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## Review: God as the Mystery of the World

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of prophet, priest, and king). Following his model of tracing the historical development of the doctrine, he opts for the penal-substitution theory of Calvin as that which best represents the biblical data. He then points out strengths in the other views for a well-rounded explanation of the atonement. He answers the contemporary objections to this conclusion and lists the implications of this view for the life of the believer. The volume concludes with a well thought out analysis of the long discussed question concerning the extent of the atonement. He opts for a position balanced between Arminianism and Calvinism. A note is included concerning the charismatic concept of healing in the atonement.

The benefits of such a book to the evangelical world are many. It exemplifies honest examination of opposing positions. The theologian is reminded by example to keep the church in the forefront of attention when doing theology. A model based on a strong position of biblical authority is offered, along with the implications of such authority—where the Bible speaks Christians should speak and where the Bible is silent Christians should speak with caution and care. The irenic and doxological tone of the book make it very enjoyable, not to mention the fact that it is very well written. This set (assuming the same standards of excellence are present in Vol. 3) will become standard classroom reading for evangelical seminaries and colleges for decades ahead. Because of his concern for the church, Erickson's volumes should be mandatory reading for pastors as well. The results should be enrichment for the life, witness, and worship of the church.

DAVID S. DOCKERY  
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*Theological and Religious Reference Materials. Vol. 1, General Resources and Biblical Studies*, by G. E. Gorman and Lyn Gorman. Westport, Conn.: Greenwood, 1984. Pp. xvi + 526. \$49.95.

*Theological and Religious Reference Materials. Vol. 2, Systematic Theology and Church History*, by G. E. Gorman and Lyn Gorman. Westport, Conn.: Greenwood, 1985. Pp. xiv + 401. \$47.50.

Theological students should welcome these first two volumes of annotated bibliography. They will look forward to Vol. 3 (dealing with practical theology and related subjects in the social sciences) and Vol. 4 (on comparative and non-Christian religions). Greenwood Press is to be congratulated for these inaugural volumes in its series, *Bibliographies and Indexes in Religious Studies*.

Vol. 1 contains 2,204 entries arranged into 21 classifications, while Vol. 2 has 1,788 entries in eleven classifications. Each volume contains detailed author, title, and subject indexes. American scholars may find the classification scheme far too broad, although the Australian authors intended it that way, hoping to encourage browsing by the neophyte theologian (Vol. 1, p. xii). Nevertheless, it seems odd that Migne's *Patrologiae Cursus Completus* comprises only two entries out of 452 "handbooks" on Church History. Neither pride of place nor length of annotation distinguishes the 328-volume

*Patrologiae* from such lesser efforts as a 124-page book on *The Medieval Church*. Confessional or chronological or geographical subheadings in the classification would have been useful.

The citations are arranged alphabetically by author or editor, then by title. This is sometimes awkward, as when a supplement is listed prior to a main title, or even widely separated from it because of a different editor. One wishes that the number of pages had been given for single volume works. This is sometimes useful as a hint at the comprehensiveness of a work in comparison to similar works.

Each entry has a one paragraph annotation that briefly conveys the subject matter and scope of the work. The author's viewpoint, theological stance, and major advantages and deficiencies of the work are occasionally noted. Most annotations are quite positive or at least neutral. Gorman and Gorman are careful to identify supplements, revisions, reprints, and microform editions, and frequently guide the user to newer, better, or more comprehensive works.

The wide range of materials included in these two volumes reflects the broad definition of "reference materials" adopted by the compilers (Vol. 1, p. xi). It is inevitable that errors and omissions will be noted. Premillennial theologians may be annoyed, for example, to find that Chafer's eight-volume *Systematic Theology* is not included among numerous similar works. Anticipating such occurrences, the authors invite comments for use in any future supplementary volumes.

A fine feature of Vol. 1 is the chapter on "Introduction to the Study and Use of Theological Literature," by John B. Trotti, librarian at Union Theological Seminary of Virginia. His essay should provide both guidance and inspiration to the young theological scholar; it is required reading for this reviewer's class in theological research.

