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Liturgical Commonplaces.	Kurt Marquart	330
Worship and Sacrifice	Charles J. Evanson	347
The Church in the New Testament, Luther, and the Lutheran Confessions.	Bjarne W. Teigen	378
Theological Observer		399
Homiletical Studies		406
Book Reviews.		438
Books Received		460



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Book Reviews

I. Biblical Studies

INTRODUCING THE OLD TESTAMENT. By Clyde Francisco. Revised Edition. Broadman, Nashville, 1977. 315 pages. Cloth. \$8.95.

Introducing the Old Testament first appeared in print in 1950 and has been continuously in print for 26 years. In the foreword Dr. Francisco states that he has completely rewritten most of the material and brought it up to date. The purpose of the original edition was not to deal with "the technicalities of scholarly research because such material would have defeated the primary intention of the writing." His purpose was to "acquaint the reader with the essential history and teachings of the Old Testament." According to Francisco the differences between the two editions of the books are the following: "The first writing was more an outline to be filled in by the teacher. In this edition I have sought both to clarify basic issues and to elaborate on the teachings of each book."

On the inside of the jacket the publishers claim that this textbook for theological seminaries "is based on a firm conviction as to the authenticity of the Old Testament, it uses constructively the results of modern scholarship." Francisco, professor of Old Testament at Southern Baptist Seminary since 1944, has capitulated to the higher critical approach relative to Old Testament problems. While he gives the views of conservative Biblical scholarship on the authorship of the Pentateuch and Isaiah, date of the book of Daniel, and other issues which have come to divide scholars into opposing camps, Francisco accepts the conclusions of higher critical scholarship. This appears to be in harmony with the reversal of theological positions once taught at Southern Baptist Seminary, as once held by men like Drs. A. T. Robertson and John R. Sampey. The question of the authorship of Biblical books is unimportant according to Francisco as long as one regards the various Old Testament books as inspired. However, one might ask, what does the higher critical position do for the reliability of various Biblical assertions found in both the Old and New Testaments which ascribe the Pentateuch to Moses? How does one harmonize the authenticity and reliability of the Bible with the concept of contradictions and mistakes?

A helpful feature of this Old Testament introduction is to be found in the summaries of various Biblical characters and outlines of Biblical books.

Raymond F. Surburg

READER'S GUIDE TO THE BIBLE, INCLUDING THE APOCRYPHA. By Richard H. Hiers. Abingdon, Nashville, 1978. 160 pages. Paper. \$3.50.

This is a brief guide for the eighty-one books, the sixty-six of the Old and New Testaments together with the fifteen books found in the Protestant version of the Apocrypha. Professor Hiers of the University of Florida at Gainesville has written a compact reference book for non-scholars, which was designed to be descriptive. The *Reader's Guide* embodies numerous Scripture citations and also has introductory essays which pinpoint the main historical events and developments in Israel and the Middle East from 1500 B.C. to A.D. 100. The system of interpretation used in this book has been determined by the presuppositions and conclusions of the historical critical method. Most of the conclusions of higher critical scholarship are found here and would be unacceptable to those who hold to Biblical views on revelation, inspiration, the formation of the canon, and isagogical issues.

Raymond F. Surburg

BETTER BIBLE STUDY. A LAYMAN'S GUIDE TO INTERPRETING AND UNDERSTANDING GOD'S WORD. By A. Berkeley and Alvena M. Mickelsen. G/L Regal Books, Glendale, California, 1977. 176 pages. Paper. \$3.50.

The objective of this book is to help non-professional Christians to interpret the Word of God. Much of the material is based upon the book of the male partner of this team, who in 1963 published *Interpreting the Bible* (Eerdmans). In clear and popular language, which the layman can grasp since no technical theological jargon is employed, the authors have discussed those topics which come under the classification of general and special hermeneutics. In sixteen chapters the Mickelsens answer questions like these: How can a person know what the Bible says? How can the untrained Christian avoid the pitfalls of making the Bible say what it does not? In what respects is the Bible different from other books? Why are so many different translations in existence? Why is it necessary to know the history and culture of the period when a Biblical book was written? In addition to answering these questions the technique of interpreting a passage of the Bible is described.

In the area of special hermeneutics there are chapters on the interpretation of prophecy, poetry, apocalyptic, parables, allegory, typology, riddles, and the manner in which New Testament writers quoted the Old Testament. The place of figurative language is also treated. As in *Interpreting the Bible*, the position is advocated that the first three chapters of Genesis are not to be understood literally, thus permitting an interpretation of chapters 1-2 within the context of theistic evolution, the position of the theology department of Wheaton, where A. Michelson taught for years before coming to his present position at Bethel Theological Seminary, in St. Paul, Minnesota.

Now and then assertions are made with which this reviewer disagrees. On page 48 the statement is made: "Today's Christian must base *his* beliefs on the *total* message of the Bible, not on individual verses or phrases chosen because they please him." The command for Christian baptism is based on individual passages. How many passages are there in the New Testament for the descent of Christ into hell? If the writers mean that passages should not be taken out of their context, one would have to agree with the authors.

In the concluding pages the authors caution their readers against the idea that once hermeneutical principles have been mastered it will follow that they will be able always to interpret the Scriptures correctly. "To exercise proper care and balance in understanding the Bible is easier to talk about than it is to practice. This is true of most skills It takes time and effort to learn to coordinate elements of biblical interpretation involving language, historical backgrounds, culture patterns, figurative language, etc., to arrive at the original meaning for us today. We soon find that understanding the Bible, like swimming, is a personal matter. There is no impersonal way to get its meaning. There are only guide lines to help persons discover meaning" (p. 170).

Pastors will find this a useful book, providing they take into consideration those statements that are subjective and subject to serious challenge.

Raymond F. Surburg

HISTORY OF THE RELIGION OF ISRAEL. FROM BABYLONIAN CAPTIVITY TO THE END OF PROPHECY. By Yehezkel Kaufmann. Ktav Publishing House, New York, 1977. Cloth. 726 pages. \$25.00.

This volume is a translation by C. W. Efronson of Butler University of Volume IV: Book 1 of the four-volume *History of the Religion of Israel* (in Hebrew) by Yehezkel Kaufmann (Tel Aviv: Bialik Institute-Dvir, 1937-1956). There is no second book, because the author never completed his projected history. The University of Chicago's *The Religion of Israel, from Its Begin-*

nings to the Babylonian Exile (1960) is an abridged translation by Dr. Mosh Greenberg (Hebrew University, Jerusalem) of volumes I-III of the Hebrew original. The publishers claim that *History of the Religion of Israel, Toled Ha-Emunah Ha-Yisraelit*, is considered by many scholars the greatest work of biblical scholarship of our time.

In general, Kaufmann's approach is that employed by critical scholarship although he frequently differs from the views put forward by Protestant and Roman Catholic critical scholars. He has the temerity to challenge Wellhausen's Four-Source Documentary Hypothesis. In *The Religion of Israel* Kaufmann writes:

Wellhausen's arguments complemented each other nicely, and offered what seemed to be a solid foundation upon which to build the house of biblical criticism. Since then, however, both the evidence and the arguments supporting the structure have been called into question and to some extent, even rejected. Yet biblical scholarship, while admitting that the grounds have crumbled away, nevertheless, continues to adhere to its conclusions. The critique of Wellhausen's theory which began some forty years ago has not been consistently carried through its end.

In volume IV Kaufmann starts with the Babylonian captivity and then discusses the author and contents of Deutero-Isaiah, the decree of Cyrus, the activity of Zerubbabel and the building of the Temple, and the preaching of the prophets Haggai and Zechariah. The efforts of Ezra and Nehemiah receive a chapter each. The prophets Obadiah and Malachi are considered the last of the Old Testament prophets. One chapter is devoted to the close of the prophetic movement. The work concludes with a hundred-page chapter treating of the Persian period of Biblical history. There are 12 appendices totalling 84 pages, matching the 12 chapters of the book.

In this fourth volume Professor Kaufmann examines the situation of the exiles in the Babylonian Captivity and notes how the prediction of Ezekiel that the dry bones would come alive again (ch. 37:3) was fulfilled. He then deals with the development of Israel's religion in Palestine during the Hellenistic period and in doing so provides his readers with detailed discussions of the postexilic prophets.

