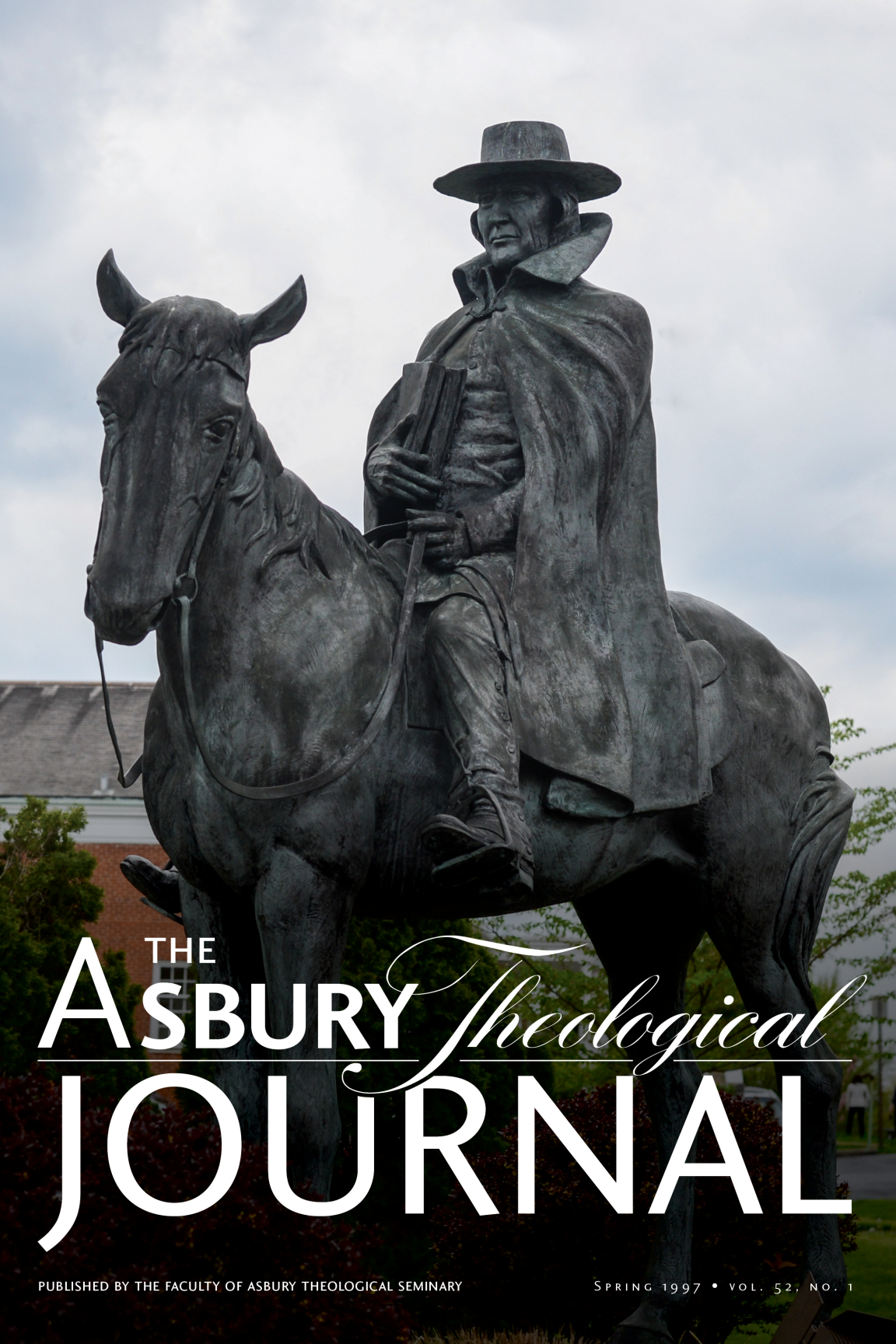

THE ASBURY Theological JOURNAL

PUBLISHED BY THE FACULTY OF ASBURY THEOLOGICAL SEMINARY

SPRING 1997 • VOL. 52, NO. 1

The Asbury Journal

SPRING 1997

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Published in April and October by
Asbury Theological Seminary.
Postmaster: Send address changes to:
The Asbury Theological Journal
Asbury Theological Seminary
204 North Lexington Avenue
Wilmore, KY 40390

ISSN 1090-5642

USPS 547-440
Continuing *The Asbury Seminarian*

Printed in the U.S.A.

THE ASBURY THEOLOGICAL JOURNAL provides a scholarly forum for thorough discussion of issues relevant to Christian thought and faith, and to the nature and mission of the Church. *The Journal* addresses those concerns and ideas across the curriculum which interface with Christian thought, life, and ministry.

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Volumes in microform of *The Asbury Theological Journal* (vols. 41-) and *The Asbury Seminarian* (vols. 1-40) are available from University Microfilms International, 300 North Zeeb Road, Ann Arbor, MI 48106.

SUBSCRIPTIONS:

One year (2 issues), $5.00
(outside the U.S., $8.00)
Two years, $8.00 ($14.00)
Three years, $11.00 ($20.00)

On Our Work of Teaching

James Earl Massey

May the favor of the Lord, our God, be upon us; let the work of our hands prosper, O prosper the work of our hands! -- Psalm 90:17 (Jewish Publication Society of America)

Upon graduating from the University of Berlin, where, according to his biographer, Dietrich Bonhoeffer's studies with Adolf von Harnack, Karl Holl, and Reinhold Seeberg, among others, "equipped [him] with the armor for his theology," Bonhoeffer expressed gratitude to his teachers by writing some phrases of farewell to them on his thesis. He wrote this to Professor Harnack: "What I have learned and come to understand in your seminar is too closely associated with my whole personality for me to be able ever to forget it."[1]

Two years later, during the summer of 1929, the young Bonhoeffer and some of his friends attended a farewell event honoring the eighty-seven-year-old Harnack. In his tribute to Harnack on that occasion, Bonhoeffer said: "That you were our teacher for many hours was a passing thing; that we can call ourselves your pupils remains."[2]

Those stirring tributes were to one who honorably bore the teacher's yoke. Perhaps you have come across similarly stirring tributes to teachers in the course of your wide reading. For those of us entrusted with the blessed privilege to teach, such tributes keep us mindful that a crown of trust has been placed above our heads and we must continually grow taller if we are ever to reach it.

I

Teaching is indeed a privileged work. It is a fundamental activity that is filled with promise. Jacques Barzun's timely and strategic reminder that the task of teaching is to turn pupils into life-long learners, aiding them to be creative and produc-

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tive persons, highlights aspects of that promise.[3] This process of assisting pupils to become independent learners is usually prolonged and sometimes painful. It means interacting with students who alternate in their attitudes toward us: receiving from us for awhile, then standing in rejection, usually trusting us and often testing us, curious and eager to know most of the time but sometimes hampered by resentment toward the demands placed upon them in the process to discover and understand, recall matters and relate them for meaning. Near the end of his long and illustrious teaching career, William James was probably recalling how this sometimes distressing process had weighed upon him when he rejoiced that he would no longer have to face a "mass of alien and recalcitrant humanity."[4] Teaching is a difficult task, but the difficulties are because of the promise associated with it, the promise of benefit, life-changing benefit, to *persons*.

Good teaching involves far more than the sharing of facts and the concern to stimulate inquiry; it also involves an understanding of students as persons, and the need to honor their human worth. As you well know, the task of teaching does include that wide range of activities such as reading, research, reflection, consultation with one's colleagues, modeling virtues and skills, promoting values, mapping the process and monitoring the progress of students in relation to a course and a curriculum, but central to our work is the spirit in which we serve. Along with the benefits that our learning and scholarly process equip us to share with them, students need our human touch. Gilbert Highet had this in mind when he advised that to teach well, "You must throw your heart into it, and must realize that it cannot all be done by formulas, or you will spoil your work, and your pupils, and yourself."[5]

II

In 1897 a book entitled *Men I Have Known* was published. It was written by clergyman Frederick W. Farrar, and in it he reminisced about eminent persons he had known. Poet Robert Browning was one of them, and Farrar quoted Browning's comment to him about how important it is that young people have the memory of "*seeing* great men." I thought of that comment while preparing this message to you, because there is in my memory of my grade school years a great and unforgettable teacher, an African-American man who threw his heart into the task of teaching me. He was competent, industrious, and caring. His classroom was a virtual picture gallery, with glossy photographs lining the space between the ceiling and the blackboard along three of the classroom walls. I shall never forget the drama we children sensed as he supplemented the class lessons with information about the persons whose pictures hung on the classroom walls. And along with the stories he shared about each pictured person, there was also an increased and justifiable sense of pride in our race--because the pictures on the walls were of African Americans who were grand achievers, persons who, despite great odds, had become great. That teacher knew what we would face growing up in America, and he addressed that need. But, knowing our need to wed strict guidance to the pride and hope deepening in us, that teacher cautioned us with some lines from Longfellow's "The Ladder of Saint Augustine":

The heights by great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

Those lines, which I first heard during my grade school years at Ulysses S. Grant School in Ferndale, Mich., still stir my spirit and prod me to be diligent in every quest and endeavor. The teacher who recited those lines to us exemplified in his character, competence, and caring the message they bear. No one should wonder, then, why teaching came to stand out in my mind as the noblest of work.

A few years ago, I joined with other friends, family members, and former students to attend that teacher's funeral service in Detroit. He and I had remained close across the years, sharing letters, telephone calls, and visits from time to time. He died in his 93rd year of life, and we had conversed by phone during the month before his death. His last letter to me has been placed among my treasures: he sent with it a list of former students with whom he was still in contact, and beside each name was a brief description of what that person was doing. His letter to me also included a gift photograph of himself as he was at the time he taught me in grade school! Those mementos hold deep meaning for me, and they keep me reminded that the central issue in both teaching and living is to touch other lives in meaningful ways. Good teaching happens when this remains a central concern. The teaching of Mr. Coit Cook Ford, Sr. issued from his heart; his work gave me inspiration, a good human influence, and essential information. Good teaching includes these three benefits, but the greatest of them is a good human influence. This is the kind of teaching that deserves tribute, the kind of teaching that God blesses to make it prosper.

III

Most of you are familiar with clergyman John Henry Newman's classic study, *Idea of a University*, and will recall that in the preface to his book, while offering his definition of a university, Newman explained it as being "a place of teaching universal knowledge."[6] Newman emphasized teaching as a central function in a university setting.

Several aspects of Newman's full definition of a university are still being debated, while some aspects of it are being refined–as many of you know who are familiar with Jaroslav Pelikan's recent reassessment of Newman's classic.[7] But Newman's emphasis on teaching as a central function in the university is worthy of being underscored anew. Teaching is crucial not only to university life, it is imperative for transmitting and preserving a clear understanding of life itself. It is not incidental that the great leaders in history, religious leaders included, have been teachers.

IV

I began these words with a quote from Dietrich Bonhoeffer's tribute to Adolf von Harnack, one of his honored teachers. As I conclude them I must mention something else Bonhoeffer wrote about his teachers.

Writing from Tegel Prison to his parents on Reformation Day, 1943, seven months into

his confinement there because of his political resistance against Hitler, Bonhoeffer was still aware of the rhythm of the church year and shared with them some of his meditation about the meaning of that day. He also shared his wonderment about why Martin Luther's actions and teachings had been followed by consequences which were the exact opposite of what he had intended.[8] Luther had worked for unity between Christian people, but both the church and Europe had been torn apart. He had worked for the "freedom of the Christian believer," but the unexpected consequence was licentiousness among the masses. Luther had worked to bring about a secular order freed from clerical privilege and control, but the result was insurrection, the Peasant's War, and general disorder in society. Luther was so affected by the turn of events that his last years of life were tormented; again and again he doubted the value of his life's work. Bonhoeffer thought about all this on that Reformation Day, and he recalled a classroom discussion in Berlin when Karl Holl and Adolf von Harnack debated whether the great historical intellectual and spiritual movements made headway through their primary or their secondary motives. Holl had argued that such movements went forward due to their primary motives, while Harnack countered that the secondary motives moved them forward. While first hearing them debate, Bonhoeffer had thought Holl to be right and Harnack wrong. But later, in prison, reflecting on what had happened to Germany under Hitler, and on his own situation as a political prisoner, Bonhoeffer turned more to the view that Harnack was right.

All teaching, even in the best of settings and in the interest of the best of students, involves us in the circle of circumstance, and our approach to our task must be tempered by an understanding that much of what we formulate and treat in teaching is not fixed and final truth, but pointers to the truth. There must also be the awareness that much of what we do will bear consequences we did not intend to effect. Some of what we teach out of a primary motive will fall short of our intended purpose because of circumstance, and some secondary effect will become prominent. This conditional factor should keep us reminded that what we *are* is as crucial in teaching as what we know and *do*. This circumstantial factor to our work should also keep us sensitive to our need for help from beyond ourselves as we teach.

V

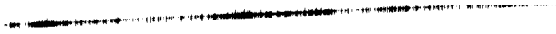
So as we return to our work, let us continue our scholarly pursuits to stay fresh for our task, remaining eager, as well, to assist the learning process of those who look to us. Let us have a framework that encases what we do, and a focus to what we do. Let us believingly trust that there is a future in what we do. The text gives us assurance for such trust. It is a prayer-plea, credited to Moses, who sought the favor of God's wisdom and the guarantee of God's will as he, Israel's teaching leader, did his work.

Like Moses, let us anchor our dreams in prayer and bolster our deeds by a daring trust. Let us give ourselves to study, thought, planning, discipline, prayer, tears, sweat, and persistent work, doing what is ours to do, but trusting God to bless it all to the highest good. All of this must have been in the heart of Moses as he prayed:

May the favor of the Lord, our God, be upon us;
let the work of our hands prosper.
O prosper the work of our hands!

NOTES

1. See Eberhard Bethge, *Dietrich Bonhoeffer* (New York: Harper & Row, 1970), p. 46. English trans. by Eric Mosbacher et al., Edwin Robertson, ed.
2. Ibid., p. 102.
3. See Jacques Barzun, *Teacher in America* (Garden City, NY: Doubleday and Co., Inc., 1959), esp. pp. 17-31.
4. Ibid., p. 31.
5. *The Art of Teaching* (New York: Vintage Books, 1961), p. viii.
6. John Henry Newman, *The Idea of a University: Defined and Illustrated,* Ian T. Ker, ed. (Oxford: Clarendon Press, 1976), see the preface.
7. Jaroslav Pelikan, *The Idea of the University: A Reexamination* (New Haven: Yale University Press, 1992), chps. 8-9, pp. 78-98.
8. Dietrich Bonhoeffer, *Letters and Papers from Prison,* Eberhard Bethge, ed. (New York: MacMillan Publishing Co., 1972), p. 123.



LOOKING AT THE WORLD THROUGH THE WORD

JAMES EARL MASSEY

For whatever was written in former days was written for our instruction, so that by steadfastness and the encouragement of the Scriptures we might have hope. – Romans 15:4

I

During a meeting of some leaders from theological schools, the leader of one of our morning devotions read from a Bible that he afterward said he especially treasured. His devotional was a pertinent and inspirational model of what a devotional should be, but the comments he afterward made about the Bible from what he had read made his presentation all the more memorable. That Bible was given to him by a former student.

The student had graduated from the seminary at which my friend was teaching, but he had come there after receiving his degree from a college whose professors held strong views against the Revised Standard Version. They used only the King James Version in their classes, and advised that any and every other rendering of the Scriptures was to be avoided at all costs, and also any theological seminary in which the RSV was being used. The student had dared to break with that counsel. Wanting the best theological education for the ministry he envisioned, and over the protest of his college advisor, the student enrolled in the seminary where my friend was teaching. There he discovered God in a deeper way, and through the very rendering of the Scriptures his college teachers had opposed. So grateful was he for how he had been helped to understand and use the Scriptures, that student made a gift to his treasured professor of a new Bible. On the inside page, the professor found this handwritten comment: "Thanks for opening the Scriptures to me, thereby helping me to see life more clearly."

The Scriptures do help us to see life more clearly, and to live more fully. Paul

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was thinking about all this when he wrote our text. From across his lifetime of studying the Scriptures, first as a rabbinical student, then as a busy rabbi, and later as a convert to the gospel and life as a committed Christian, Paul wrote out of his own experience. Out of a welter of experiences in which he had depended on the wisdom, revelation, and resourcefulness of the Scriptures, Paul could write knowledgeably about what the Scriptures are and what they can do when they are remembered and regarded. The text reminds us that the Scriptures are not mere documents from the past, but writings that speak with a living voice that addresses each on-going generation. The Scriptures are perpetually vital and valuable, indeed indispensable for instruction in salvation-history. The past is involved in the record, to be sure, but it is a past whose instructive message grants a vision by which to stay on course with God, remain steady in living, and encouraged as we face the limits and frustrations that mark so many of our days. Paul wrote about the Scriptures as he did because he had greatly profited and lastingly endured by looking at life in the world through eyes informed by God's Word.

II

The Scriptures are important if we are to see the created order in the proper light.

The physical world in which we are privileged to live is an awe-inspiring place. The history of how this earth came to be as it now is has engaged some of the finest minds, and still does. Full agreement has not been reached among those who study such matters, but all of them agree that the need to keep probing reality still prods them on. Last year, President Edwards and I received and answered mail from some ministers who wanted our university and seminary to go on record and be listed among schools and groups which support Earth Creationism. That is the positional view of creation that teaches, among other things, that God created everything natural in six twenty-four hour days. President Edwards and I were in agreement with them that God created all things, as the Bible teaches, but we tried to help them see from the Genesis story itself that not all of the days mentioned in Genesis 1 were twenty-four hour days, since the sun, which governs our solar day, was not brought into being, as the Creation narrative states, until the fourth day. We were trying honestly to acquaint those ministers with the possibility that longer periods of time were used in the creation process, but we were also eager to acquaint them further with the Bible itself. I am sorry to report that we were not successful in trying to help them in this respect, but at least we tried.

This physical world is such a vast, vibrant, and complex entity, an immense, interesting, and inspirational place! When contemplated unhurriedly, it betrays evidences of its Creator and excites a necessary praise of God. The praise-filled psalmist exclaimed, "The heavens are telling the glory of God; and the firmament proclaims his handiwork" (Ps. 19:1). How sad that the possible praise from many has been stifled and silenced by sterile notions about natural determinism.

Voyager 2, the U.S. spacecraft sent out several years ago to photograph and project pictures back to earth about distant planets and their moons, completed its tour of Jupiter, Saturn, Uranus, and Neptune four years ago. But before it passed too far beyond those distant points, our planetary scientists had the spacecraft turn itself so that its camera could send back to us a picture of how our planet looks from that far

out point in space. The image that camera caught and conveyed of our earth was a barely discernible "pale blue dot." Deeply impressed and affected by that view, Carl Sagan wrote a book by that name, and in it he commented that the spacecraft's backward glance at our earth-home from that distance and perspective was humbling, and that it rebukes the folly of our human conceits.[1] It is not religious sentimentalism to profess to see the glory of God reflected in created things, it is biblical realism. The Scriptures help us to see the creation in proper light.

III

The Scriptures are imperative if we are to understand human nature in the proper light.

According to the Scriptures, humanity is afflicted by a besetting proneness that alienates us from our Creator. It is a constitutional selfishness that incites us to prefer, advance, and honor the self instead of God. The Scriptures have named that besetting proneness: *sin.*

The concept of sin seems foolishness to persons who see all things in the dim light of modern learning. But even the most post-modern among us must agree that there is a profound disturbance in the human environment, that the human arena in which we experience our being and behavior is heavily populated with problems that refuse to "go away" on their own. Given the daily news, we all know that human history is tragically fractured and that human beings are tragically flawed. There is a great disturbance in human nature. And yet, the concept of sin is still problematic for many people in our time.

Some view sin as a mere notion, as left-over verbiage from an earlier age whose inhabitants lacked what this generation thinks is a more precise understanding about what it means to be human. I have myself heard some people refer to the word "sin" with an unashamed blandness or with an unsympathetic tolerance. Some speak against the word with overt enmity. A radical secularism afflicts and plagues this generation. Wrong-doing has been redefined, but apart from the light of Scripture-wisdom. Sad to say, highly prized, biblically based beliefs and deeply regarded moral convictions are not as widespread or accepted as during an earlier time in our land. Even churches, still sadder to say, are guilty of reticence in using the word "sin," eager to avoid offending. But to neglect the biblical message about the human problem of sin is also to miss the real meanings associated with the biblical message about salvation. There are some church circles in which the reason Jesus came is grossly overlooked, and some others in which that reason is perhaps not even known.

