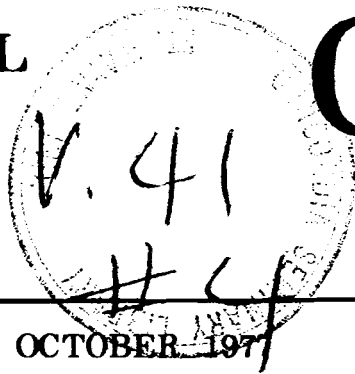


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Concordia Theological Seminary
Fort Wayne, Indiana

Book Reviews

I. Biblical Studies

THINKING THROUGH THE BIBLE. By John McNicol. Kregel Publications, Grand Rapids, 1976. 319 pages. Cloth. \$9.95.

Thinking Through the Bible is a reprint of what originally appeared as a four-volume work, later issued in one volume. It contains the distillation of a half century of teaching at the Toronto Bible College, Ontario, Canada. The approach is mainly exegetical, but at times devotional. Dr. McNicol leads his readers straight through the Bible, book by book.

McNicol looks upon the Bible as the Word of the living God. For him the most important thing in the study of Holy Scripture is to find and ascertain the mind of God as expressed in God's inscripturated revelation. When the former teacher at the Toronto Bible College wrote his Old and New Testament volumes various types of higher criticism were developing with the result that much in the Word of God was being challenged, rejected, or explained away. In contrast to such "scientific Biblical interpretation," McNicol insists that the Bible be allowed to stand on its own, to speak for itself, and wherever possible, to be its own interpreter. As a result, the Bible, McNicol contends, exhibits unity and a self-authenticating witness. It reveals itself as the Word of the living God. In this unabridged book, McNicol leads the student step by step down what he calls the three highways: the highway of promise and prophecy, the highway of sacrifice and worship, the highway of fulfillment—Jesus Christ Himself.

Since the author is an exponent of "historical premillennialism," the Lutheran pastor and teacher will need to beware of this theological bias and use this book with discrimination. Despite this deficiency, however, the volume can be helpful.

Raymond F. Surburg

A THEOLOGY OF THE OLD TESTAMENT. By John L. McKenzie, Doubleday and Company, Garden City, New York. 1974. 336 pages. Cloth. \$7.95.

The publishers on their paper cover describe this volume as a definitive study, in which Dr. John McKenzie, a prominent Roman Catholic critical scholar, investigates every aspect of Old Testament theology. As a critical Old Testament scholar, McKenzie begins with the assumption that the conclusions of the historical-critical method are valid and he utilizes them in his so-called synthesis. In endeavoring to produce a synthesis of the total theological statement of the Old Testament, McKenzie divides his investigation into categories, which when taken together supposedly provide a picture of the God of Israel far more complete than that produced by any individual category. This theology of the Old Testament deals with the following topics: cult, revelation, history, nature, wisdom, political and social institutions, the future of Israel. These seven categories are preceded by a chapter setting forth the author's principles, methods, and structure (pp. 15-29) and another chapter entitled "The Israelitish Experience of Yahweh."

McKenzie claims that he has read with care and close attention most theologies published since G. F. Oehler. "One must read most of them; but it is a very peculiar form of study the major fruit of which is to know what you are not going to do" (p. 10). The author has, indeed, read widely in Old

Testament critical literature; the findings of earlier critics are discussed in the various parts of his Old Testament theology and many of these are woven into his presentation.

While he has a section on revelation, McKenzie's understanding does not agree with the New Testament's assessment of what revelation is in the Old Testament. According to St. Paul the entire Old Testament is *theopneustos*, i.e., God-breathed. Large parts of the Old Testament are treated by McKenzie, on the other hand, under the category of a record of experience. Thus he writes about Israel's experience: "It is obvious that the record of a religious experience, especially as an experience which covers a period so long and so remote and which occurs in a culture so different, presents problems of its own" (p. 32). He subscribes to the view that revelation is primarily found in the acts of God in history (p. 32). Revelation is to be found in God's encounters with men.

One position taken by McKenzie will surprise, yes, even shock most Christians, whether they be Roman Catholics or Protestants, and that is his repudiation of the necessity of finding any prophecy of the Messiah in the Old Testament Scriptures. Thus he writes: "I have been convinced for years that messianism is a Christian interest and a Christian theme; that it is a Christian response to the Old Testament and should be treated as such; that in a theology of the Old Testament, as I have described it thus far, messianism would appear neither in the chapter headings nor in the index. It is not only not a dominant theme, but in the proper sense of the word it is doubtfully a theme of the Old Testament at all. This theme is imposed upon the theologian by theological factors foreign to his area of study. He should be free to make his own selection and to make his own errors of judgment" (pp. 23-24). Conservative Roman Catholic scholars and conservative evangelical scholars will disagree with this presentation of Old Testament theology in its basic assumptions and most of its consequent conclusions.

Raymond F. Surburg

DICTIONARY OF OLD TESTAMENT WORDS FOR ENGLISH READERS. By Aaron Pick. Kregel Publications, Grand Rapids, 1977. 589 pages. Cloth. \$12.95.

This is a twentieth-century reprint of a nineteenth-century book of the same title that was published by Hamilton, Adams, and Company, London, in 1845. The compiler of this dictionary was Aaron Pick, Professor of Hebrew, Biblical Aramaic, and German at the University of Prague. To accomplish the task, Pick had the assistance of two English scholars. The object of this philological work is to enable the English-speaking person who does not know Hebrew or Aramaic to ascertain what word is found in the Hebrew of the Old Testament or in the Aramaic portions of Daniel and Ezra. In offering this volume to the public, the publishers hope to make the study of the Old Testament easier and more delightful.

In English translations of the Old Testament the same English word is often used for different Hebrew words. The original words, of course, express varying shades of meaning which the translation cannot indicate. In this *Dictionary* every English word in the Old Testament is arranged alphabetically, and under the English word is given every Hebrew word so translated along with its literal English meaning, plus every Bible reference where the word is used. The compiler of this informative volume wished to enrich the understanding of English readers ignorant of Hebrew language by sharing with them the nuances of meaning indicated by the various Hebrew words employed in the Old Testament. Students of Scripture will find this a useful book for the study of the synonyms of the Old Testament.

Raymond F. Surburg

HANDBOOK OF BIBLICAL CRITICISM. By Richard N. Soulen. John Knox Press, 1976. 191 pages. Paper. \$7.95.

Students of Biblical criticism, which in the twentieth century has come to include a very complex set of disciplines, will welcome this book by Dr. Richard N. Soulen, Associate Professor of New Testament at the School of Theology, Virginia Union Seminary, Richmond, Virginia. This aid includes over five hundred terms, phrases, and names. It gives explanations of common abbreviations employed by the scholarly fraternity. Soulen has incorporated notes on major methodologies and exegetical basics. Biographical sketches of sixty-plus key figures in the history of Biblical research history are also provided. In addition, Soulen has given us outlines of fundamental critical problems and systems of Hebrew transliteration. This *Handbook of Biblical Criticism* is a unique and valuable reference work.

Raymond F. Surburg

QUESTIONS AND ANSWERS ON CREATION—EVOLUTION. By John N. Moore. Baker Book House, Grand Rapids, 1977. 110 pages. Paper. \$2.95.

Dr. John N. Moore, Professor of Natural Science at Michigan State University, a scientist and popular teacher, presents and answers questions most often raised about origins. It is Moore's contention that the current debate between evolutionists and creationists is no longer just an issue of science versus fundamentalistic religion. Today there are reputable scientists who support creationism. Creation scientists are gathering and producing more and more evidence from the fields of genetics, biology, physics, and geology which support creation by design. Moore's book will help Christian parents, Sunday school teachers, high school and college students who are challenged by unbelieving scientists endeavoring to support materialistic and humanistic interpretations of scientific data. The book, which is popularly written, is comprehensive and so is a good book to place in the church library.

Raymond F. Surburg

NOAH'S ARK PITCHED AND PARKED. By Nathan M. Meyer. BMH Books, Winona Lake, Indiana. 112 pages. Paper. \$3.00.

This book by a former professor of Grace Theological Seminary, Winona Lake, Indiana, is divided into two parts: (I) "The Story of the Flood," and (II) "The Story of the Search for Noah's Ark." While many scholars are skeptical about the occurrence of a worldwide flood, Meyer believes there is overwhelming evidence for a worldwide flood from tradition, archaeology, history, and, of course, from the Bible. In contradistinction to many Biblical scholars, Meyer believes that the Bible treats Noah as an historical person (I Chron. 1:4; Is. 54:9; Ezek. 14:14, 20; Heb. 11:7; I Peter 3:20; II Peter 2:5; II Peter 3:5-6) and that Christ believed in Noah, the Ark, and the Flood (Matt. 24:37-39 and Luke 17:26-27). On the basis of the Biblical data, Meyer concludes: "Thus the Biblical record is clearly presented with no room for doubt, except on the part of those who doubt or deny the Bible itself. And anyone who does that, it seems to me, exposes his ignorance of the Bible. Who but a fool would dare to line himself up against such a formidable array of witnesses as we have presented, ranging all the way from Moses to Jesus?" (p. 22)

In Part I Meyer has clearly and succinctly dealt with some of the problems that are associated with a worldwide flood. Materials collected from Rehwinkel in *The Flood* (Concordia), Whitcomb in *The Genesis Flood, The Early Earth, and The World That Perished*, and Pattern in *The Biblical Flood and the Ice*

Age are utilized and clearly presented. Part II is based on materials contained in the following books: Montgomery, *The Quest of Noah's Ark*; Navarra, *Noah's Ark, I Touched It*; Cummings, *Noah's Ark: Fact or Fable?*; La Haye and Morris, *The Ark on Ararat*.

The author believes that the fact that since 1856 some 186 different people on seventeen different expeditions have claimed to have seen the ark is evidence that cannot easily be brushed aside. On pages 77-83 Meyer has listed twenty-nine important witnesses to the existence of the Ark, beginning with Berossus' reference in 275 B.C. and continuing up to the expedition of Search Foundation in 1969.

It is Meyer's belief that someday the Ark will be discovered in the Ahora Gorge. Unfortunately Meyer is a millennialist, and his speculation about the Ark being found when Christ comes to establish His earthly reign has to be rejected by those who do not believe that Christ will ever found a kingdom in which all Jews will recognize Him as their Lord and King.

Raymond F. Surburg

LOVE SONG. THE SONG OF SOLOMON COMES ALIVE FOR TODAY. By Clarence E. Mason, Jr. Moody Press, Chicago, 1977. 96 pages. \$1.95.

There are not many books written on the Song of Songs. Mason claims this book has been neglected, except for a few devotional works which treat certain phrases and verses. Christians often fail to read and study Canticles because they are pressured by the unbelievers about them to live a faster pace and have no time to "get quiet in their souls and enjoy the Lord" (p. 7). Still another reason for the neglect of this Biblical book is the sad fact that it has been distorted. "This has been largely due to the fact that even fundamentalists have generally accepted the erroneous and Christ-dishonoring plot of the redaction critic Ewald, who takes a pure book and makes it questionable, if now lewd."