According to some modern scholars, Israel adopted true monotheism only in the postexilic period. Kaufmann rejects this view. He firmly contends that the Jewish nation accepted monotheism from the very beginning of its existence as a nation. He further claims that the history of post-exilic Israel can be understood only as the history of a people whose very beginnings were monotheistic. Critical as well as conservative scholars will be challenged by the theories and views of this eminent Hebrew scholar.

Raymond F. Surburg

LICHT AUF DEM WEG. LIGHT ON THE PATH. LUMEN SEMITAE. PHOS TAIS TRIBOIS. OR LINETIBAH. By Heinrich Bitzer. Oekumenischer Verlag Dr. R. F. Edel, Marburg an der Lahn, 1969. 395 pages. Cloth. \$4.20

This is a handy pocket-size book which is designed as a *Vademecum* for every thorough theologian. It contains for each day of the year, beginning with January 1 and ending with December 31, a Hebrew and a Greek passage of the Bible, which, it is suggested by the author, should be read verbally (better audibly). The passages were selected with care. The inspiration for the book was the widely used and translated devotional booklet *Daily Light on the Daily Path* (published by Samuel Bagster and Sons of London). Important passages of the Bible were chosen and assigned to the 365 days of the year.

Bitzer assures those who will faithfully use this *Vademecum* that, if these words of Holy Writ are read regularly year after year, they will become

familiar with the basic text of Holy Scripture more and more. "He who learns these words by heart will acquire an imperishable treasure of holy words" (p. 11).

While the Greek text is merely printed out, for the Hebrew text there are notes relating to vocabulary and grammar. In these notes the meanings of less common words are given in English, German, and Latin.

The dictionaries of Koehler-Baumgartner (*Lexicon in Veteris Testamenti Libros*, 1953) and Gesenius (*Hebraeisches und Aramaeisches Handwoerterbuch ueber das Alte Testament*, edited by Dr. Franz Buhl, 1921) were used to arrive at the meaning of Hebrew words. However, often references are also made to *Neue Verdeutschung der Schrift* by Martin Buber, who, according to Bitzer as "a born Jew sometimes suggests a surprising but meaningful meaning for difficult words, true to the root-meaning of the word, where Koehler and Gesenius often make a conjecture" (p. 11). For the text of the Greek and Hebrew Scriptures the latest editions (up till 1966) of the Priv. Wuerth. Bibelanstalt have been utilized.

Bitzer regrets the fact, as stated by him in his preface, that "good theologians tend to lay aside the Hebrew text of the Old Testament. They may still read the Greek text of the New Testament rather frequently to prepare sermons. But the skill acquired in exegesis over the years and increasing familiarity with recurring passages often leads to neglect of the Greek basic text" (p. 9).

Bitzer believes that the more a pastor allows himself to be detached from the Hebrew and Greek of the Bible, the more he detaches himself from the source of true theology, which is the foundation of a fruitful and blessed ministry.

Those who defend the verbal and plenary inspiration of Holy Writ need to be reminded of the famous statement of Luther made in 1524 in his tract "To the Councillors of all Cities in German States . . ." (Bitzer, p. 9):

As dear as the Gospel is to us all, let us as hard contend with its language. For God did not allow his Holy Scriptures to be written alone in the two languages without reason, the Old Testament in Hebrew and the New Testament in Greek. Those languages, that God did not despise but chose above all others for his Word, we must also honour above all others . . . Therefore the Hebrew Language is called holy . . . Let the Greek language therefore be called holy, because it was chosen to be the language of the New Testament.

Those who need help with New Testament Greek have at their disposal Fritz Rienecker's *Sprachlicher Schluessel zum Griechischen Neuen Testament*, published by Brunnen-Verlag, Giessen.

Raymond F. Surburg

ISAIAH, AN EXPOSITION. By W. A. Criswell. Zondervan Publishing Company, Grand Rapids, 1977. 316 pages. Cloth. \$9.95.

Dr. Criswell is the pastor of the large First Baptist Church of Dallas, Texas. This is his eighteenth book, a number of which purport to be expositions of Biblical books of both the Old and New Testaments. This is no commentary on the Book of Isaiah. It is not a word-by-word examination of the sixty-six chapters of "The Evangelical Prophet." In its 46 messages the reader will find word studies, discussion of the historical setting, provocative analysis, and colorful descriptions of the text.

In some of the addresses there will be found comfort and assurance for the Christian believer; the need for Jesus Christ as the Lamb of God that takes away the sin of the world is effectively set forth. Criswell believes in the verbal inerrancy of Holy Scriptures and finds Christ foretold in numerous passages of Isaiah. Criswell holds that the Virgin Birth is announced by the prophet in

Isaiah 7:14 and finds the Savior's work and person foretold and described in the famous Servant Songs of Isaiah.

Unfortunately, Criswell subscribes to the belief that there will be a millennium and to the idea of Christ's return to Palestine to establish an earthly kingdom, a kingdom which Jesus was prevented from establishing in the first century A.D. when the Jews rejected Christ as the promised Messiah of the Old Testament. The interpretation of Old Testament prophecy and Criswell's eschatological teachings are affected by his dispensational hermeneutics. In many places, therefore, the author reads interpretations into the text of Isaiah which are not there.

Raymond F. Surburg

KNOWING THE SCRIPTURE. By R. C. Sproul. Inter-Varsity Press, Downers Grove, Illinois 1977. 125 pages. Paper. \$3.50.

The author of this volume is theologian-in-residence at Ligonier Valley Study Center (Stahlstown, Pennsylvania), which was founded by Sproul in 1971 and is dedicated to providing biblical and theological instruction to college students and other adults. This center has as its goal to help Christians to continue to grow in their knowledge of God and the Christian faith.

In his preface the author notes that there has been a renewal of interest in the Holy Scriptures. Unfortunately, there has arisen great confusion about what the Bible teaches because there has been little agreement concerning the rudimentary principles of biblical interpretation. "This confusion in the scholarly world has made an impact on the life of the whole church" (p. 11).

With this problem in mind Sproul has written *Knowing the Scripture*, which is comprised of six chapters. Chapters 3, 4, and 5 contain Sproul's system of Biblical interpretation. Chapter 1 discusses the reasons why a person should study the Bible, while chapter 2 endeavors to relate personal Bible study and private interpretation to correct interpretation. In chapter 6 Sproul takes up the need for various tools. He gives his views on the use of translations, annotated Bibles, concordances, the King James Version, and commentaries, and the desirability of studying and using the original languages of Holy Writ.

The author of *Knowing the Scripture* believes the Bible is the inspired Word of God and his hermeneutics reflects his conservative Presbyterian theological stance. The beginner of Bible study will find this a useful volume, and those who have been studying the Bible a long time will discover now and then interesting and helpful insights on certain Biblical passages.

J. I. Packer has written an appreciative foreword, in which he states that this book is characterized by "clarity, common sense, mastery of material and a bubbling enthusiasm which turns the author from a good communicator into a superb one."

Raymond F. Surburg

A LEXICON FOR THE POETICAL BOOKS. By Neal D. Williams. Williams and Watrous Publishing Co., Irving, Texas, 1977. 136 pages. Paper. \$4.95.

This lexicon was originally the author's research project for the master's degree at Dallas Theological Seminary, Dallas, Texas. This book was undertaken because of the need for Hebrew students to have help with the massive Hebrew vocabulary of the poetical books which serves as a deterrent to the reading of the text for many students. It is similar to Ferris L. McDaniel's, *A Readers' Hebrew English Lexicon of the Old Testament*. Like the latter, Williams' *Lexicon* is not designed to replace the large standard lexica. In his introduction Williams describes his procedure as follows:

To accomplish this goal of this lexicon the author has simply read through the poetical books listing the words verse by verse which occur

less than seventy times in the entire Old Testament. The brief definitions are taken from Brown, Driver and Briggs's, *A Hebrew and English Lexicon of the Old Testament* (Oxford: Clarendon Press, 1907) and Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros* (Leiden: E. J. Brill, 1958). Homonyms are recorded with a Roman numeral corresponding to the classification of BDB. The word statistics are taken from Lisowsky's *Konkordanz zum Hebraeischen Alten Testament* (Stuttgart: Württembergische Bibelanstalt, 1958) and Mandelkern's *Veteris Testamenti Concordantiae: Hebraicae atque Chaldaicae* (Tel Aviv: Sumptibus Schocken Hierosolymis, 1971). However, where BDB differs with these concordances, BDB has been taken as authoritative for the statistic.