Writing about the human proneness to sin, Frenchman Blaise Pascal made this comment among his *Pensées*, "Certainly nothing jolts us more rudely than this doctrine, and yet, but for the mystery, the most incomprehensible of all, we remain incomprehensible to ourselves."[2] Put more briefly, Pascal was saying that while it is beyond our ability to explain sin fully, we cannot explain ourselves at all without taking sin into account. Pascal was not only a close observer of the human scene, his eyes and heart were instructed by the Scriptures. He claimed them as imperative for learning to deal rightly with God and ourselves.

The Scriptures not only clarify for us the basic human problem, they point us

beyond our sins to One who can save us from them, and save us from ourselves as well. The Scriptures tell us that God did not give up on us but instituted a plan by which to save us. "But God proves his love for us in that while we were yet sinners Christ died for us" (Rom. 5:8). Salvation presupposes something from which we humans need to be delivered or freed, namely some plight, some problematic condition, some situation of threat. Sin is all of these. Sin has always been, and by its nature cannot be anything other than, a plight, a sad condition, a situation of threat to one's being and fulfillment. The Scriptures tell us that the world was not made wrong but that it has gone wrong because sin came into the world through human selfishness. The message of the gospel is that we humans can be saved, delivered from that proneness to prefer the self instead of God; we can be helped to stop resisting the Almighty and learn to obey and rejoice in God. We can be saved from the powerful orientation to sinning, and become reoriented by divine instruction so that we can be "conformed to the image of his Son" (Rom. 8:29). This is the basic instruction from the Scriptures about the grand possibilities before us when we are put in touch with Jesus Christ.

The Scriptures help us to see our real need and learn the way our real need is really met. This promise of deliverance and fulfillment is to all, not just a few: "For, 'Everyone who calls on the name of the Lord shall be saved'" (Rom. 10:13). That is the Lord's promise, conveyed to us by the Scriptures.

IV

The Scriptures are inspirational, helping us to embrace and endure the full range of our human experiences.

Embrace them? Paul says, yes, "knowing that suffering produces endurance, and endurance produces character, and character produces hope, and hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us" (Rom. 5:3b-5). Embrace them? Yes, again, since in all the welter of our troublesome experiences "we are more than conquerors through him who loved us" (Rom. 8:37) and since "We know that in all things God works for good for those who love him, who are called according to his purpose" (Rom. 8:28). Such scriptures as these help us to move from pitying the self to trusting God. The Scriptures were given to lead us from eyesight to insight, to move us on from hindsight to foresight, from troubling questions rooted in doubt and despair to the high plain of a settled assurance that steadies us for life at its best. For all who dare to appeal to them, the Scriptures are still the means for steadfastness, an encouraged heart, and a settled hope.

V

Our Lord modeled what it means, and how it pays to look at the world through the Word. When under temptation in the wilderness, caught in that unavoidable breach called the valley of decision; when he needed clarity as two voices competed for his attention, he maintained composure as he viewed it all from the higher vision imparted by God's Word. Jesus answered and defeated Satan's suggestive insinuations with an informed, "It is written." That was it! Jesus looked at nature, at people, and at

his life experiences through the Word. It was his way to see clearly from God's perspective on things. When he was rejected in his hometown after some leading citizens criticized his sermon theme, he encouraged himself by remembering the faithfulness of the unpopular and persecuted prophets before him. He learned about their experiences through the Scriptures. When misunderstood by his own disciples, betrayed by one, lied about by another, and deserted by the rest, Jesus appealed to the Scriptures for encouragement and endurance. Shortly afterward, hanging on an unavoidable cross, that emblem of horror, that harbinger of death, he died valiantly, looking at death not as a grim reaper but at this own death as a means to fulfill God's plan for the rest of humankind. In the midst of the dreaded ordeal of dying, he could see with Scripture-informed eyes that the hand of God was outstretched to receive him. Thus the accented lines of that psalm he died quoting: "Into thy hands I commit my spirit; you have redeemed me, O Lord, faithful God" (Ps. 31:5). It was true for him then, and it is still true for us now: "The eternal God is [our] dwelling place, and underneath [us] are the everlasting arms" (Deut. 33:27).

Informed by the Scriptures, we need not go into tantrums of fright over every saddening telecast; we need not let our spirits droop in despair over announcements and experiences that afflict and appall. Informed by God's Word, we need not lose our faith or composure. We need never lose step in our march as pilgrims "looking] forward to the city that has foundations, whose architect and builder is God" (Heb. 11:10). When we rightly view our human experiences through the Word, and believingly embrace them, we can perceive God's will more clearly, we can believe more assuredly, we can trust more enduringly, we can live more resourcefully, we can handle life more responsibly, we can serve others more capably, we can resist evil more surely, and we can praise God more gladly.

How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent Word!
What more can he say than to you he hath said,
To you who for refuge to Jesus have fled?

Fear not, I am with thee; O be not dismayed,
For I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand.[3]

NOTES

1. See Carl Sagan, *The Pale Blue Dot* (New York: Random House, 1994).
2. Blaise Pascal, *Pensées*, Louis Lafuma, ed. (New York: Penguin Books, 1966), p. 65. See *Pensée* no. 131.
3. Hymn, "How Firm a Foundation."

THINKING BEYOND OURSELVES

JAMES EARL MASSEY

Do nothing from selfish ambition or conceit.... Let each of you look not to your own interests [alone], but to the interests of others [as well]. Let the same mind be in you that was in Christ Jesus.... – Philippians 2:4-5

I

There is a rule by which human helpfulness happens–it is the rule of thinking of more than oneself. Booker T. Washington, the noted black American who gained honor as a social leader and educator during the post-Reconstruction period, mentioned in his autobiography how his life had been filled with many great and encouraging surprises. As he told it, many of those surprises were due to his effort "to make each day reach as nearly as possible the high-water mark of pure, unselfish, useful living."[1] He went on to comment that he pitied any person who had never experienced the joy and satisfaction that comes from assisting someone else. He made these comments in a section written to honor those who had assisted him in securing what was necessary to create, develop and support Tuskegee Institute, the now-famous university he founded and guided until his untimely death. Washington was grateful to the many benefactors, advisors, and encouragers who had looked and thought beyond themselves to help him and those for whom he did his thinking and major work.

Booker T. Washington understood–and from the inside of many predicaments–that nothing of creative benefit to the world has ever been accomplished when humans isolate themselves in selfish planning. The will to care, the will to share, the motivation to think of more than oneself, is the first step toward human benefit and the shaping of a helpful community life.

The Apostle Paul understood and advocated this–and the reports we have

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about his life and work well illustrate that he lived by such a rule. Thus our text, a reminding word to a congregation whose unselfish caring toward him blessed his memory as he wrote to them from his prison cell. The believers at Philippi had sent him some gifts by the hands of Epaphroditus, and along with the gifts came news of their continued progress in the things of the Lord. Their continued progress encouraged him, and he said so: "...this is evidence of...your salvation. And this is God's doing" (Phil. 1:28). Our text was part of Paul's encouragement to them to "keep on keeping on." He expected to be released soon, and to rejoin them in due time, but he knew that the congregation could endure and remain a vital people even in his continued absence if they remained true to the rules for progress in helpfulness. Thus his reminding word about unselfish caring: "Let each of you look not to your own interests [alone], but to the interests of others [as well]."

II

This is the central rule by which Christian experience and church life go forward. Actually, this rule explains the motivation by which that congregation came into being under Paul's preaching and guidance. Interestingly, however, when the Apostle thought to illustrate the rule he chose not to call attention to himself as one practitioner or example of it; passing up the opportunity to mention himself, he pointed rather quickly in the succeeding verses to the highest example of unselfish caring by reminding the congregation about how Jesus Christ thought beyond himself and became the suffering servant God used to bring deliverance within reach to an entire fallen human race:

> Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:6-11).

Verses 6-11 are an illustration, then, of unselfish caring. But what a supreme, instructive, humbling illustration! What a mind-boggling illustration! For here, in a fresh form, in a lyrical hymn, Paul has restated the Gospel, the Christ-Event. No reference is made here to any proclamation by Jesus, but consider what a direct and mind-engaging statement is made here about him. This is a short but provocatively substantive statement. Nothing is said about the circumstance of his birth, and yet the motivation for that birth is crystal clear, for his purpose was to take on our "human likeness," indeed, our "human form," this situated condition within which death was inevitable, so that his assumed "eligibility" to die could be used to the highest purpose, namely to save us by offering up himself to God on a cross. The Incarnation is in full view here! It is declared, not explained. It is accepted, not analyzed! It is reported, not explored! Here,

in this mind-engaging *kenosis* report we have what I view as a substantive counterpart to the synoptic presentation of Jesus as Son of man. Here we have a Pauline statement about the pre-existent Son, who became the historical Jesus, who is now the kerygmatic Christ. Here we have a reminding statement about the Suffering Servant who dares to die, who becomes the Exalted Savior through the resurrection event. Here we have the highest illustration of unselfish caring, the willingness to think beyond oneself in the interest of benefiting others. Here, in a two-part movement, is a hymn about Christ--his incarnation as Son (what was involved, why it happened), and his resultant exaltation (why it happened, and what will follow from it in due time). Given the import of this passage, there is sound reason to imitate his example. Given the present meaning and the manifest future of our faith, there is also incentive here to imitate our Lord. I like the way John Watson, the noted English preacher, put it: "Altruism is written in everlasting and resplendent character on the Cross of Christ, and it was at Calvary that the centre of life was shifted from selfishness to sacrifice."[2] No wonder Paul shrank back from using his own limited life as an example of unselfish caring! Paul knew his limits and wisely stayed within them.

III

Uncaring caring, thinking beyond one's own affairs to give time and attention to others: that is the pressing need among us, that is the rule for human progress. The happening only awaits an opening in us. Opening ourselves in this way is something of which we are capable, and remembering how others gave themselves to bless us in our need can stir us to open ourselves readily and without fear.

Paul modeled what he saw in the life and spirit of Jesus. That is what he advised the believers at Philippi to continue doing. He knew that human benefit and community progress would thereby result. So did Booker T. Washington, who to the end of his days lived out his concern "to bring the strong, wealthy, and learned into helpful touch with the poorest, most ignorant, and humblest, and at the same time make one appreciate the vitalizing, strengthening influences of the other."[3] Such is the way of human helpfulness. Such is the way of the Lord.

Notes

1. See Booker T. Washington, *Up From Slavery: An Autobiography* (Garden City, NY: Doubleday and Co., Inc., 1953, 1901 ed.), p. 293.
2. See his sermon, "Public Spirit," in John Watson [Ian Maclaren], *Respectable Sins* (London: Hodder & Stoughton, 1909), p. 236.
3. Washington, *Up From Slavery*, p. 299.

THE GRACIOUS IMPERATIVE

JAMES EARL MASSEY

As Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew casting a net into the lake, for they were fishermen. "Come, follow me," Jesus said, "and I will make you fishers of men." At once they left their nets and followed him. When he had gone a little farther he saw James son of Zebedee and his brother John in a boat, preparing their nets. Without delay he called them, and they left their father Zebedee in the boat with the hired men and followed him. – Mark 1:16-20

I

Four hallowed names rise up like mountain peaks within this text: Simon, Andrew, James, John, four persons Jesus brought together and kept related across the rest of their lives by his purpose and planning. What a treasured account this is!

Simon, Andrew, James, and John: What honored names in Christian history! In reading Mark's all-too-brief report about these four, one wishes for more details about that crucial meeting when they heard and answered Jesus's call to follow and remain with him. As they introduced themselves during their ministries to changing audiences and shared their message in the midst of changing times, what a time of deep drama it must have been to hear any one of them tell what it felt like to become an intimate disciple of Jesus. We all know the subsequent history of these four men, but all those later and great ministry happenings only make this brief account of how their discipleship began all the more attractive, and all the more engaging.

Clive Sansom, a British poet, was sensing the drama that fills this account when he imaginatively put himself in Andrew's shoes and wrote:

Dr. James Earl Massey delivered this lecture during the Beeson Lectures February 18-20, 1997, held on the campus of Asbury Theological Seminary. His theme for the three-day series was "Preaching from the Inside–Out." Dr. Massey is a life trustee at Asbury Seminary and dean emeritus and distinguished professor-at-large at Anderson University School of Theology.

...the water lay calm, unrippled,
And no wind blew...
It was then, with his own peace, he came.
Simon and I were casting together,
Thigh-deep in the liquid sunset.
Herod's barge had passed in the distance.
Whirling my weighted net about my head
I watched it fall, open and spread
Like the skirts of a dancer.
As it sank to the lake-floor
I pulled the cord and, the mouth closing,
Was dragging it beachward.... There he stood–
Smiling seriously at our surprise–
Jesus–last seen with the Baptist,
Our dropped nets bulged on the pebbles.
"Come with me... You will fish for [people]."[1]

David S. Bell, who has spent several years in ministry to youth, told of using this passage of the Bible at camps and youth retreats, and asking young people to list all the possibilities they can for why Simon, Andrew, James, and John left their boats–and their careers–to follow Jesus. One of the first answers was a typical teenager's response: they left their boats and went off with Jesus because they were bored with what they had been doing; they knew that they could always return to their fishing business. Another answer was that they were attracted to Jesus because of his growing popularity among the people; perhaps their own ambition to be recognized leaders moved them to become associated with him. A third answer carries us deeper; perhaps they were prodded by God's Spirit to trust and follow him– "They just knew from within that this was a call from God, which they didn't fully recognize until much later in life."[2]

Some years ago, while preaching in a college setting about the implications of following Jesus, I referred to the experience of James and John, his brother. Shortly afterward I received an envelope, sent by one of the English professors, and in it was a newly-crafted poem imaginatively depicting the emotions that might have been churning in Zebedee as he watched his two sons walk away from him and the rest of the work crew as they trailed off with Jesus. That professor captioned the poem "Zebedee's Complaint":

Along came that man, and without any warning,
He ordered my sons (as if he had the right!)
To get out of the boat, where we mended our fishnets,
and go with him, with little regard for my plight.

I've labored for many years, building this business,
And it's yielded a living–all a father could wish.
But I did it for *them*, planned it all for *their* future,
Taught them all of my skills. (People always need fish!)

He didn't consult me, this vagabond preacher.
It was I who begot them, and made of them men
To be proud of—responsible. Then in an eye-blink
He spoke, and they turned into children again.

His words had a note of finality. Clearly
No idle whim prompted his "Come, follow me."
For what foolishness have they abandoned their duties?
Will they ever come back to their life on the sea?

Oh, it hurts! I would not have believed they could do it—
In a trice, all my plans for their future erased.
They have scorned their inheritance, left all to follow
In the footsteps of one plainly mad. What a waste![3]

Whatever Zebedee's response might have been, we do know what his two sons did after hearing Jesus summon them: they accepted his call with openness to *why* he summoned them. Together with Simon and Andrew, they obediently followed Jesus and in time became what he promised to make them become.

Guided by our text, let us trace anew what it means to "follow" Jesus, and how following him readies us to live and labor with a sense of high purpose.

II

"Following" Jesus, also known as Christian discipleship, begins with an experience that associates us with Jesus. The ministry of Jesus was filled with the activity of meeting people, "calling" them into fellowship with himself. All who heard such a call felt an authority, a winsome, trust-inviting, and life-engaging authority.

Every call Jesus issued was uttered with graciousness. He spoke imperatively, yes, but every imperative was graciously issued, and what he asked bore the marks of inspiration and the distinct challenge of a high purpose. Every call Jesus issued grew out of his vision for the person he addressed; it made each respondent a candidate for a purposeful life. We see proof of this in what happened to Simon, Andrew, James, and John.

There is in the *Mishnah*, in the "Benedictions" [Berakoth] section of that treasured compilation of Jewish oral tradition about the Law, a passage in which a rabbi explained what it means to respond positively to God's word as one who hears it. According to that rabbi, to "hear," truly, is to take on the yoke of the kingdom of heaven; it is to willingly subject oneself to divine sovereignty and to let God fully order one's life.[4] Jesus used that same image of the yoke when he invitingly said: "Take my yoke upon you, and learn from me" (Matt. 11:29a).[5] Stating the matter of obedience to God as taking on a yoke was common in Judaism, but in this invitation Jesus had more in mind than helping someone become a better student of the Law. What Jesus said meant more because he spoke and speaks as God's calling Agent. He summoned hearers to yield their consent to God. This is what Jesus was asking of Simon, Andrew, James, and John when he issued that gracious imperative, "Follow me." This is what Jesus asks when he addresses us with his inviting word today.

III

The promise of Jesus to those four was that in following him they would *become* "fishers for people" (NRSV). Obedience in following, openness to learn, and loyalty to him was all that Jesus required to make them what he envisioned they could become.

Jesus had in mind a ministry for those four, a specialized service in his name. That ministry could not begin until they were made ready for it, and the promise of Jesus was that he would "make" them ready.

Ardent disciples do not seek their own ends, and effective ministers are never self-made. The Lord must be our central teacher, and only he can rightly prepare those who are to serve God's special interests. That preparation begins with being a "disciple," a learner at the feet of The Master. The educational systems of our time do not even hint at what this way of learning meant in that earlier day. In our time, students are concerned with facts, with acquiring knowledge, with completing prescribed courses, and getting distinguished grades, but in the time of Jesus, the teacher-student relationship had to do with learning a way of life. It involved a learning process that shaped a person's character and determined that person's future. The aim of the teacher was to implant learning, yes, but a learning that would imprint the character of the teacher upon the student's life. That is the blessing that Simon, Andrew, James, and John received and honored, and for which we honor their names. They accepted the plan of Jesus for their lives. The tragedy of Judas was that he resisted the Master's plan, filled with notions, motives, and a vision of his own. Trying to maintain control over his own life, make his own way and earn his own place, Judas fell into ruin.

Simon [Peter] later lapsed in discipleship and failed the Lord's trust of him by a string of selfish lies, anxious to save himself when he felt threatened. You remember the incident. How gracious Jesus was when he confronted Simon after that failure. He restored that chastened and repentant man to a place of intimacy as a disciple, and summoned him anew to the original task. Using the same words of call spoken earlier at the seaside, Jesus bade him "Follow me" (John 21:19b). Following Jesus has always meant obeying him, staying open to learn from him, and this happens when there is a loyalty to him that is rooted in gratitude and love.

Simon, Andrew, James, and John had special assignments awaiting them in the future. They would be sent to "fish" for people. This would demand an interest in people. Following Jesus finally readied those four to move effectively among people, armed with a God-inspired interest to help them. That is what any ministry is all about. All are called to "follow" Jesus, to be disciples of The Master and show the imprint of his character upon our lives, but some are destined for special ministries in his name in order to serve God's interest among the people. All of us should be willing to leave our "boats and nets" for his sake, but Jesus does not lay that demand upon all. I am reminded of the Gerasene demoniac whom Jesus healed; the delivered man was so grateful to Jesus that he "begged that he might be [remain] with him; but Jesus sent him away, saying, 'Return to your home, and declare how much God has done for you'" (Luke 8:38-39). All are not called to leave a career and home when touched by the life of Jesus; some must remain at home and share their witness about him there.

IV

And now, one more item of prime concern: do not overlook *the grand partnership those four developed and enjoyed as disciples and ministers* because of Jesus. As Jesus passed by, saw these four, and called them, they were working in teams, aware of a common bond and a common task as they busily worked at the business of their day. This continued and deepened across the rest of their lives, and they were all blessed and enhanced because of it.

Sustained discipleship and creative ministry have always fared best when there has been a caring and responsible partnership between believers. How else could they have handled the multiple demands of "fishing for people"? Partnership strengthens character. Partnership generates trust and encourages openness. Yes, partnership is strategic because it guarantees community and enhances competence. Partnership between believers and those with specialized ministries promotes attentiveness to a shared vision and deepens commitment to an understood task. How else, I ask again, how else can the multiple demands of "fishing for people" be handled?

In speaking about "fishing for people" Jesus meant more than evangelistic efforts that call people to decision but go no further with regard to their lives and needs! Rightly understood, the metaphor about "fishing for people" is a comprehensive symbol that includes all the ministry functions necessary to fulfill kingdom demands and meet human needs.[6] This expressive metaphor is a job description, on the one hand, and a call to unity, on the other. Even though Jesus chose this metaphor because he was addressing fishermen, the point remains the same: if the best is to result as we do an assigned work, then partnership in doing it is a must.