Because of their scope and cost these volumes will not likely find a place on many shelves. That place might more appropriately be filled by John A. Bollier's *The Literature of Theology: A Guide for Students and Pastors* (Westminster, 1979), or Robert J. Kepple's *Reference Works for Theological Research: An Annotated Selective Bibliographical Guide* (2d ed.; University Press of America, 1981).

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*God as the Mystery of the World: On the Foundation of the Theology of the Crucified One in the Dispute between Theism and Atheism*, by Eberhard Jüngel. Translated by Darrell L. Guder. Grand Rapids: Eerdmans, 1983. Pp. 414. \$20.95.

The modern skepticism with regard to the person of God (a situation to which Jüngel refers repeatedly) has arisen because of certain metaphysical developments over the last several hundred years and because of the thorough misunderstanding of the invisibility of God in the world—or, as this work expresses it, that God is in the world as not God—whereby God is the

mystery of the world. In light of the current situation, Eberhard Jüngel uses his well-known constructive theological abilities both to expose the trends and thought forms that have given rise to modern radical unbelief and to give in-depth expression of the biblical identification of God as the Crucified Jesus of Nazareth whereby God is revealed as love.

Jüngel, who is Professor of Philosophy and Theology at the University of Tübingen, was a student of Barth and the Barthian influence is evident throughout much of the book. However, he is far from a mere Barthian mouthpiece. This is seen most clearly in Jüngel's development since his earlier book, *The Doctrine of the Trinity: God's Being is in Becoming*. Much of his discussion arises from the nineteenth century insights of both the constructive forms (e.g., Hegel, Schelling, and Schleiermacher) and the more nihilistic forms (e.g., Feuerbach, Marx, and Nietzsche). Out of this and through carefully chosen biblical texts, Jüngel responds to the current situation.

In chap. 1, Jüngel begins reflecting on the problem and embarrassment of talk about God. While theology seeks to make "God" an understandable, significant, and relevant term for the world, it seems that there is no place for God. Jüngel responds to this by rejecting the Western metaphysical tradition which has its basis in Greek philosophy. Rather than thinking of God as absolute, utterly removed from man (and thus finally irrelevant for man) as is true in Greek philosophy, Jüngel insists on the "word of the cross" and a return to a true Christian perspective on God, i.e., God on the cross.

In chap. 2 Jüngel continues his analysis of modern doubt and atheism. The claims of atheism can be rejected rightly only after classical theism (the Western metaphysical tradition) has been rejected. Modern skepticism about God arises not so much from questions about who or whether God is but from questions about the *where* of God and from demands for certainty. Just as Barth criticized theism via the Christian faith itself, so too Jüngel seeks to correct theism in light of the "death of God." Classical theism could not allow death to be attributed to the One above man. Yet the Christian understanding is that in Christ God participated in death. The idea of the "death of God in Christ" is ancient in the church (Jüngel notes this from Tertullian through Luther, although there were various understandings), yet this thought was lost to the church because Greek thought about the absoluteness of God was made the construct by which the Bible was interpreted. Jüngel concludes this chapter by summarizing the christological origin of the phrase "death of God" and its modern recovery by philosophy and theology.

In chap. 3 Jüngel wrestles with the critical impact of the Cartesian *cogito* upon the Western concept of God and the philosophical developments that followed, notably in the varying negations of Fichte, Feuerbach, and Nietzsche. From the problematic line of Western metaphysical thought, Jüngel reformulates the modern understanding of God via negation of a static *ontos* and via an active coming of the divine relating to man via *topos*. The Cartesian *cogito*, while affirming God's existence by methodical doubt, in fact enacted the separation of the essence and existence of God, his existence being actually established by the "I think." Contrary to this Western metaphysical tradition but in keeping with early Christian thought, Jüngel argues that God's deity must be construed in unity with death in Jesus the crucified one and in unity

with self-negation. This is the only real basis whereby the being of God can be adequately thought. Chaps. 4 and 5 give concreteness to this initial expression of Jüngel's very forceful point.