Words occurring more than five times have been given at the beginning of the vocabulary for each book under the caption of "special vocabulary," with Psalms being the exception. Concerning the statistics found behind each word Williams states:

Each word in the text is followed by parentheses enclosing two numbers: The first number gives the frequency of the word in that particular book except the Psalms where the first number records the frequency for only that individual Psalm; The second number records the frequency of the word in the entire Old Testament. Words which occur more than once in a particular verse are immediately followed by parentheses indicating the frequency of the word in that particular verse. An appendix is provided with a list of all words occurring seventy times and over.

Hebrew and Aramaic students in the last fifteen years have been supplied with many excellent helps which it is to be hoped will encourage more reading of the Old Testament Scriptures in the original languages.

Raymond F. Surburg

EBLA TABLETS: SECRETS OF A FORGOTTEN CITY. By Clifford Wilson. Master Books, Division of Creation-Life Publishers, San Diego, 1977. 124 pages. \$1.95.

In this volume Dr. Clifford Wilson, for a number of years director of the Australian Institute for Archaeology, relates the story of the finding of the archaeological discoveries at Tell Mardikh in Syria. Between 1964 and 1973 Professor Paolo Matthiae and his team uncovered the remains of the ancient city of Ebla. A 26-line inscription on a male statue, dedicated to Ibbit-Lim, son of Ikris-Hepa, King of Ebla, was found in 1968. The discovery of the Ebla tablets must be reckoned as one of the greatest discoveries of Near Eastern archaeology. For years to come scholars will be studying these tablets, and all their implications will only become evident when much more study will have been devoted to them.

Wilson was prompted to publish this small book because people are asking basic facts about the Ebla tablets, and because of "sensational exaggerations have already appeared. That is unfortunate, and a balanced appraisal is needed" (p. 6). Because of contacts with both Professor Matthiae and Professor Giovanni Pettinato, the epigraphist, Wilson was in a position to give an estimate of the importance of these major finds. The materials in this book are based, according to Wilson, on articles by Pettinato which have appeared in *The Biblical Archaeologist* (May, 1976), on reports in other journals, on public lectures given by Pettinato, and on conversations with Dr. Noel Freedman.

In this ten-chapter book the reader will be able to learn about the history of the finds, and what the Ebla tablets are all about. In a number of chapters the implications for ancient history are stated. Because of the Tell Mardikh finds the *New Cambridge Ancient History* is no longer up-to-date in all of its

statements. Not only does Wilson acquaint his readers with the history and archaeological data about this third great center of political and cultural influence in the Ancient Near East, but also he shows how the newer finds from Ebla do not support previous critical assumptions about the Book of Genesis.

Raymond F. Surburg

A SYMPOSIUM ON CREATION, VI. Donald W. Patten, editor. Pacific Meridian Publishing Company, Seattle, Washington, 1977 153 pages. Paper. \$3.95.

This is the sixth in the series entitled *A Symposium on Creation*. The following scholars are contributors to this volume: John H. Fermor, Donald W. Patten, Charles McDowell, William I. Thompson III, Bolton Davidheiser, and C. E. Allan Turner. A foreword was penned by W. Dennis Burrowes, secretary of the North American Creation Movement, Victoria, British Columbia.

The one feature that all writers of Symposium VI have in common is that they are creationists who hold the Bible to be God's infallible revelation. In the essays presented to the public, the reader will find attempts at scientific inquiry that involve a wide range of disciplines with special attention given to astrophysics, climatology, physical geography, and history.

Dr. John Fermor in his essay, "Paleoclimatology and Infrared Radiation Traps" examines the canopy concepts of Whitcomb and Morris and of D. W. Patten, and gives an alternate view which he believes meets the geographical difficulties which he feels adhere to earlier models. Fermor allows for rain before the Flood, which the other models of the "greenhouse effect" do not.

Donald Patten's "millennial climatology" rests upon the assumption that Christ will reign visibly upon earth for a thousand years. Patten employs Ezekiel 47:1-12 in his description of the climatological changes which supposedly will take place when the millennium arrives. Lutherans, of course, reject the millennialist views of Scofield and others.

The third article of the symposium, written by Dr. Charles McDowell, is an excursion into the history of science. In "Catastrophism and Puritan Thought: The Newton Era," McDowell treats of the development of the opposing ideas of catastrophism and deism in Puritan England and on the European continent. McDowell sheds new light on the great Newton-Leibnitz debate concerning calculus. There is also a discussion of the reference to the moons of Mars in Swift's *Gulliver's Travels*.

Dr. Davidheiser gives an overview of the life and scientific views of Louis Agassiz. The latter was a great opponent of the views of Charles Darwin. He realized what the implications were of mega-evolution, the theory at the heart of Darwinianism. Agassiz, although a vigorous opponent of Darwin would not be classified as a strict creationist. Darwin's views won out over those of Agassiz in the scientific community of the latter half of the nineteenth century. Davidheiser has shown the inconsistencies and contradictions in the views advocated by Agassiz. It is difficult to exactly ascertain where the Agassiz stood in the creation-evolution controversy. Relative to Agassiz, "we do not know for sure on what spiritual grounds he fought the battle, whether on the grounds of religious respectability or true Christian conviction" (Burrows, p. 13).

The final essay is by Dr. C. E. Allan Turner, entitled "The Place of Trace Elements in the Creation." Dr. Turner deals with the effects of the presence (or absence) of a wide variety of metals and nonmetals in relation to plant and animal physiology. He points out that with our increase of knowledge the list of useful and necessary metals grows. Those interested in biochemistry will be challenged by this contribution.

Raymond F. Surburg

FOSSILS IN FOCUS. By J. Kerby Anderson and Harold G. Coffin. With a Response by Russell L. Mixter. Zondervan Publishing House, Grand Rapids, and Probe Ministries International, Richardson, Texas, 1977. 95 pages. Paper. \$2.95.

This is one of a number of books that comprise what is to be known as "The Curriculum Word View" of the Christian Free University Curriculum, which affirms "the world view that reality includes both material and immaterial realms, that man and nature are finite and created." The Christian Free University Curriculum is a continuing series of monographs within 15 different academic areas of interest: (1) History; (2) Issues; (3) Life Sciences; (4) Political Science; (5) Business; (6) Physical Sciences; (7) Literature; (8) Philosophy; (9) Education; (10) Religion; (11) Sociology; (12) Psychology; (13) Anthropology; (14) Earth Sciences; and (15) Fine Arts.

Fossils in Focus is a book in the "Earth Sciences Series." The authors of this monograph show a wide acquaintance with the scientific literature on the occurrence of fossils throughout the world. On the basis of their examination they believe that the paleontological evidence supports the belief that the gaps in the paleontological record are real and that there is no evidence for missing links, for hybrid animals which would bridge the zoological gaps. Anderson and Coffin contend that there is no continuity of fossils from one kind to another. Of their presentation, Russell Mixter in his response asserts: "Here is a well-documented discussion of the creationist's position."

The authors do not argue for "the fixity of species," a notion espoused by Linnaeus, but allow "for change possible in limits. In fact, as we look at the fossil record, the results from genetic research, and the natural world about us, we are led to believe that the truth lies between the two extremes of fixity of species and limited change." The word *min* in such passages as Genesis 1:21 has wrongly been identified with species. It includes a larger classification of animals or plants. Microevolution is possible within the "kind," (as the word *min* is usually translated).

Raymond F. Surburg

THE TABERNACLE OF GOD IN THE WILDERNESS OF SINAI. By Paul F. Kiene. Translated by John S. Crandall. Zondervan Publishing House, Grand Rapids, 1977. 176 pages. Cloth. \$14.96.