Interestingly, the fishing metaphor Jesus used initially when he called Simon, Andrew, James, and John, does not appear with prominence in the later record. Afterward, away from the seaside—which perhaps inspired his use of that metaphor, Jesus spoke of ministry in other ways. He sometimes used pastoral terms, as when, after the resurrection, he instructed Simon Peter "Feed my sheep" (John 21:17). Earlier, he had highlighted the evangelistic aspect of ministry when he told the disciples that the throngs of people were like "fields...ripe for harvesting" (John 4:35). Yes, Jesus described ministry in different ways. In that land of shepherds, he drew on shepherding as an image of the pastoral and nurturing aspects of ministry. In that land of many vineyards and crop-filled fields, he also spoke of sowing seeds and cultivating growth, he spoke about reaping, about sheaves and harvest, about gathering fruit and grain, using all these as metaphors of ministry. But whether Jesus referred to fishing, sowing and reaping, or leading and tending sheep, a labor was involved for which faithfulness was required, *with partnership*. In so doing, that illustrious company of four did not fail. If we follow Jesus faithfully, we, too, can succeed!

Daniel S. Warner understood this, and this song of his prods us to that needed industry, diligence, and partnership:

> We will work for Jesus and adore the plan
> That exalteth so a fallen race,
> Joining with the Savior, doing what we can
> To extend the wonders of his grace....

We will work for Jesus, we are not our own;
Jesus, we can never idle be;
Souls around us dying; purchased for thy throne;
We will gather all we can for thee.

[Let us] work for Jesus,
[Let us] work for Jesus,
[Let us] live for him who died for all;
[Let us] work for Jesus,
[Let us] work for Jesus,
Till we hear the final trumpet call.[7]

NOTES

1. From "Andrew," by Clive Sansom, *The Witnesses* (London: David Higham Associates, 1956), pp. 13-14.
2. David S. Bell, "A Fishing Story," in *Best Sermons 7*, edited by James W. Cox and Kenneth M. Cox (New York: Harper Collins Publishers, 1994), see pp. 19-20.
3. Maxine Loeber, "Zebedee's Complaint" (1994).
4. See *The Mishnah*, translated from the Hebrew by Herbert Danby (London: Oxford University Press, 1933), Berakoth 2:2, p. 3.
5. On some extra-canonical parallels to the invitational wording in Matthew 11:29a, see *Ecclesiasticus* 24:19-22 and 51:23-27.
6. On this as a comprehensive metaphor, see Wilhelm H. Wuellner, *The Meaning of "Fishers of Men"* (Philadelphia: Westminster Press, 1967), esp. pp. 134-231.
7. "We Will Work for Jesus," Hymn Number 257 in *Hymnal of the Church of God* (Anderson, IN: The Warner Press, 1971).

UNDERSTANDING THE BURDEN WE FEEL

JAMES EARL MASSEY

Understanding the burden we feel. The act of preaching involves the preacher and the hearers in a series of dynamic moments. On God's initiative a speaker does his or her work bidding for an interaction that can grant comfort or the pressure of challenge, and the whole experience pulls upon the inwardness of one and all, speaker and hearer. As for the preacher's experience of this inward pressure, Samuel H. Miller, onetime Dean of Harvard Divinity School referred to it as "the joy and embarrassment of preaching." The inimitable Gardner Calvin Taylor uniquely described this inward pull as "the sweet torture of Sunday morning."

THE BURDEN OF PREACHING

I have long looked upon preaching and graciously experienced it as a burdensome joy. Burdensome, because of how the preparation and delivery aspects of the pulpit task weigh so heavily upon the preacher's selfhood, together with so many other unique demands. But preaching is also a joy because of the divine purpose that makes it necessary and the redeeming eventfulness that it can effect for those who receive it with faith and openness. Whenever anyone is hearing a God-sent preacher, the future is opening before them. Those of us who preach know that ours is a work of mingled drama and felt distress. The drama has to do with being on business for God while the distress issues from that awesome feeling of being so immediately responsible and so personally exposed as we do our work. This felt responsibility is sensed as a burden.

Students of the Hebrew text of the Old Testament will recall Isaiah's frequent use of the word *massa* to describe what speaking for God made him feel. This term is used quite often about some physical load under which an animal or a person is laboring, but Isaiah used it to reflect the weighty responsibility of the prophetic task.

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I could cite you the instances—many, many, many. I have them listed here. Many recent versions have translated the Hebrew word *massa* as "oracle" departing from the King James Version's "burden," but the notion of heaviness is still to be understood as associated with the task of proclaiming the oracle because the responsibility of handling the oracle falls so weightily upon the one charged by God to voice it. Isaiah, however, was not alone in his use of the term. A look at Lamentations, a look at Nahum, a look at Zechariah, a look at Malachi will also reveal this use of the term *massa*. It's what the prophet felt, it's what the God-sent preacher feels. And how any preacher can become top heavy in doing his or her work and feel proud of it is something I don't understand because of the burdensome nature of the whole task.

The preacher's sense of feeling burdened as God's speaking servant is compounded by the attendant awareness of being so personally exposed as we speak. One does feel exposed, for one is speaking not only about God, about whom so many say there is so little we can know, but we are speaking for God, although there are those who say there are no ultimate truths. We feel the task as inward pressure, indeed, a distressing burden, which is perhaps why some preachers opt to use humor as they begin the sermon. Or they might deal in levels of confession throughout the sermon seeking to find some measure of relief from the pressure through the spirit of a lighter sharing with the hearers. Now, we all know that there is some measure of relief that comes when we achieve some sense of rapport with others who are listening to us, when we are assured that they have to some extent identified with us and are open to what we are saying. But this grants the pressured self a sense of companionship on the one hand and a wider working space on the other.

It might seem very strange that preachers feel so burdened and exposed since preaching is usually done in the communal context of worship with the companionship of fellow believers as an encouraging resource. But the fact is that no matter how many loving sharers are present, no matter how many are avidly participating in the worship, the one preaching to them inevitably stands at some distance from them precisely because he or she has been sent to speak to them rather than for them. So the speaking preacher is initially pressed in ways that the hearers are not pressed, and our very service, if faithful, keeps us open to that pressure, and that pressure is greatly intensified when our concern to share God's message seems lightly regarded or is so blatantly resisted. To feel put off or rejected as a speaker rather than accepted as one can give one a threatening sense of aloneness and a very heavy feeling of dreadful exposure.

The prophet Elijah experienced this. You will recall his almost absurd cry to God as he felt pressured by the murderous tactics of an unrelenting Jezabel. He lamented, "I alone am left, and they are seeking to take my life." The prophet Jeremiah openly confessed his felt distress to God and dared to curse the day of his birth because his work for God was being so steadily disregarded by some and openly defied by some others. "Cursed be the day on which I was born, the day when my mother bore me, let it not be blessed. Why did I come forth from the womb to see toil and sorrow and spend my days in shame?" Yes, personal exposure is the right expression, because we who preach are always under scrutiny, and sometimes we are under the judgment of those who might dare to differ with what we are saying. It is not unusual to be met with cautious eyes or suspicious eyes

as we look out and see those who are gathered before us. And we can feel very, very exposed when those glares become stares with an attitude of rejection.

Another aspect of feeling exposed, pulpit ministry opens us to the curiosity people have about public figures. More often than not, the preacher is an intense personality, and people hunger to know as much as possible about such persons. Even preachers are curious about each other, always seeking some inside knowledge of each other, interrogating each other about "What are you reading, now?" Someone asked me that in a meeting we had last night. We interrogate our experiences, we interrogate our springs of thought, we interrogate the methods used in preparing sermons and more. Preachers are intense public figures, and we want to know–we who are the public who listen to preachers–wantt to know what makes them tick. Even now some of you are perhaps asking inwardly what kind of person I am.

Those who preach are like all other humans. We have emotional responses to life and just as we raise questions about others, there are those who raise questions about us. There is no way around being at the center of things when we are in the public view because of public service. And there's no way around feeling at the edge of the crowd, even as we long to be regarded as an accepted part of the crowd. No matter how we work at it, the preacher is a singular individual who feels burdened when doing his or her work. No way around it, not even by comedy or humor, no way around it.

The late Dag Hammarskjold understood this, although not a preacher. And like the rest of us he struggled long and hard with the heavy weight and sense of exposure. His work as Secretary General of the United Nations was very heavy, very tiring, and usually discouraging. On July 6, 1961, two months before his tragic death in a plane crash in what was then called the Belgian Congo, Dag Hammarskjold wrote this in his diary: "Tired and lonely, so tired, my heart aches. It is now, now, that I must not give in." He speaks to himself: "On the paths of the others are resting places, places in the sun where they can meet. But this is your path, and it is now, now that you must not fail."

The Circle of Our Limitations

This exposed inwardness is compounded by something else. A felt limitation in the use of words as we preach. Every earnest preacher knows the suffering that attends the attempt to make what Shirley Hazzard once referred to as "the testimony of the accurate word." Have you ever had the experience of giving a sermon and you felt that your words had been strictly accurate? Then you're one of the first to feel that way. How often it is that we who preach return home sad, lamenting the distance there was between the vision that fired our hearts before preaching and the meager expression we gave of it in the sermon we delivered. The dream we had thrilled us, but the delivery we gave of it shamed us. It's a scene we all know so well. How difficult to testify with an accurate word! We long to preach with adequacy and fullness, but the quest to do so seems unending and we say, "well, maybe I'll get it right next time." Perhaps it is as if God himself has placed before us a line that we humans cannot cross with a rule placed before us that his Word must be known and heard in the circumstantial circle of our limitations, and our agonizing with language is not only a

test to our intent to be faithful, but that the very struggle we have is a part of the process that reveals God's will to those who hear us.

The quest for the accurate word achieves its end not in the speaking, but in the miracle of hearing which lays before us the duty of speaking what we must, what we are sent to share so that the listening ears can be readied by the participant Spirit of God who always does exceeding abundantly above all that we have spoken. This awesome sense of limitation should open us to the help of the Holy Spirit and keep us mindful that apart from him we cannot preach. Only so can we experience that divine breakthrough by which God's rich treasures are ably served from these earthen vessels.

Henry Ward Beecher's early ministry was plagued by a sickening inwardness due in very large measure to his concerns over his preaching task. Now, I know those of you who are students of Beecher's life will know that most treatments of him highlight his enthusiasm about everything, and his great pleasure in being a public man. But there was a time during his first pastorate in Lawrenceburg, Indiana, the state in which I live, when heavy feelings of inadequacy plagued him so much so that he often went to bed with a headache after having preached. He almost left the ministry during that time of test. He finally found a release from his problem through deepening his spirituality. What Henry Ward Beecher felt as an agony on Sunday night after having preached. Englishman John Angell James experienced on Saturday night just before having to preach on Sunday. R.W. Dale, the biographer of John Angell James and the successor to him as pastor of Carr's Lane Church in Birmingham, England, explained that for many years John Angell James scarcely ever slept on Saturday night, so uncontrollable were the apprehensions with which he looked forward to the services on Sunday, so depression followed his restlessness and uncertainty was mingled with it because he thus preached without having properly slept. He sometimes canceled preaching appointments because he dreaded the way preparing for them pulled upon him inwardly.

George Redford, a minister friend of John Angell James suggested to his friend, "Your irritability and your nervousness might not be entirely physical, sir. It could stem from your excess anxiety to acquit yourself fully up to your own idea of excellence and the expectations of the public. You need a simple reliance for assistance upon God, who said, 'I will never leave you nor forsake you.'" There are always Job's comforters, always somebody who knows more than we know about why we are in some circumstance. But whatever the underlying cause for it, John Angell James for many years suffered a regular Saturday night headache as the shadow of the pulpit responsibility fell across his mind and spirit. Nor will we avoid that shadow.

The shadow falls across every preacher's path, but we will not all experience it the same way. The effects of that shadow have to do with our felt limitations, our perceived needs, our lingering fears, fear of failure, fear that one is not speaking with sufficient clarity, fear that one is burning out, fear that one's creativity is dwindling, fear that the spring of that creativity has dried up. All of this can cause panic, and we'll always be looking for someone to take our place in the pulpit, even through a mad scramble on the telephone, asking for someone to come and relieve us.

Søren Kierkegaard once commented, "There is nothing more dangerous for a person, nothing more paralyzing than a certain isolating self scrutiny in which world histo-

ry, human life, society, in short, everything disappears and in an egotistical circle one stares only at one's own navel." This inwardness, this pressure, this burden must be released to God if ours is not to be a Sickness unto Death, to use a title of one of Kierkegaard's books. How often I have felt what one of our poignant Negro spirituals voices: "I am troubled, I am troubled, I am troubled in mind. If Jesus don't help me, I surely will die." I must confess that is my feeling every time I ascend the pulpit steps. This sense of inadequacy and discouraging depression that is experienced by some can spell inward death unless these are surrendered to God with concern for ready assistance on the spot, even as Jesus was assisted in the Garden by an angel to give him strength to go through with the ordeal of the next day. How anyone can be proud of a sermon is something I don't understand.

Bearing the Burden

Something that helps in the bearing of the burden—trust, trust in God. This kind of trust makes preaching affirmative rather than rambling. True preaching is an affirmative work. The call to preach is a claim upon us to be believers, eager servants out of which a personal experience with the Lord and deep conviction about his truth grants us something to say at the personal level. Affirmative preaching is a declaration of salvific truth and our inwardness stands utterly exposed in that we affirm it personally as worthy of trust, because we trust it. And whenever the preacher has this there is always contagion and challenge because we honestly and forthrightly share what we believe. Preaching does not involve doubts except to dispel them. Preaching involves truths. When we can unhesitatingly promote scriptural truths as fixed, authoritative, relevant for human need, what a difference it makes in someone's world-view when they trust it.

Take an affirmative announcement like this one. "In the beginning, God created the heavens and the earth." The Bible begins with an affirmative word. I know some of you want to construe it as an adverbial statement. "When in the beginning God created the heavens and the earth, the earth being without form and void...," I know, I know. It is still affirming God as the Creator. Scripture is affirmative! What a ray of hope beams on someone's problematic path when they hear us declare, "God is our refuge and strength, a very present help in trouble." What a ringing call to faith that sounds forth in Paul's soteric sentence, "Christ died for us. Christ Jesus came into the world to save sinners." And there is that steadying assurance that grabs us when we hear the writer to the Hebrews remind us, "He (meaning Jesus) is able to help those who are being tempted," and to understand this is to look for no excuse for failure. We don't need excuses. We don't need to fail. This is what we do in preaching. He is able to help those who are being tempted not to deal with sin, but to save those who are eagerly waiting for him. Now, the sharing of truths like these is worth all the self exposure that preaching requires. After all, we can truly affirm something only as the self stands trustingly related to it.

This trust is also necessary if our preaching is to be more than mere artistry. Now, to be sure, the best preaching always involves art, that is to say, it involves a high level of planning and control in the way the truth is shared. The proper matching of the "what" with the "how," the substance with the style. That's a matter of personally

achieved art, personally expressed, which makes us have to work at preparing the sermon. The sermon idea or sermon insight comes to us as a germ, but we must deal with it in such a way that it can be expressed and understood and applied. That takes work. And it amounts to an art that we are trying to achieve.

Suzanne K. Langer once commented that all art is the creation of expressive forms or apparent forms expressive of human feelings. The best preaching is both a divine word—that germ, that insight—and a personal expression of it. That's our work. It's God's work to grant us the insight. It's our work to shape the insight for public hearing.

It's a shared insight allied with a distinct feeling tone, no way to preach without feeling it. Preaching is never in the abstract, not true preaching. Preaching is very seldom, if ever, purely objective because the self is so utterly involved in it. Justice George Lawler explained it like this: Let me explain before I give this quote, Lawler was writing in the time when they were not using the kind of speech to which we have become accustomed, so he talks about man, so I'm not guilty of chauvinism, I'm quoting somewhat: "When a man speaks an authentic word, he is seeking to speak his very selfness, and since he is attempting to exteriorize his interiority, we refer to that speech as an uttering or an outering." That's what speech is, the inside being shared outwardly. Planning and handling the form that this utterance takes is what constitutes the art of preaching of which Dr. Demaray is such an adept professor. And so is Dr. Kalas, and so is Dr. Killian, and if I look around I'll see some others, I'll call their names.

Those who do their planning in a spirit of loyalty to God will never be content with mere artistry. They'll keep the self open to God and the sermon surrendered to the function it should rightly serve. Mere artistry in the pulpit is a product of vain self love. I call it a selfish attempt to hide an exposed self behind the fig leaves of rhetoric or vain drama. The honest preacher knows and cannot forget that sermons are only means. They are never ends in themselves. That preacher also chafes under the awareness that rarely, very rarely, if ever, does any sermon, however well planned, do full service to the text that stimulated the thought and stirred the soul. The text is bigger than the sermon. We would do well to be content with the fact that despite any sermonic prowess that we develop, our sermons always end up as weak carriers of the initial vision of the truth. They are something far less than the grand, living insight of the Word. We spend our lives forever working to make our statements better servants of the Truth. In doing so, we will be forever trying to turn our insides out in a way that really matters.

Donald Macleod, emeritus Professor of Preaching at Princeton Theological Seminary, a dear friend of Dr. Demaray and mine, some years ago gathered and published the descriptions thirteen acknowledged pulpit masters had prepared under his direction about how they go about preparing for the pulpit. Each one gave a specimen sermon along with their essay. The book was entitled *Here Is My Method*, and its appearance in print was in response to a request from many, many preachers who had been to the Institute on Theology at Princeton and persons had heard and admired those thirteen spokespersons and they wanted to know the secret of how they work. Now, the preachers who requested that kind of book wanted to learn from those whom they considered masters, anxious to gain greater insight so that they

could develop excellence. Clarence Stonelyn Roddy prepared and published a similar volume highlighting a different group of preachers for study. Now, both sets of preachers shared their testimony and they shared their secret, but only in part. The full secret of effective pulpit work involves more than training and talent. It involves mysterious and individual factors. It involves a personal application of the self. It involves the harnessing of what is inward through consecration and spirituality. The true secret of preaching can never be shared in any book. It is felt, but it cannot be fully talked about.

In his Confessions, Aurelius Augustine recalled at one point his young years with the Manicheans and how utterly disappointed he had been with one of the teachers he had had who proved unable to answer some questions that he constantly sought to press. The teacher was fluent, the teacher was eloquent, the teacher was artistic in speech, but Augustine commented, "but of what profit to me was the elegance of my cup bearer since he offered me not the more precious draft for which I was thirsty?"

Develop artistry! Sure, do it! But let it serve the Truth we are called to share. Michael Polanyi wrote something along this line with respect to the effective use of tools. "We gain freedom in using tools only when our attention shifts from their use to the result they can help us to achieve." In Alabama where I am planning to reside after I sell my home in Anderson, there is a library now being prepared out on our family property. This very day the carpenter is there working away. And I watched him the other day before I came up here, I watched him as he was using his tools. His tools were so much a part of his being, the hammer seemed but an extension of his arm. No slipping off the nail. That's artistry. We must learn how to use words in such a way that they do what words are supposed to do—not call attention to themselves but to that which they represent.

I once heard Gardner Taylor say while lecturing to some ministers, "one of our chief problems as preachers is finding enough inner security by God's grace to do our work without being intimidated by the society around us, without trying to court the favor of the people who are in power." He said this while talking about the perils preachers face in doing their work. It is in the strength of a divinely-given call to preach that the preacher will rightly deal with this business of an inner security. It does not come by being affirmed by our congregation, not fully. It comes by being affirmed by God as it did in the life of our Lord. "You are my Son, beloved. In you I find pleasure." There must be on your part and mine that tie with God so that in the midst of the burden we feel, there is that deeper sense of assurance that bids us keep at the task however imperfectly it seems to be managed by us. This genuine experience of divinely given call to preach is one of those factors that assists me to bear the burdens associated with the pulpit experience.

The Call to Preach

The pulpit task is an immense task, so overwhelming that no human naturally possesses the resources demanded to fulfill it. That's why one must be anointed to preach as was our Lord. In speaking about a call to preach I'm referring to a realized experience of having been chosen by Almighty God for this task. A remembered event of

encounter that marks out the receiving person's identity and involvement as a preacher. Being called to preach involves the understanding that God has addressed us personally about the use of our life. Although the experience of having been addressed does not happen to everyone in just the same way, but however one is initially aware of that call, at least five crucial features can be isolated regarding what the call does and what the call means. Let me cite them very quickly.

First, being called to preach results in a convictional knowledge about an assignment which is ours personally. When God addresses us by whatever means and in whatever context, we experience either a sense of opportunity or demand. In some cases the call might tap a prior interest that we have or it can generate a new interest that surpasses all other interests to which we have been giving our attention. The result is a convictional knowledge about an assignment which must be handled personally.

Second, the call guides us into a challenging direction that becomes central to our new identity. We are thereafter linked more intimately with God, but with the added understanding that we are identified with the divine will in a particularized way at the level of service.

Third, the call is an experience that aids our self development, granting us a point around which the self can be fully integrated. It acquaints us with a sense of responsibility? Yes. With a sense of opportunity? Yes, but also with an arena of giftedness, and when we stay within the arena of giftedness, we do not tend to fail. Never look at someone else and wish that you could preach as they preach. They are the preacher. The preacher that has become what you see through their surrenderedness, their giftedness, and their call. You become the preacher that you can be through your surrender, your giftedness based upon a call. And through the very fact that God deigns to call us or to give us that sense of assurance that it is possible for us to labor in that arena with some sense of meaning because God does not call by whim. He calls on purpose.

