

BOOK REVIEWS

The Young Evangelicals. By Richard Quebedeaux. New York: Harper and Row, 1974. 150 pages, Paperback, \$2.50. Reviewed by Boyd Reese, Associate Editor of *Post American*, Chicago, Illinois.

The Young Evangelicals is mainly an intellectual history. Quebedeaux begins with an overview of the history of Christianity in the United States as that history relates to contemporary Evangelicalism. He deals briefly with the Great Awakening, Revivalism, and the Social Gospel as preludes to the conflicts between the Fundamentalists and Modernists in the early part of the twentieth century. He then gives a brief history of the schism that resulted from the Fundamentalist-Modernist controversy, and the four postures that have characterized the descendants of the Fundamentalists. It is interesting, in light of his concern with the social dimension of the Gospel, that Quebedeaux omits discussion of the social actions of Evangelicals before the coming of the Social Gospel controversy.

Quebedeaux sees little hope for renewal coming from the "separatist Fundamentalists," represented by Bob Jones University, Carl McIntyre, and others, or from the "open Fundamentalists," represented by such groups and individuals as Dallas Theological Seminary, Bible schools as Moody, and Hal Lindsey and his *The Late Great Planet Earth*. Both brands of Fundamentalism he sees to be so heavily influenced by their Dispensational theology, their cultural separation, and their political conservatism that they are deprived of a meaningful social ethic.

He is more positive in his outlook for "Establishment Evangelicalism" and the "young Evangelicals." Establishment Evangelicals are represented by a number of individuals and institutions: Quebedeaux's prime examples are Billy Graham, the National Association of Evangelicals, and *Christianity Today*. I feel that an assessment of the major individuals and institutions in Establishment Evangelicalism cannot overlook Bill Gothard and his Institute for Basic Youth Conflicts, and Campus Crusade for Christ.

Quebedeaux sees the emergence in the 1940's of what has become Establishment Evangelicalism in a very positive light. His treatment of the inadequacies of both Neo-orthodoxy and Fundamentalism are helpful and enlightening. The adherence to Biblical revelation in the light of the distortions of Neo-orthodoxy and what Quebedeaux terms Liberal Ecumenism is one of the main strengths of the Evangelical Establishment.

In spite of the strengths and the growth of Establishment Evangelicalism and Evangelical churches, a new breed of young Evangelicals has emerged in the last few years in response to the inadequacies of the Evangelical Establishment—primarily the lack of seeing the Gospel as relating to every area of life, social and political as well as personal.

Quebedeaux discusses a number of intellectual roots for these younger Evangelicals. Among them are C. S. Lewis and Dietrich Bonhoeffer with their emphasis on discipleship as a necessary corollary of genuine conversion, and the "positive Biblical criticism" that he sees coming from George Ladd and Fuller Theological Seminary.

In his chapter, "Revolution in Orthodoxy," Quebedeaux sketches the characteristics of the young Evangelicals as he sees them. In his view, evangelism reaching the whole person is characteristic of the ministries of Leighton Ford (Billy Graham's brother-in-law), Inter-Varsity Christian Fellowship (based on his impressions of the Urbana '70 missionary convention), and the Christian World Liberation Front. In discussing "Evangelical Social Gospel," some of the examples of the commitments of the young Evangelicals that Quebedeaux gives are to a fuller understanding of interpersonal relationships, including the movement for a Christian feminism represented by Nancy Hardesty and others; the commitment to racial justice, using Tom Skinner as the example; the politics of conscience, with Senator Mark Hatfield and the People's Christian Coalition as examples; and the struggle against poverty and for a healthy environment. He ends the section with a plea for a more healthy ecumenism.

In spite of finding *The Young Evangelicals* helpful and informative, I feel that Quebedeaux has made some very significant omissions and, worse, points out the wrong road to progress.

From Quebedeaux's perspective, one of the major problems facing the church in America today is the division between Evangelicals and Ecumenical Liberals. One of his major priorities is for this breach to be healed. He seems to desire institutional union from the top down or infiltration of Ecumenical structures by Evangelicals. This emphasis is quite foreign to most "young Evangelicals." The movement for renewal that Quebedeaux characterizes as "the young Evangelicals" is in one sense much broader than merely being an off-shoot of Establishment Evangelicalism with a desire to give due place to the social implications of the Gospel. In quite a different sense, it is much narrower being more solidly and rigorously Biblical than Quebedeaux seems to realize (or, perhaps, wishes to realize). For a large segment—I believe the vast majority of "the young Evangelicals"—it is a return to the Biblical roots of the Faith and a strict adherence to the rigorous demands of New Testament discipleship. As such, unity comes from common commitment to the Lordship of Jesus Christ as it is revealed in the Holy Scripture, the inerrant Word of God. Young Evangelicals are suspicious of unity imposed from the top down because of the past results of such efforts, and understand that both meaningful social change and true spiritual renewal *must* come from the grass roots up in obedience to the Lord Christ.

