community.

Old Testament Kingdom Period 126b, Spring quarter – a study of the basic theology of the Old Testament, including the subjects of God, revelation, man, redemption, and the Messiah.

John HOLLAND. B.A. Fellow of Juilliard Graduate School of Music. Theater, motion picture and television actor.

Developing Communications Skills: Oral Reading of Scripture 313 a,b,c, Fall, Winter and Spring quarters – designed to help the student improve basic presentation skills, with emphasis on voice quality and tone, gestures, and overall speech delivery.

Charles MILLER. B.A. and M.A. Wheaton College. Minister to Students, Lake Avenue Congregational Church.

Youth Discipling 343, Winter quarter – examines the scriptural precepts for discipling, with emphasis on Christ-likeness as the manifest priority.

Henry A. RODGERS. A.B. Hamilton College, B.D. San Francisco Theological Seminary, Ph.D. University of Edinburgh. Grove City College, Pennsylvania. Retired.

Greek 13, Winter quarter – an elementary introduction to biblical Greek.

Robert E. RYLAND. B.A. Whitworth College, B.D. San Francisco Theological Seminary. Associate Pastor, Pasadena Presbyterian Church.

Community Witness 353, Winter quarter – planning a church strategy in dealing with a diverse society which integrates church-work with the work-of-the-church.

James A. SHELTON. B.A. Westmont College, B.D. California Baptist Theological Seminary. Training Director, Young Life.

Youth Outreach 325, Winter quarter – analyzes the secular adolescent subculture outside the framework of organized church structures.

Richard SPENCER. B.A. University of California, Los Angeles, B.D. and Ph.D. Princeton Theological Seminary. Assistant Pastor, Westwood Presbyterian Church.

Ethics and Secular Systems 237, Winter quarter – explores the more notable principles of moral conduct outside Christianity.

Russell P. SPITTLER. A.B. Florida Southern College, M.A. Wheaton College Graduate School, B.D. Gordon-Conwell Theological Seminary, Ph.D. Harvard University. Dean, Southern California College.

Charismatic Traditions M32, Fall quarter – the modern history of the charismatic movement, with emphasis upon theological perspectives.

David A. STOOP. A.B. Stetson University, M.A. Fuller Seminary. Managing Editor, Regal Books.

Administration of Educational Ministries 321, Winter quarter – several principles of management and administration of educational ministries.

James VAN LEUVEN. B.S. Whittier College. Assistant Engineer, Department of Water and Power, City of Pasadena.

Speech P14, Winter and Spring quarters – developing the basic elements of speech from the traditional concepts of rhetoric.

Kenneth VAN WYK. B.A. Hope College, B.D. Western Theological Seminary, Th.M. Western Theological Seminary. Minister of Education, Garden Grove Community Church.

Adult Ministries 323, Fall quarter – integrating adults into the life of the church through pace-setting adult education programs.

Cary WEISIGER. B.A. Princeton University, M.Div. Westminster Theological Seminary. Pastor Emeritus, Menlo Park Presbyterian Church.

Presbyterian Polity M32, Fall quarter – principles of worship, government and discipline of the United Presbyterian Church, U.S.A.

Donald WILLIAMS. A.B. Princeton University, B.D. Princeton Seminary, Ph.D. Union Seminary and Columbia University. Lecturer in Religion, Claremont Men's College.

New Testament Survey 164, Winter quarter – develops a working knowledge of the content and structure of the New Testament, book by book.

Visiting Professor, 1974-75

David J. A. CLINES. B.A. University of Sydney; B.A. and M.A. St. John's College, University of Cambridge.

Old Testament Exile and Post-Exilic Period 126c, Fall quarter – survey of the history, literature and thought of the period from the fall of Jerusalem (587 B.C.) to the time of Christ.

Pentateuch B21, Winter quarter – content and theology of the first five books of the Bible.

Genesis 120, Winter quarter – an overview, critical, exegetical and theological study of Genesis.

