

the teaching of Scripture to culture? Davis admits that "Hodge's model clearly assigns normative priority to the teachings of Scripture, as any orthodox and evangelical theology must. The method also recognizes the nature of biblical revelation as an organic whole, rather than seeing it as a fortuitous collection of historical and religious texts." But Davis asserts that "the concordance model does not take adequate account of the social context of the theological task and the historicity of all theological reflection," even though he admits that "in practice, of course, Hodge and the Old Princeton theologians did interact with their own intellectual and theological milieus."

Another question has to do with the extent to which Davis' transformational model is informed by his eschatological orientation. When *Foundations of Evangelical Theology* was published in 1984, was he already moving toward postmillennialism (his present position), whose great thrust is the present transformation of both hearts of nonbelievers and the structures of society through the proclamation of the gospel?

Yet another rather crucial question for our study has to do with the actual process of doing transformational theology. How does one go about establishing the "what it means" dimension of ministry and mission? What is the starting point? What is the procedure? How does it differ from the method Hodge calls "inductive"? Davis does not tell us how we are to develop or establish transformational theology; and until he does, we cannot assess the cogency or soundness of his method, or follow him to his conclusions.

## 6. The contribution of Millard J. Erickson

In volume one of his *Christian Theology*, Erickson proposes the following procedural steps in theological method:

- (1) Gather all the relevant biblical passages on the doctrine being investigated.
  - (a) Be alert to the presuppositions of the tools consulted and methods employed
  - (b) Do word studies of the key terms relevant to the doctrine under consideration.
  - (c) Closely examine the topic in the didactic portions of Scripture
  - (d) Also give attention to the relevant narrative passages
  - (e) View the biblical material against the historical and cultural background of the time
  
- (2) Develop some unifying statements on the doctrinal theme being investigated, to coalesce the various emphases of Biblical Theology into a coherent whole. Follow the *analogia fidei* (analogy of faith) in interpretation; i.e., take the whole Bible into account.