In some real ways, *The Young Evangelicals* is outdated. No mention is made of the Calvin Conference on Faith and Politics which has been held at Calvin College for the last two years. Since these conferences and the Thanksgiving Workshop that produced the Evangelical Declaration of Social Concern, one of the primary questions that the new breed of Evangelicals is facing is that of political involvement and social change. The key

question here is the theological, political and economic understanding of power and institutions. In the face of oppressive structures and institutionalized injustice, entirely new alternative modes of power must be discovered by those attempting to apply the Christian faith to every area of life. This is a far larger question than working for social change. Before questions of political and social action can be properly addressed, a more consistently Biblical understanding of power and institutions must be worked out.

Quebedeaux omits another very significant influence on your Evangelicals that is directly related to the question of power, the Anabaptist vision. The writings of people like Art Gish (*The New Left and Christian Radicalism*, Eerdmans, 1970), Dale Brown (*The Christian Revolutionary*, Eerdmans, 1971), and perhaps most of all, John Howard Yoder (*The Politics of Jesus* and *The Original Revolution*, Herald, 1972), have convinced many young Evangelicals that pacifism may well be relevant in our struggles in the world. Not all young Evangelicals, by any means, are pacifists, but many are beginning to believe that they see the bankruptcy of militant and violent revolution. There is a genuine commitment to non-violent social change.

Non-violence is related to the broader question of lifestyle, which again, Quebedeaux fails to discuss. Young Evangelicals see a need to move to a more simplified lifestyle so as to free themselves from materialistic temptations. This is an area of practice where most churches have become conformed to this world, and have lost sight of the Scriptural teaching about possessions and loyalty to one matter. It must be bluntly stated that possessions are idolatrous for most Americans. For a number of young Evangelicals, response to this situation has taken the specific form of voluntary reduction in standard of living.

Christian community and lifestyle go hand in hand. The understanding of church as community represents a significant break with most contemporary understandings of church. Quebedeaux, with his emphasis on ecumenical unity, concentrates almost exclusively on church as institution. Concentrating on church as a community with an alternative lifestyle seeks to rediscover the experience of fellowship of the early church found in the New Testament. The people of God as a pilgrim people, aliens and strangers, points to the inbreaking of the Kingdom of God in the present age.

I also find it hard to pin down exactly what Quebedeaux means when he talks of "...developing a richer understanding of the inspiration and authority of Scripture as the basis for action in the world..." (p. 74, plus a number of similar statements scattered throughout the book). He singles out Fuller Seminary and George Ladd (especially Ladd's *The New Testament and Criticism*, Eerdmans, 1967) as representing a revolution in orthodoxy in relationship to the understanding of the Scriptures. Ladd is cited as an example of positive Biblical criticism. Almost all Evangelicals see the value of Biblical criticism properly applied in the context of faith, and are using its methods to derive richer understanding of the faith. Few "open" or "establishment" Evangelicals would hold to a mechanical dictation view

of inspiration as Quebedeaux seems to me to imply. Quebedeaux sees the Bible as the words of men as well as the Word of God, and that God has acted in history and spoken through people; few orthodox theologians would disagree with this. Inspiration is generally understood by almost all Evangelicals to be confluent, that is, God working and speaking through the authors of Scripture to bring His truth through their words, while respecting the personalities and perspectives of the human agents.

The key issue here for young and establishment Evangelicals, who are indeed *Evangelicals*, is the Lordship of Jesus Christ. An underlying assumption, based on historical investigation, is that the New Testament records present us with a picture of Jesus as He lived and taught that is sufficient to enable us to make a decision about Him as Savior and Lord, and to ascertain His view of Scripture which then is seen to be the completely trustworthy instruction to all His true disciples from their living Lord.