This is a translation of a book published in German as *Das Heiligtum Gottes in der Wueste* (1976). The volume is an art volume, in which there are 34 beautifully colored illustrations of the tabernacle and its appurtenances. Kiene's volume contains five chapters. An introductory chapter, in which there is a discussion of the tent of meeting, its spiritual meaning as the dwelling place of God, its place in the wilderness wanderings of Israel, the heave offering and its fourteen components, is followed by chapters devoted to the outer court (ch. 2), the tabernacle structure (ch. 3), the Holy place (ch. 4), and the Holy of Holies (ch. 5).

The exegetical literature of the Old Testament does not include many volumes treating of the tabernacle, the first place of public worship for God's chosen people. In his bibliography Kiene seems to know of only eight books written about the tabernacle from a conservative viewpoint.

Kiene starts from the New Testament teaching that the Spirit of Christ was active in the Old Testament prophets who foretold the sufferings, death, and glorification of Jesus Christ, the promised Messiah of the Old Testament (1 Peter 1:11). In the preface the author states the hermeneutical approach which he follows throughout this useful and informative study of the tabernacle:

May His wisdom lead us as we elucidate the types of Christ in the tabernacle. This holy, unique construction speaks of Him in all of its details. Throughout we see the magnificent greatness of His wonderful person with wonder and amazement. At the same time we also see how

His perfect work of salvation is prophetically represented in the sacrificial acts. Thus, the Word of God by the mouth of the prophet is fulfilled: "My counsel shall stand, and I will do all my pleasure" (Isaiah 46:10).

In order to carry out the objective to see in *all details* of the tabernacle Christ's humiliation and exaltation, Kiene is forced to resort to excessive typologizing and even to deploy at times what unfortunately is a wrong form of numerics. This reviewer is in sympathy with Kiene's basic hermeneutical presupposition that many of the features of Israel's cultus were designed by the Holy Spirit to predict by means of types the essential plan of salvation. As Christ said to his contemporaries: "Search the Scriptures, for in them ye think ye have eternal life and they are they that testify of me" (John 5:39). The Epistle to the Hebrews clearly teaches that certain aspects of the Old Testament cultus typified facts about the person and ministry of Jesus Christ. However, the exposition of Kiene is characterized by a typologizing that amounts to allegorization, in some cases of the wildest and strangest sort. While he does this in the interest of showing how Christ permeates the entire Old Testament, still in many cases his interpretation is unsound. Any person reading through the entire volume will find many Bible passages quoted, and on the basis of these he will learn or be reminded of the essentials of the plan of salvation as given by God in the Old and New Testament Scriptures. And that is worthwhile!

Raymond F. Surburg

BIBLICAL THEOLOGY. VOLUME TWO: NEW TESTAMENT. By Chester K. Lehman. Harold Press, Scottdale, Pennsylvania, 1974. 566 pages. Cloth. \$18.95.

This volume is a companion to *Biblical Theology: Old Testament* and thus completes what might be termed the *magnum opus* of one of the outstanding theologians of the Mennonite Church. The same approach to the Word of God which characterized the author's Old Testament volume also characterizes his New Testament theology, in which the theological teachings of the twenty-seven books of the New Testament canon are discussed under four major divisions. In Part One "The Earthly Ministry of Christ" is presented. In Part Two "The Beginning of Jesus' Rule as the Enthroned Lord and Christ" is explicated. In this part Lehman treats the teachings of the emerging church as reflected in the Epistle of James, followed by the theology of Peter and Jude. In Part Three the theology of Paul is discussed in nearly 150 pages of text. In Part Four the author concludes with the theology of the Letter to the Hebrews and of the Johannine Writings.

Lehman correctly holds that the New Testament stands as the glorious climax of God's revelation to man. The Four Gospels are rightly held to be of great value because they set forth the life, teachings and the mighty works of God's Son. The Book of Acts sets forth the activities of the Holy Spirit, who blessed the missionary efforts of Peter, John, Paul, and other Christians as they carried out the great commission of Christ to evangelize the world. In the letters of Paul, Peter, James, and Jude we have apostolic messages and teachings which are nothing less than God's revelation to all mankind unto the end of this age. The reader will quickly discover that Lehman accepts a high view of the Bible, espouses a high Christology, and employs a Christocentric hermeneutic. President Augsburg of Eastern Mennonite College and Eastern Mennonite Seminary informs the reader in the introduction that "true to his Anabaptist faith, seeing the whole Bible as the Word of God written, he sees the New Testament on a higher level than the Old Testament as God's full Word in Christ."

The bibliographical data at the end of each chapter as well as the selected bibliography (pp. 538-544) show that Lehman was acquainted with all schools of thought as they have been reflected in the last one hundred years in the discipline of New Testament theology. Although he is well acquainted with the

views of Bultmann, Conzelmann, Jeremias, Bornkamm, Dibelius, Burrows, Barr, Ogden, Perrin, Barclay, and others he does not accept their anti-Scriptural interpretations. The newer forms of the historical-critical method, such as form criticism, redaction criticism, content criticism, and structural criticism are not utilized; otherwise the sound Biblical position worked out in this book would have been impossible.

In distinction from other New Testament theologies, Lehman correctly places the Four Gospels and the epistolary literature of the New Testament on the same level. Lehman holds that "the nature of the kerygma and the full development of the theological understandings of the person of Christ is both confirmed and expanded in such great passages as Philippians 2" (p. 9).

Since the author has set out to write a New Testament theology which reflects the Anabaptist stance, it stands to reason that those who do not share the distinctive theological positions of Anabaptism will not accept everything which Lehman says here. However, in a time when most churches of Christendom no longer teach and defend their historic theological positions, one must admire a theologian who unabashedly sets forth his denomination's historic stance. This book should aid seminarians, pastors, and graduate students in their study of that portion of the written revelation of God which is the climax of all that God has recorded for the salvation and guidance of mankind.

Raymond F. Surburg

A POPULAR GUIDE TO NEW TESTAMENT CRITICISM. By H. P. Hamann. Concordia Publishing House, 1977. 78 pages. Paper \$2.95.

This volume by Dr. H. P. Hamann, Professor of New Testament and vice president of Luther Theological Seminary, Adelaide, Australia, purports to be a conservative approach to the problems of Biblical interpretation. This means that the Australian theologian considers the Scriptures to be the inspired Word of God and that he accepts the traditional doctrines and teachings derived from the Old and New Testaments as the revelation of God.

The area of theological concern of this book is an important one. The author wishes to initiate the layman into the subject of New Testament criticism, which involves the use of the following types of criticism: textual, literary, form, content, and redaction. The employment of these various kinds of criticism is at the heart of the current debate in Biblical studies. The consistent employment of a radical kind of literary criticism has in the past led to radical conclusions relative to the reliability and authenticity of the message of the New Testament. Add to this kind of criticism those of form, redaction, and content criticisms and the result is the emergence of views which are totally different from those expressed in the three ecumenical creeds of Christendom as well as from the doctrines set forth in the distinctive creeds of historic Lutheranism.

Throughout the book Hamann endeavors to treat honestly and clearly the views of modern literary critics. First he sets forth the principles of textual criticism, the problem of variant readings and the search for a reliable text. Then he presents a description of form criticism, gives the views held by some of its outstanding proponents, and provides his personal evaluation of them. The same is done for redaction and content criticisms. Hamann finds serious flaws in the methodology and conclusions of the proponents of literary, form, and redaction criticisms and frankly states what they are, because of the danger that they may lead to the rejection of basic Christian doctrines.

Not all conservative scholars will agree with all assertions appearing in this book. For example, questioning the Petrine authorship of 2 Peter makes New Testament book a false writing. If the latter were the case, the book could never be used as Scripture in our churches.

Raymond F. Surburg

II. Theological-Historical Studies

OUR COSMIC JOURNEY. By Hans Schwarz. Augsburg Publishing House, Minneapolis, 1977. 379 pages. Paper. \$7.95.

This volume by Hans Schwarz, a professor of systematic theology at the Lutheran Theological Seminary, Columbus, Ohio, is described as a "Christian Anthropology in the Light of Current Trends in the Sciences, Philosophy and Theology." As the subtitle indicates, *Our Cosmic Journey* embodies information obtained from the fields of physics, chemistry, biology, astronomy, behavioral psychology, psychiatry, and theology to shed new light on creation and human nature. A look at the many references alluding to the scholarly literature in these different scientific disciplines will show that this is a scholarly work, clearly written, and a literary work covering a wide range of subject matter.