Fourth, the experience of receiving a call to preach grants one a new surge of life. It grants a plus to our normal energies and our natural powers. Something more is there than was originally there. Howard Thurman once explained it this way: "When a man is able to bring to bear upon a single purpose all the powers of his being, his whole life is energized and vitalized." I dare you to give yourself fully to the task to which you have been called. Your studies will be easier. Your life will be integrated, and you'll find a sense of assurance that keeps you at the task, handling the burden more meaningfully. At that moment you'll know what in the living of your life you are for and what in the living of your life you must be against. Preachers are not tentative figures. They know who they are, they know why they are when they live by means of the demands and the opportunities in the call.

Fifth, staying surrendered to the demands and the opportunities for which the call is given opens new springs of creativity within us. New springs of creativity? Yes. When God calls someone into service, there is the conditioning process by which they are readied for that service, and in many church bodies a prescribed period of seminary study is required before one can receive a regular pulpit assignment. Time is mandated by the denomination during which one must remain under the tutelage of

approved scholars who have been commissioned by the church to map out and monitor their students' learning process. And by means of a measured set of formal studies together with supervised field work, seminarians are certified as having met the formational and informational standards traditionally required to gain standing as an ordained clergyperson. Honoring benchmarks set long ago for theological education in America and with a continuing close attention to the perceived needs of the church in our time, the fourfold curriculum pattern of an accredited seminary is of such scope that a student needs at least three years to complete it. Don't try to rush the process. Don't try to avoid the process. The wisdom of the church is found in what has been established for the training of the ministers. I know there are those across the states who are just growing up doing things. I know, I know, but without the backing of a call, the time will come when the burden will prove too much for them and they will not know on whose shoulders their work really rests.

Now, I've dealt with the grand experience of the call in a very brief fashion. I gave five things regarding it, but there are some longer and more detailed studies that treat this experience in fuller fashion. Let me cite one or two books. William H. Myers wrote *The Irresistible Call to Preach.* In this volume he presented the call stories of 86 preachers, all of them African Americans, all of them nationally known, some known internationally, based on interviews that he had with them. A companion volume was published not long afterward by Eerdmans entitled *God's "Yes" Was Louder Than My "No,"* echoing Karl Barth. In this book, this companion volume, Myers broke fresh ground by using cross-disciplinary research skills to bring multiple perspectives to bear upon the call stories reported in the earlier book. After treating the call experience from the standpoint of story and narrative, he explored the call experience as a rite of passage, and he examined the hermeneutical and the cultural factors associated with the experience as explained by those whom he had interviewed. I urge a study of these two volumes. It might help you to dig a little deeper in your self understanding. At the same time you're digging a little deeper in the nature of a call from God. Although these two volumes are based upon interviews with African-American preachers, there are some insights in the volumes for anyone seeking a greater understanding of the phenomenon of a call to preach.

My Own Call from God

I must be personal as I close. I want to report that I did not choose the preaching ministry. It was chosen for me. I was summoned to it through an experience of call that is still as fresh in my memory now at this telling as when it all first happened. It was an experience that has been indispensable for my sense of direction and my inner security as I sought to honor God and maintain my footing in the sometimes turbulent waters of the preaching task. I had planned to be a musician, not a minister. All the signs along the path of my interest pointed to a career as a pianist, not that of a preacher. But it was not to be so, and for reasons which point back strictly to Almighty God.

My experience of call happened on a Sunday morning. I was at church, part of a congregation engaged in worship. The morning service was in progress, but my atten-

tion was divided that morning. I was aware of the progress of the service, but was paying more attention to a music score that I had brought with me to study. I often carried some music score with me when away from home, intent to use any and every available moment to examine the score for its notation. I was studying the structure of what the composer had written. I was studying the phrasing by which the music was being expressed, I was studying any problems in the score in order to ease the memorization process once I got back to the piano. That day in the service I had with me a score of a waltz by Chopin. During a brief let up in the concentration on that waltz I found myself captured by the spirit of the service, and as I honored the meaning of that hour and opened myself to the God who was present before all of us, I felt caught up in an almost transfixed state, and I heard a voice speaking within my consciousness, "I want you to preach." It was a very strange, but a very sure happening. The voice at one and the same time disturbed me and yet settled me. I did not recognize the voice and yet it was not a strange one really. The message the voice gave was so forceful and the meaning was so distinct and clear, I knew I would have to say, "Yes." Still in the grip of that encounter, I turned to the person sitting next to me. In the uprush of my feelings, I interrupted her worship. We were not there together. We just happened to be sitting beside each other that morning. But under felt necessity to announce the news of my new direction, I asked her, "Do you know what I am going to do with my life?" Well, how could she know until I told her? Interestingly, she was an ardent Christian, a young woman, one of the more serious members of our youth fellowship. And the question that I raised interrupting her worship, she accepted it. It was not appropriate for me to ask, disturbing her contact with God, but I had to ask it. And she said, "No, James. What?" I said, "I'm going to be a preacher." Her reply was almost immediate, and she smiled as she gave it. The first word of encouragement I heard. "James, that is wonderful. That is wonderful." It was all so graphic to my inner sight and all so gripping on my mind and spirit. The voice that called me was so clear, and its bidding, though gentle, bore the unmistakable authority of a higher realm. I had a new direction and a duty for which to prepare. But I also had a problem. The new direction I had been given put me into an identity crisis because I had been so deeply involved in preparing to be a concert pianist. So, a prolonged and painful process by which I was inwardly sifted began. And I was learning at a deeper level how to submit my will and my plans to what I now understood as God's sovereign plan for me.

Fifty-one years have transpired since that holy hour of call. They have been years filled with pondering and preaching, searching and finding, gaining and losing, years of mountain top experiences, and journeys through the valleys and jungles of life. But I have been sustained in the midst of all of it by the meaning and momentum gained from listening and yielding during that great moment of grace. If God never says another word to me, I heard enough in the call to take me from here to my grave. Since that time of experienced call, I have known with surety the work to which my head, my heart, and my hands were to be devoted, and knowing that has made all the difference in my life and in my labors, burdensome nevertheless.

SHARING THE JOY WE KNOW

JAMES EARL MASSEY

Sharing the joy we feel. This is the concluding lecture and a sequel to what was presented yesterday as understanding the burden we feel.

Charles R. Brown, one time Dean of Yale Divinity School, and a notable preacher himself, in writing about the preacher at work, commented, "If one is truly preaching, you hear them, you see them, you feel them." That is because good preaching has some very distinct and salient marks, at least four points of which I will seek to share with you in brief this morning.

A SENSE OF CONCERN FOR OTHERS

First, the perceptions the preacher evokes, the meaning the preacher mediates, the style the preacher adopts and the involvement the preacher generates, all of these must take place in sharing the joy for which the Good News comes to us.

Those to whom we preach will perceive something from our pulpit presence and our pulpit work, and if we rightly harness the burden about which I spoke on yesterday, the people will surely perceive an honest interest in their welfare. We do not preach for ourselves, although we preach to ourselves as we preach. What we do is for those who hear us. Blessed is that preacher who so speaks as to assure each hearer that God knows and God loves them. The preacher who though facing a crowd always has the individual in mind. This can be done, however large and heterogeneous the mass of persons before us, but it happens more surely when we remember our mutual involvement with our hearers in the common ventures of life. I am standing above you now because the pulpit is raised, but in life I am with you. Everyone of you—he or she who preaches—must always remember that he or she must be at home with the people, having sat where they sat and be content to continue sitting where they sit.

Dr. James Earl Massey delivered this lecture during the Beeson Lectures February 18-20, 1997, held on the campus of Asbury Theological Seminary. His theme for the three-day series was "Preaching from the Inside–Out." The text presented here was transcribed directly from Dr. Massey's lecture. Dr. Massey is a life trustee at Asbury Seminary and dean emeritus and distinguished professor-at-large at Anderson University School of Theology.

When we address people in the light of God's divine concern, and when we have an open, honest interest to aid them, that is perceived by the hearer. It is perceived when people perceive or understand that we are not just engaged in a professional task, but are serving with a personal commitment stirred by love for God and love for them. It happens when hearers sense that we are not only text-oriented, but person-minded. To be sure, there are text-oriented preachers whose chief concern seems focused upon a strict delineation of biblical meanings with very little, if any, tie-in with human interest or situationed need. And there are task-oriented preachers who seem so bent on getting their work done that they appear aloof from people for whom the ministry was ordained. The salient mark of caring is still necessary and will always be necessary to bring people and preacher together in trust. No preaching succeeds like that done by a warm-hearted, open-spirited and concerned preacher, someone with whom hearers can identify with no fear or suspicion of calculated openness.

Alexander White, great preacher of another century, once reported a lady's comment to him. She said, "Sir, your preaching does my soul good." And he commented, "I never forgot the brave and loving look with which that was said to me."

Preaching of this kind happens when we think and plan unselfishly. The sermon must not be a selfish instrument planned in pride and delivered with pomposity. It is a means to an end. The end is the benefit of humans who hear it and the glory of God, who gave the germ from which the sermon was prepared. Our Lord is the grand model in this manner, for in standing before us, he stands as the Servant of God who in his trust in God as God's Son, received from God an approving word, and that was enough for him. He did not have to have the approval of the crowds. Never allow yourself to become dependent upon the plaudits of your congregation. For if you do, you might circumvent the truth one day and tickle their ears. Be content with the Lord's speech to you in your heart, "Well done, good and faithful servant." If you ever hear him say that to you, it is enough to carry you for a lifetime.

Altruism, concern for others, this outgoing love is written in everlasting and resplendent character in the Cross of Christ, and it is borne by every preacher who is willing to bear the burden of sharing the Good News. I call it a burden because it is one. We are never equal to the task. One must be anointed to preach. Opening ourselves to live by this kind of rule of altruism, outgoing concern for others, is something of which we are capable. Remembering the purpose of our work in the world, it can stir us to surrender ourselves with readiness and without fear that we will be embarrassed. Only in this way can we plan and share what is always good for the hearer, knowing that our preaching will thereby be the vitalizing, strengthening influence that God planned it to be when he called us.

I shall not soon forget hearing my friend, one of the most notable preachers in American history—and I mean that literally—Gardner Calvin Taylor, tell about an experience of relationship generated in part by his preaching. The close relationship was with a devoted deacon in the Concord Baptist Church where Taylor was pastoring at that time. The deacon was a man who always perceived in the preaching a care for his life, and he received the preaching in the same spirit and warmth that he perceived in the preacher as the preacher preached. On the day before this good deacon died, Dr. Taylor visited

him in the intensive care unit of the hospital. The deacon was now comatose, but his daughter was sitting at his bedside, and she remembered what had been the last words she had heard her father say the day before. Knowing how much her father loved his pastor, the daughter told the pastor, "Pastor Taylor, the last thing I remember Dad saying was, 'I wish I could hear him preach one more time.'" Something is perceived when we preach. Let it be a caring attitude for those who are our hearers.

A Sense of Partnership

Second, as we preach, our hearers should perceive a sense of partnership with them in life and witness. There is nothing that stirs one to serious pulpit service like the warmth and flavor of what T. W. Rumsby explained as an agreed, voluntary covenanted understanding between the congregation which calls the minister, and the minister who receives and accepts that call. I know many of you are in connectional systems by which you are appointed to churches. But there is still that reception that the congregation has of you, even if you are under appointment. If that takes place, let it be a way of saying to you, you are accepted, and build upon that, because it becomes a kind of covenant between you and those who are members of that congregation, and there can be a warm relationship which develops on the basis of that. This is very crucial to a meaningful and treasured pulpit experience on your part and mine. It's no small matter for people to sit under us, to come to hear us. It is no small matter for this over-under arrangement to exist between leader and followers. Whether in symbolism or actual fact, those who sit under us can often determine the extent to which we feel happy about our work or feel harassed by it. What they perceive from us will largely determine how they will react to us. If they perceive an honest interest in their welfare, they will be hard put, some of them, to risk sarcasm, slanderous speech, and things that will knock us down. Leslie J. Tizzard, speaking at a gathering in London's Westminster Chapel in 1952, four years before he died an untimely death, told about how he had to learn proper focus for fellowship in preaching. When he was a student, he confessed, he had fantasies of spending long, long hours in the cloistered seclusion of a study, writing sermons that he would deliver with breathtaking excellence to an admiring crowd of listeners. He did not at that time think that he would like pastoral work, a service, he thought, of fussing around people. Once in the pastorate, once in the midst of a covenant with the people, he learned the strength and beauty that there is to be found in shared life and shared witness. Actually, his first ministry was in a dockland area where there was poverty and dire unemployment. So, he came into contact with life in the raw. Still confessing, he reported, "In one way and another it dawned upon me that I should never be able to preach in any way that mattered if I did not in some measure know and understand the fears and anxieties, the sins and the follies, the frustrations and the failures of the people I was sent to serve." Partnership in the common ventures of life gives preacher and people common ground on which to stand looking toward God. Preaching involves more than fluent exegesis, artistically designed eloquence. It calls for a sense of comradeship with one's people. Comradeship and the need for God's grace. Comradeship in hope for God's glory.

Theologian Martin Marty, who has been to this campus, commented in print some years ago that in all his years of preaching, ten in the pastorate with weekly pulpit duties, and then across succeeding years in and out of other pulpits, "I have been moved to learn this. The message had its greatest effect when it was most clear that the people with whom I was a hearer were participating in the preaching." They participate in the sharing of their souls. They participate in the sharing of their prayers. They participate in looking up to say, "yes, that is true and I know it." In some settings, participating is even at the level of vocal response. It does not have to be, but when it is, the preacher is encouraged.

A Spirit of Worship

Third, something is being perceived when we preach, and our bearing as a worshipper will aid or hinder that perception. Very seldom does the person who preaches involve himself or herself in the worship as a whole, and that is a problem, because unless the spirit of worship, the praise and celebration of God pervades everything in the service–the singing of the hymns, straight through the offertory, and in the preaching itself–something is missing. The joy of the Lord comes through when the preacher is doing his or her work when the preacher is a worshipper with all of the others who are present. God is listening when we preach. He not only gave the sermon germ, the insight, the idea, however you want to name it, that is drawn from the text, but he gives the ability to shape the sermon for public hearing of the insight, and he gives the anointing by which the hearing can be blessed, and the joy is full when the preacher recognizes that the sermon having done its work can die. But to try to save it, to try to put it there as a model and hold it up as something that is great, that's a thing of pride. Avoid it like the plague. You can avoid it when what you do is done in the spirit of worship.

Lawyer Churchman George Wharton Pepper, one of the few non-clerics to give the Lyman-Beecher lectures at Yale Divinity School, shared many years ago with those attending there in 1914 his views about how preachers are perceived from the pew during the worship service. In one of his declarative passages, he said, "Speaking for myself, I am powerfully affected by the bearing of a person during service time. I find that if someone reads from the Bible, a great deal can be gathered respecting their inner self." Just from the reading? Yes! For if a person who reads does not understand the high and the low passages of Scripture, the congregation does not get the sense of the text. Grabbing up someone to read is not always the wise thing. Someone should read who has understanding. Well, Pepper went on to warn against doing the reading with an affected solemnity or in a "Scripture voice," clearly different from their regular voice. He confessed utter disappointment when the reading showed no perceived differences, as I indicated, between the low passages and the high passages, and there are such. Your professors will deal with that. But then after stating that a preacher's prayers reveal the level of his or her personal reverence, Pepper stressed that the people in the pew expect a preacher's reverence to be felt in what is being done. Joy must be shared when the Gospel is being preached. We do not have to call for joy from them. We excite joy in them when we feel the joy. He went on to say, "You will ask me what I mean by reverence. It is not a manner or tone or a pos-

ture, it is something the effect of which is confined to the preacher himself over self. I'm inclined to describe it," he went on to say, "as the atmosphere exhaled by the person who is aware that God is present."

F.W. Boreham, noted preacher who spent most of his ministry in Australia, and whose work should be read by you to show how seminal a mind can be when stirred by scriptural insights, he was a boy when D.L. Moody visited England to preach there. Boreham went with his father to one of the outdoor services and the two of them were very fortunate to gain a spot within just a few feet of the platform where they could see and hear Mr. Moody very, very well. Young Frank, five years old at the time, was happily surprised that he could understand every word Mr. Moody was speaking. Looking back on that experience of hearing, many, many years later, Boreham wrote, "I had assumed that preachers of eminence must be very abstruse, recondite, and difficult to follow. I hoped that by intense concentration I might occasionally catch the drift of the speaker's argument. Fortunately that had not been the case because Mr. Moody preached using simple and homely speech." Stack your vocabulary. Have various levels that you can draw upon, depending upon the audience with which you are dealing. Yes, do that! Study the dictionary and the Thesaurus. But remember the gospel must come through at the level of our hearers and not to our glory but to God's glory. Let them perceive, when we preach, an honest interest in their welfare. Let it be an awareness that we are partners with them in the common ventures of life and in life and witness. Let it be a perception of us as a worshipper with them. If they are not really worshipping, let them catch the spirit of worship by being in our presence. Let our words be no barrier, but a blessing.

A Sense of Anointing

In treating this, there is another aspect that I must mention. Our hearers should perceive when we preach a sense of divine anointing. We who preach do not only present a message, we represent its Sender–large S. I hope you learn how to be comfortable with being a representative of Jesus Christ. It is not your profession. It is not mine. We represent Jesus of Nazareth, whom God has made Lord and Christ. If you seek to invest your seminary education for the sake of your own life and the benefit of your own name, you will become a miserable failure however successful you become in worldly terms. The servant is not above his or her Lord. We preach for Jesus's sake, not ourselves, and whenever God can entrust us to represent his Son, he anoints what we do, that is to say, He allows the people to perceive in our work and through our work his very presence. That's the glory of preaching and that's when the joy comes through. You see, our way as spiritual leaders is marked out for us by two basic influences, nature, on the one hand, and grace on the other. The influence of nature is seen in our personalities, our intellect, our temperament, our natural gifts. The influence of grace, this favor that God has extended to us, is seen in how his touch upon our lives has harnessed and enhanced those natural factors, so that we have been readied to serve him in such a way that we represent him. As preachers we are responsible to deal with the things of God as insiders, not talking about them from the outside, but standing within the experience of knowing God and speaking from

inside. That's the power of preaching, and it calls for more than a text, it calls for a trust on our part in God, and God's trust of us. Now this concept of anointed service or this anointed selfhood reflects four distinct features. I've written on this more fully in one of my books, but let me give a very brief summary.

As to being anointed, one thing, there is a sense of assertiveness by which we can readily do what we are supposed to do—I mean, readily. Not with hesitation, but readily. Second, there is a gripping knowledge that one is identified with God's will in what we're doing. Third, there is an intensity to what we do, because our actions are related to a higher frame of reference. And fourth, there is decisive instinctiveness for doing what we do. The anointed preacher does not fumble. Maybe with the notes, but never with the message. I remember preaching at Montreat one year among the Presbyterians. There was a gust of wind that came through the open window, and my notes fell to the floor. Someone rushed from the front seat to grab them and give them back to me, I said, "It's all right, I don't need them." The anointed preacher, under the burden of the call, seeks to prepare in such a way that the message is my own. And since it was stirred within me and involves me by nature, it also involves me by grace and so I can entrust myself to share it, notes or no notes. But I use them in order to confine myself by point of time to the ordered service of the day. There is something to be said for that.

The New Testament speaks of Jesus as someone anointed by God (Luke 4:18, Acts 10:38), and the accounts which speak about him always link his service with the fact that he was appointed by God to do what he was doing. Now Luke's interest in this theme of anointing is seen throughout his writings, and it was Luke who preserved for us our Lord's own use of Isaiah 61:2 as the apt description of his own directedness and authority. "The Spirit of the Lord is upon me, for he has anointed me to preach." What an appealing text! What a marvelous experience! Anointed! Luke highlighted this theme of anointing in treating the life and work of the preachers in the book of Acts. And all of them, filled with the Spirit, went out with the anointing. God trusted them to bear authority because he knew they had an honest interest in the welfare of their hearers. He knew they sought to be partners in life and work with their hearers. He knew they were worshippers, always interested in the celebration of the Deity.

James S. Stewart understood how this wondrous experience of being divinely claimed for service gives content and contagion not only to our selfhood, but to our service. And in his Beecher Lectures at Yale in 1952, he said to the preachers and seminarians gathered before him, "In particular, let the Christian preacher, the herald of the Good News of God think of his or her own life being interpenetrated with the very life of Jesus." You might say, "I must be more modest than that. I cannot think of myself in those terms, in that context." That's what being called to serve the Lord is all about. It grants one a context within which to view oneself with a sense of meaning. Anointing from God is imperative for our work, because in ourselves who is equal to the demands that are placed upon us, particularly in our time?