Readings in Hebrew Prophets 141, Spring quarter – designed to improve reading ability in Hebrew poetry, and to help students become familiar with the text of some of the chapters from the prophets.

Biblical Backgrounds 144, Spring quarter – introduction to the world of the Old Testament, including the history, literature, thought, and archeology of the ancient Near East.

New Instructor

Roberta L. HESTENES. B.A. University of California at Santa Barbara, M.A. University of Washington. Director of Adult Education and Small Group Ministries, University Presbyterian Church, Seattle.

Communications P11, Winter quarter – introduction of the basic principles and practices of verbal and non-verbal communication.

Communications P11, Spring quarter – introduction of the basic principles and practices of verbal and non-verbal communication.

PLACEMENT OPPORTUNITIES

Christian Education Director, Arvada Covenant Church, Arvada, Colorado. Church attendance of 350. Building new sanctuary.

Pastor, The Blue Church, Springfield, Pennsylvania. Bible expositor. Membership of 300. Non-denominational, evangelical church. Many outreach programs.

Pastor, Burke Avenue Chapel, Seattle, Washington. Independent community church.

Pastor, Chapel of the Valley, Phoenix, Arizona. Church organized 2½ years ago. Emphasis on Bible studies.

Minister of Education, The Community Congregational Church, Chula Vista, California. 1300 members. Involvement with church school and youth work. Occasional preaching. Plan folk service weekly.

Associate Minister to Youth, First Congregational Church, Auburn, California. Looking for personal commitment to Jesus Christ, optimism and creativity. Involves christian education and pastoral services.

Minister of Education, First Covenant Church, Oakland, California. 550 members. Affiliated with Evangelical Covenant Church of America. MA in Christian Education or seminary training.

Director of Youth Ministries, First Covenant Church, Oakland, California. Membership of 550. Administrative ability. Good rapport with youth and adults. Interest in evangelism.

Youth Minister, First Church, Bremerton, Washington. Athletically inclined. Preach occasionally. Summer camping program. Well developed sports program.

Assistant Pastor, Glenkirk Presbyterian Church, Glendora, California. Assist in worship service and preaching. Counselling. Supervise Director of Christian Education and Youth Director.

Pastor, Indian Valley Mennonite Church, Harleysville, Pennsylvania. Membership of 124. Attendance of 150.

Pastor, Montgomery Hills Baptist Church, Kensington, Maryland. Membership of 942. Attendance of 287. Cooperates with Southern and American Conventions.

Christian Education — Youth Minister, Nut-

wood Street Baptist Church, Garden Grove, California. Church membership of 400. Fundamental.

Director, Turningpoint Youth Center, Andover, Mass. Open daily from 10:00 to 5:30 for folk and rock music performances. Bookstore ministry also.



From the Director

"This is just the kind of program I've waited for."

One of the forty-one pastors enrolled in our first Doctor of Ministry (continuing education model) seminar echoed the response of the group. The initial program is now history, and the enthusiasm of the participants was most gratifying.

These people have shared with us the need they feel for up-dating their tools for ministry. In planning a curriculum designed to be practical as well as theoretical, the seminary is reaching out to serve experienced ministers in a new way. Will you pray with us in this venture?

The overall seminary enrollment is up for Winter quarter. Usually the upward trend occurs at the beginning of Spring quarter, so we are glad for the increased number of students who have come. Each brings various abilities, problems and needs. It is our task to challenge the abilities and endeavor to minister to the problems and needs. Your continued interest in and support of Fuller will encourage us in this ministry.

Al Jepsen

In the Company of the Challenged



by Laura Crowell

Laura Crowell is Professor Emerita at the University of Washington. She received her B.A. from the University of South Dakota and the M.A. and Ph.D. from the University of Iowa. Dr. Crowell taught in the area of communications at Fuller Seminary during the Fall quarter.