Professor Schwarz wants to help Christian readers make up their minds as to how traditional Christian anthropology relates to modern thought. The present situation in the world greatly disturbs the author, who quotes Martin Heidegger, who in *Kant and the Problem of Metaphysics*, wrote: "No other epoch has accumulated so great and so varied a store of knowledge concerning man as the present one: . . . But also, no epoch is less sure of its knowledge of what man is than the present one" (p. 9). In this situation, says Schwarz, "it is imperative to rediscover the origin, direction and goal of *Our Cosmic Journey*. The most appropriate way for self-assessment is to tap the immense resources that science has uncovered concerning the origin and history of the universe, of life within the universe, and of our own kind. We must also listen to the important things science has to say about our potential for self-improvement, the peculiarities of human behavior and its possible modification, and our psychic potential for good or evil" (p. 10). Schwarz endeavors to relate the findings of the sciences to the traditional doctrines of creation, sin, and divine providence. According to the author, this is necessary because "such theological reflection upon the findings of the life sciences is even more necessary, since the life sciences can only project a warranted future as an extrapolation of the past. Since the future of the stream of life is basically unpredictable, such extrapolations cannot suffice as a trustworthy foundation on which to build the future" (p. 10).

Traditional Biblical anthropology dealt with the following topics: creation of man, the nature of man, the primeval state of man, the propagation of human beings, the fall of man, hereditary guilt and sin, actual sins, the state of wrath, the Ten Commandments, universal condemnation, the material of good and evil acts, divine government of evil, matrimony, civil government, laws of nature and temporal death. The creation of the universe and of this earth is traditionally discussed under cosmology.

Our Cosmic Journey includes items from the *loci* of cosmology and eschatology, and so does not strictly limit itself to what traditional theology defined as the scope of anthropology. The Bible seems not to have the same authority for the author as it did for older dogmatists of churches now affiliated with the TALC, such as Reu, Lenski, Klotsche, Fritschl, Lindberg, Norlie, Sasse, Neve, and Hove. While Schwarz does refer to numerous passages from the Old and New Testaments, in his interpretation he follows the conclusions of the historical-critical method. The Bible and the teachings of the Bible are referred to by means of the unsatisfactory term, "the Judaeo-Christian tradition." The Lutheran Confessions are never quoted and are completely ignored, a fact which should tell conservative Lutherans something about the author's theological orientation.

Raymond F. Surburg

AUTHORITY AND OBEDIENCE IN THE CHURCH. By Milton L. Rudnick. Lutheran Education Association, Chicago, 1977. 100 pages. Paper. \$3.95.

A STUDY GUIDE FOR MILTON RUDNICK'S AUTHORITY AND OBEDIENCE IN THE CHURCH. By Kenneth Heinitz. Lutheran Education Association, Chicago, 1977. 20. Paper. 50¢.

This is the 1977 yearbook of the Lutheran Education Association, written by the Rev. Dr. Milton Rudnick of Concordia College, St. Paul, Minnesota. The motivation for this theological treatise was the current controversy in the Lutheran Church-Missouri Synod. This study, says Rudnick, is to focus on authority and obedience in the Lutheran Church-Missouri Synod, a church body which is "in the throes of an authority crisis." The authority and obedience issue, however, is not the only one convulsing the LC-MS. This study avoids taking sides in the controversies now dividing the Synod. In the preface Rudnick states his purpose in publishing this study as follows (p. v):

I have chosen to focus attention, not on current arguments about church authority in the LC-MS, but rather on what Scripture and the Lutheran Confessions have to say on the subject. I have attempted to state as clearly and simply as possible, not so much for the theologian as for the Lutheran educator and pastor, as well as for the concerned lay person: (1) what the four basic kinds of church authority are, (2) how they relate to each other, and (3) the form of obedience appropriate to each.

As Rudnick utilizes the Scriptures and the Lutheran Confessions he identifies four kinds of church authority and sets forth their relationship to each other and to authority. This 100-page study has five chapters: Chapter I, "Introduction," Chapter II, "Evangelical Authority," Chapter III, "Confessional Authority," Chapter IV, "Disciplinary Authority," and Chapter V, "Organizational Authority." These chapters are followed by a brief epilogue.

Concerning this book the St. Paul professor informs his readership: "This book is to be a discussion rather than a definitive interpretation." To have a well-functioning church body this reviewer agrees with the author that "as teachers of the church, we are responsible for interpreting the church to those whom we serve, as well as to others." The author is also correct when he writes: "Crises in authority and obedience are not confined to the Missouri Synod. The Biblical and theological insights which are the heart of this presentation may also ring true to those of other confessional and ecclesiastical commitments and prove useful to them in responding to their own situations" (p. v).

Neither the "moderates" nor those espousing the historic doctrinal stance of the LC-MS will have much quarrel with these discussions of authority and obedience. Both sides in the controversy can employ the argumentation against the other party and claim that the other side needs to have action taken against it, because of its false position. One thing is certain: "A house divided against itself cannot stand." The polarization that exists in the LC-MS and the divergent theological views relative to what is involved in the authority of the Bible and what in the latter is binding upon human conscience can only lead to further confusion of the laity and frustration of the clergy. Under existing circumstances, and with not much prospect of improvement, the name "Ichabod" might well be given to the Lutheran Church-Missouri Synod., when its present state is compared with the doctrinal unity which characterized its history for over a century.

Raymond F. Surburg

BIBLICAL AUTHORITY. Edited by Jack Rogers. Word Books, Waco, Texas, 1977. 196 pages. Paper. \$4.50.

This book would not have been written were it not for Harold Lindsell's

book, *The Battle for the Bible*, which dramatically exposed the liberal theology of many so-called Evangelicals concerning Biblical inspiration and inerrancy. Every writer of this symposium appears clearly threatened by Lindsell's expose, although a facade of scholarship and sophistication covers, albeit only superficially, their vulnerability. The discerning reader will readily discover that each of the authors has departed from the classical Protestant Biblical doctrine of inspiration and inerrancy, although he will want to use these venerable terms. Missouri Synod readers will find nothing new in the symposium: the arguments undermining, denying, and obfuscating the doctrine of Biblical inerrancy have all been employed in Missouri circles in the recent past; e.g., but the term "inerrancy" is unclear (Clark Pinnock), that it is a negative term (Berkeley Mickelsen), that we do not have the autographa (Rogers), that the doctrine of inerrancy should not be devisive (Pinnock), that the classical doctrine was inconsistent and self-contradictory (Bernard Ramm), that there has never been "one certain theory (sic!) of inspiration" (Ramm), that Luther taught an existentialistic view of inerrancy (Rogers), that cults and sects representing persons of mediocre education and mind teach verbal inspiration (Ramm), that theologians with a low view of Scripture have written some good things (Ramm), that orthodox Christians have overreacted to liberal assaults against the Bible (David Hubbard), that the Reformed and Lutheran doctrine of inerrancy is rationalistic (Hubbard), that proponents of verbal inspiration have sometimes done bad exegesis (Hubbard), that the doctrine of inerrancy undermines the sufficiency of Scripture (Hubbard), that inerrancy is a secular concept (Hubbard), that the doctrine of Scripture is infallible rather than Scripture itself (Hubbard), that those who hold to the inerrancy of Scripture are really faulting Scripture by defending it (Hubbard). Hubbard seems to argue that every poor piece of exegesis by a fundamentalist or conservative is due to his belief in Biblical inerrancy. The ridiculous chiliasm and dispensationalist aberrations of some fundamentalists have even been laid at the foot of the doctrine of inerrancy.

The purpose of this symposium, apart from answering Lindsell's blasts, is apparently to alter radically the Protestant understanding of Biblical authority without letting the reader know what is happening. And so the authors champion the *sola scriptura* principle, and they lay claim to such popular terms among Evangelicals as inspiration, infallibility, yes, and even inerrancy. We all really agree, they tell us, let us just rally around our consensus, Hubbard says. They want us to believe that they have changed nothing, and the differences between those who believe that they have changed nothing, and the differences between those who believe in inerrancy and those who do not are really not very important.