Dr. Mason explores two basic plot theories, then uses the one he believes to be correct as the basis for his study. In the process he finds many New Testament foreshadowings in the Song of Songs. Mason has more or less followed the interpretation of H. A. Ironside. The Song of Songs has not incorrectly been called "the Holy of Holies" of the Old Testament. The interpretation presented here is opposed to the thoughts of most commentators on Canticles in this century.

Raymond F. Surburg

A SONG FOR LOVERS. By S. Craig Glickman, Inter-Varsity Press, Downers Grove, Illinois, 1976. 188 pages. Paper. \$3.95.

Glickman, an instructor at Dallas Theological Seminary, believes he can offer a sound and defensible interpretation of an Old Testament book that has experienced at least seven different kinds of interpretation in the last two thousand years of Jewish and Christian history. In this book the author has included both a new paraphrase and a new translation of the Song of Solomon. The title *A Song for Lovers* indicates the author's approach to the Song of Songs. Glickman has joined in the recent move of a number of conservative scholars to set forth what Kline has called the "natural method" of interpretation. It is the thesis of this volume that the song is the only book of the Scriptures which treats entirely of love, sex, and marriage. Glickman believes that here the reader will find excellent instruction about ethical positions which are challenged and rejected by a world gone mad, which no longer holds marriage sacred and has made sex a selfish enjoyment.

St. Paul states in 2 Timothy 3:15-17 that the purpose of the Old Testament is to make men wise unto salvation. And if that is the primary purpose of the Song, then the Jewish synagogue and the Christian Church had a good reason for adopting the allegorical and typical methods of interpretation, because the Old Testament Scriptures in various places depict the relation between Yahweh and Israel under the form of a marriage covenant. Psalm 45 does the same thing. The influences of Solomon's Song of Songs may be seen in the prophetic literature in Jer. 22:24; Haggai 2:24; Hosea 1-3; 14:6-8. The representation of Christ as the Bridegroom and the church as the Bride is also employed in the New Testament, in Matthew 9:15; John 3:29; and Ephesians 5:25-29.

Raymond F. Surburg

A TIME TO MOURN AND A TIME TO DANCE. By Derek Kidner. Inter-Varsity Press, Downers Grove, Illinois 1977. 110 pages. Paper. \$2.50.

Derek Kidner, Warden of Tyndale House, Cambridge, author of a number of commentaries on Genesis, Psalms, and Proverbs, has written this study on the Book of Ecclesiastes in a new series, *The Bible Speaks Today*, edited by J. A. Motyer and J. R. W. Stott. This brief study has three parts: (I) What is this book doing in the Bible?—a reconnaissance. (II) What is the book saying? (pp. 21-108). (III) What are we saying to this?—an epilogue.

In Part I Kidner states what he believes is the purpose of this unique book in the Old Testament canon, known in the Hebrew Bible as Qoheleth. The author is a wise man "who teaches us to use our eyes as well as our ears to learn the ways of God and man" (p. 13). With Archer, Kidner believes that King Solomon was "the Preacher, the Son of David, in Jerusalem (1:1)." There is no book in the Old Testament Scriptures that "speaks in quite his tone of voice" (p. 13). Solomon is an explorer. "His concern is with the boundaries of life, and especially with the question that most of us would hesitate to push too far." Because of his intensive and deep probing, the preacher might be considered to be a skeptic or pessimist and because his repeated cry of "Vanity of vanities, all is vanity." But that, according to Kidner, would be misunderstanding this wisdom book, in which one can find the axiom of all wise men of the Bible, that "the fear of the Lord is the beginning of wisdom." Kidner believes that the Preacher has, as a humanist or secularist, probed the big issues of life and endeavored to go as far as possible apart from the aid furnished by divine revelation.

Raymond F. Surburg

THE TRIUMPH OF FAITH IN HABAKKUK. By Donald E. Gowan. John Knox Press, Atlantic, 1976. 94 pages. Cloth. \$5.95.

Donald Gowan, Associate Professor of Old Testament at Pittsburgh Theological Seminary, an ordained minister in the United Presbyterian Church, has written a useful study of a little known book. The author believes that the prophet Habakkuk has given Old Testament readers the earliest treatment of the problem of suffering. This conclusion rests, of course, on higher critical views about the development of Old Testament theology and the dating of Old Testament books and literature. Psalms 37 and 73 are older than the seventh century B.C. Book of Habakkuk. The Book of Job surely is older also.

Many pastors and laymen ignore this "small obscure book tucked away in the middle of the minor Prophets." After an introductory chapter, the author examines each of Habakkuk's three sections. Gowan offers his own translation of the text, applying a critical approach, and provides a commentary. Gowan has adopted most of the findings of critical scholarship. He holds that

Habakkuk belonged to a clan of prophets associated with the temple, for which there is no proof in the book. He also ascribes some of its material to the "wise men" and classifies this material as belonging to the wisdom genre of the Old Testament. The author is correct when he shows how a man who begins his book doubting God's justice ends up by being completely satisfied with God's dealings with mankind.

Raymond F. Surburg

DIE JOHANNESAPOKALYPSE. By Otto Boecher. *Erträge der Forschung*, Band 41. Wissenschaftliche Buchgesellschaft, Darmstadt, 1975. XVII 154 pages.

The Revelation of St. John is notoriously difficult to interpret, and, what is worse, it is notoriously prone to abuse and misinterpretation. No portion of Scripture has given rise to more questionable doctrines or been the mainstay of more theological quacks than has the book of Revelation. All the more reason why serious theological reflection ought be given this writing. And, indeed, throughout the ages competent Biblical scholars have directed their attention to this fascinating book which so begrudgingly gives forth its secrets.

However, even the best of Biblical scholars are divided on the significance of this prophetic book. *Die Johannesapokalypse* by Otto Boecher takes note of these divergences and attempts to give a summary of the present situation in the scholarly study of Revelation. For this purpose Boecher, who is Professor of New Testament at the University of Mainz, has divided the book into three sections. The first section provides a resume of the history of interpretation from 1700. In short, descriptive paragraphs Boecher reviews the various methodological perspectives from which Revelation has been interpreted and the principal proponents of each perspective. In the second section Boecher shows how some especially difficult problems in the interpretation of Revelation have been handled by twentieth-century commentators. The twelve problems considered include authorship; Christ as the Lamb; the 144,000; the number 666; the 1000-year rule; and the heavenly Jerusalem. As examples of twentieth-century treatment of these problems Boecher has chosen the commentaries of Wilhelm Bousset (1906), R. H. Charles (1920), Ernst Lohmeyer (1926), Wilhelm Hadorn (1928), Joseph Sickenberger (1942), Alfred Wilkenhauser (1959), and Heinrich Kraft (1974). For a brief overview is not a bad choice of commentaries. Both Protestant and Catholic exegetes are included, although, as is so often the case, the choice indicates a Teutonic bias. The French Catholic Ernest-Bernard Allo ought have been included. For each problem Boecher also states his own viewpoint. For the ongoing study of Revelation the third section is the most beneficial. It is an extensive bibliography (with five hundred listing entries) the major books and articles which have been published on Revelation from the during the years 1700-1974.

Of course, books which deal exclusively with secondary sources do not replace direct confrontation with the Biblical text. Nevertheless, the *opinio communis* is perhaps more welcome for the study of Revelation than for the study of any other book of Scripture. In that regard this book is a distinct help.

William C. Weinrich

THE GENESIS RECORD. A SCIENTIFIC AND DEVOTIONAL COMMENTARY ON THE BOOK OF BEGINNINGS. By Henry M. Morris. Baker Book House, Grand Rapids, 1976. 716 pages. Cloth. \$12.95.

New commentaries on Genesis are periodically appearing; there are at least twenty commentaries on Genesis on the market today. But *The Genesis Record*

is unique in that it is the only commentary in print which was written by a creationist scientist. Dr. Morris is now Director of the Institute for Creation Research and Professor of Apologetics at Christian Heritage College in San Diego. Prior to joining the faculty of Christian Heritage College he was for twenty-eight years on the faculties of major universities, including thirteen years as chairman of the Civil Engineering Department of Virginia Polytechnic Institute and State University. The commentary takes the form of a narrative exposition rather than a critical verse-by-verse analysis. However, Morris has woven into his presentation discussions on all important historical and scientific problems. The book has been written with both the clergyman and laymen in mind.

In opposition to liberal and neo-orthodox scholars, Morris rejects the Documentary Hypothesis; one's attitude toward this theory will determine how a commentator interprets the fifty chapters of the Bible's first book. Under no circumstances does the author consider the conclusions of the various types of the historical-critical method as viable. In opposition to twentieth-century form criticism (which began with Herman Gunkel) he accepts the first eleven chapters of Genesis as truly historical, as also the remaining thirty-nine. According to Dr. Arnold Ehlers "this conclusion is not based simply on faith, but on many years of study of the scientific aspects of the Genesis records and of the interchange of ideas with many other scientists, both creationists and evolutionists. Since he and many of his colleagues are convinced that the earth and the universe are young, rather than billions of years old, he advocates a tight chronology in expounding Genesis" (p. v, in the foreword). In dealing with the Flood, Morris takes the same stance as he did in his earlier book, co-authored with John Whitcomb, *The Genesis Flood*—namely, that the Biblical Flood was a universal Flood and not just a local one, as theistic evolutionists argue.

The King James translation of each section discussed has been inserted for easy reference. Appropriate changes are indicated in the commentary whenever necessary. References to other books of the Bible are made throughout the commentary, and all passages are indexed at the end of the book. Morris has woven into his commentary much interesting and helpful material. Archaeological discoveries bearing on events and personalities are not neglected (there are references to at least ten different discoveries). The two-volume Lutheran commentary on Genesis by Leupold is mentioned as an exposition which Morris has found extremely helpful.

The experience of having taught Genesis eight different times in the course of more than thirty years of Bible class teaching has alerted Morris to problems that both pastors and lay people have in their study of this book. While conservative students of the Bible may not agree with all the assumptions and conclusions of Morris, yet they will find *The Genesis Record* an informative and rather sound commentary on one of the Bible's key books.

Raymond F. Surburg

INDEX TO BROWN, DRIVER AND BRIGGS HEBREW LEXICON.
Compiled by Bruce Einspahr. Foreword by Bruce K. Waltke and Kenneth Barker. Moody Press, Chicago, 1976. 452 pages. \$19.95.

Here is a great new aid for students who wish to expound the Old Testament on the basis of the Hebrew. One of the great lexica produced by Old Testament Biblical scholarship was *A Hebrew and English Lexicon of the Old Testament* by Francis Brown, S. R. Driver, and C. A. Briggs (hereafter deferred to BDB). Dr. Barker states in his foreword stated:

To appreciate BDB, one must first understand the nature of a lexicon in contrast to the ordinary dictionary. Dictionaries

generally list only the meanings of words, whereas a thorough lexicon relates the various meanings to specific passages in literature—the Old Testament in the case of BDB. Obviously, then a lexicon's value is judged by the author's skill both as philologist and interpreter.

