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## Review: Integrative Theology, V 1: Knowing Ultimate Reality: The Living God

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about Australia's. Our teenagers can read, but they cannot understand what they read because they lack the basic information needed for comprehension. All they have is the empty skill. They do not know the years when the Civil War or World War II were fought, they do not know how many senators their own state has, and they do not know where Chicago is. One USC pre-law student actually thought Washington, D.C., was in the state of Washington (p. 6).

In addition to identifying one of the most pressing deficiencies in American education Hirsch also has identified, very specifically, just what an American high-school graduate needs to know—and should be taught—in order to be culturally literate. In more than 60 double-column pages Hirsch identifies the necessary educational elements, listing them alphabetically from “abbreviate” to “Zurich.” That leaves us with little excuse, does it not?

In a review of three very good books I have saved the best for last, and considering that I began with Bloom's virtuoso performance I am praising very highly. Only quite rarely can a reviewer say of a book that it changed his life, but about this book I say it. Its equal for challenge and enlightenment I have seen only once, and that was the best book I ever read. Mitchell's volume is a summons to beauty, to truth, to goodness, and to the self-reflection and illumination that pursuing them engenders. What bothers Mitchell about those of us in higher education, however, is that we “not only fail to claim, but refuse to claim, and would be ashamed to claim that our proper business was with the Good, the True, and the Beautiful, and that this business can be conducted not through arousing pleasant feelings, but through working the mind” (p. 26). Far from pursuing them with our minds, we cannot even define them. To us they all are in the eye of the beholder. That they might exist apart from us, or even stand in judgment over us, we moderns seldom consider. And without knowing them we cannot know ourselves. In their light we discover who we are, what we are, and why life is worth living. But because we teachers have lost sight of our true quest our students never learn that such a quest is not only possible but valuable. “They seem not to have dreamed of even the *possibility* of actually judging the life that they live” (p. 125).

What Mitchell writes, then, is a manual on child-rearing. His is a guidebook on how to raise the one child we all have been given to raise: ourselves. If we can but awaken the Petronilla that slumbers within each of us, we might be of use in waking those around us—but not until then. Education (not degrees) is the alarm clock of the mind, and education, according to Mitchell, is comprised of three things, all of which are as valuable as they are rare: (1) the ability to tell rubbish from reason (p. 135); (2) the ability to know and judge the self (p. 136); and (3) the ability to do good (p. 137). Unfortunately “education is exceedingly rare in schooling,” and “when it breaks out, it is as the result of a happy accident, an accident that might have befallen a prepared mind, or maybe any mind at all, just as readily in the streets as in the schools” (p. 26). Mitchell's book is the best thing I know of to make these happy accidents more intentional, more predictable, and more frequent.

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*Integrative Theology.* By Bruce A. Demarest and Gordon R. Lewis. Grand Rapids: Zondervan, 1987, 394 pp., \$16.95.

The first of a three-volume set, this text treats methodology, revelation, bibliology, theology proper and the decrees. It contains 335 pages of text plus general and Scripture indices. Unhappily for the reader's sake, footnotes are not included. Instead endnotes

are sandwiched between the final chapter and the indices. Scripture quotations are from the *NIV*.

The unique feature of this text is the title's implied methodology. Six topics are regularly treated in each chapter: (1) The problem is identified, (2) various solutions are put forth (historical theology), (3) Biblical texts are explored (Biblical theology), (4) doctrines are formulated (systematic theology), (5) doctrines are defended (apologetics), and (6) doctrines are applied (practical theology). Review questions and ministry projects follow. Discussions are fairly current, largely depend on primary sources, often interact with modern philosophies, religious movements and cults, and offer excellent suggestions as to the practical uses of the particular doctrine under consideration. Definitions and explanations are generally crisp and perceptive—though the Fry Readability Scale could only suggest use at graduate and postgraduate levels.

In general Demarest and Lewis have produced a well-researched, well-written, interesting, logical, accurate and informative text. Interaction with and evaluation of opposing viewpoints is thorough and evenhanded, and the apologetic sections are particularly stimulating.

Apparent haste, carelessness, and inattention to detail, however, characterize the volume's documentation. In cases too numerous to list, quotations had words and whole phrases either added, omitted or changed. Each of Ramm's three quotations on p. 122, for example, is flawed. These could be typesetting errors. But on the same page a quotation is attributed to Griffith Thomas in *Hastings' Dictionary of the Bible*. Such is not to be found, however—and in fact no record of Griffith Thomas can be found at all in *HDB*. Tozer's block quotation on p. 208 has "are of" instead of "art or" in its final line. Gruenler's lengthy quotation on p. 210 has words added, omitted, changed freely, and an ellipsis added where one does not exist. Pittenger's 15-line quotation on pp. 204–205 is hopelessly confused. There is a similarity to what he wrote, but that is all. On p. 277 "a superiority" becomes "priority," and on p. 357 "pre-incarnate" is changed to "pre-existent." Problems of this type are found throughout.

In addition, secondary citations are used all too frequently (e.g. Lessing and Herbert on p. 97; Calvin on p. 279); no references are given for some detailed reports (e.g. Irenaeus, p. 99; Rauschenbush, p. 217; Hegel and others, pp. 252–253; Gottschalk, p. 295); original copyright dates are replaced with reprint dates (Vos, p. 273, etc.); Moulton's name is misspelled (p. 356) and incorrect page numbers are cited several times. There is occasional inconsistency in capitalization ("Crucifixion," p. 305 versus p. 309) and in the use of personal pronouns: "I" (p. 240) versus the usual "we" (pp. 7 ff.).

Whether pursuing happiness is a realistic or valuable goal for everyone (p. 83) raised serious questions in my mind, as did the concept that Genesis 18 teaches a triune theophany rather than an appearance of a single member of the Godhead (pp. 101, 259). The documentation for this is incomplete and onesided, and it differs from Demarest and Lewis' own teaching on the distinctive roles of the Father and Son on p. 277.

On p. 135 all Protestant fundamentalists should not be lumped under Rice's dictation view, because many if not most modern fundamentalists would place themselves under the traditional heading of the fathers on the subject of inspiration. I understand the authors' concern, but I believe the castigation of such fundamentalists as Warfield, Torrey and others for not teaching more directly on the doctrine of the Trinity is artificial.

I particularly liked the statement on p. 197 about the equality of each of God's attributes and why the Holy Spirit is called holy on p. 279. Many other passages stretched, challenged and stimulated my thinking through this integrative approach to theology, and the authors should be applauded for seeking to break new ground in this discipline.

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