Retired from 24 years at the University of Washington, I came to teach during the autumn term of 1974 at Fuller Theological Seminary as an adjunct professor in the area of communications. I found Fuller Seminary — with the award-winning architecture of its central building, its cluster of older buildings around the mall where palm trees stride northward toward the San Gabriel Mountains, lawns and walks swirling about their feet — remarkable. I found Fuller Seminary even more remarkable in other aspects, its *company* and its *challenge*. I have been glad to assist in the communications area because *communication* is and must be the central means by which the *company* meets its *challenge*.

Living on campus as I did, I had the opportunity to know the students, not only in my classes but at our meals in the newly decorated refectory, on the almost daily walk across Ford Place to chapel in the Congregational Church, around the Xerox machine in McAlister Library, and in my hall of residence where a dozen and a half students also lived; I think I have begun to feel the student pulse at Fuller.

I have begun also to know the splendid character and scholarship of faculty and administration — in discussions after lectures, at ceremonies to herald publication of their significant translations and analyses, and in the Monday morning faculty prayer meetings (which have taken place in unbroken sequence since Fuller's very beginning). I have come to realize the intellectual and spiritual example of Christian living upon which the students build their growth.

One knows the sincerity of the students' response to Christ's claim upon their lives as one hears them sing "A Mighty Fortress is Our God" in chapel or sees them at breakfast going through their vocabulary cards one last time before the 8 o'clock Greek test. And they are book-readers; I found myself reading at their request a dozen extra books in order to join their discussions. But their concerns are also very immediate because almost every one has weekend duties as youth director or intern at some nearby church and must juggle his studies at Fuller with one hand and prepare for his immediate ministry outside with the other. These young men and women at Fuller are letting themselves be shaped into accountable instruments for the living and spreading of Christ's message.

My closest tie with this ongoing purpose lay in the two courses I taught within the School of Theology: one, "The Organization and Presentation of Speeches," and the other, "Discussion Methods and Group Leadership."

The public speaking course joined other communication courses that provide training and experience in the art of preaching. Its difference, however, lay in its concentration on the basic elements themselves — attitude, thought, language, voice, bodily action — as they may be used in any speech without specific application to sermon, lecture, or forum presentation.

Holding the view that a speaker must always *earn* the right to address an audience by the quality of his efforts during preparation, we stressed the care to be taken in assembling and ordering ideas, and in supporting them for clarity, interest and credibility. We focused also on the resources of language, examining strategic choices made either (1) spontaneously in the presence of the audience, or (2) in the quiet of the speaker's study with the anticipated audience situation as a force in the selection of words and the shaping of the sentences. We sought to learn such use of voice and bodily action as would exemplify the two characteristics of excellent speaking so well phrased by James Winans (early Cornell professor of rhetoric): "vivid realization of the content of your words as you utter them," and "a lively sense of communication." Such a course may serve to awaken students to their own potentialities and weaknesses, and to assist in their development as effective speakers.

The course in "Discussion Methods and Group Leadership" involved application of the principles of interpersonal communication in the small group setting. Successful group discussions do not occur regularly by happenstance; they occur through the understanding and skill in handling ideas and interpersonal relationships of those who participate, especially the leader. Whether the group is to manage a problem, to evaluate a proposed policy or a completed project, to seek enlightenment through the stimulation and enrichment of insights of others, or to build fellowship through sharing mutual joys and concerns the specific purpose is much more likely to be achieved if all the participants know group methods to use and the leader knows how to lead.

This class provided guided experiences in these methods, focusing upon the activities of communication — both speaking and listening — to allow the students to grow in understanding of means of improving their participation in (and leadership of) task groups, enlightenment groups, and support groups. It also awakened the students to the danger of letting the pleasurable feeling of cohesiveness in a group crush out the critical thinking which alone can shape the group thought line into a dependable one.

Because the student's acts of communication in speech-making or in group participation are proving grounds for whatever he or she has learned elsewhere, the student needs directed study at the graduate level of basic principles underlying these acts and guided experiences in their use in order to discover and appropriate the opportunities resident in his or her own individual person and personality. Whether these opportunities for self-development are offered under the course titles described here or organized in other ways by professors of communication at Fuller, the student needs to seek out and appropriate these means of important growth.