Despite certain weaknesses which Barker has pointed out on page v, he still contends that BDB "remains unsurpassed in its philological depth and scope—reflected, for example, in its etymological studies and its sensitivity to the nuances of words within various contexts." Another strength of BDB is that it lists cognates of a given Hebrew root as they exist in other Semitic languages.

The *Index* is not in any way meant to supplant the use of BDB; it was compiled to enable the translator to get into the lexicon more easily. It lists in consonantal form (by book, chapter and verse) every Hebrew word in BDB, listing its general English meaning and the page and section in the Lexicon where the word is discussed—a total of over 139,000 entries.

The inspiration for the compilation of the *Index* was the index to the Bauer-Arndt-Gingrich Greek lexicon by John R. Alsop, published by Zondervan Publishing House. Many beginning students find translation so difficult that they wonder if it is the time expended in view of the existence of a plethora of good Bible translations. Students who have devoted many hours to the study of the Hebrew language are disappointed with results in relation to the time consumed. Einspahr recognized this situation as a very common one and believed that "an index to a popular and reliable Hebrew lexicon would encourage the Hebrew student by directing him quickly to the appropriate entries in the lexicon. He would therefore enjoy greater results in a shorter period of time, regardless of his skill in the language" (p. vii).

It took ten months and the resources of seven men to produce this remarkable interpretative Biblical aid. Seven students of Dallas Theological Seminary were assigned a section of the Lexicon; from his section each man recorded every entry. Then the entries were put into the computer and programmed for a printout in verse-by-verse order. Thereafter the printout from the computer was compared with the Lexicon and corrections made. Four times this was done, so that the numbers of errors might be kept to a minimum. Einspahr describes the production of the *Index* as follows:

The original information was recorded on 7,947 sheets of paper, and was then transferred to 832 pounds of computer paper. The computer took 45 minutes to sort the information and four hours to print it. The final computer printout contained 139,924 references on 2,596 pages of computer paper weighing 46 pounds. Finally, the data was recorded on computer tape in biblical sequence and readied for typesetting by additional programming.

No doubt, the *Index* is one of the finest linguistic tools published in the last three decades. For newer students the *Index* will solve the vexing problem of the identification of Hebrew roots. It will also serve as a handy vocabulary list for the beginning student as well as a frequency list for more advanced students and as a source for various statistical word studies. With a better knowledge of the vocabulary and syntax of the Hebrew language, the serious student of God's Word will be able to fathom more fully the depths of God's revelation of Himself and His will.

Raymond F. Surburg

PSALMS. By Charles Haddon Spurgeon. Edited by David Otis Fuller. Kregel Publications, Grand Rapids, 1976. 703 pages. Cloth. \$14.95.

Charles Haddon Spurgeon (1834-1892), famous nineteenth-century Baptist preacher and author, whose sermons fill forty-nine volumes in *The Metropolitan Pulpit*, was for years the pastor and preacher of the well-known Metropolitan Tabernacle whose seating capacity was six thousand. Although he died when he was only fifty-seven years old, he left a considerable religious literary legacy. Spurgeon's most famous effort was his seven-volume *The Treasury of David*, consisting the three thousand pages and nearly two million words. This work contains comments on every verse of the one hundred and fifty psalms of the Psalter. Often there are pages of discussion on the phrases or words of individual verses of a psalm. Spurgeon, "the Prince of Preachers," spent twenty years of his life in writing this *magnus opum*.

The well-known nineteenth-century Union Seminary (New York) professor, Dr. Philip Schaff, said of Spurgeon's *Treasury* that it reveals Spurgeon at his best. "Specially valuable for quotations from early writers. Commended alike for soul and service." "The most important and practical work of the ages on the Psalter is THE TREASURY OF DAVID by Charles H. Spurgeon. It is full of the force of the genius of this celebrated preacher and rich in selections from the entire realm of literature."

David Otis Fuller has condensed the seven volumes into two, and the latter condensation has now been issued as one volume by Kregel Publications, which in recent years has been reprinting some of the older theological classics. Fuller has endeavored to preserve all the jewels from Spurgeon's great devotional classic, which Fuller describes as "a theological anthology of the whole realism of Christian truth. All other doctrines of God's Word are dealt with by the master minds of nearly every age since the first coming of Christ. Some of the 720 different expositors are Augustine, Chrysostom, Athanasius, Calvin, Bunyan, Matthew Henry, and, of course, Mr. Spurgeon himself. Here is a great thesaurus of golden truth that will endure through the ages." The busy pastor who does not wish to invest the money necessary to buy the unabridged edition and still would like to become acquainted with this classic of psalm interpretation will find many sermonic helps in this seven-hundred-page abridgment.

Raymond F. Surburg

THE OLD TESTAMENT IN THE BOOK OF REVELATION. By Ferrell Jenkins. Foreword by Homer Bailey. Baker Book House, Grand Rapids, 1976. Paperback. \$3.95.

For many Christians the Book of Revelation is a mystery book. Inasmuch as many Christians cannot understand the strange imagery of the New Testament's last book, they ignore it in their personal devotions and in Bible study. Jenkins, Associate Editor of Cogdill Foundation and editor of the *Truth in Life* series of Bible class literature, wrote this book with the purpose of helping puzzled Christians understand the use of Old Testament symbols that are found throughout Revelation.

Jenkins specifically aims to (1) determine the extent to which the Old Testament is employed in the Apocalypse, and (2) to determine the way an understanding of Old Testament images contribute to a sound exegesis of the message of Revelation. In chapter one the Old Testament background of the Book of Revelation is presented. Jenkins lists the Old Testament references; then takes up the matter of the kind of text utilized in the Old Testament allusions. In chapter two the place of Revelation in apocalyptic literature is evaluated. Chapter three contains an examination of the Old Testament books most frequently referred to in Revelation. They are Daniel, Ezekiel, Jeremiah, Isaiah, Zechariah, Psalms, and Exodus. Chapter four takes up the unique description of Christ in the first chapter of the Apocalypse. In chapter five

such titles as Creator, the Almighty, the God of Heaven, Lion of the Tribe of Judah, the Root of David, the Lamb, the Bright Morning Star, the Holy One, the Key of David, the Beginning of God's Creation, all titles of deity from the Old Testament, are discussed and their usage in Revelation analysed. The last chapter acquaints the reader with Old Testament imagery used in the Apocalypse.

After reading this book the reader will be convinced, if he was not already when he took it up, that the Old Testament provided many symbols and allusions and images for the Book of Revelation. Jenkins' study shows that there are at least 348 Old Testament references in the Apocalypse. However, of these there is not one single direct quotation, and the majority of the allusions come from seven books.

Raymond F. Surburg

THE HOLY SPIRIT IN THE OLD TESTAMENT. By Leon J. Wood. Zondervan Publishing House, Grand Rapids, 1976. 160 pages. Paper. \$3.95.

Since the eruption of the Neopentecostal movement the Holy Spirit has assumed a new prominence in churchly circles. The author who is professor of Old Testament studies and dean of the faculty at the Grand Rapids Baptist Bible Seminary has written an interesting and useful study, one which conservative students of Scripture will welcome, whether or not they agree with all of Wood's interpretations. Since the true God has been the Triune God from all eternity, it would be logical that the various persons of the Godhead should not only be referred to in the Old Testament but their activities in regard to men described. The author is correct when he begins his work with this assertion: "Although many books have been written about the Holy Spirit, they have considered the subject almost exclusively a New Testament presentation. If the Old Testament is mentioned at all, it is only in passing or in the form of a comparative remark. Some writers have doubted that the Old Testament contains any sure references to the Holy Spirit and that certainly people of the time had little, if any, conception of this Third Person of the Trinity. No books to my knowledge treat of the subject of the Holy Spirit in the Old Testament as such."

The Old Testament contains more than veiled references to the person and work of the Holy Spirit. The Spirit of Yahweh is portrayed as creator, the renewer of life in man in redemption, as the Person through whom the prophets were inspired and through whom men and women received the gift for wisdom and leadership. Woods further presents evidence for the fact that the Holy Spirit regenerated, dwelt in, sealed, filled, and empowered the saints who lived prior to Christ's coming and the miraculous outpouring the Spirit on the day of Pentecost. *The Holy Spirit in the Old Testament* is one of the volumes in Baker's series, *Contemporary Evangelical Perspectives*.

Raymond F. Surburg

NEW TESTAMENT JUDEAN AND AUTHORIZED VERSION. Judean Publishing House, Jerusalem, 1972. 592 pages. Cloth. \$5.00.

The publishers state in an introduction to this version: "This Judean and Authorized Version may be described as 'The New Testament without Anti-semitism.' Amendments herein of the 1611 translation can all be established from the sources. They have been adopted with one aim: 'to eliminate, as far as truth will allow, those unfortunate renderings which tend to sow enmity between Christians and Jews. The authentic involves love (not murderous hate). Thus, this Judean version claims to be a truly Christian translation. In all other respects, the text remains as in 1611.'"

At the foot of each page the publishers have amplified every instance of departure of the Judean version from the King James or Authorized Version. It is claimed that this translation is long overdue—a reapproachment between Christendom and Jewry. The Judean Revised Authorized Version has 350 places where the text has been changed to bring the New Testament into line with the presupposition that the Jews were in no sense involved in the crucifixion and death of Jesus. Those passages in the Greek New Testament that reflect unfavorably on first-century Judaism, its proponents and representatives have been toned down or changed.

The King James Version claims that it is a translation made from the original languages, the Hebrew and Aramaic as far as the Old Testament is concerned, and the Greek (according to the Textus Receptus) for the New Testament. To justify changing a translation which faithfully translated the Greek text of the twenty-seven books that comprise the New Testament, it would be necessary to produce manuscript evidence which was in harmony with the changes made by the Judean Publishing House of Jerusalem.

To rewrite history the way one claims its should have occurred is quite different from translating documents which claim to record what actually transpired. The New Testament, with the exception of two books—the Gospel of Luke and the Book of Acts—were written by Jewish people. Jesus of Nazareth was a descendant of Abraham and a descendant of David. The twelve Apostles, chosen by Jesus of Nazareth at the beginning of His Galilean ministry, were Jews. When Matthias was chosen to replace Judas, another Jew took the son of perdition's place. Paul, at first a persecutor of Jesus and of those who accepted Jesus Christ as the promised Messiah, was a Jew of the Diaspora and a member of the sect of the Pharisees. Peter, the author of I and II Peter, and John the writer of the Gospel, the three Epistles, and Revelation, were Hebrews. James and Jude were probably penned by two of the brothers of Jesus of Nazareth. The Epistle to the Hebrews was written by Paul or Timothy or some other Jewish author. There are over a thousand quotations, references, and allusions to the Old Testament in the twenty-seven books of the New Testament. All this makes the New Testament a Jewish collection of writings.

