

In an introductory chapter, Stott addresses the question of the authenticity of the Pastoral Letters which is an ongoing issue ever since F.C. Baur of Tübingen rejected Pauline authorship of these letters in 1835. Stott provides an overview over the major scholarly positions and evaluates the plausibility of the arguments offered. He rehearses briefly the case for and against Pauline authorship, and for and against pseudonymity, before he considers the possible contribution to the writing of Paul's letters made by an amanuensis, i.e. by someone who not only undertook the actual mechanics of writing but may have been given some liberty in clothing the apostle's thought with words. Stott concludes that 'The most likely scenario is that Paul the apostle wrote the three Pastorals, toward the end of his life, addressing contemporary issues, and communicating through a trusted amanuensis' (p. 34).

The exposition of the text itself is clear, thorough and well informed. For example, as the author attempts to throw light on the preoccupation of the false teachers with myths and genealogies (1 Tim. 1.4) he points out possible links to extra-biblical literature, such as The Book of Jubilees and Philo's Antiquities, and refers to interpretations of early church fathers, such as Tertullian's Prescriptions against Heretics. However, he is careful enough not to jump to quick and easy conclusions, as his cautious wording signals: 'It may be, then, ...' (p. 44) and 'All we can say in conclusion is ...' (p. 45).

I was particularly impressed with Stott's handling of what are probably the most controversial verses in the Pastoral Letters, 1 Tim. 2.11–15. Recognising that the conclusion people draw from this text depends largely on the hermeneutical principles they bring to it, Stott spends several pages discussing two hermeneutical principles, the principle of harmony and the principle of history, and explains how these different principles lead to different understandings of the text. His own hermeneutical principle is that of cultural transposition which he applies not only to women's submission (vv. 11–15), but also to the previous topics, namely men's prayers (v. 8) and women's adornment (vv. 9–10). The conclusions he draws are well argued for, balanced and convincing. Although the author does not provide all the answers to our questions about gender roles (he does not claim to do so, and outlines areas where more theological reflection is needed), Stott's application of the principle of cultural transposition to 1.

Tim. 2.8–15 is most helpful in handling this text.

Throughout, the author applies the biblical text for today's church. This is done not only explicitly, but often also implicitly. For example, as Stott refers to 1 Tim 1.17 as a spontaneous doxology of Paul, which contains some phrases from an early liturgical form, he remarks incidentally that 'liberty and liturgy are not necessarily incompatible' (p. 55). From 1 Tim. 5.1, young readers learn that Stott prefers the use of 'aunt' and 'uncle' in addressing older people rather than the use of the Christian name for people who could be someone's great-grandfather or great-grandmother (I personally doubt that 'uncle Stott' would express more respect). While here Stott maybe goes a little to far in his practical application, he is not radical enough in other areas. For example, in his exposition of 1 Tim. 4.3f, he rightly distinguishes between the proper use and the abuse of God's creation gifts with regard to sexuality, but he fails to do so with regard to food, specifically animal products. He maintains that 'to forbid ... meat-eating is to be guilty of serious error' (p. 113), without addressing the question whether today's industrial meat production, which inevitably leads to exploitation of people and animals, is a misuse of God's creation and goes against God's will for creation.

On the whole, this volume is well worth its money. The author has continually made an effort not only to expound single verses, but also to elucidate the general flow of Paul's argument and to apply the text for today. This book makes an enlightening and challenging reading, and I recommend it warmly. Especially ministers and theological students as those whom God has called to be leaders of his church will profit from Stott's insights into the Pastoral Letters, but laypersons also will grasp more deeply the nature and tasks of the church and the importance of the truth for its surviving.

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***Sharing Good News With the Poor:
A Reader for Concerned Christians***

**Bruce J. Nichols and
Beulah R. Wood (eds.)**

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Evangelical Fellowship by Paternoster

Press (Carlisle, Cumbria
ISBN: 0-85364-696-1, £19.99) and
Baker Book House (Grand Rapids,
Michigan ISBN: 0-8010-2099-9), 1996.
vii+ 285 pp.