As an adjunct professor in communications, I have enjoyed the company and the challenge that are Fuller Seminary. Doubtless my own undergraduate degree in Latin and my year of Classical Greek prepared me to understand the morning student of Greek vocabulary, but my graduate work in speech communication prepared me to appreciate the empowering effect for any Fuller student of an increased ability in public speaking and in the leadership of small groups.

Scientist + Theologian = Sciologistian?



by Richard H. Bube

Richard H. Bube is a Professor in the Departments of Materials Science and Engineering at Stanford University. He received his Sc.B. from Brown University and his M.A. and Ph.D. from Princeton University. Dr. Bube was an adjunct professor at Fuller Seminary during the fall quarter.

"What is human?" That is the central question of our day and the days that lie before us. It is a vital question both for the Christian and for the non-Christian, and it is a question on which are focused a rich variety of scientific and theological insights. Major debates involving the Christian community in the past have often been issues of crucial concern only to the Christian community itself: the meaning of the Trinity, the nature of Christ, the significance of biblical inspiration. The debate on "What is human?" has none of the characteristics of an internal discussion only, but is truly worldwide in its impact. Persons with a variety of world views all claim to have the unique answer; none is more challenging than that of science, and none is more desperately needed than that of Christian theology. It is becoming increasingly clear in this case, perhaps as in no other in the past, that any view of humankind limited to a single level of description or to a single set of categories is inadequate for the task. The theologian who attempts a full and practical answer to the question without taking account of scientific inputs is frequently as unable to cope with reality as is the scientist who attempts a full and practical answer without taking account of theological inputs from the biblical revelation. An understanding of the interaction between science and Christian faith has passed from the realm of that which is peripheral to a seminary education to that which is essential.

For a number of years I have been a member of the American Scientific Affiliation, an affiliation of evangelical Christian men and women of science that now has over 2000 members. My vision of the ASA is that of a group of individuals who are able and willing to form a bridge between the Christian community and the scientific community, breaking down the usually impenetrable walls that separate most members of these two communities. Such a bridge effectively can be provided only by individuals who are members of both communities, who therefore have the unique experience of knowing what it means to *be* a scientist and to *be* a Christian, as well as what it means to *do* science and to *do* Christian theology. The ASA is the only organization in the United States (and one of a few in the world) which fosters respect for the integrity of both the evangelical biblical witness to reality and the scientific approach to describing that reality in terms of

the limited but significant categories of science. My professional career in science identifies me as a member of the scientific community, while my commitment to Jesus Christ as Lord and Savior identifies me as a member of the Christian community. By being able to relate to seminary students here at Fuller, I was able in some small way to serve as that kind of bridge between professional scientists and, if you will forgive the expression, professional theologians.

Although an awareness and appreciation of the pertinent scientific data is important, even more important, perhaps, is an appreciation of the nature of scientific interpretations. Scientists are frequently not the most reliable interpreters of the metaphysical, philosophical and theological implications, if any, of their scientific research. Many scientists are quite naive in such areas and are as likely to assume the innate goodness of human nature as an axiomatic given, for example, as not; much of so-called scientific evidence against the Christian position is the result of faulty interpretation rather than actual data. No less common, however, is the naivete of many theologians when the time comes to assess the extent and content of scientific descriptions. A theology that has no place for some kind of "natural revelation" (Romans 1:20,21) is likely to become so separated from the real world that its effectiveness is severely damaged.