Like the people of Qumran, so the Gospels show that there was a general expectation regarding the coming of the Messiah. The leaders of first-century Judaism rejected Jesus of Nazareth as the fulfiller of the Messianic prophecies of the Old Testament. Therefore, as the Gospels portray the evidence, the Scribes and Pharisees were opposed to Jesus and finally decided that He would need to be removed. This is the testimony of Matthew, Mark, Luke, John, Peter (in Acts), and Paul.

It might be instructive to consider the changes of this Judean "Christian" Version. Whenever the word "law" occurs, this version substitutes "Bible." According to *The American Heritage Dictionary* the word "Bible" refers either to the entire Bible of Christians, including the Old and New Testaments; or it may refer to the Hebrew Old Testament. Changing "law" to "Bible" does not change the meaning. So why tamper with the A. V. text? Whenever the word "Pharisees" occurs, the Judean Version renders it "the Separates." The New English Bible still uses the word "Pharisees," as do all modern speech translations. This reviewer does not see what is gained by the new translation in the Judean Version. In the Passion Narratives the attempt is made to give the impression and Jews had nothing to do with the delivering of Jesus of Nazareth to the Roman authorities, requesting the death penalty for Jesus. In Matthew 21:45 where the Greek text reads: "And when the chief priests and Pharisees had heard his parables, they perceived that he spoke of them, but when they sought to lay hands on him, they feared the multitude, because they took him for a prophet," the Judean Version translated: "And when the ministers and Separates had heard his parables," etc. What is the reader to

understand by "the ministers and Separates"? *The New English Bible* translates: "When the chief priests and Pharisees heard his parables," etc.

Another change made in this Judean Version is to substitute "Judean" for the word "Jew." Judeans are people who lived in Judea, which by contrast with Samaria, Perea, and the Decapolis was nearly totally Jewish. What is gained by the substitution of "Judeans" for "Jews," the latter being the correct translation of the Greek *Ioudaioi*? Caiaphas, before whom Jesus is brought is called "chief minister" instead of high priest. The Sanhedrin is composed of "all the ministers, lawyers of the people, headed by the chief minister Caiaphas who took counsel to condemn him," instead of the text's "crucify him." Wherever the word "crucify" occurs the Judean Version substitutes "condemn" or "kill." The crucifixion is blamed on Pontius Pilate.

This *New Testament Judean and Authorized Version* must be labelled as an attempt to take the onus away from Jews, who, according to the New Testament Greek text, rejected Christ as the promised Messiah and asked Pontius Pilate to crucify the Lord of Glory.

Raymond F. Surburg

AN INTRODUCTION TO NEW TESTAMENT GREEK. By R. A. Martin. Wartburg Theological Seminary, Dubuque, Iowa, 1926. Paper. \$5.95.

Anyone who teaches Greek these days knows that students often want nothing but a crash course so they can get on with their theological studies. What was customarily done in two semesters must now be done in one quarter. Here is a book that claims it can be done in half a quarter. The opening paragraph of the preface reads thus: "The 66 lessons are intended to be covered in a 5 week intensive course of 85 class periods (17 class periods each week), allowing periods for review, tests and reading in the Greek New Testament." Whether or not a student can actually cover all of basic Greek grammar in five weeks remains to be seen. But this new grammar could well be used for a course to be covered in one quarter (10 weeks). In addition to all the required paradigms, a vocabulary of 650 words, careful syntactical explanations, and good exercises both from Greek to English and vice versa, the book contains twelve reading selections, after lesson fourteen, from the New Testament and the Didache. A total of twenty non-Biblical quotations from Classical and Koine authors are found at the head of individual lessons.

It is good for any teacher of Greek to change textbooks occasionally. Here is a book that allows for a good change. The grammar (\$5.95) and the vocabulary—principal parts cards (\$1.50) can be obtained from the Wartburg Seminary Bookstore, 333 Wartburg Place, Dubuque, Iowa 52001.

H. Buls

II. Theological-Historical Studies

THE MEANING OF THE MILLENNIUM: FOUR VIEWS. Edited by Robert G. Clouse with contributions by George Elden Ladd, Herman A. Hoyt, Lorraine Boettner, Anthony Koekema. Inter-Varsity Press, Downers Grove, 1977. 223 pages. Paper. \$4.25.

Dr. Robert G. Clouse, professor of history at Indiana State University, has edited a volume giving four different views about the Second Coming of Christ. While Christians ever since the first century have believed that Christ will come again, there nevertheless have been significant disagreements about the manner of Christ's return and the time of His return. What kind of a kingdom will Christ establish? How is Revelation 20:1-10 to be understood?

Each of the four views presented in this volume has a long history. George Ladd of Fuller Theological Seminary presents historic premillennialism; Lorraine Boettner, retired author and theologian, discusses the postmillennial view; Herman A. Hoyt of Grace Theological Seminary writes on dispensational premillennialism. The amillennial stance is set forth by Anthony Hoekema of Calvin Theological Seminary. After each major essay, the three other writers respond from their respective points of view. Historic Lutheranism, of course, as reflected by the Augsburg Confession, is opposed to chiliasm. Lutheran literature dealing with the millennium, however, is either unknown by Hoekema or ignored. Unfortunately dispensationalism and millennialism have implications for many parts of Holy Scripture. Old Testament prophecy, parable interpretation, the understanding of the Gospels, and the locus of eschatology are especially affected by dispensational millennialism.

Raymond F. Surburg

THE CHURCH. Studies in Dogmatics. By G.C. Berkouwer. Eerdmans, Grand Rapids, 1976. 438 pages. \$9.95.

Berkouwer's work in dogmatics stands as one of the monumental achievements in twentieth-century theology. This volume on the church is number 14 in the series (number 19 in the Dutch original, where some of the topics are divided into more than one volume) and represents the master dogmatician at his maturest. Prof. Berkouwer, now in retirement after more than thirty years of teaching at the Free University of Amsterdam, has been, after Kuyper and Bavinck, the Dutch Free Church's leading theologian.

His introductory chapter defines *credo ecclesiam*, especially what "I believe in the Church" means in a world cluttered with so many options. "We do not mean" hereby, states Berkouwer, "to blur the outlines of the *ecclesia*, but rather to testify to her reality," as "made up of concrete, living men" (p. 9). He notes, too, the need to distinguish carefully between the attributes of the church - *una, sancta, catholica, apostolica* - and the marks of the church. While Lutherans recognize Word and Sacraments as the only marks of the church, as Berkouwer rightly notes, the Reformed tend to expand these by the addition of church discipline or to telescope the whole bundle into the somewhat nebulous principle of "preaching the Word," a thing which "comes to expression in various ways and is directed to conformity with the gospel" (p. 15). Undoubtedly this explains in part how Reformed theologians - conservative, neo-orthodox (Barth), and liberal - have been comfortable with the somewhat elastic possibilities of the "Word" as the determinative principle. Confessional Lutheran theology, on the contrary, remains much more straight-laced and single-minded on the nature and objectivity of the Word and Sacraments as God's given means of grace and the true marks of the church, whatever the circumstances or efforts at expressing them.

The main body of Berkouwer's treatment is divided according to the church's four chief attributes. Under the church's unity he duly notes the invisible nature of the *ecclesia* under the one Shepherd, and "that the division of the Church has its origin in human sin" (p. 33), a condition which "has penetrated into the visible, but not into the invisible, Church" (p. 38). This broken condition of the empirical church, as might be expected, "gives the world *cause* for joy and derision" (p. 46) and "is one of the deepest 'ecclesiological' problems," states Berkouwer (p. 46). Of course, the pluriformity of the church does not rise from Biblical origins but from a wrongful spirit of divisions and unfaithfulness. Berkouwer tends towards vagueness anent the whole Biblical injunction to purity of doctrine as a given of God and the church's obligation therein. This ambiguity surfaces again in the discussion on the proper basis for church fellowship, where Berkouwer's emphasis seems to come down more on love than on purity of teaching, instead of on both evenly.

Pretension to catholicity on the part of bodies like Rome, Berkouwer tabs immediately as phony ecumenicity. True ecumenicity ought to stand "in the light of gift (*Gabe*) and task (*Aufgabe*)" (p. 121). The empirical church, Berkouwer argues, has always had difficulty with this important concept, either by "particularistic narrowness" or unrestricted and syncretistic latitude. There are God-given boundaries, boundaries which are connected with God's promised salvation in Christ, and it is this latter which "is connected to the unity of the Church - her confession of the one hope (Eph. 4:4) - and, thus, also to the catholicity of the Church" (p. 197).

Berkouwer's third main section takes up the question of the Church's apostolicity, correctly tying it to its unique "apostolic past" (p. 201) and the fact that Christ's church bears an unmistakable, indefectible, empowering dependence upon and relation to human apostles, through whom "the authority of the messenger is the authority of the Sender" (a theme borrowed from K. Rengstorff). Berkouwer has no difficulty stating that apostolic truth is tied to a succession of doctrine from God's appointed apostolic personages, but the linking of this truth to the inspired and inscripturated Word, Holy Writ, is not so clearly stated.

The attribute *sancta* shapes the fourth section of the book. The church "possesses her unassailable holiness in Christ," a holiness which is to show itself in vibrant, concrete sanctification, states Berkouwer. Though always *simul justus et peccator*, the individual members of Christ's church strive against sin and weakness, against error and heresy, and for proclamation and mission, seeking always, in the words of John Mott, "to evangelize the world in this generation."

E.F. Klug

DIETRICH BONHOEFFER. By Dallas M. Roark. Word Books, Waco, Texas, 1972. Cloth. \$4.95.

This volume is a contribution to the series, *Makers of the Modern Theological Mind*, edited by Bob E. Patterson of Baylor University. The series intends to provide a reliable guide to the ideas of men whose thinking has significantly influenced twentieth century theological discussion. Other volumes in the series discuss Karl Barth, Rudolf Bultmann, Charles Hartshorne, and Wolfhart Pannenberg. Each theologian is to be examined critically concerning his theological method, his central ideas, his conceptual weaknesses, and his contributions to the present theological context.

Dallas Roark approaches Bonhoeffer with the requisite deference and humility for such a task. Bonhoeffer is notoriously difficult to interpret. Some of his best work was never completed (his Christology and his ethics); the work which shapes the popular view of Bonhoeffer, *Letters and Papers from Prison*, contains quotable and radical comments which have served as mottos for all kinds of chic theologies. "God of the gaps," "world come of age," and other catch phrases have provided fodder for many a speculative mind to run amuck under the aegis of a respectable name. Following Bonhoeffer's close compatriot, Eberhard Bethge, Roark chooses to interpret Bonhoeffer in the light of all his writings, in the light of the "whole" or "complete" Bonhoeffer. Such study usually concentrates on certain motifs within Bonhoeffer. Roark chooses the motif of "Church". It is a good choice, for not only were Bonhoeffer's most serious and complete works concerning the Church (*The Communion of Saints*, *Act and Being*, *The Cost of Discipleship*), but the matrix for much of Bonhoeffer's thinking was a question raised by the emerging totalitarianism of Hitler, "What is incumbent upon the Christian, and upon the Church, in a social-political context which has become evil?"