The younger Evangelicals have no problem with the understanding of the divine inspiration of Scripture as held by many establishment Evangelicals. The key issue here, for most young Evangelicals, is hermeneutics—the system of interpretation of Scripture and its practical application to contemporary situations. While all true Evangelicals agree that Scripture is the inerrant rule over every area of life, a selective hermeneutic that makes spirituality apply only to a person's relationship to God has robbed the Bible of its *practical* authority over the way people are to relate to each other, individually and corporately. The weightier matters of the law—justice, mercy, good faith—have been neglected (See Mt. 23:23). What the young Evangelicals are striving for, however, imperfectly, is to have an interpretative system that relates the Gospel to every area of human experience, and to live by that standard.

These omissions I have dealt with, the interpretation and authority of Scripture, community and life-style, and understanding and relating to power, are all integrally related to each other. The authoritative Scriptures must be the basis for our life together and witness to the world. Corporate life can be the only possible base for working out issues of discipleship and lifestyle, and relating to institutions, principalities and powers in the face of the massive pressure to conform to this present world-system. Without expecting either to usher in the millennium or to achieve any other unrealistic and unBiblical goals, most young Evangelicals (and I include myself among them) are convinced that the failure to relate the Gospel to structures and institutions in creative and meaningful ways is one of the conspicuous failures of both the Evangelical Establishment and Ecumenical Liberalism.

In spite of these deficiencies, Quebedeaux's *The Young Evangelicals* can be a helpful and informative book, especially for those who have little or no knowledge of what is going on in Evangelicalism. It will also mislead at crucial points. It is quite clear that a sequel to this volume is needed, one that can deal insightfully with some of the issues most adequately treated by Quebedeaux.

Mark: Portrait of the Servant. By D. Edmond Hiebert. Chicago: Moody Press, 1974. 437 pp. \$7.95.

Reviewed by Cyril J. Barber, Associate Professor and Director of the Library, Rosemead Graduate School of Psychology, Rosemead, California.

The author of *The Thessalonian Epistles, Personalities Around Paul*, and other critical and expository studies has again placed the Christian world in his debt. This time it is for his treatment of *Mark: Portrait of the Servant*.

After dealing with the usual introductory matters, excluding a discussion of the value of Father Jose O'Callahan's "discovery" of possible fragments of Mark's Gospel in Cave seven at Qumran—an omission doubtless due to the fact that the manuscript was completed before this discovery—Hiebert launches into an exposition of the text. He unfolds the nature and purpose of the Gospel as being the presentation of Christ as the "mighty Servant of Jehovah." In this respect his work bears similarities to the magisterial treatment by Swete. It also departs from more modern works which fail to detect any distinctive characteristics in the different Gospels.

In contrast to Lane (*Commentary on the Gospel of Mark*, 1974) who approaches Mark's Gospel geographically, Hiebert deals with the contents thematically. He structures his comprehensive outline on a detailed analysis of the Greek text and with this as a basis, begins his exposition of the theme of the Gospel.

Throughout the book there is evidence of Hiebert's pedagogical skill. This is particularly in evidence whenever the author introduces a new section. These introductions provide numerous instructive sidelights on the purpose of the evangelist and serve to alert the reader to interesting and illuminating material contained in the text. An example of this may be found on page 113 where Hiebert deals with Christ's first withdrawal from Galilee. In a prefatory note he explains that there were four withdrawals. He also goes on to show the reason for them and their significance in the light of the purpose of the book.

Hiebert's loyalty to the authority of Scripture is evidenced in his handling of Mark 10:2-12. He does not fudge on these delicate issues, neither does he blame them on the spirit of the age. His handling of the text shows the timeless teaching of the Word and provides a necessary corrective to people today who are more inclined to condone breaches of contract and marital infidelity than they are to pinpoint responsibility. Hiebert shows his facility in handling the original languages by the way in which he compares the MT with the LXX (Deut. 24), etc. He expounds the text with discernment, weighs the tenses, and ably expresses the significance of the different nuances. The result is the clarification of an often misunderstood passage.

Quite obviously, the bulk of Hiebert's exposition centers around Christ's ministry during the Passion Week. Once again the author's knowledge of the customs and culture of the times is in evidence. His handling of the preparatory events (ch. 11) is skillfully done. This is followed by an

elaboration of Christ's teaching in Jerusalem, and here again the writer shows himself to be abreast of contemporary scholarship. He deftly handles the theological and philological problems inherent in the text and provides a clear, concise explanation of the events which led up to the crucifixion.