History is repeating itself. What happened at the St. Louis seminary prior to 1974 is happening at Fuller Seminary today. And it is happening elsewhere among those who call themselves Evangelicals. We can only hope and pray that lay people and pastors all over the country will recognize this and do something about it before it is too late.

Biblical Authority, edited by Jack Rogers, is a vindication of Harold Lindsell's book, *The Battle for the Bible*. Lindsell was right on target as he analyzed what is going on in evangelical circles today.

Robert Preus

THE CHURCH UNDER SIEGE. By M. A. Smith. Inter-Varsity Press, Leicester, England, 1976. 277 pages. Paper. \$5.95.

The Church Under Siege is a popular survey of the Church's history from the time of Constantine (early 4th century) to the time of Charlemagne (early 9th century). It is a continuation of an earlier book, *From Christ to Constantine*. Mr. Smith, at present a Baptist minister in Lancashire, is to be

commended for presenting a popular account of this segment of the Church's history. The period of the early Middle Ages is often a neglected period and is generally a *terra incognita* for the lay person and for many clergymen. It is unfortunate, therefore, that the author chose to devote almost two-thirds of his narrative to the period from Constantine to St. Augustine. This period is well-trodden and readily accessible in manifold other works. Because generally neglected, it is the reviewer's opinion that the period from Augustine to Charlemagne (c.450-c.800) deserved a more expanded treatment. Nevertheless, the novice reader can meet here summary discussions of figures rarely met: Salvian, Germanus of Auxerre, Sidonius Apollinaris.

The reason why the early medieval period is often neglected, especially by evangelicals, is, however, reflected in the very thesis of the book. The period from Constantine to Charlemagne is one in which the Church became "debased and mediaevalized" (p. 249). Smith writes (p. 248):

The contrast between the beginning of our period and the end is most instructive. When Constantine became emperor, the churches were loosely grouped congregations of believers. At the end of the period we have two fairly monolithic systems, the eastern one ruled by the Byzantine emperor . . . the western system centered around the pope of Rome In Constantine's time, and for a century afterwards, there was a fairly wide spread of education which made theology understandable, and the Christian faith was at least partially a matter of intellectual belief and commitment. By the time of Charlemagne, general culture had become virtually nil. Only the churches and the clergy were centers of learning, and even there the Christian message had undergone serious debasement.

Further evidence of this debasement is the fact that under Constantine baptism was still a rite concerned with personal commitment to Christ, while by Charlemagne it had become "a magic rite to wash away sin and to be performed on a baby as soon as possible"; the "free, rhetorical worship" of the Constantinian churches gave way to uniform worship; preaching withered to a mere reading of sermons by the Church Fathers; the clergy had become an intellectual elite (pp. 248f.). "The metamorphosis of Graeco-Roman Christianity into mediaeval religion is complete" (p. 248). However, ". . . the church had not departed so far from original Christianity as to be unable to be called back to it in due time" (p. 249).

Without wishing to impugn the generally good overview of the historical material this book presents, the interpretation the author gives to this period is quite frankly itself a debasement of Church history. It is interesting how often "conservative" views of Church History parallel those of classical liberal Protestantism (von Harnack, von Soden, and kindred spirits): primitive Christianity was informal, spontaneous, free, zealous while later Christianity became formalistic, uniform, and prosaic. This is apparently the pattern with which Mr. Smith works, and it leads him to make one-sided judgements which skew the historical record. For example, reviewing the fourth century the author writes (p. 126):

The spontaneous enthusiasm for Jesus has departed from the monasteries and hermitages, and, although there were some who returned to pastor churches, the old spirit had gone. While there was still regular preaching, people would have some idea of Christian truth, but already alien ideas were creeping in When the great crash occasioned by the barbarian invasions took place, the West swiftly became superstitious and barbarized The era of the first drop-outs and communes was one of loss for the Christian churches (p. 126).

This is at best a half-truth emphasizing negative aspects of the Church in the fourth century. This distorts as well. While rigidity and formalism did enter the monastic movement, the monastery nevertheless remained a place for

the exercise of deep personal piety and established a bastion of Christian belief and culture which to a considerable degree was the vehicle for Christianity during the unstable period of the 5th-8th centuries. Furthermore, the Church did not have to wait until the 4th century for alien ideas to creep in; they were there from the beginning. Nor did the West have to wait for the barbarians for it to be superstitious and barbaric. The best of Romans were often superstitious and Roman culture was a veneer for considerable barbarity. What the Church faced within and without after the fourth century it had always faced, only after the invasions in considerably altered form.

The period of the early Middle Ages did not usher in a period of debasement for Christianity. The Church from its inception had to deal with entrenched paganism. One need only remember Irenaeus' remark about the difficulty of evangelizing the Celts in France or the slow advancement of Christianity in the rural areas of Asia Minor. The general level of culture and the extent of education also cannot be used as standards for measuring the level of a genuine Christian consciousness, as Mr. Smith appears to do (see quote from p. 248).

In any subsequent re-working of the text discussion of Maximus the Confessor and John of Damascus ought to be included in the chapter on the rise of Byzantium. Factual errors were virtually absent, only one coming to the attention of the reviewer. The Hegira of Mohammed is to be dated 622, not 612 (p. 211). The book includes a helpful time chart and a glossary of the most important figures in the Church's history from the fourth to the ninth century. All in all this is not a bad book for a lay person interested in learning something about the Church's history in the early Medieval period. However, I am not sure whether it is worth the required \$5.95

William C. Weinrich

THE UNIVERSE NEXT DOOR: A BASIC WORLD VIEW CATALOG.

By James W. Sire. Inter-Varsity Press, Downers Grove, Illinois, 1976. 240 pages. Paper. \$4.25

A striking new fact about late twentieth century America is that we increasingly live in a pluralistic society in which widely divergent ideologies compete for the loyalties of our people. In this eminently readable and reliable book Dr. James W. Sire, an Associate Professor of English at Trinity College (Deerfield) and editor of Inter-Varsity Press, takes a look at eight of these world views": (1) Historic or Biblical Theism, (2) Deism, or "The Clockwork Universe," (3) Naturalism, or "The Silence of Finite Space," (4) Nihilism, or the "Zero Point," (5) Atheistic Existentialism (a la Jean Paul Sartre), (6) Christian or Theistic Existentialism (a la Soren Kierkegaard), (7) Eastern Pantheistic Monism (ranging from the Maharishi to TM), and (8) The New Consciousness, of "A Separate Universe" (which is a world-view still in the process of formation, with exemplar as diverse as Andrew Weil of the Harvard Medical School and Carlos Castaneda, anthropologist author (also novelist?). Each system is reviewed in terms of its attitude toward the nature and character of God, the universe, man, death and the possibility of life beyond the grave, the basis of ethics, and the meaning of history. Written from the standpoint of historic Evangelical Christianity, generously illustrated with suitable selections from literature, and composed with the practical needs of pastors and teachers in mind, Dr. Sire has produced a useful and insightful volume that I recommended to our clergy and laity as a good introduction to the value-systems of our society.

C. George Fry

INTRODUCTION TO ISLAMIC CIVILIZATION. Edited by R. M. Savory. Cambridge University Press, Cambridge, 1976. 204 pages. Paper. \$5.95

IN 1970 ten members of the Department of Islamic Studies at the University of Toronto prepared and delivered a series of talks on the Middle East over CJRT radio. These twenty-four half-hour broadcasts, revised and aired again in 1974-1975, now have appeared in print for the benefit of a wider audience. Edited by R. M. Savory, the chairman of the Department of Islamic Studies at the University of Toronto, these eighteen essays are primarily by members of that Canadian faculty, as G. M. Wickens, Michael and Ella Marmura, Eleazar Birnbaum, R. Sandler, L. M. Kenny, and Albertine Jwaideh. Three contributors - C. E. Bosworth (University of Manchester), Charles J. Adams (McGill University), and W. Millward (American University in Cairo) - came from other schools.