The book is divided into chapters, each discussing a work of Bonhoeffer

from the perspective of its ecclesiological implications. At the end of each chapter is a critical comment by the author. While the book may well be helpful to the layman who is eager to learn of Bonhoeffer without spending much time in the process, it is doubtful the book fulfils the goal of the series of which it is a part, "to give assurance to a Ph.D. student in theology preparing for his preliminary exams." The chapters consist of summarizations of works by Bonhoeffer; that is, little, if any, analysis is given. It would be vastly superior to read Bonhoeffer himself, who is every bit as readable as this book. Exceptions to this may be (for the layman most probably would be) chapters 2 and 3, which discuss Bonhoeffer's two most technical works, *The Communion of Saints* and *Act and Being*. The critical comments of the author could easily have been omitted. They are supremely superficial, adding nothing to an appreciation of the issues raised by Bonhoeffer. The criticisms are trite (against Bonhoeffer's dislike of singing hymns in harmony, pp. 73f.), ridiculous (ought Bonhoeffer really answered such questions as "How many children shall I have?" or "Whom shall I marry?"), and strongly biased toward the Reformed viewpoint. This latter is especially noticeable in Roark's attitude toward the importance Bonhoeffer repeatedly placed on infant baptism. Roark shows little appreciation for the function infant baptism plays in Bonhoeffer's thinking, no doubt because he does not understand the Lutheran teaching concerning infant baptism ("Bonhoeffer follows a Lutheran position on infant baptism, in which faith is located by proxy in the congregation rather than the infant", p. 35).

William C. Weinrich

MARTIN BUBER. By Stephen M. Panko. Edited by Bob E. Patterson. Word Book Publishers, Waco, Texas, 1976. 135 pages. Cloth. \$5.95.

This is one of the volumes in *Makers of the Modern Theological Mind*, a series edited by Bob E. Patterson. The following makers of the modern theological mind have thus far appeared: Karl Barth, Dietrich Bonhoeffer, Rudolf Bultmann, Charles Hartshorne, Wolfart Pannenberg, Teilhard du Chardin, Emil Brunner, Soeren Kiekegaard, Reinhold Niebuhr, and Martin Buber. These are the men which Patterson believes have shaped twentieth-century Christian theology. The books dealing with these theologians and philosophers are not intended as a substitute for reading their writings. However, the editor assures the readers of these ten books that each major theologian has been carefully and critically examined. In each case, "his life, his theological method, his most germinal ideas, his weaknesses as a thinker, his place in the theological spectrum, and his chief contribution to the climate of theology today" are evaluated. *The Makers of the Modern Theological Mind* are meant for laymen and at the same time, because they are supposedly carefully done, they are also to help the Ph.D. student prepare for his preliminary examinations. Some may question whether both goals have been attained in these volumes.

Stephen Panko, Director of Continuing Education and Associate Dean of University College, Loyola University, Chicago, has given insights into the life and work of Buber. His helpful and interesting introductory overview of Buber's life aids in a better understanding of the activities and literary productions of Buber. Major topics included in this book are a discussion of *I-THOU* and the philosophy of dialogue, Buber's distinctive concept of God, "the eternal Thou," his interest with the Hasidim, his translation of the Old Testament, Buber's views on Judaism and Zionism, and Buber's impact on the understanding of the Christian faith.

Panko claims that the following Christian theologians were somehow influenced by the thinking and teachings of Buber: John Baille, Karl Barth, Emil

Brunner, Reinhold Niebuhr, and Paul Tillich. If this is true, it certainly would be worthwhile to see what these so-called Christian theologians borrowed from Buber or at least to determine how the flow of their thought was directed by some of Buber's ideas.

Buber's concept of God, whom he calls the "Eternal Thou" is not the God of the Old Testament, much less of the New Testament. His God is the construct of a philosopher; he creates his own version of what he imagines God to be. This always differs radically from the revelation the Biblical God has given of Himself, as may be inferred from a study of the various names of God, from specific descriptive statements about His essence and nature, from a description of God's attributes and from His dealings with individuals and nations as set forth in the Bible.

Panko in his discussion of Buber's famous book, *I and Thou*, claims that "truth comes for Buber as a result of experiencing life and not from any intellectual solution to problems. There is a great risk when a person becomes involved in political, religious and social questions, because there is no guarantee that the position that is taken is the truth" (p. 55). "He cannot take any absolute standards of truth and falsity, or right or wrong. Anyone who attempts to establish such absolute standards, whether it be within the church, or a political party, or in a social organization, is involved in a worthless endeavor" (p. 55).

Buber's philosophy of uncertainty may appeal to certain individuals but it is inadequate for building a satisfying philosophy of life. This is especially true when it comes to dealing with life's ultimate question: Where do I spend my eternity? That Buber with his philosophy could not appreciate or agree with the distinctive claims of Biblical New Testament Christianity comes as no surprise. That a number of so-called Christian theologians were influenced by Buber testifies to the fact that men like Barth, Baillie, Brunner, Gogarten, R. Niebuhr, Oldham and Tillich also would not abide or accept the clear teachings of the New Testament, because the hermeneutics with which they approach the Old Testament and New Testament is not consistent with the Bible's claims about itself and the teachings set forth in them. Panko has included a selected bibliography, listing Buber's own writings and fifteen books which discuss the teachings and philosophy of Buber.

Raymond F. Surburg

PREUS OF MISSOURI AND THE GREAT LUTHERAN CIVIL WAR.

By James E. Adams. Harper and Row, Publishers, New York, 1977. 422 pages. Cloth. \$10.00.

This fourteen-chapter book deals with the life of Dr. J.A.O. Preus from infancy to 1977; it also endeavors to set forth the part played by Preus in the "great Lutheran civil war" which broke out in all earnestness with Preus' election to the presidency of The Lutheran Church - Missouri Synod (LCMS) at the Denver Convention in 1969. Adams' literary effort does not claim to be a definitive biography; because such an attempt, the author believes, is impossible while Preus remains active and while "too many lips are sealed for fear of influencing the outcome of the deadly struggle in the Lutheran Church - Missouri Synod" (p. x).

Adams, a working journalist for the *St. Louis Post-Dispatch*, admits that his book represents impressionistic reportage. Adams feels that Preus has grabbed more than his share of headlines. In alerting his readers as to what they might expect in his treatment of the subject of his book, Adams informs his readers that his volume contains more than a mere inventory of facts. He does claim that he presents the facts accurately and fairly, but at the same time he writes from a certain point of view.

After reading Adams' biography of President Preus, people both within and

outside the LCMS will know more about the latter's life than about most religious leaders in the world of Protestantism. They will learn many interesting facts about his childhood, his youth, his seminary days, his pastoral efforts in a number of Lutheran congregations, his university days, his marriage, his efforts as seminary president, and especially his first two terms as synodical president. The part played in the LCMS by his brother Dr. Robert Preus is also discussed.

It appears that Adams wishes to be fair to President Preus and all the people whom he describes. While he takes both sides to task in "the great Lutheran civil war," it does not take too long to discover with whom his heart is and which side he would like to see win. Since the war in Missouri is a theological war—one, namely, about the nature of the Bible and its correct interpretation—Adams is influenced in his evaluation by his own personal prejudices. From the page of acknowledgements it would appear that it is a Roman Catholic writer who is interpreting Missouri's civil war and passing judgments on the motives and action of the contesting parties. The following are listed as individuals and institutions that shaped the religious and moral views of Adams: "his parents; the Catholic Church; Subiaco Academy and Abbey, Subiaco, Arkansas; the University of Dayton, Theology Department, Dayton, Ohio; McGill University Divinity School, Montreal." Scripture quotations are from the Jerusalem Bible. It is a well known fact that most Roman Catholic seminaries and divinity schools have adopted the historical-critical method together with its interpretative implications in the study of the Bible. In Roman Catholic circles a development has occurred which parallels that in the Missouri Synod, except that in Roman Catholicism it began a few decades earlier. Understandably, then, Adams at times editorializes instead of reporting.

Harper and Row are advertising *Preus of Missouri and the Great Lutheran Civil War* in the following manner: "hard hitting, colorful, psychologically fascinating, *Preus of Missouri* becomes more than a study of ecclesiastical power politics: it is an in-the-field report of a new battle for the Bible and a revealing portrayal of a man willing to risk his church in the cause of orthodoxy." Again, the advertising blurb on the jacket tells the reader that the thirty-six year old religion editor of the St. Louis *Post-Dispatch* endeavored to present in his book "a sense of the daring and idealistic, but fault-ridden and tragedy-prong, humans who shape churches and are shaped by them." That he may have overdone his characterization of the LCMS's president is hinted at by Adams himself; in the conclusion to his preface, he states: "And if I have told the story too bluntly, if I have created an immoderate revelation, perhaps, in view of the subjects, I can be forgiven and if not forgiven, then at least tolerated as one of those outsiders who gasps on the pure air of that Missouri mountaintop."

Preus was chosen as the subject for a book by Adams because of the part which Preus has played in the reversal of the direction of the LCMS from that which it had been taking for nearly a decade. Stopping this trend away from Missouri's historic position and directing it back again to the path of orthodoxy was the beginning of "the great Lutheran civil war" in all its earnestness. In chapter two, entitled "The Missouri Waltz," Adams has attempted to give a succinct history of the LCMS's doctrinal position, in which he also proceeds to attack the Synod's stance on the Bible as inerrant and historically trustworthy. Adams' book clearly shows who was responsible for starting "the great Lutheran civil war." There are two parties at war—those faithful to the LCMS's historical doctrinal position and those determined to depart from it and change the character of traditional Missouri. The latter are called by Adams "the revisionists." Although he ultimately favors the stance of the "liberal moderates," Adams reports that these "liberal moderates" planned to change the course of the LCMS in the second half of the twentieth century.

The last twenty years have seen doctrinal developments which never would have been possible had all members of the LCMS chosen to abide by the Synodical constitution and its by-laws. When the LCMS celebrated its centennial in 1947, the essays published in the first two volumes of *The Abiding Word* showed that the doctrine and practice of the Synod had not changed in a hundred years, although there had been rumblings of discontent in the *Statement of the Forty-Four and Speaking the Truth in Love*.

However, the late fifties and early sixties saw changes occurring in the LCMS that were planned by a group of people who were convinced that the historic doctrinal position of the Synod was not correct and who decided to change the course of history for the LCMS. To bring one of the most orthodox Lutheran churches in the world into the mainstream of American religious life would take some doing. The plan called for securing control of the thought-influencing agencies of the synod, such as the following: the two seminaries, the two teachers colleges, the junior colleges, the senior college, the Board of Higher Education, the Synodical Board of Directors, the Boards of Home and Foreign Missions, the Board for Parish Education, *The Lutheran Witness*, the Walther League, the Lutheran Layman's League, the Lutheran Woman's Missionary League, and *Advance Magazine*. In fact, all administrative positions were to be taken over by individuals sympathetic to the new program. The idea was to control the direction of the Synod in every way possible. Many members of the Council of Presidents were won over to the concept of "a new Missouri." Between 1955 and 1969 many of the revisionist goals were realized and gradually the character of old Missouri was being changed. Between 1962 and 1969 Synodical conventions were passing resolutions implementing the new program. In 1965 the LCMS joined the Lutheran Council in the USA (LCUSA), and in 1969 altar-and-pulpit fellowship were established with the American Lutheran Church. The group responsible for the changes in the LCMS was committed to world-wide Christian ecumenism. It was the aim of this group to have the LCMS not only join the Lutheran World Federation, but also affiliate itself with the National Council of Churches and the World Council of Churches. Such memberships were impossible for those who understood the true nature of Lutheranism and who supported the Synodical Constitution. At the St. Louis Seminary the historical-critical method was introduced with resulting attacks on the inerrancy and historical reliability of the Bible and with the repudiation or questioning of many miracles of the Bible.