RÉSUMÉ

Cet ouvrage est né du souci, parmi les chrétiens évangéliques, de communiquer la Bonne Nouvelle aux pauvres. Il est composé de dix-neuf textes de réflexion missiologique et théologique et de dix-sept études de cas qui illustrent et évaluent les possibilités et difficultés que rencontre l'évangélisation parmi les pauvres. Les priorités et les buts de la tâche sont vus comme étant l'implantation d'une église, alliée à un service social pour permettre aux pauvres de sortir de leurs difficultés et pour transformer ainsi, non seulement des vies individuelles, mais des communautés entières sur le plan spirituel aussi bien que sur le plan matériel et social.

ZUSAMMENFASSUNG

Dieser Band erwächst aus dem Anliegen evangelikaler Christen, die gute Nachricht mit den Armen zu teilen. Er besteht aus 19 Essays missiologischer und theologischer Überlegungen sowie 17 Fallstudien, die die Möglichkeiten und Schwierigkeiten illustrieren und abwägen, die mit Evangelisation unter den Armen verbunden sind. Die Prioritäten und Ziele dieser Aufgabe werden identifiziert als Gemeindegründung in Verbindung mit sozialen Leistungen, die es den Armen ermöglicht, sich selbst zu helfen und so nicht nur einzelne Leben zu transformieren, sondern ganze Gemeinschaften, sowohl auf geistlicher als auch materieller Ebene.

This volume arises out of the concern among evangelical Christians for sharing the good news with the poor. The introduction outlines the priorities and goals of the task of sharing the good news with the poor: church planting, combined with social service to enable the poor to help themselves, and thus to transform not only individual lives, but whole communities both on a spiritual as well as on a physical and social level. This is followed by the New Delhi Statement (1993), which builds on the evangelical theologies of evangelism and social concern in the mission of the church and Christian involvement with the poor that were developed between the Lausanne Congress of 1974 and the Wheaton Consultation on The Church in Response to Human Need

(1983) in which the Theological Commission of the WEF played a significant Role. The New Delhi Statement seeks to discern 'the theology of evangelization that is expressed in the practice of Christian ministries among the poor, and the practice that best expresses a biblical theology of evangelization among the poor' (pp. 12f). Intersected real-life stories illustrate the theoretical issues tackled in this report, such as the nature of evangelisation or the principles of evangelisation among poor people.

The remainder of the book consists of 30 papers which are grouped into three major sections. The first section explores in four papers the biblical foundations of the task to minister to the poor with two examples from the Old Testament (Exodus: A Paradigm of Salvation and Liberation; Ruth: The Story of a Third World Farm Labourer), an essay about Jesus' proclamation of the good news in Lk 4 and its fulfilment, and an article examining the approach of the early church to evangelism among the poor on the basis of the New Testament documents.

The papers of the second section reflect on good news as word and deed; the papers of the third section explore the sharing of the good news as mission and witness. Characteristic of the second and third sections is the interaction between papers of theological and missiological reflections with case studies that illustrate the possibilities and difficulties involved in evangelisation among the poor. The common thread that binds all papers together is the realisation that Jesus' incarnation must be the inspiration for this ministry. Furthermore, several principles crystallise as fundamental for the transformation of the situation of the world's poor:

- It is vital to identify with the poor, rather than to impose on them of a programme, designed and controlled by us. Relationships must be the basis of the ministry among the poor. The Gospel needs to be lived out in their community. The local church has to do this work in partnership with development or relief agencies.
- It is not enough to treat only the symptoms of the poor's needs, e.g. by setting up welfare systems. The role of the church is to share the living skills and values required to change lives, both socially and spiritually. The goal is to empower the poor to care for themselves.
- It is unethical to manipulate the poor or pressurise them to a religious response in the face of their social and physical needs.