The anthology begins with a study of the geographic, ethnic, and linguistic background of the Middle East, defining that region narrowly as the Core Countries of the Islamic World (excluding, for instance, the Maghrib). After a brief resume of Islamic history, the book moves to its central purpose - a major emphasis on the cultural and social aspects of Muslim Civilization. Chapters on theology ("Islamic Faith," "God and His Creation: Two Medieval Islamic Views," and "Law and Traditional Society" - and for Muslims, Law is a branch of theology), literature (a survey of Arabic, Persian, and Turkish Literature is provided in three chapters), culture ("Islamic Art: Variations on Themes of Arabesque," "The Middle East as a World Centre of Science and Medicine," "What the West Borrowed from the Middle East," "Christendom vs. Islam: 14 Centuries of Interaction and Coexistence") and society ("The Changing Concept of the Individual," "The Modern Arab World," "Tribalism and Modern Society: Iraq, a Case Study," "Iran," and "Turkey: From Cosmopolitan Empire to Nation State") follow. Throughout there is a considered concern for the dynamic tension existing between Islam and the West - from the Arab conquests and the Crusades to the days of European Imperialism and the counter-attack by OPEC.

This is a concise and challenging discussion of the World of Islam that will be widely appreciated in the English-speaking community.

C. George Fry

THE HUMOR OF CHRIST. By Elton Trueblood. Harper and Row, Publishers, New York, 1975, 127 pages. Paper. \$1.95.

Recently Harper and Row Publishers began a series called "Jubilee Books" intended primarily for the evangelical market. Among the titles that originally appeared in hardback that have been re-issued as soft-cover editions in this series are Helmuth Thielicke's *The Waiting Father*, Walter Trobisch, *I Married You*, Paul Tournier, *The Person Reborn*, and Elton Trueblood, *The Humor of Christ*. Initially published in 1964, this volume received glowing reviews. *The Baptist Standard* called it "an invaluable contribution." *Eternity* commended it for "fresh and plausible insight." *The Churchman* remarked that it "solves many of the perplexing problems in the New Testament." The consistent popularity and utility of this text have more than justified its reproduction in an inexpensive format for the general scholarly and ecclesiastical communities.

Long a Professor of Philosophy at Earlham College, Richmond, Indiana, Elton Trueblood in this work turned his attention to a relatively neglected subject, the wit of Jesus Christ. The opening chapter of the volume probes this "Neglected Aspect" of Christ's character. The remaining five chapters explore "The Universality of Christ's Humor," "Christ's Use of Irony," "The Strategy of Laughter," "Humorous Parables" (New Wineskins, The Unjust Steward, and The Talents), and "A Humorous Dialogue" (with the

Syrophoenician Woman). I am confident that most Lutherans will not agree with Trueblood's exegesis on every occasion, but I am persuaded that preachers and teachers of the New Testament will profit from a few hours spent in the presence of Elton Trueblood on the subject of *The Humor of Christ*.

C. George Fry

MAPPILA MUSLIMS OF KERALA: A STUDY IN ISLAMIC TRENDS.

By Roland E. Miller. Orient Longman, New Dehli, 1976. 350 pages. Cloth. Rs. 60.00 (approximately \$7.14.)

In October, 1977, I was attending a Mini-Consultation on Muslim Evangelization sponsored by the North America Continuing Committee of the Lausanne Congress. The Rev. Don McCurry, the Coordinator, of our Steering Committee of seven, said to us, "Gentlemen, what we need are scholarly studies of Muslim peoples." McCurry, long a professor at Gujranwala Theological Seminary, Pakistan, went on to estimate that among the 700 million adherents of Islam, there are probably at least 500 or 600 separate ethnic and cultural communities. The world of Islamic is not monolithic, it is polymorphous. In our efforts to effectively minister to Muslims, we need to be aware of these significant cultural differences. Such "awareness" can come about only through careful scholarship that can identify, describe, and interpret each of these Muslim peoples to the Christian community.

I am happy to report that one of our pastors has done such a conscientious analysis of one such Muslim people, the Mappilas.

Dr. Roland E. Miller, an ordained minister of the Lutheran Church-Missouri Synod, holds his MA and PhD degrees in Islamics. Currently the Dean at Luther College, Regina, Saskatchewan, Dr. Miller was a Visiting Scholar at Harvard University in 1976. Prior to that, starting in 1953, Miller was a missionary of the LCMS in India working among the Mappila Muslims of the Malabar Coast. He became fascinated with this religio-cultural community, studied it for more than fifteen years, and presented his findings in a doctoral dissertation at the Hartford Seminary Foundation. We are deeply in debt to Orient Longman of New Dehli for publishing this pioneering study and making its valuable findings available to Islamicists throughout the English-speaking world.

Miller is to be commended for a work of impeccable scholarship that identifies conscientiously and carefully the Mappilas of Kerala State India. The author has examined the history of these Muslims, probably the earliest believers in India, through eight centuries of progress and a four century road of decline, with notice of the renaissance occurring among them in the past thirty years. Utilizing a vast body of literature not only in Western and Middle Eastern languages, but also in the indigenous Malayalam of the Malabar Coast (and Miller includes his own translation system as well as several helpful statistical appendices and a thorough bibliography of relevant titles in English), Miller discusses the political, economic, cultural and religious context in which the Mappila Muslims find themselves. Then he surveys their history from the introduction of Islam on the Malabar Coast by Arab traders through the Colonial Era - Portuguese, Dutch, French, and British. This occupies Part I of the text. Part II, viewing the past as prologue, is concerned with the "Encounter with the Present" and is an insightful discussion of the Mappila Muslim community's role as a minority in modern India, its reaction to Socialism, Marxism, and secularism, and its current rebirth as a fellowship of faith and culture, as well as its prospects for the future.

In my opinion this is precisely the kind of ethno-cultural-religious histories that we need so that we can better appreciate Islam as a challenge and an

opportunity facing the Christian World. Congratulations to Dr. Miller - and I heartily commend this book to all who have a scholarly and missionary interest in Islam in India.

C. George Fry

THE BETRAYAL OF THE WEST. By Jacques Ellul. Translated by Matthew J. O'Connell, The Seabury Press (A Continuum Book), New York, 1978. 207 pages. Cloth. \$9.95.

Jacques Ellul is a noted lay theologian of the Reformed Church of France, Professor of history at the University of Bordeaux, patriot having served in the Resistance in World War II, later was mayor of Bordeaux, and the author of many thought-provoking books, including *Autopsy of Revolution*, *Meaning of the City*, and *The New Demons*. In this volume, published originally in France in 1975 as *Trahison de l'Orient*, Ellul presented to the public what is, at the very least, "a classic" (according to *Le Monde*) and, at the most, his most constructive and controversial text.

In a mere 207 pages and a brief three chapters ("Defense of the West," "The Truly Poor and the End of the Left," and "The Betrayal of the West") Ellul, while writing as one who loves all civilizations-East and West, Ancient and Modern ("How could I have chosen to be a professional historian if I didn't?)-makes the claim that the West is unique, for it "represents values for which there is no substitute." Chief among these values are liberty genuine ordered freedom, which is neither leftist anarchy nor Facist tyranny), personality (genuine selfhood, as opposed to modern mass-man and rugged individualism), and rationality (which is neither rationalism and certainly not a cult or irrational absurdity). These values are the product of the creative tension in the West between two traditions - the classical (of Greece and Rome) and the Biblical (from Israel and the Ancient Church). The result of two millennia of interaction between Biblical religion and classical civilization has been the westernization of the entire earth. Today all the planet has become the beneficiary (for better and worse) of Western Civilization.