The natural tendency of those who take science as the only way to arrive at reliable knowledge and truth (the position of *scientism*) is to develop a reductionistic view of the nature of the human being. In such a view observable mechanisms are interpreted as the whole of reality, and the human being is reduced to the position of "just another animal" or even "just another machine," depending on how far the reduction is carried. It is essential that the Christian theologian realize that such reductionism is not the necessary consequence of science but is the result of a philosophical presupposition without scientific basis. The theologian is not called to fight against science *per se* or to deny the measurable and demonstrable data and phenomena with which science deals, but rather he is called to take a stand against faulty presuppositions which guide adherents of scientism into anti-biblical positions. He needs also to realize that scientific thought today is not founded on the same kind of scientific bases as characterized the nineteenth century. Rather the perspectives of physics and chemistry have been revolutionized by relativity and quantum theory, and the perspective of biology has been radically altered by evolutionary theory. It is important that these theories be treated with the proper combination of respect and tentativeness appropriate to them as scientific theories and with the healthy scepticism appropriate to them as the source of philosophical or theological implications.

In the course on "Science and Faith," we attempted to explore how much of human experience can be described adequately by the scientific approach and how adequate the scientific method is for the solution of basic human problems. We sought to investigate how knowledge obtained via the scientific approach correlates with knowledge obtained via revelation. We opposed the commonly encountered trend toward extreme polarization in which the only two options are seen as either accepting science and its promise for the future as the answer to the world's problems, or viewing science as a threat to a human future and an enterprise which ought to be downgraded and restricted. We tried to understand the potentialities and limitations of science according to its own methodology and presuppositions, and to correlate a scientific description of the world with the perspective of the Bible. From what we hope is a more-adequate-than-usual definition of what it means to be human in both a scientific and biblical sense, we attempted to face up to a variety of ethical issues relating both to the individual and to society.

It was the basic purpose of the course to demonstrate that a scientific description of reality and a biblical description of reality are not mutually exclusive, but are compatible and complementary modes of description. We argued that no one can lay claim to even an adequate partial understanding of reality in all of its aspects if he neglects one of these two kinds of description.

The source of conflicts between science and Christian faith is neither the intrinsic unreliability of the natural world (the field of science) nor the intrinsic unreliability of the Bible (the basis for Christian theology), but is rather a faulty interpretation of either the natural world or the Bible. Errors in science do not indicate ultimately

a deficiency in the reliability of the natural world, nor do errors in theology indicate ultimately a deficiency in the reliability of the Bible. Resolutions of conflicts are therefore not *ultimately* to be sought in establishing the "correct" choice between apparently conflicting scientific and theological interpretations, but in seeking out possible causes of misunderstanding in the interpretations under consideration.

I can only hope that the students involved in the Fall quarter course have benefited from our sharing as much as I have in this truly basic interdisciplinary endeavor.

Growing Up Evangelical and Black

(Continued from page 6)

does not always find elsewhere. The impression of the school upon blacks and other minorities has been that of a bourgeois establishment school happily turning out a succession of bright young men for service among the "unyoung, uncolored, and unpoor." Like many images viewed from a distance, this one was not altogether accurate. It was, on the other hand, not altogether invalid. My impression of the school changed some years ago when Dr. Hubbard explained why it was important to involve black persons on the Board of Trustees. He was the first executive to reveal a commitment to including blacks at that level of influence. I joined the Board. When I left the Board nearly four years later to become a member of the faculty, there were two blacks on that body, one a woman. The search is on to find a replacement for my vacated spot on the Board. That replacement will be black. Of course there are other seminaries which have blacks at the Board level; other institutions have been searching for several years. As far as I know, Fuller was the first to achieve that level of leadership.

The next step was the acquisition of black faculty persons. For some years there has been some input from black leaders in an adjunct capacity. Attempts were made to secure some of these people for full-time status, but without success. When I was asked to come, I did so in the realization that no significant breakthrough in training black leaders could be made at Fuller Theological Seminary without full-time black faculty.