This new program was promoted surreptitiously until its adherents felt that it was safe enough to come out boldly. Adams admits that the "moderates" (a term he does not believe fits these men) did attempt to bring the LCMS out of its self-chosen isolationism and that they did not set forth their program honestly. The picture they endeavored to paint was that what they were doing was in accord with the tradition the Synod had known for at least a century. In order to hide what their goals were, they tried to soothe grassroots concern by claiming that no changes were involved, that what was being done was to present the old truths unchanged in language more meaningful to the American public. In the judgment of Adams "this seek-no-change, hear-no-change, speak-no-change was ecclesiastical disaster." Father John Jay Hughes in his April 3, 1977, review of Adams' book made this remark about the moderates' policy: "For an intellectual elite to work for change while denying that any change was taking place seemed to many to come close to confidence artists fleecing a crowd of yokels in a shell game."

Adams cannot appreciate Missouri's traditional emphasis upon pure doctrine. He seems to believe that the teachings of a church body should be relevant and subject to change. The Roman Catholic Church in which he was nourished from time to time develops new doctrine as the Holy Spirit supposedly guides the teaching magisterium of the church. While he faults Preus

and Missouri for having substituted the Bible for the Pope and insisting on the sole authority of the Bible as ultimate religious authority, he should realize that there must be an ultimate source to which people may appeal for certainty as to their religious beliefs and practices. For Roman Catholics it is the Pope and the teaching magisterium of the Roman Church; for liberal Protestants it is feeling, science, psychology, philosophy, human reason. For historic Lutherans it is *sola Scriptura*. Preus wants the LCMS to remain totally faithful to the Bible and not just when the Bible proclaims the Gospel.

Raymond F. Surburg

THE REAL SATAN. By James Kallas. Augsburg Publishing House, Minneapolis, 1975. 111 pages. Paper. \$2.95.

James Kallas, professor of religion at a Christian college in Thousand Oaks, California, is the author of *God and Satan in the Apocalypse* and *The Story of Paul*. The scope of this study is announced as being "from Biblical times to the present." This book takes Satan as a person to be reckoned. It is the contention of Kallas that many Christians do not take Satan seriously enough if they believe that the Devil only manifests himself in the forms he is described as assuming in the New Testament. It is true, as the author claims, that there are twentieth-century manifestations of Satan which are evident in drug abuse, in atheistic ideas, and in devil worship. Yet Kallas claims that Satan can be taken too seriously when he is depicted as superior in power to Jesus. The Bible assures Christians that Jesus Christ was victorious over the Satan and all his evil hosts.

The title of this book claims to portray the *real* Satan, the Satan of the Old and New Testaments, the Satan who fought Jesus but whom Jesus conquered. Chapter one deals with the teaching of the Old Testament regarding the Devil. The conclusions given in the opening chapter present a view of Satan which is contrary to what the Christian Church has held about the great enemy of mankind. On page 25 Kallas has summarized his study of Satan in the Old Testament as follows:

That brings us back to where we started the chapter. The whole of the Old Testament doctrine of Satan can be summed up in two words—insignificant, and a servant. Mentioned only three times, only once at length, and in that one lengthy passage, a loyal servant. That is *all* that the Old Testament has to say about Satan! Any more than that is untrue to the Old Testament.

But when the reader comes to the New Testament there is a dramatic reversal, according to Kallas. In the New Testament the Devil is no longer insignificant but central (p. 25). At Jesus' time Satan is no longer a servant but "the enemy."

To comprehend this change Kallas claims we need to understand the development of thought in the intertestamental period and he obliges with a discussion of "Satan in the Intertestamental Period" (pp. 27-48). The change in the concept of Satan as a helper to an enemy is attributed to the Essene sect, as may be seen from one of their Dead Sea Scrolls: "The War of the Sons of Light and the Sons of Darkness." The concept of the Devil as an opponent was then followed in the New Testament writings, so that two diametrically opposite understandings are reflected in the two Testaments.

This raises an important theological question. Is Satan a reality? Is Satan a good angel who was once led a revolt against God or is he a creation of the mind of the intertestamental period? Traditional Lutheranism believes that it was the Devil that tempted Eve and Adam in the garden of Eden, that it was Satan who was responsible for bringing various disasters on Job, that it was the Devil who tempted David to number Israel, and that the same demonic

personality tempted Jesus in the wilderness. While Kallas wants to present the *real* Devil, he actually has painted him "as an angel of light" and misrepresented the theological teachings of the Old Testament on the personality and work of Satan.

Raymond F. Surburg

A SHORT HISTORY OF THE EARLY CHURCH. By Harry R. Boer. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1976. Pages xiv + 184. Paper. \$2.95.

This book offers a succinct, clearly written, easily comprehended survey of the history of the early Church. Laymen who wish to become acquainted with the people and events which formed the first centuries of their Church's history will not go wrong by beginning with this book. The author presents as balanced a treatment of the doctrinal conflicts, the rise of Church institutions, and of the confrontation with Graeco-Roman culture as is possible within the scope of this book. All the highpoints are touched. There is good discussion concerning the persecutions, and the discussion concerning the Christological controversies rightly extends, not only to Chalcedon, but to the Seventh Ecumenical Council. Each chapter concludes with a series of study questions which make the book useful as a study guide. Certainly anyone who could answer all the study questions could claim a fundamental knowledge of the Church's first five centuries.

One could quibble about details. Montanus was most probably not a converted priest from the cult of Cybele in Phrygia, as is asserted (p. 63). The importance given to Irenaeus' role in the growth of episcopal authority is overdrawn (p. 69-70), and Irenaeus had no intention of ascribing to the bishop of Rome any special authority not held by other bishops as well (p. 70). "The most important, most universally accepted, and most enduring of the creeds" is not the Apostles' Creed (p. 77). This honor must certainly go to the Nicene Creed, which is accepted by both East and West (the Apostles' Creed is not). It would have been desirable for the author to have given a slightly fuller treatment of the religious-cultural environment of the Roman Empire into which Christianity was born. One error which must be corrected in any subsequent revision is the statement on page 115 that Alexander (bishop of Alexandria) "wanted a statement that could possibly be read in an Arian way." It should read that Alexander "wanted a statement that could *not* possibly be read in an Arian way." All in all, however, the book admirably fulfills its primary intent, to serve as a primer for the study of early Church history. It is recommended for the Church library.

William C. Weinrich

JONATHAN EDWARDS THE YOUNGER, 1745-1801, A COLONIAL PASTOR. By Robert L. Ferm. William B. Eerdmans Publishing Company, Grand Rapids. 214 pages. Cloth. \$7.95.

A Professor of Religion at Middlebury College, Middlebury, Vermont, Dr. Robert L. Ferm has revised his doctoral dissertation presented at Yale University in order to provide us with this biography of the son of Jonathan Edwards, Senior, the grandfather of Timothy Dwight - the almost forgotten Jonathan Edwards the Younger. This concise yet complete study of a man who lived in transitional times (America changed from a monarchy to a republic, from part of the British Empire to an independent nation, from a series of rival colonies to a federal union, from a seaboard society facing the Atlantic to a continental state expanding from the Appalachians to the Pacific) properly focuses on Edwards' efforts to cope with the theological alterations of his era.

As another historian aptly phrased it, America was moving from its Calvinist Epoch into its Methodist Age on its way toward its current Pragmatic Period. This created no little perplexity to a loyal son of the Geneva tradition such as Jonathan Edwards Junior. This readable volume casts new light on how the American Reformed Community sought to cope with such new influences as Deism, Revivalism, the Frontier, Nationalism, Republicanism, Unitarianism, and Practical Secularism. As a Connecticut pastor and New York college president active in both the Congregationalist and Presbyterian Churches, Jonathan Edwards Junior offers us a human focus for a re-evaluation of the major men and movements of this formative period in American religion and letters. Professor Ferm is to be commended for mastering both biography (said to be the most difficult form of history) and Reformed theology (in an era of crisis) and for sharing his insights with the general reader in such succinct and pleasant form.

C. George Fry

INTRODUCTION TO PURITAN THEOLOGY. Edited by Edward Hindson. Baker Book House, Grand Rapids, Michigan, 1976. 282 pages. Cloth. \$8.95.

The well-known British evangelical scholar J.I. Packer states in the forward that the Puritanism which flourished during the seventeenth and eighteenth centuries has bequeathed its inheritance to the contemporary evangelical movement. Hindson, who serves as a religion professor at the Baptist college, has collected essays from British and American Puritan divines on twelve topics: natural theology, Scripture, God, etc. Puritanism was not one denomination but a movement which had adherents among the Anglicans, Presbyterians, Baptists, and Congregationalists. The theologians chosen for this anthology represent this diversified background. An alliance, though casual, has existed between Missouri Synod Lutherans and conservative Protestants, known as evangelicals. This alliance derives from a common aversion to Barthianism, destructive theories of Biblical study, and what may generally be called liberal theology. Lutherans and evangelicals may agree in certain conclusions and share an aversion to many forms of contemporary theology, but each group starts off from different points. This collection of essays on Puritanism will provide the reader with knowledge about the origins of evangelicalism. Robert Preus, Fred Kramer, J.A.O. Preus, and Eugene Klug have provided the same type of historical service in making the writings of the sixteenth and seventeenth century Lutheran theologians available to our generation. Hindson's collection of Puritan theologians will make a comparison of the origins easier. Evangelical conservatives will always have an easier task to making available their Puritanical history than the Lutherans will. All the Puritans wrote in English. Our men have to plough through the Latin and German in every case. All the essays chosen are good theological reading. Some of the more famous names chosen include John Jewel, John Bunyan, and Jonathan Edwards.

dps

BIBLICAL BACKGROUNDS OF THE MIDDLE EAST CONFLICT. By Georgia Harkness and Charles F. Kraft. Abingdon, Nashville, 1976. 208 pages. Cloth. \$7.95.

Professor Georgia Harkness, author of thirty books, showed a great interest in the people of the Middle East. As tour leader she conducted numerous tours to Bible lands, during which she endeavored to provide the participants with the background which would enable them to understand the "depth and sweep

of the culture of the Semitic people." The publisher's foreword informs the reader that Dr. Harkness "set out to help others understand the past as 'prologue' to the present and the future. . ." However, before Professor Harkness could complete her book she became ill and died. In this ten-chapter book, chapters one to six were written by Dr. Harkness and the last three chapters by Dr. Charles F. Kraft, her one-time colleague at Garrett-Evangelical Theological Seminary.