A Sense of Authority

The anointing of which I speak is usually sensed by our hearers through an authori-

ty that we bear. Our day, we are repeatedly told, is a day of eroded authority, religious and civil. As for the erosion of authority in religious matters, some blame this on the changing views about the nature and relevance of Scripture. Some view it as partly on the loss of confidence in the Church as a valid agency for social transformation. Some others, partly on the ineptness of preaching as a viable form of communication. I have never been convinced that preaching is not a viable means of communication. If there is an authority that tends our pulpit work then of what kind is it? Well, for one thing, it's a derived authority, it comes from the Lord. Romans 10:15 tells us, "And how shall anyone preach unless he or she has been sent?" It's a derived authority. Cultivate your spiritual life. Learn the facts. Study the theologians. Get all of this because you need all of this. But bend your knees in prayer and spend time with your Lord. Authority comes from the Lord, not from the knowledge we have attained in our course work. This is why Jesus stood out head and shoulders above all the others of his time who were teachers. He had an authority not like that of the Scribes.

That authority is also shared authority. It's not ours alone. Others in the ministry have it. We will preach as sharers in the spiritual community, and we bear credentials as ordained or authorized persons who are endorsed by some spiritual community in whose life and heritage we share. Yet again our authority issues from the scriptural truths which determine our message. I must tell you plainly, I have nothing to preach apart from what Scripture says. And usually when I stand to preach, I don't involve myself in a lot of inanities, a lot of personal stuff at the beginning nor in humor. I'm bent on doing my work when I stand up. Maybe that's a fault. Maybe I need to learn how to use humor. Perhaps. But people are not saved by humor. They are saved by the truth.

Still another authority that we bear as anointed persons is the authority of spiritual experience. To know the one for whom you are speaking grants you the kind of courage to say what must be said. My youth, so long in the past, took place during a period when the service of preaching was highly respected and even romanticized. The fact that I grew up within the Black church setting no doubt deepened my respect for the preaching task, because it was considered a high privilege to be a called person, to be able to confess and confirm that the Lord had summoned me to this task. My father was a preacher, my grandfather was a preacher. Both of them were pastors, so even the home circle blessed my perceptions of the preaching ministry as indeed a high calling. Sometime later I experienced the call to the preaching ministry, and I began to sense the demands which attend the call, familiarity with the biblical materials, trying to understand the range, the limitless range, of the human condition, trying to gain insight into the communication process, developing a love for people at the level of persons, developing a sustained openness to God in prayerful obedience. Those are the demands. Learning how to handle the demands opens one to the delights. An approved ministry will involve demands and delights. And the people get the benefit of all of this through the joy we share with them when the truth is given.

It was said of the world famous pianist Arthur Rubinstein when he was still playing vigorously in recitals at age 75. "He loves what he's doing, and he communicates that love to his audience, and the audience reciprocates." I remember sitting, hearing Rubinstein play, watching him there on the stage performing. He communicated the joy of music.

When you preach, let it be so much a part of your being that the joy comes through. At a time when it is true that no voice remains unchallenged, we must remember that many of our hearers will honestly question some truth we proclaim, and they'll question some tradition we represent. Some will exercise their freedom against being regimented by an authority we exercise, however legitimate it be. While some preachers view all of that as a curse and a problem, it can be treated positively, an occasion for love to win its way. This is why we must love people as well as the truth we are seeking to share with them, because when they sense an honest interest in their welfare, they tend finally to surrender to the truth.

We who preach must deal simultaneously on two fronts while in the pulpit. We must deal with the burden of our call, which makes us feel inadequate, and we must deal with the needs of the people, which demands that we be faithful. Interestingly, if we succeed well in handling the burden, people will experience what we have shared with them as joy because we will contagiously share ourselves, risking exposure, willing to be exposed for the sake of the truth.

A Sense of Community

Preaching has been ordained by God to develop and nurture community. The end result of hearing is the bringing of a person into the fellowship of faith. Any preaching that does not involve bringing people together is preaching that only goes part way toward its goal. Togetherness, togetherness in the celebration of God. Let your witness be that of someone whose honest interest in their welfare is perceived by the hearer. Let your witness be that of someone who stands before them as a fellow worshipper. Let your witness be that of someone who is a recognized partner in life and work. Let your witness be that of someone who receives the people and lovingly under an anointing which comes from God to deal with them.

I'm closing. Like musicians, preachers have to deal sometimes with unrepentant individualists or those who initially resist authority, resist a tradition, and learning how to deal with this is a must, because the strain of it all can aggravate the sense of burden which we already feel as a preacher, because we're not up to this task by ourselves. When we are uneasy, people can perceive that. When the pressures of apparent resistance are not handled well, they know we're not equal to the task really. So our regard for the listener must be genuine. It must be genuine, even when we know they disagree with what we're saying.

Jesus had to deal with unrepentant individualists. Always He sought to make the truth clear. Always He thought to plan well so that His message would come through, so the fault would not be His as the communicator intent to be understood. The fault would always be that of the hearer who raised blocks.

Your business and mine is to effect an interaction between those who hear us and the word we are sent to share with them. And when we do that with some joy, grateful for the grace of God that called us to such a task, the preaching moment deepens and the people tend to register their affirmation to what we are accenting. There are all those times in worship when the spirit of the occasion becomes so evident, so obvious, that everyone is caught up in it. When people are fully open to it and the very

excitement stirred by this mediated meaning together with a sense of awe takes place, then the preacher is released and the people are released. Some expressiveness on the part of all is demanded. Some in our tradition would say, "Amen!" Some of us would say, "Preach it!" That's a verbal response. I hope you will have that experience sometime in your life. There's nothing that spurs you on like that. While this form of verbal response might not commend itself to every cultural setting, it is illustrative of the kind of togetherness that preaching can generate. This verbal amen from the worshipper is usually to affirm what the preacher is saying as a witness. It's periodic, it's intermittent, it's sometimes vociferously uttered. Sometimes it's encouraged by the preachers.

But these audible responses are not the only immediate indicators of togetherness. There are smiles which can assure you that you are coming through. There are other facial expressions which register. Sometimes there's a nodding of the head or a shaking of the head. When you see an intensity of gaze, when you see a person sitting on the edge of his or her seat, you know they are at one with the truth you are preaching.

Dietrich Bonhoeffer was deeply moved by the expressions of togetherness that he saw between preacher and people while visiting Abyssinian Baptist Church in New York, across the six months of his stay in America during 1930-31. Albert Franklin Fisher, a Black seminarian at Union Theological Seminary at the time where both of them were studying, had befriended this young German scholar and wanted to expose Bonhoeffer to the rich and creative worship of that Black spiritual community as Bonhoeffer spent time visiting among the many churches in New York. So, Bonhoeffer did his field work at Abyssinian Church. He taught a Sunday School class there. The weekly service that he attended gave him insights into many aspects of that church's life. He saw how the programming of the church affected faith and work, piety and social outreach. A church life is more than worship when rightly understood. It is worship worked out rather than merely voiced. Well, years later, back in Germany, Bonhoeffer confessed what that time in the Black church setting had meant to his life and thought, but even before leaving America during that brief stay, Bonhoeffer told some of his German-speaking friends at Union Seminary what joy had been his to hear and see Black believers responding so openly with verbal responses even to his preaching when he preached. And he never felt so free to preach, to share the joy that was in his soul, as when he was preaching to a Black congregation. He wrote about it. It left a deep imprint upon his spirit.

Helmut Thielicke, another German theologian, also confessed how he was moved by the eventful worship he experienced while a guest preacher at a Black church in Chicago in 1962 during his second visit to the United States. As the responsive congregation entered into dialogue with his preaching, Thielicke became so uplifted, so free, that the experience registered itself as one of the most impressive in all his years of public ministry, and you know what a grand time of public and preaching ministry he had in Hamburg–some of you know. Here is what he reported in his autobiography about that unforgettable event in Chicago: "With regard to the worship services that I held in Chicago, I was especially impressed with a sermon that I gave in a Negro congregation. At first I was worried about my sermon there because people were concerned that the congregation would not understand me. However, they responded

enthusiastically and interrupted my sermon continually with loud exclamations like 'Yes, Lord!' 'Hallelujah!' 'Amen!' and many other exclamations, so that in turn inspired me in a way that I felt like I was taken by a huge wave, and almost experienced what is known in the English language as the story of Pentecost, and I became a willing instrument." There is nothing like the sharing whether verbally expressed or silently witnessed through a facial expression. When preaching brings people and preacher together in a moment of joy and glory in God's presence, there is nothing like it. But so prepare yourselves that when you stand, you can help to generate that joy so that when the people leave they are not talking about the greatness of the sermon, but they are talking about having seen the Lord high and lifted up, his train filling the temple. There is nothing that changes life more than that.

THE ROLE OF THE SPIRIT IN CREATION

CLARK H. PINNOCK

These lectures focus on pneumatology, a topic of interest and importance to the whole church. As the end of the century approaches, we should consider the Spirit. Pope John Paul II writes: "The church's mind and heart turn to the Holy Spirit as this 20th century draws to a close and the third millennium since the coming of Jesus Christ into the world approaches and as we look towards the great jubilee with which the church will celebrate the event" ("On the Holy Spirit" (1986) p. 69). We also join Pope John XXIII in his prayer before the Second Vatican Council: "Holy Spirit, renew your wonders in our day as by a new Pentecost." Surely we all long to experience the presence of the Spirit more fully and trace her ways more adequately.[1]

Of all doctrines, pneumatology is most promising of fresh discoveries, because it has suffered neglect relative to other topics of theology. It did not receive the attention given to Christology (for example) and several roles of the Spirit have been minimised. Theologically, there are truths to recover. More credit is due the Spirit than we have generally given. The topic suits me well as a pilgrim type of theologian, who likes to look for missing pieces, experiment with new paradigms, and search for fresh insights. Be assured (however) that my goal is not to supplant other insights but to augment the total supply and enrich our existing understanding.

It is not only in theology that the Spirit has suffered neglect of course. There has been suspicion of the Spirit and fear of renewal as something posing a threat to the ordered life of the church. But this has backfired and fostered today a widespread hunger to experience the Spirit in deeper ways. People long to get beyond formalism to reality and beyond objectivity to a vital experience of transforming love. This desire is embodied in forms of Pentecostalism, where new

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experiences of the Spirit also call for investigation. Both theologically and pastorally then, the time is ripe for tracking the Spirit better and making discoveries.

In these lectures, I focus on two doctrines from the standpoint of the Spirit—creation and redemption—and offer insights that arise from taking this approach. First, we consider the Spirit moving over the waters of creation (Gen. 1:2) and (second) the Spirit bringing about the birth of Jesus for redemption (Luke 1:35). Methodologically, I find it productive of fresh insight to view doctrinal categories from different standpoints, as viewing a diamond from different directions reveals various facets of it. To speak more plainly, the canon of Scripture is abundantly rich and yields its treasures to experimentation and playful construction. Not only does Scripture root us in historic revelation, it also opens up a richness of interpretation which is practically inexhaustible. It establishes boundaries but also permits fresh discovery. On the one hand, the canon conserves truth and binds us but, on the other hand, it also sets out a field of play and surprises us with new insight. Is this not part of what Jesus meant: "Every scribe who has been trained for the kingdom of heaven is like the master who brings out of his treasure what is new and what is old" (Matt. 13:52).[2]

Before beginning with the Spirit and creation, let me risk a word about gender with reference to Spirit. Though not wanting to distract, it is a matter of importance. Although it is awkward to use feminine pronouns for Father and Son (for obvious reasons), one could easily do so in reference to Spirit, where the Hebrew term and many of the images are feminine. As an Aramaic speaker, Jesus himself would have used a grammatically feminine term. Most of us prefer to use a personal pronoun (he or she) rather than "it" which, though true to the Greek, is impersonal. Normally of course we use "he" along with tradition (Spirit in Latin is grammatically masculine), even though it is weakly supported by biblical usage. Might we not consider using "she"? Doing so would call attention to facets of the Spirit's work which appear feminine—Spirit as life giver, birthing, comforting, God's loving breath, etc. and could enrich religious experience by allowing us to access the Spirit's feminine side.

What drives my interest is the need today to find scripturally sound ways of using feminine language for God in the face of a predominately masculine practice. Speaking of Spirit in feminine ways might be a way for evangelicals who respect the Bible and trinitarian language to make a contribution to this debate. A number of worthy theologians make this suggestion in books on the Spirit: for example, Yves Congar, Jürgen Moltmann, Thomas Finger, John J. O'Donnell, and F. X. Durrwell. It is not a move free of controversy, however. Contemplating the politics of it, InterVarsity Press advised against it in *Flame of Love: A Theology of the Spirit* (1996). There must have been a calculation as to which group among its readers is larger—the group wanting to make moves toward greater inclusion or the group nervous about making concessions of any kind to feminism?

Returning to my theme, these lectures look to the Spirit as source of creation *and* new creation and enquire into points of significance. Spirit breathes life into our nostrils (creation) and sets us free from sin and death (redemption). Spirit is the source of creation, the outflow of divine ecstatic love, and Spirit is the source of redemption, being bond of love in God and the one uniting us to God. In creation, the Spirit forms

a human community to echo the relationality of the Trinity and in redemption, the Spirit restores broken community through the atoning journey of Jesus Christ. Let us consider what insights arise from considering the cosmic and salvific operations of the Spirit.

Neglect of the Cosmic Dimension

There has been neglect of the cosmic dimension of the Spirit's operations, I think. So much more attention has been given to the Spirit's work in redemption than the Spirit's work in creation. In Lederle's words, we have made the Spirit into "an ornament of piety." We have read the Bible for its spiritual truth and neglected the material dimensions of its message. We have not emphasized that the Spirit who gives us life in Christ Jesus first gave life to our mortal bodies. Neglect of the cosmic dimension does harm. It minimizes the divine indwelling of the whole world, it reduces salvation to half size by attending to disembodied souls, it fosters forgetfulness about God's concern for ecology, etc. Neglect of the cosmic functions of the Spirit has consequences—let us recover them.[3]

Recovery of the Cosmic Dimension

In some ways Scripture itself encourages this neglect by its own heavy concentration on the role of the Spirit in redemption. John can write: "For as yet there was no Spirit (or, the Spirit had not yet been given) because Jesus was not yet glorified." (John 7:39) He is referring (I suppose) to the Spirit of the end-times as promised by the prophets. But one could easily get the wrong impression, if they did not read the Bible more profoundly.

The Nicene Creed attests the cosmic dimension when it declares faith in the Spirit as "Lord and giver of life." It names the Spirit as the divine source and well spring of life in all its variety. Spirit is the power of creation and (therefore) the power of resurrection. Spirit produces both cosmic and eschatological fruits. Through the Spirit, the love of God is at work to bring to completion the program of creation and redemption. If the Father functions as the source of being and the Son bears the claim of God into the world, the Spirit's function is to complete the task of creation so that the community of the triune God comes into fullness. Spirit is the dynamic both by which God brings creation into existence and by which it reaches the goal of new creation. Stanley Grenz writes: "The eschatological creator Spirit is the source of life in creation. As he continually renews the natural world, he guarantees the eschatological renewal of the cosmos in the new heaven and new earth."[4] I myself view creation as an overflow caused by the ecstasy of love in God which moves God to burst out beyond himself and make himself a gift to another.

There are biblical foundations for these ideas. Creation unfolded under the presidency of the Spirit, who hovered over the primeval waters and turned chaos into cosmos (Gen. 1:2). God breathed into Adam's nostrils so that he became a living person (Gen. 2:7). Elihu says: "The Spirit has made me and the breath of the Almighty gives me life." (Job 33:4) The Psalmist declares: "When you send forth your Spirit, they are created and you renew the face of the ground (Ps. 104:30). The Scripture says: "By

the word of the Lord the heavens were made and all their host by the breath of his mouth" (Ps. 33:6). Jesus in summary calls Spirit life giver (John 6:63). These and other texts indicate that the Spirit is encountered in creation itself—in its vitality, its radiance, its joy, and its love. While it is true that the Bible says less about the cosmic functions than it does about the redemptive functions, it is because the cosmic functions are presupposed. For the biblical writers as well as for us, hope for new creation is intelligible because of the gift of creation in the first place. Spirit is Lord and giver of life in both realms. The Spirit is concerned about creation in all its dimensions, not only with the esoteric (private), but also with the exoteric (public).[5]

Significance of Recovering the Cosmic Dimension

What does recognising the cosmic dimension of the Spirit's work allow one to see? First, it allows us to have a broad and generous vision of the presence of God within creation, since the Spirit is the source of life in the whole world. It suggests that, wherever life is awakened, wherever reality reaches beyond itself, wherever there is beauty and truth, Spirit is there. It corrects the narrowness with which we tend to view Spirit activities and points us to her universal activity in the world and in cultures. It calls into question a narrow association of the Spirit only with salvation or only with the church or only with special revelation. It encourages us to be mindful of God's involvement with creation down to the last detail and to respect every place as a kind of hallowed ground. It leads us to expect to experience God in the whole of life and lends meaning and mystery to everything.

Seeing the Spirit as Lord and giver of life makes possible a positive vision of reality. It helps us focus on the divine mystery which enlivens, graces, and renews life, everywhere in every way. It breaks with our restricting the Spirit to exclusive zones and realms and signals the presence of God in the whole world. It invites us to celebrate the presence of One in whom we live and move and have our being, who is not at all far from us but very near, and who is present with his creatures in every situation. The Psalmist gets it right when he asks: "Where can I go from your Spirit? Or where can I flee from your presence?" (Ps. 139:7) Here is a vision of the love of God filling the universe and the Spirit-breath of God breathing love at the heart of the world.

One might say that this echoes ideas associated with liberal theologians (e.g., William Newton Clarke and William Adams Brown). Indeed it does but not at the price of sound theology. The fact that we can say such things from a trinitarian standpoint is an advance. It even helps us understand liberals better and supplies a bridge between us. Liberalism is a theology which focuses on divine immanence in the world and it likes to see continuity between God and nature. My point here is that recovering the cosmic functions of the Spirit helps us all do that.

I think Barth knew this and was a little anxious about the Spirit and experience on that account. For him, liberalism was not something he wanted to get too close to. But to his credit, he sensed at the end of his life that he had not handled the Spirit and experience very well. A similar anxiety exists among evangelicals who fear the loss of transcendence but seldom the loss of immanence. They too tend to be nervous about the Spirit, be reluctant to acknowledge prevenient grace, be afraid of the deeper

meanings of Scripture, be paranoid about any sort of process or evolution, etc. They need to get over their fears of liberalism and exercise their own authority in biblical interpretation.[6]

Second (and more briefly) the universal presence of the Spirit helps us understand the sacramental principle. It explains how features of nature can mediate the presence of God: how we meet God in the beauty of the sunset, in moments of joy and sadness, in times of hope and yearning, in periods of suffering and struggle. Recognizing the cosmic functions of the Spirit and natural sacramentality can especially help nonliturgical Protestants (like this Baptist) overcome spirit/matter dualism and come to an appreciation of the churchly sacraments. We meet the Spirit in the concreteness of the world and in embodied life. Spirit is not ghostly, numinous, lacking in concreteness. It loves sound and colour, ecstasy and play. A feature of Orthodoxy that strikes Protestants most is its sensory extravaganza, the sights and sounds of the sacred, based in a sacramental mentality, and love of the Spirit.

Third, these cosmic functions of the Spirit help us detect continuity in God's work of creation and redemption. Evangelicals have a strong tendency, not only to neglect the cosmic operations of the Spirit, but to divorce and detach them from the works of grace. They balk at thinking of them positively, as having any salvific significance, as if the God of love were author of redemption but not creation. They have a narrow perspective on God's saving operations in the world. They lose sight of the beneficial, preparatory role played by the Spirit by way of its cosmic functions. If being Christocentric means thinking that God only begins to be gracious when Christ arrived, then one can be too Christocentric.[7]

God's cosmic breath establishes continuity between creation and redemption. It makes the triune God ground of our being as well as our new being and roots creation itself in God's grace. The world came to exist because of God's desire to communicate love, not because he wanted to put Adam on trial in a covenant of works. By the Spirit, God fills the universe with his loving self and where sin abounds grace abounds all the more (Rom. 5:20). The Spirit is the source both of our transient life and of our eternal life. Creation is oriented toward a goal which will surpass its origins and is being led by the Spirit to its consummation. She is engaged, not only in preserving and sustaining the world, but in preparing it for new creation. When Wesleyans speak of prevenient grace, are they not referring to the Spirit at work in the whole world? That the grace revealed in Jesus is the grace which has informed the Spirit's work from the beginning? The Spirit of life is present before the coming of Christ and outside Christian communities.