My answer to the question of black participation at Fuller is that Fuller more than any other evangelical school offers hope. Fuller has demonstrated its ability to equip the Lord's people for effective service at home and abroad. The dream is to make the program and promise of Fuller more adequate for black students. It offers an atmosphere where difficult questions can be raised and where "awful" thoughts can be encouraged. Are there, for instance, significant differences in the black experience of life in America that require a new set of questions in the School of Psychology? Is there such a thing, for instance, as a black psychology? Are the findings of the church growth movement and the School of World Mission applicable to the black church? Will these findings, despite their exciting potential, perpetuate an "equal-but-separate" status in the Kingdom? Is there a religious counterpart for "separate-but-equal" in the larger culture? Is the theory and practice of "relational theology" applicable to the black church, whose tradition and style is anything but relational? What are the new strategies for evangelism in the black community? Can the ethics of an evangelical world view prove adequate for the rigors of leadership style in the black community?

In short, the dream and the hope is to see Fuller fulfill a role in theological education hitherto unrealized by other such evangelical institutions, which is to take the talent and program that now exists and creatively extend the program to equip minorities for their ministry in the Kingdom. To do so will require much imagination in curriculum design and field support services. We will need at least two other black faculty members and at least 100 more black students. More black churches and agencies will be needed for a much broader support base.

The challenge is staggering as one plateau leads to another. And these are not the best of times for dreaming expensive dreams. But if Fuller is anything, it is a community of believers. Therein lies our best hope.

The Importance of Semitic Concepts for the Understanding of the New Testament



by Butrus Abd-al-Malik

When I was invited to teach courses in Hebrew and exegesis at Fuller Theological Seminary, I welcomed the opportunity. It gave me the chance to share with those preparing for the ministry a taste of Semitic languages and concepts from a Middle Easterner's point of view.

When I started teaching almost forty years ago (1935), I became acquainted with the alleged difficulty for Western students to learn Semitics. Since my vocation was to teach the history and language of the Middle East, I had to prepare some guidelines for my teaching career: (1) To try to find the easiest and the shortest possible way of reading and understanding the basic concepts of these languages (mainly Arabic, Hebrew, Aramaic and Syriac, together with comparative Semitic languages); (2) To point out to students the way by which they could use these languages not as would philologists but rather as keys for the proper understanding of Semitic history and culture. Semitic concepts and ideas are diametrically different from the basic concepts of Greek and Indo-European cultures. (This view is disputed by Professor Cyrus Gordon. See, for example, his book, *The Common Background of Greek and Hebrew Civilizations*.) Although this culture is different from Greek and other Indo-European cultures, through the Bible of Judaism and Christianity the Western world became acquainted with Semitic culture.

I presume that some of the difficulty in acquiring these languages may be due to the erudite European masters who wrote the first textbooks for the study of these languages. Some of them may have tried to project their analytical, scrutinizing, deep-digging and sometimes complicated methods of presentation on the awed beginner. Their erudition stood in the way of their instruction. In my student days I read a small book by al-Dinawary entitled *al-Alf al-*

Kitabiyah, which provides the beginner with the words, expressions, idioms and means which will set him on the way towards becoming an accomplished writer. No sooner did this Medieval book appear than the eminent scholar was severely criticized by other scholars of that age for providing young school boys with easy access to a sublime and dignified commodity. In every age there are those who desire to be an "academic aristocracy," the elite who desire to make of learning a monopoly and therefore obstruct the ways of young learners instead of opening access to knowledge for them. The study of Semitic languages for students of the Bible and Middle Eastern history should be made a pleasure rather than a drudgery.

The teaching of Semitic languages should aim at creating interest in pursuing further studies in these languages, in particular for students of the Bible and Middle Eastern history. Biblical students realize these elementary facts: (1) The major part of the Bible (the Old Testament) is written in Semitic languages, mostly in Hebrew with a

Butrus Abd-al-Malik is Professor of History at California State University, Los Angeles. He received his M.A. and Ph.D. from Princeton University and a Th.M. from Princeton Seminary. Dr. Abd-al-Malik teaches Hebrew at Fuller Seminary.

very few sections in Aramaic. A knowledge of the basic concepts of Semitic languages is therefore essential for an understanding of the culture, ideas and text of the Old Testament. (2) Such knowledge is also essential for students of the New Testament. Indeed, some scholars would dare to say that a knowledge of Semitic languages, culture and concepts is as essential for students of the New Testament as is Greek, if not more so.