In the portion of the book authored by Dr. Harkness the focus is upon the Biblical history of Palestine, both social and political. Dr. Kraft presents an account of the chief events which transpired in Palestine during the last seventy-five years: the rise of Arab nationalism, the advance of Zionism, the increase in Jewish immigration, and the four Arab-Israeli wars.

The authors have attempted to create sympathy for both major parties in today's Near Eastern dispute. "It is their claim that this sympathy for both sides can best come through a knowledge of the backgrounds, both recent and in the remote past, that have produced the conflicts." While the book contends that it is not its intent to provide answers, but to furnish background information for enlightened individual and group decisions about the crucial and highly explosive issues in the Middle East, yet it seems to state that Christians should become involved and that Christians should "bring Christian thought to bear on present day Middle East conflicts." Indeed, the volume contains the following suggestions, as expressed by Rosemary Ruether, who in September, 1976, became Georgia Harkness Professor at Garrett-Evangelical Theological Seminary:

A new start must be based on an unequivocal concession from the Arab side of the right of Israel to exist, and Israel too must come to see that it cannot survive by military counter-attack forever. . . Concerned Christians. . . must start by affirming the principle of the interdependency of . . . two causes (the development of new conditions for the Palestinians' existence and a commitment to Israel's survival)

...

In the prophetic tradition divine donation cannot simply be translated into a secular land claim. Israel can be called the Zion of God only by those willing to accept the implication of this faith: Israel is not called to be a nation like other nations but must strive for the higher ethic of love and justice that will make it a beacon light of redeemed human relations for *all nations*. Therefore, a secular Zionism that appeals to the religious traditions of the Promised Land to make a secular land claim for the right of a state to exist "like other nations" turns biblical language into idolatry.

Here we have a mixing of two kingdoms and a wrong view about the reasons for the selection of Abraham and his descendants in pre-Christian times. While the reviewer would not agree with all judgments in this book, it does furnish historical materials useful in understanding the present conflict and tensions in the Near East.

Raymond F. Surburg

HISTORY OF GREECE. By Cyril E. Robinson. Apollo Editions, Thomas Y. Crowell, New York. Paper. \$2.75.

This is a reprint of an old classic, first published in 1929. It covers the classic history of Greece and her people from prehistoric times through the age of Pericles to the Hellenistic Age. Apollo Editions has also reprinted two more classics by Robinson, namely, *History of the Roman Republic* and *History of Rome*. This 480-page history of Greece contains adequate maps and thirty

illustrations. Pages 435 to 470 yield chronological tables and summaries of the Periclean Age, the Peloponnesian War, the New Era, Spartan supremacy, the ascendancy of Thebes, Philip of Macedon, Alexander and Greece, Greek philosophy and science, Alexander's conquests, and Hellenistic times. Robinson knew the greatness of the ancient Greeks. But he does not close his eyes to their weaknesses and mistakes. Robinson knew his sources and used them well. He can describe and evaluate the tragedy of the Peloponnesian War well. He recognizes the greatness of Epaminondas. His description of the conflict between Philip of Macedon and Demosthenes is gripping. One of the great assets of this book is that it can be read either by layman or scholar with great profit.

H. Buls

III. Practical Studies

BIBLE AND ETHICS IN THE CHRISTIAN LIFE. By Bruce B. Birch and Larry L. Rasmussen. Augsburg Publishing Co., 1976. \$8.95.

When I received this book for review, I really looked forward to reading it. The title suggested edification and stimulation, especially to someone who teaches a seminary course entitled "Christian Social Ethics." After all, there are hardly any books that relate the Bible to ethics. This book's title seemed to offer a welcome change. Moreover, the fact that the book was published by a Lutheran publishing company made it seem even more tantalizing. So I sat down to read it, a couple of days after receiving it in the mail.

My expectations and anticipations were short-lived. The book was a total disappointment. Imagine reading statements like the following: "A strict view of inspiration [which is never defined] leaves no room for the ongoing activity of God and the possibility that he might reveal himself through sources other than the Bible" (p. 147). "The Bible is a necessary source [for doing ethics], but it must also be in constant dialog with the many other sources of knowledge and insight through which God might be disclosing himself" (p. 150). "The Bible is not given to generalized, universal address" (p. 165). "The rules, principles and other norms take their authority from the defining relationships, not the reverse" (p. 120). "The Bible alone is not sufficient for the task of moral development" (p. 156). "... Christian ethics is not synonymous with biblical ethics" (p. 45).

The ancient rule of Biblical interpretation, *sensus literalis unus est*, is denied by the authors by stretching and allegorizing the meaning of the Lord's Supper. The bread is "a symbol of division in the world between those who have bread and those who must die for lack of it" (p. 165). This interpretation the authors feel is valid and provides ethical import.

On virtually every page it is very apparent that the authors have internalized a liberal, neo-orthodox view of theology. Conservative theology is set aside by calling it "fundamentalism," and by saying that "fundamentalism is no longer an influential position in the major Protestant denominations . . ." (p. 31). The documentation for this is, of course, nowhere provided.

A number of liberal scholars and their views on ethics are approvingly cited. From these theologians the authors develop a framework for relating the Bible to Christian ethics. From James Gustafson they develop the position that Scripture alone is not sufficient criterion for making ethical decisions. From C. Freeman Sleeper they derive the argument that the Bible must dialog with non-biblical sources in order to obtain correct ethical insights. That Scripture is not to be seen as an absolute authority is also argued by appealing to Gustafson.

As I finished reading this book, two things bothered me most. One, if the Biblical directives concerning morality are not to be seen as absolutes, then we

are obviously forced to opt for moral relativism, which blurs the distinction between right and wrong and makes the atrocities of Stalin, Hitler, or for that matter, abortion on demand impossible to condemn. Two, if God reveals Himself today apart from the canonical Scriptures, then how can anyone know that what is "revealed" is God, a demon, or an illusion? The answer is that there is no way of knowing once it is granted that God reveals Himself outside of Scripture. Our Lutheran forefathers understood this well when they said: "the sole rule and standard according to which all dogmas together with all teachers should be estimated and judged are the prophetic and apostolic Scriptures of the Old and of the New Testament alone . . ." (Preface to the Book of Concord). Had the authors of *Bible and Ethics in the Christian Life* been of like mind, they would undoubtedly have lived up to the promise made by the title.

Alvin J. Schmidt

IS THAT THE TRUTH, PASTOR? By Merle Lebahn. Vantage Press, New York, 1976. 50 pages. \$4.95.

This fifty-page book is written by a Missouri Synod Lutheran layman, who is currently a businessman in Minnesota. The author's primary objective is to arouse Christian laymembers to demand that they hear the Biblical truth from their pastors. He argues that in all too many churches pastors no longer preach and teach the historic truth as found in the Bible. Lebahn sees this as tragic, and the tragedy is made worse by a "conspiracy of silence" on the part of church leaders, who "refuse to discuss the changes that have occurred in their theological stand. . . ." (p. 8).

It is interesting to note that the author is very much aware of inroads that liberal theology has made in the Missouri Synod. He writes that at one of his church's conventions (apparently New Orleans or Anaheim) he "listened to pastors who were near tears because the new theological stand was questioned. They couldn't understand how if they as pastors doubted the very truth of God's word, this would cause trouble in the pews of their churches" (pp. 10-11).

The author scathes theological liberalism on virtually every page. In doing so he is no respecter of persons, and rightly so. He asserts: "We have doctors of divinity, doctors of philosophy, doctors of education - with all this education have we forgotten about 'thus saith the Lord?'" In each of the 12 chapters, bearing headings such as "The Church," "Prayer," "Family," "Divorce," "Sex," etc., Mr. Lebahn depicts pastors as frequently not providing proper Christian leadership. He cites one pastor in response to divorce, saying: "There is nothing we could do; they don't love each other any more."

Every pastor should read this book, not because it presents arguments that are scholarly or new (it does not), but because what the author is saying is undoubtedly felt by hundreds of laymembers. Pastors need to read this book to be reminded that dedicated, convicted Christians do not want to hear sermons preached "which reflect deep insight into nothingness, or a sort of recitation without the reality of faith, questioning even the very truth of God's word" (p. 49).

Alvin J. Schmidt

EVERYTHING YOU WANT TO KNOW ABOUT THE MISSION FIELD, BUT ARE AFRAID YOU WON'T LEARN UNTIL YOU GET THERE. By Charles Troutman, InterVarsity Press, Downers Grove, 1976. 114 pages. Paper. \$2.95.

The author, a missionary to Costa Rica with the Latin American Mission, in a series of letters answers questions prospective foreign missionaries ask: How will I cope with the strange language and culture? What will life be like for my family? One thing that comes through loud and clear is that today mission work is carried out according to the principle of autonomy in partnership. "The Community, though it includes North Americans, is Latin in leadership, Latin in operation, Latin in responsibility, and Latin in vision" (p. 13).

Henry J. Eggold

ABINGDON FUNERAL MANUAL. By Perry H. Biddle, Jr. Abingdon Press, Nashville, 1976. 252 pages. \$4.95.

Says the author: "The purpose of this service book is to furnish the working pastor with a selection of funeral services and guidance in planning and conducting the funeral service. The book also offers help in developing a funeral policy in a local church and resources for educating a congregation in death, dying, and the Christian funeral service" (p. 5). The author fulfills these objectives with helpful suggestions for planning the service, conducting the service, music for the funeral, and the funeral sermon. An added feature is the inclusion of funeral liturgies of major Protestant denominations.

Henry J. Eggold

BODY AS SPIRIT. The Nature of Religious Feeling. By Charles Davis. The Seabury Press, New York, 1976. 181 pages. Cloth. \$8.95.

EMOTIONAL PROBLEMS AND THE GOSPEL. By Vernon Grounds. Zondervan, Grand Rapids, 1976. 111 pages. Paper. No price given.

THE LANGUAGE OF FEELINGS. By David Viscott. Arbor House, New York, 1976. 151 pages. Cloth. \$6.95.

HOW TO BE LOVED. By W. W. Broadbent. Prentice-Hall, Englewood Cliffs, N. J., 1976. 198 + xvi pages. Cloth. \$6.95.

LONELINESS. Understanding and Dealing with It. By Harvey H. Potthoff. Abingdon, Nashville, 1976. 128 pages. Cloth. \$5.95.

MAKE YOUR ILLNESS COUNT. By Vernon J. Bittner. Augsburg, Minneapolis, 1976. 126 pages. Paper. \$3.50.

COPING WITH COUNSELING CRISES. First Aid for Christian Counselors. By Jay E. Adams. Baker, Grand Rapids, 1976. 91 pages. Paper. \$1.95.