Having established that God in Jesus Christ can be thought, Jüngel moves necessarily and relevantly (in light of continued debate regarding "God-talk") to the speakability of God. One can abuse the name of God by both crudity and by over-refinement. It is this second tendency that Jüngel confronts in chap. 4. Proper talk about God must correspond to God in that it "lets him *come*," i.e., lets him be subject of speaking by being present in the Word. The Christian faith moves from the belief that God has definitely spoken, definitively in the Word of the Cross. Faith is man's necessary response to the event wherein God has spoken and allowed man to participate in the Word. Here God justifies man, and God has allowed himself to be recognized. Yet, in light of this, what is the appropriate way to talk of God? Christian theology, under the influence of Western metaphysics (from the pre-Socratics and Plato to Thomas Aquinas by way of Pseudo-Dionysius and John of Damascus), has so often emphasized the incomprehensibility of God as Trans-Word or Non-Word, etc., that one wonders at the acknowledgment of the Scriptures and the reality of the incarnation. Classically, God is discussed via analogy so as to give real affirmation of God and so as to avoid the skepticism produced by equivocation. Yet classical analogy in God-talk has in fact concluded that God's essence is preserved in mystery and spoken of still in negative terms. Classical analogy is actually agnostic in its speaking of God. At the doorstep of classical analogy (that has imbibed of Western metaphysics at the expense of the biblical witness) Jüngel places much of the blame for modern doubt about God. Jüngel argues that God has shown himself, pointedly in Jesus of Nazareth, as One who speaks out of himself in the Word and encounters human existence. God in Jesus the Crucified One has made himself knowable and speakable. In Jesus the "parable of God," God comes and in his great distance (distinction) establishes his greater nearness to man. The name of such a One is Love.

In his closing section, "On the Humanity of God," Jüngel initiates a brief review of his early question "Where is God?" (rather than "what" or "whether"). This must be understood as it relates to the modern atheistic meaning of what was originally a christological statement, i.e., the death of God. God must be understood in unity with perishability by the identification of the living God with the crucified Jesus. Herein is the union of death and life for the sake of life which is the necessary essence of love. This is necessitated because "God is love." This statement from 1 John 4:16 is at the heart of Jüngel's exposition of God's triunal revelation reflected in Jesus of Nazareth. The life of Jesus in the act of the Word tells the story of God's coming. Through the church, the story of God's coming near to man in Jesus is now told and re-told, and man is turned outward or liberated from himself by it. By emphasizing the "whereness," the thinkability, and the speakability of God whose *being is in coming*, Jüngel is emphasizing the God *who is love*. This is both a statement and an event expressed in Jesus the Crucified and Resurrected One. Throughout Jüngel's chap. 5 there is intense discussion of this statement/reality as the only real basis for God tri-unity. Through a

hermeneutical and metaphysical analysis of love (via markedly Hegelian patterns), Jüngel expresses his thesis point. Not from any vague trinitarian NT statements but only from the reality of God who is love can one establish the fact and necessity of the tri-unity of the God who has come near in Jesus.

In analysis, one must first emphasize the positive elements of Jüngel's colossal work. His discussion on the background of modern theological doubt is very helpful and ought to be heeded. In desiring to magnify God's absolute glory it is possible to emphasize him as so vastly beyond and essentially unthinkable that the revelation of God and the incarnation of the Son of God are made theologically impossible! Further, I appreciated Jüngel's desire to overcome modern doubt by a reaffirmation of the biblical perspective of God who has revealed himself in Jesus Christ. In this the "whereness" of God is clearly important in the modern God-talk debate. Finally, Jüngel's discussion of hermeneutical issues (as related also to God-talk) is very helpful and informative. Jüngel's historical, philosophical, and theological expertise is vast and with these tools he clearly desires to strengthen the foundations of the church on the one hand, and to make clear the final inappropriateness of modern theological and philosophical skepticism.