Evangelicals often experience difficulty acknowledging a gracious work of God before or apart from Christ and (therefore) envisage little opportunity of salvation for most of the race despite God's declared love for it. They take a restricted interpretation of the formula: "Outside the church, there is no salvation." They take it to mean: "Outside the church, there is no grace." They not only say that God is not obligated to save sinners (which is true) but add that God does nothing to help those outside the church (which is false). It may be that this harshness of outlook results (in part) from overlooking the work of the Spirit and hence the grace of God in the cosmic realm.

In this connection, I prefer the Nicene Creed without the filioque clause. I fear that it may have contributed to a diminished appreciation of the cosmic dimension of the Spirit's work. For it is easily taken to mean that the work of the Spirit is limited to the realm of the Son. It can be read to be saying that there is no holy presence and no divine love where Jesus is not yet known. It may have contributed to a loss of the sense that the whole world is a sphere of God's operations and to a loss of a universal vision of grace.

Maintaining continuity is not easy for the Spirit. Liberalism emphasized a gradual triumph of good and missed the darker truth that there is a deep bias toward evil resulting from prideful rebellion against God, which has resulted in the world falling under the power of sin. The world is not easy to restore, even for the Spirit, because there are incredible powers of darkness to be overcome. To bring creation to consummation, Spirit suffers with it in its bondage to decay and its tendency to close in upon itself. Nevertheless, God does not abandon the creature and the Spirit persists in healing broken relationships, keeping the future open, and fostering hope. In spite of our sin, God's love does not let us go.

Fourth, the cosmic operations of the Spirit may shed light upon developments in the natural world and help us relate theologically to issues of origins. It can help us understand how God relates to the world we learn about from modern science, a world of irreducible complexities.[8] Spirit needs to be brought into discussions about origins, though neither evolutionists nor creationists want to do so as far as I can tell. The former are allergic to any teleology and the latter satisfied with divine interventions at the beginning and maybe sporadically afterward but do not envisage a steady guiding action over billions of years. Even the creationists do not see nature as a sphere of Spirit activity, as superintending the long process of God's continuing creation. This is one reason for the tragedy that theology and science scarcely speak to one another nowadays. Apologetics is recovering teleology; when will theology recover Spirit guided process?[9] Incidentally, it would also throw a bridge over to process theology by its conceiving of a gentle divine persuasion operating in the world but it would do so on a solidly trinitarian basis.

One could have a Spirit paradigm of creation based in the cosmic dimensions of its operations. It would give a welcome option for those uncomfortable with creationism and evolutionism, a concept of continuing creation by the Spirit's power. We could envision the power of God immanently at work throughout the cosmos and the divine life ceaselessly energizing the world. We could speak of an inner dynamism in nature over aeons of time, of an inspiration that lifts the creature up beyond its natural limits. We need to take a leaf out of Pannenberg's book who speaks of the Spirit as a field of power that pervades the universe, as the principle to which all creatures owe their life, movement, and activity, and as a power working creatively in the processes of natural events.[10]

Fifth, the cosmic dimension also gives a sense of the purposes of God in creation. If the goal of the creation is to echo trinitarian relationships on the creaturely level, it would be natural for the Spirit, who is knowledgable of these relationships, to be summoning forth a human creature capable of implementing them. The divine Spirit calls

forth the human spirit, a spirit capable of receiving and returning love, capable of personal give-and-take relationships with God. Only a divine Spirit would be capable of making this happen. What an amazing contrivance in the natural order was required to produce such a creature. It was possible because the Spirit knows all there is to know about relationality and because the Spirit is the Lord and giver of life. Bringing forth the human spirit was surely the Spirit's finest (if risky) achievement. It witnesses to what the universe is all about.

Sixth, light may be shed upon ecology from the standpoint of the Spirit and its cosmic operations. In view of its work within nature, Spirit is the supreme ecologist, who formed the ecosystem which we inhabit, human and nonhuman. Therefore, ecology is of concern to her, as it ought to be to us. Spirit calls us to an ecological consciousness. The world is not just something to be mastered and subdued but something to be respected and cared for. We depend for our existence on the natural order and are part of it. It is the Spirit's project and our very home and not just an object to be exploited. Spirit calls us to a finer appreciation of God's world and to a respect for the ecology which she has shaped and in which we exist.[11]

The Spirit groans along with creation because it has become entangled in a web of exploitation and abuse. Paul describes nature as groaning like a woman in childbirth, as longing for liberation from death and decay (Rom. 8:21). Knowing this is a further summons to Christian involvement. The Spirit not only formed and shaped our habitable space but is grieved at the violence toward what has been created. The destruction of nature is hurtful to the God who formed it. The Spirit grieves at the despoliation of nature and keeps our hopes alive in the midst of suffering. She calls us to live in solidarity with a groaning and expectant creation.

Our hope is that the Spirit will redeem ecology in the new creation. The resurrection of Jesus Christ is proleptic, not only of our resurrection, but of the liberation of creation itself from its bondage to decay. We await the coming of God and the transformation of all things in God's kingdom of glory. We await the overcoming of futility and the redemption of the universe.[12]

Conclusion

Approaching the doctrine of creation from the standpoint of the Spirit is fruitful. Overcoming neglect allows truths to surface and receive better emphasis. Spirit is the serendipitous power of creativity, which flings out the world in an ecstasy of love and stimulates within it an echo of divine relationality. In the next lecture we turn to the redemptive work of the Spirit, who unites us to God through the participatory journey of Jesus Christ and brings us into the house of love.

Notes

1. On John Paul's encyclical, see Clark H. Pinnock, "The Great Jubilee," *God and Man: Perspectives on Christianity in the 20th Century,* edited by Michael Bauman (Hillsdale College Press, 1995), pp. 91-101.

2. On the issue of canon and its contribution to both continuity and change, Delwin Brown, *Boundaries of Our Habitation: Tradition and Theological Construction* (Albany, N.Y.: State University of New York Press, 1994).

3. The phrase "an ornament of piety" belongs to H. I. Lederle, *Treasures Old and New: Interpretations of "Spirit Baptism" in the Charismatic Renewal Movement* (Peabody, Mass.: Hendrickson, 1988), p. 238. Concerning ecology, indifference would be challenged by a better reading of the biblical message: H. Paul Santmire, *The Travail of Nature: The Ambiguous Ecological Promise of Christian Theology* (Philadelphia: Fortress Press, 1985) and Robert B. Fowler, *The Greening of Protestant Thought* (Chapel Hill: University of North Carolina Press, 1995).

4. Stanley J. Grenz, *Theology for the Community of God* (Nashville: Broadman & Holman, 1994), p. 492.

5. These issues are handled by Wolfhart Pannenberg, *The Apostles Creed in the Light of Today's Questions* (Philadelphia: Westminster Press, 1972), pp. 133-43 and *Systematic Theology* II (Grand Rapids: Eerdmans, 1991), ch. 7; and by Jürgen Moltmann, *God in Creation: A New Theology of Creation and the Spirit of God* "The Cosmic Spirit" (San Francisco: Harper & Row, 1985), pp. 98-103.

6. Regarding Barth's struggle, Peter J. Rosato, *The Spirit as Lord: The Pneumatology of Karl Barth* (Edinburgh: T. & T. Clark, 1981), pp. v-viii. On the liberal vision, Kenneth Cauthen, *The Impact of American Religious Liberalism* (New York: Harper & Row, 1962), pp. 209-13. For a stunted vision of the Spirit by an evangelical, W. H. Griffith Thomas, *The Holy Spirit of God* (Grand Rapids: Eerdmans, fifth edition, 1964).

7. A book of mine which addresses this problem: *A Wideness in God's Mercy: The Finality of Jesus Christ in a World of Religions* (Grand Rapids: Zondervan, 1992).

8. Evolutionists like Dawkins are more and more confronted by complexities which confound their neat materialistic picture: compare Michael Behe, *Darwin's Black Box: The Biochemical Challenge to Evolution* (New York: Free Press, 1996).

9. Apologetically, it is evident to many observers that the universe is very finely tuned and remarkable for its ability to produce more by way of complexity than one might have expected from a purely natural order: Richard L. Swinburne, *The Existence of God* (Oxford: Clarendon Press, revised edition, 1991), appendix B.

10. Wolfhart Pannenberg, *Introduction to Systematic Theology* (Grand Rapids: Eerdmans, 1991) 43-52, *Systematic Theology* II (Grand Rapids: Eerdmans, 1994), pp. 76-136. Jürgen Moltmann has similar ideas: *God in Creation: A New Theology of Creation and the Spirit of God* (San Francisco: Harper & Row, 1985), pp. 206-14.

11. Compare the references made in note three to H. Paul Santmire and Robert Booth Fowler and their concern for a better ecological theology.

12. Roger E. Olson, "Resurrection, Cosmic Liberation, and Christian Earth Keeping" *Ex Auditu* 9 (1993), pp. 123-32.

THE ROLE OF THE SPIRIT IN REDEMPTION

CLARK H. PINNOCK

Let us continue to approach the doctrines of creation and redemption from the standpoint of the Spirit to see what insights arise. The aim is not to denigrate any previous insights but to increase the total supply and perhaps re-order our doctrinal priorities.[1]

NEGLECT OF THE REDEMPTIVE DIMENSION

The work of the Spirit in redemption has not suffered the degree of neglect that it has in relation to creation. Certain aspects have been regularly noted and widely discussed: for example, the Spirit's work of revelation, regeneration, sanctification, ecclesiology, gifting, etc. Such topics receive lots of attention and rightly so. If the Spirit is the power of creation, it is even more obviously the power of redemption. Indeed the two themes are interconnected. By the power of the Spirit, God both creates the world and moves it along to consummation. The church understands well that the Spirit is paramount in the order of grace.

Nevertheless, certain aspects of Spirit in relation to redemption do not often appear in theology: for example, the centrality of the Spirit in relation to the mission of Jesus is seldom noted, except in relation to the issue of our own empowerment. As far as Christology is concerned, one gets the impression that the Spirit is a junior partner and of much less importance for the work of redemption than Jesus. The atonement, too, is normally discussed in quasi-legal terms with little attention being given to its participatory and representative aspects. We hear much more about Christ's work *for* us than about his work *with* us and *in* us. We hear more about salvation as a change of status than as union with God by the Spirit. There does seem to be at least some neglect of the Spirit's role in redemption and with it (happily) a promise of fresh insight.

Dr. Clark H. Pinnock delivered this lecture during the Theta Phi Lectureship, October 3-4, 1996, held on the campus of Asbury Theological Seminary. His theme for the two-day series was "The Role of the Holy Spirit." Dr. Pinnock is professor of Christian interpretation at McMaster Divinity College in Hamilton, Ontario.

Recovery of the Redemptive Dimension

The most important thing to recover (I think) is the prominence of the Spirit in the Christ event—or what might be called Spirit Christology. By that I mean the early understanding of Jesus' identity as a man filled with the Spirit and whose existence was due to the Spirit's hovering over Mary, as it hovered over the waters of creation (Luke 1:35). We need to understand Jesus is the gift of God's Spirit and harbinger of new creation. He is the "Christ", the Spirit anointed One, who is empowered to carry through his God-given mission. Jesus says: "The Spirit of the Lord is upon me to preach good news to the poor" (Luke 4:18). From the beginning, people marvelled at his speaking with charismatic authority and his ministering in the supernatural power of God. The Spirit was central to his self-understanding: "If I, by the Spirit of God cast out demons, the kingdom of God has come to you" (Matt. 12:28). Peter sums it up: Jesus was "a man attested by God with deeds of power, wonders and signs that God did through him" (Acts 2:22). Jesus "went about doing good and healing all who were oppressed by the devil, for God was with him" (Acts 10:38). The Spirit filled him "without measure" as John says (John 3:34). The synoptic gospels go out of their way to connect Jesus with the Spirit at every point of his career, because (I think) they want us to understand him as gift of the Spirit and as One dependant on the Spirit for the accomplishment of his mission.[2]

Recovering the redemptive dimension of the Spirit's work affects (first of all) Christology. It invites us to stop thinking of a single divine mission of redemption (Jesus' mission) and to think of a double mission. It suggests that two hands are at work in redemption, not just one (as St. Irenaeus put it). It convicts us of ignoring Spirit Christology in favour of logos Christology. It calls into question any unilateral subordination of the Spirit to Christ, when the relationship is actually reciprocal. True, the Spirit can be understood as an aspect of the Son's mission as we have always seen it—but the opposite is also true: Jesus is an aspect of the Spirit's mission. There is a dialectic here—Jesus is both bearer and giver of the Spirit. We have been right to say that the risen Lord gives the Spirit but wrong to ignore the fact that the earthly Jesus was a gift of the Spirit too. Before he sent the Spirit to us, Jesus first of all received the Spirit. Before the ascension, the Spirit had priority over Jesus. By an act of new creation, the Spirit caused his birth and facilitated the Son's partnership with the Father. After Jesus' exaltation, the Spirit, on the basis of Jesus' representation, brings healing and reconciliation. We should not see the Spirit as only an instrument of Christ's mission. The Spirit initiated Bethlehem, Easter, and Pentecost, which are new events in salvation history that open up to the new creation.[3]

Recovering Spirit Christology would help us recover other facets of redemption not customarily noted too. It would bring out the theme of recapitulation, the ancient reading of the story of Jesus as a Spirit-empowered representative journey of atonement from beginning to end. It would allow us to view atonement more broadly, as more than a transaction outside of us, but as inclusive of his whole life of suffering and rising. It would help us think about salvation differently too, not only as a change of status with the theme of justification dominating, but in terms of conformity to and union with Christ. Spirit invites us to view salvation as life "in Christ" which is both corporate and mystical.

Recovering the Spirit-dimension of redemption would bring into focus the theme of union with God by the Spirit, a theme neglected in the forensic model. Viewing salvation as participation in the divine nature is central in Orthodoxy but less prominent among us, even though the theme is found in Luther, Calvin, and Wesley (2 Pet. 1:4).[4] Looking at salvation from the standpoint of the Spirit directs our attention to the love of the Trinity (of which it is the bond) and to the task of fostering loving relationships among creatures, in echo of the trinitarian relationship. It lets us view Christian spirituality as intimacy with the Spirit and a following of the Spirit-led path of Jesus.

Significance of the Redemptive Dimension

Let us consider what light is shed on the doctrine of redemption through recovering neglected dimensions of the Spirit's work in it.

First, recovering the work of the Spirit in redemption permits a different reading of the life of Christ and allows a different interpretation of the work of Christ. By "different" I mean different from the prevalent view among evangelicals, which is to see atonement as a legal transaction more than a representative journey. It invites us to see the work of Christ as a Spirit-empowered journey of atonement. We see the Father giving the Spirit to enable Jesus to complete a representative journey for us all (the objective dimension).

According to this understanding, Jesus Christ, as last Adam, touches each human person in assuming vicariously our common humanity. By incarnation and the Spirit-led representative journey, he effected a change in the human situation. Now it can be said that "there is a new creation" (2 Cor. 5:17). The world is not what it was before it was taken up through death and resurrection into the divine life in the Son by the Spirit. Objectively (one could say) humanity now belongs to God, even though it does not yet belong subjectively. The Spirit effected by incarnation a union between God and humanity which has transformed time and space. In this way God accomplished an objective act and saved us by a Spirit-empowered recapitulation of the human journey. God dealt with the old Adamic solidarity in Christ and brought about a new creation in him. God effected a change in the human situation by reconciling the world through the Spirit-empowered event of incarnation and representation. The juridical and other aspects of atonement can be understood in this larger context of Christ's journey and are not lost.

This model restores the corporate dimension of atonement which is often lost in favour of individualist and juridical categories. It does greater justice to texts that speak of our dying and rising with Christ. "If one died for all, all died" (2 Cor. 5:15). "God made us alive together with Christ (by grace you have been saved) and raised us up with him and seated us with him in the heavenly places in Christ" (Eph. 2:6). "If we have died with him, we will also live with him" (2 Tim. 2:11). Let us not neglect the preposition "with" which indicates our dependance on and union with Christ: to die with him—to live with him, to suffer with him—to be glorified with him, to be crucified with him—to be raised with him, to be buried with him—to be raised with him, to be planted with him—to reign with him. We are saved by the communal bond that has been formed between us.[5]

When I read such phrases (we died with him, we were raised in him, we sit with him, etc.), I take them to be referring to events in the life of Jesus, not (first of all) to events in my own life. I take them to be saying that we are able to share in the events of Jesus' life because he is representative of humanity. I take it that the old Adam was dealt with on the cross and that a new humanity came forth in his resurrection. I hear the theme that in Christ, the conversion of humanity occurred and the race passed from death to life, that the man of sin was wiped out and the new man raised up. This interpretation views the work of Christ as a decisive and objective event of the past, which waits to be manifested and (in our case) appropriated.[6]

God sent Jesus to live our human life, as we should but do not live it, and to work atonement, not in the sense of appeasing an angry God, but after the manner of a representative journey of obedience through suffering and death. Now that he is risen and humanity is risen in him, his journey can become ours and the Spirit can conform us to his likeness and lead us to share in his glory. In this rendering, resurrection and the Spirit are among the means of atonement, whereas in the prevalent view they are obscured.[7]

The Father gave the Spirit to Jesus so that he might complete an atoning journey for us and Jesus gives the Spirit to us that we might participate in his journey. By faith and the Spirit, we are inserted into the journey of Jesus and united with him in his dying and rising. Paul states that we are "buried with him by baptism unto death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life" (Rom. 6:4). God gave the Spirit to Jesus that he might triumph over sin and death in his atoning journey and Jesus gives the Spirit to us in order to work out in us what it had already worked out in him. The Spirit of adoption joins us to Christ and takes us on this journey, that we might be conformed to his likeness and share his glory. The death and resurrection of Christ are saving events into which we are being drawn by the Spirit for purposes of transformation. Recovering the Spirit dimension of redemption portrays an atonement which involves our sharing his death and resurrection by baptism through the Spirit. It not only clears our record but rescues us from the power of sin.

Barth uses the parable of the prodigal son to express the thought. Jesus left the house of his Father and became a prodigal for our sakes. Not as a rebellious but as an obedient son, he came into the world to bring home the lost children of God. Jesus went to the foreign country, gave away all that he had, and returned through the cross to God. Now the Spirit points us to him, unites us with him, makes us like him, and directs us with him to the Father's house of love ("The way of the Son of God into the far country" in *Church Dogmatics* IV/1 157-210).[8]

Second, recovering the Spirit's role in redemption also lets us understand the work of Christ as a participatory journey into which we are being united (the subjective dimension). It sees the atonement corporately and mystically, in terms of our being united to Christ and baptized into his dying and rising by the Spirit. With the representative journey, a turning point has been reached and the renewal of humanity can go forward. Now people can participate by the Spirit in Christ who represented them in his person and work. The renewal of the race can proceed and the Spirit can take us

as we are, without leaving us as we are. He can begin to form us into the image of the new man who made his appearance in Jesus Christ.

Paul gives indication of this participation when he says that our salvation is "in Christ" (Rom. 8:1) and that Christ is also "in us" (Col. 1:27). Salvation is not primarily a change of status but a loving relationship, analogous to the union of man and woman (Eph. 5:32). Our bodies are members of Christ, we united to Christ, and are now "one spirit" with him (1 Cor. 6:17).[9] The Spirit, who is the bond of love between Father and Son, has been poured out to embrace the world and to place it in the arms of divine love. The Spirit unites us to the God of love. The aim is to integrate creation into the life of God which is the goal of creation.[10] The theme of union with Christ is not a minor aspect following justification—it is the heart of salvation, which involves being drawn into the saving events to be transformed. We are not saved merely by Christ doing something for us extemally; we are saved by Christ doing something in us and with us, as his journey becomes our journey, until we are reconciled and brought into union with God.

Spirit is working to make the representative journey of Jesus into a participatory journey for us all. He is gathering those whom Christ represented on his journey into his body, the community which is itself a provisional representation of the whole world (Barth, *Church Dogmatics* IV/1 643). Christ died and rose, not only for-us, but also with-us and the Spirit's task is to make objective salvation into subjective salvation through uniting people to the crucified and risen Lord. By the Spirit, we are baptized into his death and resurrection as Paul says: "When you were buried with him in baptism, you were also raised with him through faith in the power of God" (Col. 2:12f). The old Adam is drowned in baptism (as it were) and the new humanity rises up into which we are being united. This is more than an event of conversion—humanity is involved in the death and resurrection of Jesus, its representative. Truly, we have been hidden with Christ in God as members of his body (Col. 3:3).