- It is unethical to try to impose a western culture on the poor of the world. The church has to preserve the specific culture of the people while working towards social and spiritual transformation.

This volume is not meant to be read from cover to cover. The individual articles, ranging in length from three to eleven pages with one paper of 19 pages, lend themselves excellently for daily reading and meditation. In this way one could read through the entire book within one month.

In sum: Sharing the Good News With the Poor offers not only careful biblical exegesis and a discerning understanding of the contemporary situation of the poor, but also relates the two. The present reviewer therefore recommends this book to all Christians who wish to grasp more deeply and in a fresh way the truth that Christ became poor to bring salvation to all people.

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Life in God: Studies in 1 John. Life in Christ 5

D. M. Lloyd-Jones

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England: Crossway Books, 1994. vii+
206 pp. £6.99.

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RÉSUMÉ

Cet ensemble de sermons de M. Lloyd-Jones porte sur tout le chapitre 5 de la première épître de Jean. Lloyd-Jones analyse attentivement les versets et les thèmes de ce chapitre ainsi que le style de Jean, la structure du chapitre et le cours général de la pensée, dans le but d'appliquer le texte aux chrétiens du XX^e siècle.

ZUSAMMENFASSUNG

Diese Predigtsammlung von D.M. Lloyd-Jones führt die Leser durch 1. Johannes 5. Lloyd-Jones diskutiert eingehend die Verse und Themen dieses Kapitels, kommentiert den Schreibstil des Johannes, die Struktur des Kapitels und den Gedankenfluß im Ganzen, und er ist bemüht, den Text für Christen des zwanzigsten Jahrhunderts anzuwenden.

This collection of sermons was edited by Christopher Catherwood, D.M. Lloyd-Jones' eldest grandson. It is the fifth and concluding

volume in the series Studies in 1 John. The preceding titles were Fellowship with God, Walking with God, Children of God, and The Love of God. In Life in God, the readers are led through 1 John 5 in 17 sermons each dealing with up to four verses.

The various themes explored in the sermons include the doctrine of rebirth and its fruits, namely the belief that Jesus is the Christ, love for God, and love for the brothers; how Christian life manifests itself, namely in 'loving God, keeping His commandments, loving the brethren, holding faith' (p. 32); how faith helps believers to overcome the world ('I fly to Christ in utter helplessness, but I also work faith out. I reason out the implication of believing that 'Jesus is the Son of God'; p. 65); why Christians can be sure that Jesus Christ is the incarnate Son of God, namely through the testimony of the three witnesses, spirit (=the Holy Spirit), water (=Jesus' baptism), and blood (=Jesus' death); why Christians can have confidence when they pray to God ('we know we speak to our Father, the Father of our Lord Jesus Christ, the one who loved us so much as to send His Son to the death of the cross for us'; p. 126); and how to avoid the dangers of idolatry ('to remember the truth about God and to live in communion with Him'; p. 202). However, for fear of falling into 'Catholicism', Lloyd-Jones does not dare to translate doctrine into practical suggestions for the lives of Christians on a Monday morning. This creates the impression that the Christian life takes place only in the mind ('reasoning', 'knowing', 'remembering').

Lloyd-Jones discusses the verses and themes of 1 John 5 thoroughly and regularly reminds his audience of John's style of writing, the structure of the chapter and the general flow of thought. Nevertheless, Life in God is not a commentary. D.M. Lloyd-Jones preaches from 1 John as if the letter was directly written to Christians in the twentieth century. Historical questions, such as why John wrote exactly this and no other letter, are not addressed. Therefore, it is little wonder that at times the preacher's exposition is influenced more by his theology than by careful biblical exegesis.

On the whole, this book puts the emphasis firmly where many people would want to put it, but it does not offer serious theological reflection or practical guidelines. The present reviewer therefore did not find the book very edifying.

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