When I started my theological education in Cairo in 1928, I started with the study of Greek in Machen's *New Testament Greek for Beginners*. In the introduction, Dr. Machen writes: "This difference (between New Testament Greek and other dialects of Greek) used to be sometimes explained by the hypothesis that the New Testament was written in . . . a form of Greek very strongly influenced by the Semitic languages, Hebrew and Aramaic." Then he goes on to say that the koine was "the natural living language of the period. But the Semitic influence should not be underestimated. The New Testament writers were nearly all Jews, and all of them were strongly influenced by the Old Testament."

During these fifty-one years since Dr. Machen wrote his book (in 1923), other scholars have emphasized this approach to the New Testament, such as Wellhausen, Nestle, Wensick, Torrey, Burney, and many more such as C. H. Dodd, Matthew Black, F. F. Bruce, and others. This accumulated knowledge should convince students of the New Testament of the essentiality of understanding Semitic concepts in order properly to understand the text of the New Testament.

Students of the New Testament may be aware of the above-mentioned fact that almost all of the New Testament writers were native speakers of a Semitic language (Aramaic), probably with the exception of Luke. Students may also be aware of the fact that there are more than two thousand quotations, references, and allusions in the New Testament taken from the Old Testament. Perhaps they may also be aware that the Greek of the New Testament koine was the product of the Hellenistic Age, and its vehicle of communication must have included in its construction a substantial element of Semitic concepts by the mere fact of the "historical imperative" in its formation. Tarn, in his *Hellenistic Civilization*, says, "What . . . does Hellenism mean? To one, it means a new culture compounded of Greek and Oriental elements, to another the continuation of the pure line of the older Greek civilization, to yet another that same civilization modified by new conditions." All of these definitions may be partially true. I adhere to the Arabic wisdom saying from about A.D. 747, "the rubbing of two sticks enkindles fire." The meeting of two cultures — Greek and Middle Eastern (Semitic) — as a consequence of Alexander's conquest truly enkindled a fire and produced a new culture and set of concepts akin to both Greek and Semitic cultures.

Philologists, semanticists and philosophers of languages (such as Thorleif Bowman, James Barr, John Sawyer and others) may tell us that Greek is abstract, static, contemplative, but Semitic languages (Hebrew, Aramaic, Arabic, etc.) are active, moving and dynamic. Whatever may be their deductions, it should be kept in mind that Greek in many cases tends toward addressing the intellect and human reason while Semitic languages tend mostly toward addressing people's imagination. As a student of the New Testament, in my early days I read A.T. Robertson's *Word Pictures in the New Testament*. Personally, I believe these are mostly Semitic concepts and figures of speech conveyed in a Greek garb. I also started to acquire Kittel's *Theologisches Wörterbuch zum Neuen Testament* in 1937, a very valuable and most outstanding publication indeed. I have invariably been impressed with the phenomenon that the articles in which the authors give insights into Semitic usage and concepts are far more valuable than those articles whose writers are competent only in Greek literature and mythology. (This is only a personal impression and is not to be taken as a passing of judgment on such an outstanding contribution to New Testament studies.)

Let me give a few illustrations of what I have been trying to emphasize. Take, for example, the Hebrew word *Torah*. In its basic meaning it connotes to "instruct," "teach," "show" or "reveal." Therefore *Torah* means (divine) teaching; cf. Prov. 1:8, *torath im-mekha* (your mother's teaching). It depicts before one's eyes a mother with her child sitting beside her. The mother in perfect love, kindness and compassion is showing her son, teaching him and training him how to walk, act, know, discriminate, distinguish and behave. In-

deed, this conception of God as the Teacher is a very prominent one in Semitic literature. The first revealed *sura* (chapter) in the Qur'an reads like this:

Recite in the name of thy Lord who has created man
Recite! and thy Lord is the most glorious One
Who has taught with the pen
Taught man that which he did not know.