Throughout the last half century the "nature-nurture" controversy has stirred the minds and research interests of teachers and educational psychologists. For as many centuries as men have written and talked about themselves they have also argued about the source of behavioral control. The terms commonly used are "head vs. heart." In more recent years other word patterns have been employed, such as intellect vs. emotion and cognition vs. affectivity. But just as the "either-or" dilemma has given way to "both-and" in the case of heredity and environment, so also both head and heart are now

seen as necessary determinants of behavior. However, comparative emphases seem to vary from person to person. For some, emotions are regarded as almost inherently sinful, and logic must therefore repress emotions, while for others feelings are given extreme precedence as the central part of one's being, almost to the exclusion of holding any behavioral standards or of the usefulness of cognitive direction.

Even in theological studies, which have regularly not even been conscious of the head-heart problem, the degree of balance varies. The current charismatic controversy supplies good evidence for an apparent lack of recognition of the centrality of this problem. Careful Scriptural study should elicit the conclusion that both cognitive deliberation and affective activity are essential elements of the total human organism. However, in its relation to the heart the head is necessary to control the use of one's feelings, not by repressing them but by *allowing* and *governing* their overt expression.

Although each of the seven books listed above could be reviewed more completely on its own merits, I have chosen to summarize and evaluate all of them primarily according to their treatment of the head-heart problem.

Charles Davis, a former Roman Catholic priest now teaching in a Quebec university, points up the importance of religious feeling in *Body and Spirit*. Of particular helpfulness is his straightforward presentation of the necessity of feelings in one's life. He defines feeling, not to be confused with emotion which he sees as referring to bodily agitation, as "an intelligent, insightful relationship with what is felt" (p. 6). It is a *total* response of the person in contrast with the *restricted* response of mere intellectual activity (p. 13). Behavior stimulated by one's moral values, for example, represents such a total response involving both cognitive and affective activity.

Davis also makes a meaningful distinction between sensuousness and sensuality. The pastor who attends to a dying person by just staying with him, being sensitive to his unspoken needs, praying with and for him without falsity, assuring him of his (and God's) love with the single touch of his hand, is responding with *sensuousness*, i.e., participating in the total responses of the body with its joys and delights as well as its pain and stress. In contrast, *sensuality* is characterized by an egocentric attitude and response which would prefer to avoid being with the dying and is manipulative. For such a person, the "body is driven by the mind and used as an instrument of pleasure for reasons found in man's mental and spiritual state" (p. 41).

Although Davis ordinarily seems to operate from a Scriptural base, he sometimes slips into a more rationalistic line of thinking by following a preference for a relativism in discussing, for example, some practical aspects of sexual experience.

Emotional Problems and the Gospel begins with Biblical statements and examples in treating specific feelings of anxiety, anger, pride and guilt. An evangelical scholar, the president of Conservative Baptist Theological Seminary with a Ph. D. from Drew University, Vernon Grounds first presented this material in lecture form at Ontario Bible College. He acknowledges the lack of a detailed approach necessary for professionals in psychotherapy. Nevertheless, the substantiation he provides for the reality of feelings can help a minister in his work with parishioners who come to him with emotionally biased problems. He presents a very helpful distinction between anger as a positive feeling and anger which becomes hatred as a destructive feeling, although hatred itself is sometimes necessary and justified (cf. Rev. 2: 6; Mk. 3:1-5; Ps. 139: 19-22; Ro. 12:9, Eccl. 3:8). A chapter is devoted to the Scriptural means of dealing appropriately with each of the feelings discussed. The question of controlling anger, for example, (Eph. 4: 26-27, ". . . Be angry and sin not. . ." is faced directly.

Grounds also recognized "that many Christians are by no means shiny examples of healthymindedness" (p. 19) and that "sainthood and psychic

soundness are not commensurables" (p. 108) - both radical statements for those who would assert that emotional illness requires only more faith for cure. He devotes the final two chapters to "A Christian Perspective on Mental Health."

Two secularly-oriented books, *The Language of Feelings* and *How to Be Loved*, both assert the validity of feelings without going extremely overboard and excluding a cognitive or rational involvement. Both authors attempt to bring their readers to a fuller awareness of the importance of feelings.

Viscott in *The Language of Feelings* employs a simple and clear framework for understanding the relationships between and among the feelings of anxiety, hurt and loss, anger, guilt and depression. He defines anxiety as the fear of a hurt or loss. This fear or the actual experience of a hurt or loss results in a feeling of pain. Pain creates an imbalance within the person and demands a response of energy directed at the source of the pain. This response is called anger. When anger cannot be expressed outwardly it is turned inward against the self and is perceived as guilt. If the guilt is not relieved and is deepened, it leads to depression.

In individual chapters Viscott treats each of the feelings and their behavioral expressions more completely. He writes very clearly and simply without the ordinary psychiatric jargon of his own profession. His final chapter on "Getting out of Emotional Debt" brings out simply stated assertions based upon his own humanistic presuppositions. His assertions and prescriptions can readily be identified and evaluated by the discerning theologically trained reader.

Broadbent, another psychiatrist who has also bridged the gap between the abstruseness of professionalism and the concrete world of reality, elaborates upon his secret of being loved - "not to try to be loved" (p. 11). He identifies and explains nineteen *quasi-belonging* styles. They are really only shadows of *actual-belonging* which is characterized by mutual respect and a mutual concern for well-being, without the attempt to manipulate the other person for acceptance, approval, or love. The pastor may perhaps be able to see certain styles in himself, his peers, and his parishioners, such as the martyr, the seductive, and the one-upsmen styles - all, at core, attempts to be loved.

By becoming responsible for his own thoughts, words, feelings and behavior (an apt Scriptural principle, by the way), Broadbent explains that a person thus "owns himself." He then finds that no one can *make* him mad or angry, because he can control his own feelings.

Chapters on techniques of becoming conscious of one's own feelings and behavior, the semantic problems we get ourselves into by letting words mould us, our logic and our values, and questions and answers frequently asked about the problem of being loved can be of practical help to the pastor in clarifying his understanding of human behavior. The Christian's basic understanding of such problems and their solutions will stem, of course, from his own Scriptural study of the nature of man and the power of the Spirit in man's life.

In contrast with Viscott and Broadbent, Potthoff and Bittner write from a religious point of view and about more specific parts of human life experience. From a background of experience as a pastor in Denver and a seminary professor at the Iliff School of Theology, Harvey Potthoff gives a very thoroughgoing down-to-earth description of the feeling of loneliness. In a very empathic manner he shows how loneliness appears in various stages of the life cycle, especially in the later years of one's life, but also in separation and in grief. The universality of the feeling is brought out in his statement that "to be oneself involves both satisfaction and loneliness" (p. 51). Loneliness is moreover a necessary result of other more desired experiences, as, for example, in grief ("... grief is ... the price of love," p. 79), in which it is just one phase of a larger process of affirming the love we experience with others. Thus it can have its own meaning and purpose.

Potthoff rightly asserts that "what the experience of loneliness does to us and in us is partly a matter of our own attitudes and responses" (p. 50) and that "we cannot always change external facts, but we can do something about our responses to them" (p. 110). This point is reminiscent of the Scriptural principle of being responsible for our own behavior (and Broadbent's principle of "owning oneself"). Potthoff does offer some resources and strategies for dealing with loneliness in his final chapter, such as being interested, developing a sense of humor, exercising one's creative powers, and living one day at a time. The section on religious life and a life of devotion as a resource is highly general and does not even come close to recognizing the fact of our relationship to God through Jesus Christ as the most important resource. Throughout this book, however, the pastor will also find many poetical quotations and life experiences which can be useful in helping him communicate his empathy to lonely people.

Bittner's book, *Make Your Illness Count*, comes from the wealth of experiences of an ALC hospital chaplain. A recognized leading practitioner in his field, he relates nine chapters of significant experiences of patients which he uses to show how illness presents opportunities for a person and is not just a waste of time. Bittner himself appreciates the difficulty in facing an illness, as he shows in sharing personal crises in his seminary days and also later in his life when he experienced a serious illness. In each of the cases he describes his own approach and way of handling it (not all of which were successful - he is to be commended for including these cases, too). Familiar and not too familiar questions and circumstances are raised: the question of "Why me?", anger towards God, denial of the seriousness of an illness, fear and anxiety about a forthcoming operation and the future, the manipulative style of an alcoholic with his wife, the meaning of an illness, the need for a suburban housewife to admit her dependency upon tranquilizers, the acceptance of death by a cancer victim and his growth through suffering, the ways in which a mother, a brother, and fellow-patients were helped through the illness of a young man after he had changed his attitude.

Feelings are prominent in each example, but readily accepted (though not always approved of) by the chaplain. I would have preferred a clearer recognition and statement of Lew and Gospel as they were applied in each of the cases, but even without that Bittner's skillful and empathic handling of the feelings offers a helpful model for the pastor. In addition, he has given insightful explanations of the significance of background and interpersonal relationships to the suffering person.

Both Adams and Bittner deal with crises in their books. However, Adams' material is directed toward pastors (a series of lectures presented to students at Talbot Theological Seminary), while *Make Your Illness Count* is more immediately pointed for use by hospital patients and others facing physical problems. Bittner's presentation is much more experiential while Adams used a didactic approach in his lectures. Again, although both recognize the importance of feelings, Adams advocates implicitly a more cognitively-oriented style of dealing with a crisis. The guidelines he suggests (analysis, inventory, and direction) are exceedingly helpful for the pastor and necessary to be applied in the case of people in crises who usually need to learn to control the feelings which the immediate upsetting experience has elicited. And he makes no bones about emphasizing the pastor's responsibility to bring Scriptural comfort and direction to bear upon the situation at hand. The cognitive emphasis is seen in the specifics Adams lists for the guidelines. Analysis requires gathering, reinterpreting, assessing, sorting or sifting out the programming the facts in the situation. The counselor must also take inventory of the counsellee's state, response, motives, resources, and growth. Direction must finally be authoritative, concrete, and tentative.

It is evident that a directive, cognitively-oriented approach is necessary at

some points in crises, but a danger can occur if it is employed without consideration for other factors, as appears to be the emphasis also in Adams' other works (e.g., *Competent to Counsel* and *The Christian Counselor's Handbook*). Adams recognizes the existence of feelings but uses a directive style which can override feelings if used arbitrarily without adaptation to individual circumstances such as the degree of trust in the counselor-counselee relationship or the ability and freedom of expression on the part of the counselee.

I would prefer an approach balanced between those of Adams and Bittner, insofar as they are adequately represented by their books reviewed here. The method should recognize both the positive and negative aspects of feelings as reflected in the other books listed above. It should also employ a Scripturally informed cognitive approach which allows the Spirit room to control affective behavior. This would mean that feelings or emotions which are not entirely in accord with God's ways be allowed to be expressed under reasonably controlled circumstances to avoid the danger of "acting out" and so that underlying problems can be accurately identified and effectively handled. There should also be expression of other God-pleasing feelings of which Scripture names a large number, with free rein given under the stimulation of the person's cognitive functions.

Our concern as pastoral counselors must therefore focus on enabling the total person to function fully with all his God-given faculties, be they called head or heart, toward the end of worshipping and serving the Lord more completely in all righteousness, innocence and blessedness.

Allen Nauss