The atonement has a participatory dimension. Paul wants, not only to have his sins forgiven, but to "know" Christ in the power of his resurrection and in the sharing of his sufferings (Phil. 3:10). He can even rejoice in these sufferings as completing what is lacking in Christ's afflictions for the sake of the church (Col. 1:24).[11] The Father, who gave the Spirit to Jesus, so that he could complete a representative journey of atonement, now gives the Spirit to us that we might participate in his journey. Having been reconciled by the Spirit-empowered recapitulation, we are being incorporated into it by the same Spirit.

God takes pleasure in humanity, whom he longs to be his covenant partner. He wants us to be like Christ, who is his true partner. Our predestination is "to be conformed the image of his Son, that he might be the firstborn within a large family" (Rom. 8:29). The way to that goal lies along the path of his atoning journey and consists in participating in his way. Christ went to the goal ahead of us and opened the door for us. We are called to follow Christ and participate in his journey through suffering to glory. We are called to experience the hostility of the world before we taste the glory which lies ahead. The goal leading to conformity with the risen Christ comes by way of incorporation into the way of the suffering Christ into whose image we are

being transformed by the Spirit (2 Cor. 3:18).

"It is remarkable" (Hendrikus Berkhof remarks) "how rarely the question concerning God's purpose in the renewal of man has been explicitly discussed in the study of the faith." This must be because the focus has been on atonement as a judicial transaction rather than on it as a transforming process. The Asbury community will appreciate what Berkhof adds: "An important exception in this respect was Methodism, particularly its founder, John Wesley."[12]

There is a philosophical issue underlying the concepts of representation and participation which I have been using. It assumes a "realist" as opposed to a "nominalist" view of universals. A realist is one who feels justified in speaking of a generic or universal human nature which Christ assumed and in which he exercised an influence on the whole human race. It enables one to see a kind of ontological connection, such that what happens to Christ can happen to us, because of the common human nature uniting us. It means that his death can be our death, his life our life and that Christ can effect a recapitulation of the human journey and a conversion of humankind in himself. But one can ask: is this intelligible? Was Christ really more than an individual man? The Bible seems to say so. It likes to say that because the last Adam lives, so shall we. As far as rationality goes, I think we can say that God made humanity in such a way that it would be possible for him to assume our nature should that be required. It is due to the hidden wisdom (his deep magic) which, had the powers known it, they would not have crucified the Lord of glory (1 Cor. 2:8).

Third, recovering the work of the Spirit in redemption can put a new focus on the goal of salvation as union with God. It highlights the goal as sharing the glory which the Son enjoys with the Father. It makes salvation more personal and relational. The Spirit is bonding us to God and to Christ in the way he bonds the Son to the Father. Salvation is a relationship more than a change in status. The believer is introduced into the life of God by the Spirit. Paul says: "We boast in hope of sharing the glory of God" (Rom. 5:2). The Spirit's proper sphere is the world to come, being the Spirit of the end-times and the foretaste of what is coming. Spirit makes us long for consummation, where our destiny is to have "spiritual bodies", bodies which are created, permeated, and controlled by the Spirit. Spirit plans to make us partakers of the divine nature. As John says: "though it does not yet appear what we shall be, we will be like him when he is revealed" (1 John 3:2). The goal is to share the rapturous fullness of God's life and participate in the feast of eternal joy.[13]

From eternity God has been in love with the world and longing for the union of creatures with himself. We are loved with an everlasting love and through the joint and reciprocal missions of Son and Spirit, God is implementing his seeking love in the Son and extending his gathering love in the Spirit to bring us to union with himself. What manner of love is this that God would open the perichoretic unity of the triune society to us? Not only does he want to do this, God is actualizing it by the Spirit at this moment.

Fourth, recovering the work of the Spirit in redemption also indicates a spirituality based on atonement as journey and salvation as union. It is a spirituality which prays: Draw me into this journey, Lord, and bring me to the house of love. Share with me

the intimacy that Jesus shares with you by the Spirit. Let me be bread that is taken, blessed, broken, and given.

Contrary to left-brain Christianity, God is not far away but very near, not outside the self, but inside. In fact, the redeemed self dwells in the Spirit and the Spirit in the self. The spiritual life is getting to know the Spirit, not as a concept, but as intimate presence. It consists of experiencing his indwelling in the midst of life. Deep within us, in the sanctuary of the soul, God's Spirit is present, initiating prayer and speaking in a still small voice. God is here and now in the sacrament of this present moment, wanting to love us.[14] We are called to calm and quieten our souls like a weaned child on its mother's breast (Ps. 131:2). We are invited to build disciplines into our lives which foster intimate relationship with God. Let us take time to let God love us. Let us put our lives in God's hands and turn everything over to him in ceaseless prayer. Let us seek spiritual milieus in which the seeds of faith can grow.[15]

One needs to be cautious about mysticism because it can devolve into turning inward and we can become forgetful about following Jesus. The Spirit, in mediating between the resurrection and the coming kingdom, would point us to Christ's suffering love. As such, mystical union points us outward and forward. This is not a spirituality that denies the world but a mysticism of the cross, rooted on the history of Jesus, which refuses detours. In our passion for the Spirit, let us not forget the true passion of the cross. Let us not follow a partially trodden mystical way which eschews suffering. Spirituality is not a straight road but one with ups and downs and turns like a mountain path. It includes both ecstasy and the dark night of the soul, both dying and rising. Its essence is not the love of power but the power of love.[16]

Spirit whispers to all of us who are in Christ the words the Father spoke to the Son: "You are my beloved." Our identity does not lie in what we do, in what others think, in what we possess. All such things are fleeting and fragile. No, the Spirit urges an identity grounded in God's everlasting love. It is the Spirit of adoption which cries out: "Abba! Father!" (Rom. 8:15) The spiritual life means claiming our belovedness, on the secure basis of which we are sent forth into the world to proclaim God's love for all people, a love which is stronger than death.

Notes

1. My book *Flame of Love: A Theology of the Holy Spirit* (Downers Grove, Ill.: InterVarsity Press, 1996) looks at major themes of theology from the standpoint of the Spirit.
2. Gerald F. Hawthorne has written about the significance of the Spirit in the life and ministry of Jesus: *The Presence and the Power* (Dallas: Word Publishing, 1991).
3. Hendrikus Berkhof attributes the neglect of Spirit Christology to the fear of adoptionism: *The Doctrine of the Holy Spirit* (Atlanta: John Knox Press, 1964), p. 18.
4. As a theme in Orthodoxy, Daniel B. Clendenin, *Eastern Orthodox Christianity: A Western Perspective* (Grand Rapids: Baker Books, 1994, chap. 6). Compare "John Wesley and Eastern Orthdoxy: Influences, Convergences and Differences" *The Asbury Theological Journal* 45 (1990), pp. 29-53. As a theme in Anglicanism, A. M. Allchin, *Participation in God: A Forgotten Strand in Anglican Tradition* (London: Darton, Longman and Todd, 1988). Leanne Van Dyk notes it as central in Calvin: *The Desire of Divine Love: John McLeod Campbell's Doctrine of the Atonement*

(New York: Peter Lang, 1995), p. 151. The Finnish school of Luther scholars find it central in Luther: Risto Saarinen, "Salvation in the Lutheran-Orthodox Dialogue: A Comparative Perspective" *Pro Ecclesia* 5 (1996), pp. 202-13.

5. Paul S. Minear, *Images of the Church in the New Testament* (Philadelphia: Westminster Press, 1960), pp. 162-64.

6. Along these lines, compare Perry L. Stepp, *The Believer's Participation in the Death of Christ: Corporative Identification in Romans 6:1-14* (Lewiston, N.Y.: Edward Mellen Press, 1996).

7. On these themes, Anthony J. Tambasco, *A Theology of Atonement and Paul's Vision of Christianity* (Collegeville, Minn.: Liturgical Press, 1991). The model is dubbed a realist-transactional type of atonement in the case of Barth and realist-processive in the case of Irenaeus by George Rupp, *Christologies and Cultures: Toward a Typology of Religious Worldviews* (Paris: Mouton, 1974), chap. 4.

8. Donald G. Bloesch expounds Barth's re-interpretation of atonement: *Jesus Is Victor: Karl Barth's Doctrine of Salvation* (Nashville: Abingdon, 1976), chap. 4.

9. On the phrase "in Christ", Richard N. Longenecker, *Paul, Apostle of Liberty* (New York: Harper & Row, 1964), pp. 160-70.

10. Richard J. Hauser, *In His Spirit: A Guide to Today's Spirituality* (New York: Paulist Press, 1982), pp. 26-29.

11. On the relation of the resurrection of believers to the resurrection of Christ, see Murray J. Harris, *Raised Immortal: Resurrection and Immortality in the New Testament* (Grand Rapids: Eerdmans, 1983), pp. 98-114 and Richard B. Gaffin, *Resurrection and Redemption: A Study in Paul's Soteriology* (Grand Rapids: Baker, 1978).

12. Hendrikus Berkhof, *Christian Faith: An Introduction to the Study of the Faith*, p. 426.

13. Jürgen Moltmann, *The Coming of God: Christian Eschatology* (Minneapolis: Fortress Press, 1996), pp. 336-39.

14. Some editions of Jean Pierre De Caussade, *Abandonment to Divine Providence* (New York: Doubleday, 1975) are entitled "Sacrament of the Present Moment" which is an idea that he uses.

15. George A. Maloney, *Called to Intimacy: Living in the Indwelling Presence* (New York: Alba House, 1983) and *The Spirit Broods over the World* (New York: Alba House, 1993), chap. 7.

16. Jürgen Moltmann has this concern: see Richard Bauckham, *The Theology of Jürgen Moltmann* (Edinburgh: T. & T. Clark, 1995), chap. 11. Jean-Jacques Suurmond also speaks of it: *Word and Spirit at Play: Towards a Charismatic Theology* (Grand Rapids: Eerdmans, 1995), pp. 156-60.

Book Reviews

Johnson, Paul. *The Quest For God: A Personal Pilgrimage.* New York: HarperCollins, 1996. 208 pp. ISBN 0-06-017344-0

Paul Johnson, the noted British historian and journalist, author of such popular works as *Modern Times* and *A History of the Jews,* has most recently undertaken the broad project of *The Quest for God.* No doubt drawing from his journalistic experience, Johnson hooks the reader, remarkably so, in his early chapters as he discourses on the theme "the God who would not die" as well as on the probing question, "Is there an alternative to God?" Dispelling some of the triumphalism of the modern project—which had little place for God—Johnson correctly notes that science, unlike its reception in the nineteenth and early twentieth centuries, "has [now] lost its power to shake faith." But perhaps the principal reason for the survival of belief in the deity as we approach the twenty-first century is, as Johnson puts it, "the abject, failure of the alternatives to God." Indeed, the more we learn about the principal pundits of atheism during our century such as Bertrand Russell, A.J. Ayer, and Jean Paul Sartre—especially the latter in terms of his gross mistreatment of women—the less attractive both they and their philosophies become—especially when considered against the backdrop of such godly people as Thomas Merton, Therese of Lisieux, and Mother Theresa.

Though the reader may revel in the iconoclastic tendency of Johnson as he takes on the totalitarian alternatives to God such as Fascism and Communism, few liberals (political or theological) will be happy with the boldness and sheer intellectual courage of this author as he repudiates the project of liberation theology in his observation that it is "plainly and simply an anti-Christian heresy, without any moral basis," as he lays the blame for the spread of AIDS principally on the back of the homosexual community and its "reckless promiscuity" (and the data supports this judgment), and as he perceptively points out that "race politics, like sexual politics, constitutes an alternative religion for some."

Unfortunately, however, the intellectual tour de force of the initial chapters is not maintained throughout the book. For example, when Johnson raises the question "What [rather than who] is God, then?" in the fourth chapter, one expects an invitation to a journey, a genuine and serious exploration of the possibilities and richness of God. What one encounters, on the other hand,—and this utterly takes the reader by surprise in light of the title *The Quest for God*—is Johnson's deadpan observation that "My personal image of God has not changed much since I was a child, and I suspect this is true of most people." The quest, in other words, is over before it has begun. Moreover, after pointing out that the Roman Catholic Church is "indeed an autocracy

and the pope is an autocrat," the author then draws an analogy between the British army and this church, and observes: "The army commands, and I obey. When so ordered, I go over the top and take part in the attack." This may or may not be noble, but, again, is it a quest? I, for one, think not. Indeed, the remainder of the work which explores the issues of theodicy, the uniqueness of humanity, the possibility of life on other planets, the relation between Christians and Jews, death, and the afterlife, is so unoriginal, so narrow in its reflections, and at times even dogmatic, as to be downright tedious.

Beyond this, and perhaps more importantly, the argumentation of these later chapters is based not on Scripture or on critical reasoning, but on a simple and broad appeal to Roman Catholic dogma. To illustrate, though Johnson does forego a consideration of the mechanics of indulgences, because "I know nothing is more calculated to irritate and even disgust those not brought up Catholic," he nevertheless develops several themes which are sure to offend not only Protestants but a larger audience as well. Thus, not only does he apparently sweep aside some of the evil of the medieval church in his glib observation concerning the construction of the great European cathedrals that "if it was part of God's plan that they would have been constructed, in part, with the coinage of ecclesiastical corruption, who are we to object," not only does he justify praying to Mary and the saints by means of the specious argument that "a great many people, more pious and wiser than I am, have thought it worth their while to pray in this manner," not only does he pray, oddly enough, to Jane Austen in literary matters and Dr. Johnson for who knows what, but he then goes on to point out—in a way which is sure to roil many of his readers, both Catholic and Protestant alike, that "God is not interested in historical facts in this instance, but rather the image of holiness which has been created in the minds of the faithful by long tradition..." Oh, really?

The Quest for God, then, if it is anything, is not proof either for the likeliness or the plausibility of the existence of God; instead, it is proof that though a gifted writer may have many literary honors to his credit, such honors do not assure the success of any present project.

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Steele, Richard B. *"Gracious Affection" and "True Virtue" According to Jonathan Edwards and John Wesley*. Metuchen, N.J.: Scarecrow Press, 1994. 425 pages. $57.50.

The religious awakenings of the eighteenth century were in many ways a single, transatlantic revival, in which the various movements and personalities mutually influenced one another. In light of this, there has been a need for a thorough examination of the relationship between the two theological giants of the awakenings, Jonathan Edwards and John Wesley. This Richard Steele has provided us in his carefully researched and clearly written book.

Steele argues persuasively that Edwards' Calvinism and Wesley's Arminianism distract us

from significant areas of agreement which have contemporary import. His thesis is that for both Edwards and Wesley,

> "saving faith" or "the experimental knowledge of God" necessarily entails three heuristically distinguishable but existentially inseparable components: the avowal of Christian doctrine, the cultivation of "true virtue," and the experience of "gracious affections." (xi)

This they held in marked contrast to "intellectualist" explanations of the relation between reason and emotion, in which reason as the higher human faculty should govern the will rather than emotion. Edwards and Wesley offer a "voluntarist" alternative which rejects the reason/emotion conflict in favor of a holistic anthropology, in which the faculties of reason, emotion, and will interpenetrate and cooperate. Salvation does not mean the dominance of one privileged faculty over another but the subordination of the whole person to a transcendent good. (61-62)

The positions developed by Edwards and Wesley is of more than historical interest to Steele. While not the focus of this book, he believes their perspective "deserves to be restored to a place of honor in contemporary religious studies," having the potential to overcome the gulf between rationalist virtue ethicists who ignore emotions and social scientists who describe religious experience of persons without reference to their normative beliefs. (x) This allies Steele with contemporary proponents of recovering the language of affections or emotions such as Don E. Saliers and Robert C. Roberts.

Steele lays the groundwork for his comparison by devoting two chapters to context. In the first, Steele helpfully places Edwards and Wesley within social, ecclesiological, theological, and philosophical contexts. The Enlightenment led to an abandonment of the holistic anthropology of the Reformation and the development of rival moral psychologies, each championing one of the three faculties over the other. Edwards and Wesley sought to creatively reappropriate that earlier holistic tradition in their "experimental theologies." In the second chapter Steele offers a brief historical sketch of this tradition, from the New Testament through Augustine, Calvin, and the Puritans.

After a review of secondary literature, Steele begins his comparison of the two theologians. His analysis covers four areas: biographical parallels, historical connections, abridgements of Edwards by Wesley, and parallel writings. While the biographic and historical material is not new, Steele's way of marshaling this information is. Among other things, he provides the first comprehensive narrative of the historical connections between Edwards and Wesley, which are indirect yet mutually influential.

More important, however, are his chapters on the abridgements and parallel writings. Here Steele makes his strongest case for fundamental similarities between Edwards and Wesley, concluding that Wesley no less than Edwards is essentially a theologian within the Reformed tradition. Indeed, Steele suspects "that some contemporary Wesleyans may find it a bit unsettling to learn just how deeply indebted their founder's thought was to that of the great New England Puritan..." (242)

Steele's analysis of Wesley's abridgements of five of Edwards' writings invites comparisons with Gregory S. Clapper's *John Wesley on Religious Affections*, published in 1989 by Scarecrow

Press. While Steele draws upon Clapper and they are motivated by a common concern for the recovery of the affections, the two books are essentially different. Clapper does examine Wesley's abridgement of Edwards' *Treatise on Religious Affections*, but his focus is on Wesley's understanding of the affections, especially in the *Notes on the New Testament*. Steele adds further to our understanding of Wesley, in this regard making his book complementary to Clapper's work.

Some of Steele's best analysis is in his comparison of parallel writings. In order to argue the recognized differences between Edwards and Wesley "must be seen as a family feud *within* the Reformed tradition," Steele seeks to show their "proximity to each other" by gauging "their distances from common enemies." (270-271) He proceeds to compare their responses to three such enemies: John Taylor on original sin, Lord Kames on the will, and Francis Hutcheson on the "moral sense." He concludes that, for all their differences, Edwards and Wesley are in the same theological family.

Steele's discussion is carefully nuanced—he does not make this claim without at the same time acknowledging the important differences. But even on free will, Steele argues for theological proximity, showing that "Edwards' denial of free will was not a denial of human liberty; nor was Wesley's assertion of free will ever meant to legitimate complete autonomy from God." (341) Wesley, Steele concludes, actually had a stronger view of human depravity than Edwards.

Although I am not the least dismayed by Wesley's indebtedness to Edwards, especially concerning the affections, I question the conclusion that Wesley is part of the Reformed tradition. Certainly Wesley is a Protestant, and like Edwards seeks to be faithful to major emphases held in common by the Reformers. These include the priority of grace, its necessity for salvation, and the total corruption of the *imago Dei*.

However, the Reformed tradition as I understand it is characterized by a strong emphasis on the sovereignty of God and irresistible grace. Wesley, drawing on both non-Reformed and non-Protestant sources, argued instead that God's chief characteristic is love and understood grace as universally enabling a free response to God. Moreover, the goal of salvation for Wesley is Christian perfection, the restoration of the *imago Dei* in this life. It was the integration of Christian perfection with more typically Protestant emphases such as original sin, and the corresponding view of grace which makes this possible, that distinguishes the Wesleyan tradition from the Reformed.

This one problematic aspect of Steele's conclusion in no way diminishes the importance and value of his work. He has shown convincingly that Edwards and Wesley shared theological convictions which were at the heart of their respective theologies and foundational to the eighteenth-century awakenings. He amply demonstrates his thesis that theirs was a holistic and integrated anthropology in which beliefs, affections, and the practice of virtue were inextricably linked. Steele's clearly written account will be invaluable not only for understanding their theologies but for constructive theological work today.

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Steele, Richard B. *"Gracious Affection" and "True Virtue" According to Jonathan Edwards and John Wesley.* Metuchen, NJ: Scarecrow press, 1994. 425 pp. $57.50.

This book is a moderately revised publication of Steele's doctoral dissertation, which was completed in 1990 at Marquette University. It is published as the fifth monograph in the Pietist and Wesleyan Studies series at Scarecrow Press. Its publication will be welcomed not only by Edwards and Wesley scholars, but also by those interested in issues of moral psychology and virtue ethics.

Steele's basic agenda in this study is to show that both Edwards and Wesley stand in what he calls the "voluntarist" tradition of Western Christian moral psychology, and that their respective "experimental theologies" can only be understood in this light. By "voluntarism" in moral psychology, Steele refers to an account of human decision and action that gives positive value to some nonrational factors (such as emotions or affections) in motivation. He contrasts this tradition with "intellectualism," which assumes that the will is a "rational appetite" that follows the last dictate of the intellect, and that obtains freedom only by subjugating the passions. Steele notes that intellectualism has been the dominant position in Western Christian theology, and stresses that it was the reigning position leading into the Eighteenth Century in particular. In this light, he takes it as a striking similarity that both Edwards and Wesley would gravitate instead to voluntarist positions, sharing the conviction that genuine religion necessarily interweaves volitional, affectional, and cognitive elements. He tries to account for this similarity through reflections on both commonalities in their individual religious pilgrimages and mutual influence from some prior representatives of the voluntarist tradition (he treats Paul, Augustine, Calvin, and Ames).