Of particular interest is Hiebert's treatment of Christ's eschatological discourse (ch. 13). He prefaces his remarks with a survey of current views. The importance of his handling of this section is highlighted by R. H. Gundry's (*The Church and the Tribulation*, 1973) claim that pre-tribulationists have not handled prophetic passages consistently. While avoiding all semblance of heated debate, Hiebert takes his readers through the storm centers of controversy and assists them to see the scope of Christ's predictions. As in his handling of the eschatological portions in *The Thessalonian Epistles*, the writer avoids all dogmatism. In some instances one could wish that he would have stressed certain points and been more emphatic when dealing with other matters; however, in the final analysis he has maintained a delicate balance between devout scholarship and reverent restraint.

The concluding sections of this fine commentary deal with the trials, crucifixion, and resurrection of Christ. They are well done. The reader will be impressed with the writer's reverence and personal devotion. At all times Hiebert's concern is to uphold Christ. Pastors, in particular, will derive great benefit from studying this timely book.

Praying Today: Practical Thought on Prayer. By Norman Pittenger. Grand Rapids, Mich.: Eerdmans, 1974. 107 pp. \$1.95.

Reviewed by Ronald B. Mayers, Asst. Professor of Philosophy and Religion, Grand Rapids Baptist College, Grand Rapids, Michigan.

In this book, a noted process theologian sketches the meaning of prayer in a Whiteheadian framework of God as the "Cosmic Cover." While this reviewer is numbered among those who Pittenger himself notes will "think that the constant emphasis in this book on love, on God as love, on man as being created for love, and on love as the deepest significance of prayer, has been overdone," to say nothing about the feasibility of identifying the God of the philosophers (namely Whitehead) with the God of Abraham, Isaac, and Jacob as well as our Lord, Pittenger does offer insights into the contemporary meaning of personal and public prayer. The author's goal of writing this book to show that "prayer is a valid exercise" and "at the heart of Christian discipleship" is soundly and relevantly achieved.

Speaking first to the contemporary insignificance of prayer in so many committed Christians, Pittenger draws attention to both false philosophical-scientific frameworks of interpretation and faulty theological understanding of prayer itself for the "sheer irrelevance" of prayer to many modern Christians. While the suggested "processive" philosophy is probably as deadly to Biblical faith as absolute idealism was a century ago, Pittenger does make some telling remarks of the pervasive attitude toward prayer as an attempt to manipulate the "divine tyrant," the heavenly "imperial Ceasar."

Rather God is Love; and "*Christian* prayer is addressed to God as 'pure, unbounded love.'" Prayer is both intentional and attentive communion with what Dante called "the Love that moves the sun and the other stars." The end or goal of prayer is to equip men and women of God to "express God-intended potentialities" as they are "conformed to the image of His Son" by cooperating and sharing in the divine Love *via* prayer. Or more precisely:

Prayer is the intentional opening of human lives to, the alignment of human wills with, and the direction of human desiring toward, the cosmic Love that is deepest and highest in the world because it is the main thrust or drive through the world toward sharing and participation in genuine good—and hence toward the truest possible fulfillment of human personality as God wishes it to become.

There is nothing wrong with this definition of prayer as such. Doubtless evangelicals *also* understand prayer as man opening his own being to God and the resultant conformity of that individual to the will of God, and thus true manhood. How literal is this to be taken, however? While resurrection and even the "second coming" are referred to, are these historical events or interpretative symbols? While granting that sharing with God will doubtless enable man to better share himself with his fellow-creatures; and secondly, that true freedom is found in the relationship between lover and loved; is prayer simply psychological pragmatism or is there a dimension of theological realism? This ambiguity notwithstanding, chapter two entitled "Coming to Understand What Prayer Is" is insightful if read from a personal theistic standpoint.

The same may be said of the following chapters as well, especially those dealing with "praying in words," "praying in thought," and "praying in church." In the first of these three chapters, Pittenger deals suggestively and helpfully with such aspects of prayer as petition and intercession, praise and thanksgiving, though he stumbles over confession due to a weak doctrine of sin and the all-qualifying periscope of "love" to the exclusion of all else, including apparently even "holiness" (in light of the sparsity of comment on such), in his understanding of God.

The second of these, "praying in thought," is especially helpful to the evangelical and his practice of personal and family devotions. For prayer is not simply a verbal address to God. It is also thoughtful meditation and contemplation of Him, His Word, His activity on our behalf. It is the active use of the imagination, a wordless looking, though not unfocussed looking, at our crucified *and* living Savior. This is not an otherworldly mysticism, but a "looking unto Jesus, the author and finisher of our faith."