However, Jüngel's profound thesis is not an orthodox expression of the Christian faith. While his discussions are often helpful and always provocative, the influence of his mentor, Karl Barth (see Jüngel's *God's Being is in Becoming*), is clear. Jüngel does not merely mimic Barth, but many of the criticisms leveled at Barth in the past are at least partially applicable to Jüngel. Though he desires to be scriptural, Jüngel clearly picks and chooses only the scriptures which supposedly support his views. His Christology, while at times hinting at the Chalcedonian conclusion, is semi-adoptionist and at times reflects the process theology view of Christ as the man most fully apprehending God's nearness and creative love. Jüngel's trinity, as was Barth's, is quite Hegelian and often modalistic. Furthermore, this translation is often hard to read (this is not Guder's fault, for Jüngel's German is notoriously difficult).

Despite these major problems, this text is recommended for the professional theologian and advanced student in theology. It is an excellent treatment of the present situation. Jüngel's formulations should provoke interaction and refinement of the orthodox expression of the living God who has revealed himself by his incarnate Son, the Lord Jesus Christ.

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*Death and the Afterlife*, by Robert A. Morey. Minneapolis: Bethany, 1984. Pp. 315. \$11.95. Paper.

In his Foreword, Walter Martin remarks that this book by Robert Morey will become "a standard reference work" on the subject of death and the afterlife. In the Preface, Roger Nicole notes the technical precision in Morey's research. The book consists of two major parts ("Exposition" and "Defense")

and two appendices. The five chapters in Part I chiefly pursue the hermeneutical, lexicographical, extra-biblical, and theological background and meanings of a variety of topics. Included are treatments of body, soul and spirit, Sheol, Hades and Gehenna, as well as everlasting life and eternal punishment. There are also five chapters in Part II, devoted chiefly to polemics against materialism, annihilationalism, universalism and occultism. The two appendices deal respectively with Alfred Edersheim's position on eternal punishment and quotations from "church fathers," although the material is taken from only two, Justin Martyr and Irenaeus. The book then closes with a Selected Bibliography and three indices.

This volume generally exhibits a high degree of scholarship. One is repeatedly impressed by the amount of background material and research which had to be done in order to interact properly with the individual topics in Part I. Chap. 1, as an example, sets forth hermeneutical guidelines for the scriptural study of death and the afterlife. Many unbiblical aberrations are the result of improper interpretation. By performing such a foundational task, Morey lays the groundwork for his later conclusions. Other instances of proper research procedures include Morey's careful attention to the meanings of words, the exegetical contexts, and extra-biblical meanings supplied by intertestamental and rabbinic sources.

Part II is concerned with somewhat different material, chiefly defending the biblical options set forth in the first part against non-biblical views. Chap. 7 is a pointed and insightful critique of philosophical materialism. Chap. 10 contains good warnings against any involvement in the occult, especially by the Christian. This is timely in light of the tendency, even among Christians, to tamper with this area out of curiosity. Few sins are condemned so strongly in Scripture (cf. Deut 18:9-12, 14; Lev 20:27; and Rev 21:8).

Lastly, the Bibliography is generally excellent, including some relatively obscure works. Yet, there are some problems in this section, a few of which will be noted momentarily.

Generally speaking, this volume by Morey is a well-researched treatise on the biblical data concerning death and eternal life. However, there are areas in this work which are problematical and need strengthening.

One such area concerns the Bibliography, just mentioned for its general strengths. While a few small problems might simply be overlooked, several reoccur. For instance, it was frustrating to be referred to the Bibliography for several books by certain authors, only to find that those books were not included there (pp. 99, 284, 286). More serious, however, is that in Morey's major critique of Karl Barth (pp. 227-31, 236-38), including direct references to his writings, primary sources are absent from both the footnotes and the Bibliography. The reader should be directed to the original sources against which Morey's criticisms can be checked.

Second, in the "Life After Life" section of chap. 10 (pp. 262-64), researchers are blamed for some things of which they are not generally guilty, such as whether "life after life" experiences are termed near-death or post-death. For instance, Raymond Moody does not generally (if ever) call them "after death experiences," as Morey asserts on p. 263. A more critical issue is