(For this conception cf. Jer. 31:34 and 32:33.) The modern Arab poet expressed this idea in a majestic verse of poetry:

Praise be to thee our God the best of Teachers
Thou hast taught with the pen these former centuries.

Or consider for example the root *halal* from which we have the word *Halleluia*. The basic concept of that root in all probability brings before one's eyes the chicken running, flapping its wings and clucking when it sees food from afar.

The root *basar*, which means "to declare good news" (the gospel) is in its basic meaning related to the word *basar*, which means "skin" or "flesh." This relation led Medieval philologists to say that the gospel means the news which when heard transforms the skin and flesh of the face from frowning, despondency and sadness to smiling, joyfulness and gladness. Or take the root *barakh*, which means "to bless." Its basic meaning is taken from the camel when it kneels down to be loaded. Does the kneeling of couples in weddings to receive the benediction and the blessing have any relation with the kneeling of the camel to be loaded? Maybe so.

It may be interesting to study the movement of a Semitic concept from one language to other cognate languages, for example, the Semitic root *'aqal*, "to bend" or "twist," and ultimately "to tie" or "bind." The picture is taken from the desert situation when the rider comes to a halting place. Instead of leaving the camel to wander as it pleases, he binds the camel's folded fore-shank and arm with a piece of rope. When the rider starts to resume his journey, he unties the camel and takes up this piece of rope and ties it above the shawl which covers his head. This *'iqal* or headgear which now we see sometimes made of beautiful silk or golden thread is the development of that piece of rope that used to tie the camel. The Arabic word *'aqal* which means "intellect" or "reason" is figuratively used for that which ties and binds man's native and primitive instincts.

The ancient Egyptian word *kuhl*, which is also Semitic, was applied by the ancient Egyptians to two things: a black eye ointment, paint or antimony; and a refined spirit of wine. One wonders why the ancient Egyptians and the Semites use the same word for an eye ointment and for strong drink. It may be because they saw that when a man becomes drunk and drowsy, his eyelashes fold on each other; and he looks as if he is putting on eye ointment. Both words, *kuhl* and *al-kulh* (alcohol), found their way into the English language through Arabic in the Middle Ages.

One can go on and on illustrating Semitic concepts and their tremendous appeal to human imagination. May I emphasize these points: (1) The heart and core of every theological discipline is Biblical studies. Every other branch of study, essential as it may be to teach the student "how" to communicate, is subordinate to the "what" to communicate. The content of the divine message lies in biblical studies. (2) It is imperative for understanding the contents of our message to master the Biblical languages — Hebrew, Aramaic and Greek — plus Biblical history. (3) The study of Hebrew and Aramaic, enabling one to acquire insights into Semitic concepts, is as essential as the study of Greek, not only for understanding the Old Testament but equally for the understanding of the New Testament.

In his little book, *The Preaching of the Gospel*, Karl Barth says: "The text will always be from the Bible. . . . The church is the place where the Bible is open; there God has spoken and still speaks. There we are given our mission and our orders. By taking our stand on the Bible we dare to do what has to be done" (p. 28). Then he continues: "Close and detailed attention to the text is indispensable. . . . This will require scientific exegetical methods, involving accurate historical and linguistic study, for the Bible is a historical document which came into being in the context of human society" (p. 44). Barth goes on: "It is not suggested that Hebrew and Greek possess some special quality which made them fit to be used by the Holy Spirit as the vehicle of the Word of God. Nevertheless revelation is conveyed in these languages

and it is necessary, therefore, to work with these documents. From listening to a sermon it is possible to tell whether or not the preacher has used the original text, for in the original certain relations and connections are to be found which are not apparent in a translation" (p. 59).

Had this eminent theologian delved deeply as a specialist in Semitic concepts, he would have expressed the essentiality of their study for the understanding of the New Testament (as well as the Old) in terms far superior to any I could ever offer.

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