Pittenger lastly, turns to public prayer; be it in the usual "praying in church," or the particular prayers of the Eucharistic (thanksgiving) celebration. Pointing to the fact that all men are social beings, Pittenger delineates the importance of public prayer and worship. Though religion cannot be true religion without being personal, religion and faith are also about the individual in community. Christian faith is a "*social* reality that is to be *personally* appropriated. Public worship reminds us of the communal

nature of the church, the new creation, though the reminder is always personal.

Similarly, the emphasis here on the wholeness of the man worshipping is refreshing and sorely needed in many Bible-centered churches. Church is not for the *spiritual* part of man. That alone does not enter into the narthex. It is the whole man—man as sexual, aesthetic, and intellectual being that is seated in the pew at 11 o'clock. It is necessary, then, that what goes on in public worship should appeal to the *whole* man seated before God. As Pittenger succinctly writes:

It [church worship] should *express* his wholeness, since it is the Christian vocation to offer one's totality to God, as did Christ himself. It should also *impress* him in his wholeness, since as we all know it is through the impact upon us of words, actions, sensed or felt realities, that we come to understand and appreciate. One reason for the unattractiveness of church worship in so many places and on so many occasions is that this appeal to and expression of human wholeness has been neglected or forgotten.

More could be said positively of Pittenger's insights into this area of corporate prayer and worship, but one must have some reason to purchase the book and thus a review must not be exhaustive. This chapter alone is probably worth the price of the book. Perceptive comments on the Lord's Supper and the mystery of the universe in the final two chapters are also valuable. The book as a whole then may be valuable to the evangelical who reads with a critical eye but who also desires some insightful and perhaps even revolutionary thoughts concerning both private and public prayer as one lives in a prayerless world, and perhaps even ministers in a relatively prayerless (?) "community of faith."

The Old Testament in Contemporary Preaching. By Walter C. Kaiser, Jr. Grand Rapids: Baker Book House, 1973. 135 pages. Paper, \$1.95. Reviewed by Ronald B. Allen, Assistant Professor of Old Testament Language and Exegesis, Western Conservative Baptist Seminary, Portland, Oregon.

The most important feature of this book, in the view of the reviewer, is the author's attitude of excitement regarding the Old Testament and the role it ought play in the preaching ministry. The book is not a work on homiletics, for little is said respecting sermon development or presentation. The book rather serves as a popularized prolegomenon to the biblical theology of the Old Testament as an incredibly rich resource for preaching.

Dr. Kaiser, known to Evangelical Theological Society members as an accomplished faculty member of Trinity Evangelical Divinity School, presented the material of this book as lectures at the Ontario Bible College, Toronto. The book has the resultant strengths and weaknesses of oral style transcribed for publication. The language is at times casual and "folksy" with some tangent elements produced perhaps out of the dynamics of the speaking occasion, and there are regular flashes of humor. Throughout the

lectures, however, there is an intensity and purposefulness respecting the issue of preaching the Old Testament texts. The Old Testament is not to remain just a preface to the New nor merely as background and illustrative material, but rather is "a grand symphony with several parts—all of them contributing to the central theme of our Christian life." The author's scholarship and warmth are evident throughout the lectures.

In the first chapter the author asserts the abiding importance of the Old Testament against the attacks of its enemies and the hedging and allegorizing of some believers. He then presents the promise doctrine as the unifying point (*Mitte*) of the Old Testament in his second chapter. The next four chapters are concerned with the themes of law, history, prophecy and wisdom as they relate to the promise doctrine.

The reviewer recommends the book highly for its intended purpose of restoring the entire Bible for the contemporary pulpit ministry. He does hope that Kaiser will have the opportunity to present his case for the promise doctrine as the *Mitte* of the Old Testament more fully. The present book alone does not appear to refute adequately Hasel's position of a multiplex approach of several themes including typology, promise-fulfillment, and *Heilsgeschichte*. (Hasel's book, *Old Testament Theology: Basic Issues in the Current Debate* was reviewed in *JETS* by Kaiser [vol. XVI, 1973].) Reference should be made also to Hasel's more recent statement that the Old Testament itself determines a multitrack presentation rather than a unilinear and limiting structuring concept ("The Problem of the Center in the OT Theology Debate," *Zeitschrift für die alttestamentliche Wissenschaft*, [LXXXVI, 1974].)