On first consideration, Steele's thesis is likely to sound quite foreign to Reformed and Methodist ears. This is because nineteenth-century theological forces in both camps decisively rejected any "affectional" moral psychology, opting for a resurgent intellectualism as the apparent requirement to preserve human freedom. Before long these later scholars were reading their intellectualist views back into Edwards and Wesley. By convincingly demonstrating that such an intellectualist reading does not fit, Steele allows his subjects to speak again in their own voice. Within the field of Wesley Studies in particular, his original dissertation (along with related work by Gregory Clapper) has already fostered some important revisions in accounts of Wesley's theological anthropology and moral psychology.

This impact of Steele's work should suggest the value of the present book for Wesley scholars. Another strength that scholars will find in this book is its model of methodology. Steele takes seriously the theological significance of Wesley's editorial work. He devotes an entire chapter (pp. 182-267) to analyzing Wesley's edited versions of five treatises by Edwards. His careful analysis is a model for future studies of other areas of Wesley's editorial work.

Precisely because his main thesis has already attracted some attention in Wesley Studies, it might be most to complete this review by noting two areas where Steele's reading is most open to question or revision. To begin with, Steele notes repeatedly that one of his agendas is to show that Edwards's Puritan Calvinism and Wesley's

Evangelical Arminianism are less antithetical than their respective disciples have often assumed. In particular, he argues that they were in substantial agreement that humans need a healing for original sin that comes only through the Holy Spirit imparting regenerating grace. As such, he suggests that the difference between Edwards and Wesley is a family feud within the Reformed tradition (p. 270). But this claim appears to miss a significant difference between Edwards and Wesley on *how* the Holy Spirit works in regenerating fallen humanity. In his *Treatise Concerning Religious Affections* Edwards treats holy affections as an "infused *habitus*," or a gift unilaterally from God that then necessarily represses evil affections and effects holy acts (e.g., Part III, §7). Wesley consistently edited out such suggestions, because he sensed that they undercut the cooperant nature of grace. More to the point, I would argue that Wesley did not see regenerating grace as a "created" reality that could be infused in any case. Grace is instead the very renewed Presence of the Holy Spirit in our lives, cooperantly renewing us. But this is to locate Wesley's fundamental loyalties more in the view of Christian renewal of the early Greek theologians than the Reformed tradition!

The second area where Steele's reading of Wesley is open to some question is on the very topic of moral psychology (esp. pp. 298-311). Steele makes it obvious that he prefers Edwards's account of moral psychology to that of Wesley (which he characterizes as grossly incoherent). The point at issue here is not just Edwards's identification of will with the affections, but his "compatibilist" account of human freedom as simply the freedom to "do what you will." Steele is very aware that later Methodist debates countered Edwards's compatibilism with an intellectualist indeterminism of the will; and given these two options, he prefers Edwards. But are there only two options? While Steele suggests that Wesley is incoherently moving in the direction of later Methodism, Wesley actually agreed quite consistently with Edwards's identification of the will and the affection. The difference is that Wesley then joined John Locke in stressing that humans retains some "liberty" either to enact or not to enact their "will." That is, Wesley located freedom not in the indeterminate will, but in the person as a whole. I believe that this is a viable third option, and expect it will receive serious consideration in future studies of Wesley's moral psychology. But the very fact that this topic will be on the agenda is a debt owed to Richard Steele, and his fine first contribution to Wesley Studies!

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Buller, Cornelius A. *The Unity of Nature and History in Pannenberg's Theology*. Lanham, Md.: Littlefield Adams Books, 1996. 227 pp.

Since the appearance of *Offenbarung als Geschichte*, Wolfhart Pannenberg has produced a steady stream of thoughtful and provocative writings on a wide range of the-

ological issues. His thorough analyses, insightful proposals, and creative speculations have delighted a generation of fans and exasperated a generation of critics. With the completion of his magnum opus, his three volume *Systematic Theology*, in 1993 (English translation of first two volumes by the summer of 1994), one expects there will be forthcoming a number of studies on various aspects of Pannenberg's thought. One hopes they will be as well done as Cornelius Buller's *The Unity of Nature and History in Pannenberg's Theology*.

Buller's primary enterprise in this text is the examination of what he calls "the particular modern problematique of ecology" (21) in the light of the theological perspective presented in Pannenberg's theology. His central thesis is that Pannenberg's understanding of the unity of nature and history, two categories generally put into opposition in modern thought, provides a foundation for a more adequate understanding of how humans are to exercise dominion over creation. Buller's examination is carried out in three discernible stages: 1) an introduction to the problem, 2) a review of particularly relevant aspects of Pannenberg's thought using the rubrics of "God the Creator" and "God the Redeemer," and 3) a discussion which attempts to apply these insights to his particular concern.

In the introduction, Buller tells us that a major part of the ecological problematique is a modern dualism which sets humanity and nature at odds. He quotes, as typical of the attitude underlying this dualism, Bacon's statement that "[w]e will press nature to the rack until she divulges her secrets." (7) Buller goes on to write that this "statement suggests that the practice of science sets in radical opposition the aims of human activity and the good of the non-human universe." (7) The solution to the problem of modern dualism, says Buller, is a reconceptualization of God, the world, and their inter-relationship. It is here that Pannenberg's thought helps, writes Buller, for it represents a "thoroughgoing attempt to think of humans and the nonhuman world as together taken up into a divinely grounded unity that includes all histories, whether they be human, organic, geological, or stellar." (21)

In the second movement, Buller explores the implications of Pannenberg's doctrines of creation and redemption. He shows how the former aptly presents a strong view of the positive relation between the Creator and the creation without blurring the distinction between the two. As Buller concludes, "only if the Creator is one is it possible to think of creation as a united and uniting process." (80) The one God is Creator of one creation. Buller then moves to the doctrine of redemption to show how closely Pannenberg construes the relations between God and the world. God not only creates one world, but his love for his creation leads him to undertake its redemption. Further, this redemption extends "to include all reality." (136) It is ultimately for humans to mediate "God's love in the world" so that "capricious manipulation and consumption of the non-human world" is precluded. (136)

In the final part of the discussion, Buller attempts to take the insights he has gained from the preceding discussions in order to show more precisely how they provide relief from "modern dualism." He recognizes that Pannenberg's work does not contain an extended consideration of ecological issues, but he presents a reasonable extrapolation. Near the end of this work, Buller draws the following conclusion: "The rule of

humans over creation is to have the character of a servant priesthood and kingship, both of which are defined through the character of Jesus' self-giving love." (194)

There are a number of points one could make by way of critical assessment of Buller's work; I will limit myself to three. First, Pannenberg's work has been called "brilliant but difficult," and even a quick survey of the critical literature shows that merely "getting it right" is praiseworthy. It seems to me that Buller has done an admirable job of understanding Pannenberg's thought, and he has likewise done a fine job of presenting it in a fashion that can be grasped by beginning theological students. Yet, he avoids the serious loss of content that often accompanies such presentation.

Second, the great difficulty one faces in making a concise presentation of a body of work as diverse as Pannenberg's is correctly deciding what material must be presented and what can be safely omitted. While Buller generally does quite well, there are a couple of areas where additional discussion would have helped. One would have been an earlier and slightly more detailed presentation of Dilthey's influence. Pannenberg has said that Dilthey is the philosopher who has most influenced him, and there are aspects of Pannenberg's thought which become much clearer once one sees how he appropriates Dilthey. Likewise, given that Pannenberg seeks to establish the notion of "the Infinite" as the primary category in the doctrine of God, a brief discussion of the relation between immanence and transcendence which follows from Pannenberg's appropriation of Hegel would have been helpful.

Finally, Buller provides an excellent entree into Pannenberg's thought, and consequently, this work is more likely to be of interest to the student who is marginally (or less) familiar with Pannenberg's work. While Buller gives response to a few criticisms which appear in the secondary literature, this work provides relatively little by way of critical assessment of Pannenberg's various proposals.

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Noll, Mark. *The Scandal of the Evangelical Mind: Are Any Evangelicals Blameless?*. Grand Rapids: Eerdmans, 1994.

"The scandal of the evangelical mind is that there is not much of an evangelical mind" (p. 3). So writes Wheaton College history professor Mark Noll in an impassioned, provocative, and insightful new book from Eerdmans (1994) that, because of its multiple targets, is bound to trigger extensive debate. For Wesleyans *The Scandal's* fleeting but disparaging treatment of the holiness movement proves doubly disturbing—both when it hits the mark and when it is wide of the mark.

Dr. Noll makes a strong case for the woeful neglect of the mind by American evangelicals: "To put it most simply, the evangelical ethos is activistic, populist, pragmatic, and utilitarian. It allows little space for broader or deeper intellectual effort because it is dominated by the urgencies of the moment" (p. 12). While North American evangeli-

calism deserves credit for "great sacrifice in spreading the message of salvation in Jesus Christ, open-hearted generosity to the needy, heroic personal exertion on behalf of troubled individuals, and the unheralded sustenance of countless church and parachurch communities," it has not produced "a single research university or a single periodical devoted to in-depth interaction with modern culture" (p. 3). Dr. Noll approvingly quotes U.N. diplomat and Eastern Orthodox Christian, Charles Malik, who, at the dedication of Wheaton College's Billy Graham Center in 1980, warned, "The problem is not only to win souls but to save minds. If you win the whole world and lose the mind of the world, you will soon discover you have not won the world" (p. 26).

Yet as much as Dr. Noll yearns for a greater evangelical intellectual contribution, he also recognizes the possibility of the opposite scandal of intellectual pride, which he rightly calls another "snare to faith" (p. 31). I Corinthians offers appropriate cautions regarding the wisdom of this world. Nevertheless, this scripture too often has been misused to equate godliness with ignorance. Here, Dr. Noll counters by quoting John Calvin to good effect: In Corinthians, "being fools" does not mean that "those who are gifted with quickness of mind [are] to become dull, as if a man cannot be a Christian unless he is more like a beast than a man. The profession of Christianity requires us to be immature, not in our thinking, but in malice" (p. 38).

If Dr. Noll is right, as I believe he is, that "American evangelicals have failed notably in sustaining serious intellectual life" (p. 3), how so? He would say the answers lie:

1. In eighteenth-century separation of church and state that fostered a competitive mentality prizing immediate results (new adherents) above all else;
2. In nineteenth-century revivalism that was "pragmatic, populist, charismatic, and technological more than intellectual" (p. 55);
3. In twentieth-century fundamentalism which "also undercut the hereditary Protestant conviction that it was a good thing to love the Lord with our minds" (p. 60); and
4. In a division of labor between Christian undergraduate and seminary education which has short-circuited "cross-fertilization between theological reflection and reflection in the arts and sciences" (p. 20).

Above all, the culprit Dr. Noll can least abide is twentieth-century Protestant anti-intellectualism in the form of fundamentalism. This mental dead end, we are told, has been aided and abetted by three equally deplorable theological next of kin: dispensationalism, the holiness movement, and pentecostalism. Time and time again all three members of this odd troika are specifically blamed for a twentieth-century "disaster" and ongoing "damage to evangelical thought" (pp. 24 and 249; see also 110, 115, 133, 138, 142, 227, and 249). I say odd because it is a theological strain to place holiness folk and pentecostals in the same camp, or to place both in the same camp with dispensationalists, who believe that the Bible "divides the relationship of God to humanity into sharply separated epochs" (p. 119), and who discount healing miracles and tongues speaking as spiritual manifestations of a previous dispensation. Also, the proposition that the holiness movement and pentecostalism even belong under the heading of fundamentalism is open to serious debate.

The fact is, lumping disparate dispensationalist, holiness adherents, and pentecostals

together is exceedingly peculiar—except from the perspective of a Grand Rapids-Wheaton reformed theological axis. Wesleyan and holiness faithful find it just as discomforting being grouped with dispensationalists and pentecostals as post-1940s Grand Rapids-Wheaton reformed folk would find it discomforting being grouped with fundamentalists and dispensationalists. But from a Wesleyan perspective all it takes to be a Calvinist is to believe salvation cannot be sinned away. And by that definition reformed, fundamentalists, dispensationalists, and most Baptists share the same quarters. A lot depends on one's perspective. For example, from an Eastern Orthodox point of view not only all Protestants, but Catholics as well, appear pretty much alike: what appear to Western Christians as myriad differences pale before what Orthodox see as shared Protestant and Catholic tendencies to view faith as rationally comprehensible and lacking in awe and mystery.

Concerning Dr. Noll's critique that the holiness movement did not emulate the rich and deep intellectual legacy of its mentor, John Wesley, I have little argument, though that sad fact, fortunately, is less true today than it was even two decades ago. What is arguable is the false impression left by *The Scandal* that holiness teaching fostered a general pacifity before, and withdrawal from, a hostile world (pp. 123, 142, 144). Without doubt Dr. Noll knows that the holiness movement was at the cutting edge of nineteenth-century social reform: he even cites Timothy Smith's landmark study of this phenomenon, *Revivalism and Social Reform*. Along with the rest of Evangelicalism the holiness movement did retreat to some extent from social reform in the early twentieth century. But even this century witnessed the forward march of the Salvation Army and a holiness home and foreign missions dynamic that must qualify Dr. Noll's harsh judgment of withdrawal.

Few would deny holiness anti-intellectual strains—I myself have heard too many camp-meeting sermons against book learning to object. Still, from a Wesleyan perspective, in this century, the greatest damage to evangelical intellectual inquiry *quantitatively* has been Calvinist—whether emanating from fundamentalist, dispensationalist, Baptist, or baptistic churches. Furthermore, since many reformed folk cannot quite conceive of evangelicalism outside the framework of Calvinist definitions and theological categories, their intolerance and misreading of other perspectives—even to the point of equating *Wesleyan* with *liberal*—deserve the label anti-intellectual.

What is not made clear in *The Scandal of the Evangelical Mind* is that the intellectual damage in question has been inflicted by the whole evangelical community, not just those elements outside the northern, reformed, post-fundamentalist orbit. Take three examples. First, the book most responsible for what Dr. Noll believes to be ill-considered, Adventist-inspired, young earth creationism, John Whitcomb's and Henry Morris's *The Genesis Flood: The Biblical Record and Its Scientific Implications* (1961), was published by Presbyterian and Reformed Publishing Company, with its informal, filial ties with Westminster Seminary (pp. 190-91, 202).

Two, Dr. Noll regrets the continuing evangelical tendency to read each Middle East crisis "as a direct fulfillment of biblical prophecy heralding the end of the world" (p. 13), most recently in two evangelical best sellers that benefitted handsomely from the Gulf War: John Walvoord's 1990 revision of his *Armageddon, Oil, and the Middle East*

Crisis, and Charles Dyer's 1991 *Rise of Babylon: Sign of the End Times.* Yet while dispensational in content, we have the Grand Rapids-Wheaton evangelical "mainstream" to thank for their publication, Zondervan (Grand Rapids, MI) and Tyndale (Carol Stream, IL), respectively.

Third, because of a powerful Wheaton College trustee who opposed faculty "time off," holiness Asbury College, with a fraction of Wheaton's resources, managed to launch a formal sabbatical program first. The point is, no part of the evangelical community has been immune to tangents and spasms of anti-intellectualism.

Wesleyans presently must live not only with the scandal of the evangelical mind, but with the scandal of Calvinist domination of the history of American protestantism and evangelical thought. This Babylonian captivity is not the fault of reformed scholars; rather, it is the default of too many activist Wesleyans who have neglected the Pauline injunction to "study to show thyself approved." It is to be expected that Calvinists, even so gentlemanly and gracious a representative as Mark Noll is in person, will reflect reformed perspectives to the detriment of a Wesleyan worldview. The only possible correctives are 1) for Wesleyans to study more, to think more, and to write more—and to study, think, and write about more than theology and church life; and 2) for Calvinists to cease and desist from using *reformed* and *Evangelical* as synonyms.

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Bible Works for Windows by *Hermeneutika* (CD Rom edition $395 list price)

At the beginning of the 1980s, when I started becoming computer literate, there were few affordable resources to help the pastor or teacher or educated layperson explore and study the Bible, much less study it in its original languages. I remember well learning to use extra-memory resident programs like Scripture Fonts and learning how to integrate that material in a DOS format. It was often a slow and painful process with difficulties at every turn (e.g., how in the world to eliminate the extra space created by word wrap in Hebrew lines that were created from right to left). Thankfully those days are long gone and now there are a plethora of resources available, even if one is talking about programs that provide you with the Bible in its original languages.

Among the more sophisticated programs created for IBM compatible computers (the program and fonts are also available for MAC users) which are nonetheless user friendly for the lay person as well as for the clergy and scholars, far and away the best I have found is *Bible Works for Windows.* Just the basic features of this resource make it indispensable—in addition to the usual complement of modern English translations

(including NRSV, NIV, NKJV, and others) and a host of foreign translations (Spanish, German, French, Finnish) this one CD includes all the 27th edition of the Nestle-Aland Greek NT, the BHS Hebrew OT (corrected 1990 edition), the LXX (Ralphs edition), and both Greek and Hebrew Lexicons and aides. In addition there are Greek and Hebrew concordances, English Concordances (Strong's), A Bible Dictionary, and I could go on.

What makes this particular program most worthwhile is not just the resources it provides but its basic features. For example, its tag code system allows searches of whatever form of a verb or noun one might wish to find parallel examples of. It is also possible to have multiple translations on the screen at once in four parallel columns, or one can have the original language text (both Hebrew and Greek simultaneously) two translations and then lexical helps for each column at the bottom of the screen. In short, this tool can save a person countless hours of reading through lexicons, versions of the Bible, concordances and the like. The program can do your searches for you, and the results are easily pasted into one's favorite word processing program (e.g. I use WordPerfect 6.1). The program is equally easy to use if you prefer to operate only in English or if you choose to use the original languages, and as a resource for preparing lectures, Sunday School lessons, and sermons it is without equal. There are of course other similar programs (e.g. Logos 2.0) but none that I know of have the power, speed, and user friendliness of this program, not even Note Bene. My advice to all those in a quandary about what Bible program to buy is this--if you have any desire to get at the original meaning of God's Word for whatever purposes, this should be your basic tool. You get the works with *Bibleworks for Windows.*

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Voigt, Karl Heinz. *Die Heiligungsbewegung zwischen Methodistischer Kirche und Landeskirchlicher Gemeinschaft: Die "Triumphreise" von Robert Pearsall Smith im Jahre 1875 und ihre Auswirkungen auf die zwischenkirchlicher Beziehungen*: (Wuppertal: R. Brockhaus Verlag, 1996), 214 pp.

Voigt, a continental United Methodist historian and former West Berlin District Superintendent, has through meticulous research filled a longstanding void in Wesleyan historical studies. He examines the brief yet explosive impact of the American-based Wesleyan-holiness movement upon continental Protestantism, with special attention given to the "triumphal" preaching trip of Robert Pearsal Smith, the American holiness evangelist, through Germany and Switzerland in 1875. Although Smith's wife, Hannah Whitall Smith, is better known due to her holiness classic, *The Christian's Secret of a Happy Life*, his short-lived yet meteoric career as a holiness evangelist propelled him into recognition among the highest German church and political officials of his day.

Using extensive archival research, Voigt examines the massive assemblies that gathered to hear Smith, as well as his encounters with leading German theologians, such as Jellinghaus, and even with the Kaiser Wilhelm I. However, Voigt's most distinctive contribution is found in his treatment of the effects of Smith's itinerary upon the ongoing relations between the ensuing holiness movement within the Protestant state churches (*die Gemeinschaftsbewegung*) and the free church holiness bodies, the Episcopal Methodists and the Evangelical Association. Previous studies have focused almost exclusively upon the state church developments. This clearly written and well documented work should deepen the ongoing dialog between the state churches and free churches in present-day Germany. It also extends our knowledge of the international scope of the American-based Wesleyan-holiness revival, that peaked in the late 1800s. As such, it offers a helpful complement to and extends into the international arena the work begun in Melvin Dieter's pathbreaking survey of the movement.

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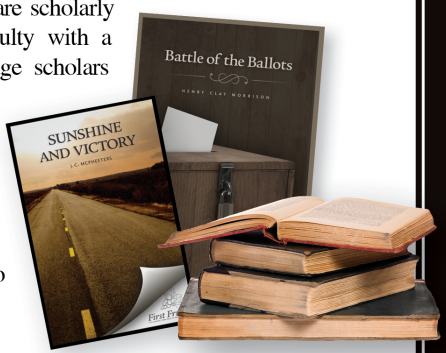

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