It is indeed paradoxical that at this point Western Civilization - at the very moment of its universal reception - has been confronted with the very possibility of its total repudiation and extinction. The attack on the West is in part justified (yes, the West did practice slavery, pollute the environment, exploit the Third World, and much more) - but is greatly exaggerated (what civilization did not do these things? Arabs, Blacks, Indians, and Chinese have been just as brutal as Spanish conquistadores and Dutch slavers). Ellul contends that the point of Western civilization is not its exploitation of the weak (all civilizations do that; after all, Cain, the murderer, was, according to Genesis, the founder of the first city and the father of civilization), but in its dissemination of certain values (liberty, personality, rationality) that make possible the transformation of humankind (after all, the West is being rejected on its *own values*, for no one has come up with a superior ethical code. Why? Because the innate values of the West are those of divine revelation). Unfortunately, the worst enemies of the West are not Third World liberationists (they may condemn the West with their lips, but in their deeds they imitate Europe as rapidly as they can - the jet airport, the steel mill, and the nuclear reactor remain the marks of arrival in most Afro-Asian states), nor the Marxist propagandaists (for at best Communism is but bastardized Christianity, a deformation of the Biblical imperative for justice), but the Leftist intellectuals of the West itself, Ellul is unrelenting in his attack of these "traitors," who, in their blindness, have become the new barbarians rapidly leading the world into a latter-day Dark Age that will eclipse the former in terms of tyranny, impersonality, and irrationality. This "treason of the in-

tellectuals," the "betrayal by the Left," is what will be fatal for the West (Ellul sees no hope whatsoever from the Right, making the capitulation of the Left to "neo-savagery" so critical). Catapulted on a gigantic "guilt trip" by the Leftists, and filled with self-hate the West, in Ellul's opinion, is committing suicide, a suicide that is ultimately due to both spiritual bankruptcy and false theology. This desertion of what Ellul regards as the finest system of values known in human history is producing an unmitigated disaster (p. 200):

Well, the West cannot live on nothing. The politicians and the economists will not keep it alive. The astonishingly deep and balanced creation (the Christian West) I have tried to bring before the reader in this book is now close to its end, simply through the fault of those who didn't understand it and were incapable of grasping it. I am speaking of all the intellectuals. I mean *all* of them without a single exception; all those who have a reputation and do the talking, the men who create the myths. Today it is the myths of death, and they alone, that speak to us in our madness. The West is at its end - but that does not necessarily mean the end of the world.

This is strong medicine for the stout-hearted. I recommend it to those who love their Western Tradition and who are open to rapid-fire, tough talk from a hard-hitting lawyer-historial-theologian who refuses to mouth the conventional moralisms and pietisms of the mass-media. While this is not recommended bedtime reading, it should be required study in the stark light of high-noon in every minister's office.

C. George Fry

TWILIGHT OF THE SAINTS: BIBLICAL CHRISTIANITY AND CIVIL RELIGION IN AMERICA. By Robert K. Linder and Richard V. Pierard. Intervaristy Press, Downers Grove, Illinois, 1978, 212 pages. Paper. 4.95.

Every hundred years in the modern age the English-speaking nations have undergone some major ordeal - 1453, the end of the Hundred Years' War and the advent of the War of Roses; 1553-1558, Mary and the struggle for the English Reformation; 1640, Cromwell and the English Civil War; 1776, the American Revolution; and 1861 and the American War Between the States. Since 1963 "the history of the United States . . . reads like a grand gothic horror tale" with multiple assassinations, the loss of the Indochina War, civil unrest, educational drift, moral collapse, a critical energy crisis, dangerous inflation, and the erosion of the national value system. It is to that subject, American civil religion, that this volume addresses itself.

This carefully-researched, generously-documented, well-written, and highly-readable book by two noted Evangelical historians, Robert D. Linder (Kansas State University) and Richard V. Pierard (Indiana State University) define civil religion, determine its major components, trace its sources, narrate its historical development, and discuss possible Christian attitudes toward it.

Civil religion "is the use of consensus religious sentiments, concepts and symbols by the state" for its own purposes. As old as Greece and Rome, civil religion disappeared during the Christian millennium of the Middle Ages to return with a vengeance during the Italian Renaissance. Fourteen years before the Declaration of Independence, the *philosophe*, Jean Jacques Rousseau, commented in *The Social Contract* that "no state was ever founded without having religion as its basis." He then conceived of a way in which to reconcile modern religious freedom and pluralism with the state's necessity of at least a minimal spiritual foundation. The result was "civil religion," or "social sentiments without which a man cannot be a good citizen . . . few, simple, and exactly worded . . ."

While *philosophes* defined the term, American patriots applied the reality. Drawing heavily on Puritanism (with its biblical notions of election, covenant,

and liberation) and Deism (with its conceptions of Universal Divinity and destiny), the Founding Fathers came up with a ready-made civil religion. This faith, framed by Calvinists and Rationalists, was employed in a Republic filled with Methodists and Baptists. For more than a century (1814-1914) there was an Evangelical Consensus in the land which provided some Biblical substance to the national credo. That Consensus collapsed in the twentieth century in the wake of Continental immigration, hostile ideologies (Marxism and Darwinism), urbanization, and a secularization of American life. By 1920 America was at a watershed. One British visitor, G. K. Chesterton, said the United States is "a nation with the soul of a church." But another, Alistair Cooke, exegeted the observation, noting: "That's true, but it also has the soul of a whorehouse." The tension became evident in the Vietnam fiasco and the Watergate debacle. By 1978 American civil religion seemed totally bankrupt.

Evangelicals are divided in their attitude toward this situation. Pierard and Linder examine five possible positions: (1) do nothing, (2) try to recapture America for God (a la Bill Bright), (3) embrace and then revive the civil religion (after all, it is the only faith of most Americans), (4) resign ourselves to the increasing paganization of American life, or (5) reject the civil religion and return to a strict practice of New Testament Christianity. The last is the authors' choice.

Pierard and Linder point out that only Christ can save, not the nation, that civil religion is often used for ignoble ends, that it is powerless to stand in judgment on the culture, that the God of the Bible is universal (not national or tribal), and that idolatry (which is often the result of civil religion) is the first-named sin. In an eloquent concluding section the authors describe the shape of a new Christian patriotism resting on the rigorous honesty of Biblical Evangelicalism.

This book is a most-welcome contribution by two outstanding Evangelical historians to the growing literature on the role of Christianity in the current national crisis.

C. George Fry

A LAYMAN'S GUIDE TO PROTESTANT THEOLOGY. By William Hordern. Revised Edition. Macmillan Publishing Company, New York, 1978. 265 pages. Paper. \$1.95.

William E. Hordern is President of the Lutheran Theological Seminary, Saskatchewan, having received his Th. D. from Union Theological Seminary, New York, where he worked with both Reinhold Niebuhr and Paul Tillich. In this paperback book, first published in 1955 (and, prior to that, presented as a series of essays in *Friends Intelligencer*), Hordern seeks to introduce the church-going public to Contemporary Protestant Theology. Twelve chapters, starting with "The Growth of Orthodoxy," survey such movements as Fundamentalism, Conservative Christianity, Liberalism ("The Remaking of Orthodoxy") and Neo-Orthodoxy ("The Rediscovery of Orthodoxy"). Individual theologians as Karl Barth, Reinhold Niebuhr, Paul Tillich, Rudolf Bultmann, and Dietrich Bonhoeffer receive a chapter apiece. One chapter is devoted to "The God is Dead" theology of the 1960's. The author strives to be both sympathetic to and objective with each man and movement and thus present the whole panorama of Protestant Thought in this century. Revised and expanded in 1968, *A Layman's Guide to Protestant Theology* has become a popular text in university and seminary classes. Should another revision be made, a chapter on "Evangelicalism" should be especially appropriate, particularly in view of Hordern's prophetic observation made a decade ago (p. 72):

Far from dying out, various opinion polls indicate that conservatives speak for a larger number of Protestant clergy and laity than does any other theological position. Furthermore, conservatives are keen

students of non-conservative theology and are willing to learn from it. Nonconservatives are less willing to read and much less willing to learn from conservatives.

I recommend this popular volume to all our laity and clergy who want a brief introduction to Protestant thought in this century.

C. George Fry

MCGUFFEY AND HIS READERS: PIETY, MORALITY, AND EDUCATION IN NINETEENTH-CENTURY AMERICA. By John H. Westerhoff III. Abingdon, 1978. 206 pages. Cloth. \$9.95.

William Homes McGuffey (1800-1873) is one of the most celebrated personalities in our history. Among the makers of the American mind, he must rank very high. McGuffey was "The Schoolmaster of the Nation." Between 1836 and 1920 more than 120 million copies of McGuffey's Readers were sold, placing them in the same class as the Holy Bible and Webster's Dictionary. Even in the 1970's they continue to sell at the rate of 30,000 copies a year. For many, even as we approach the magic year of 2001, McGuffey, the nineteenth century pedagogue, remains the model of all that is good in American education.

In spite of his popularity among the masses, McGuffey has been relatively neglected by the scholarly community. In the *Oxford History of the American People* Samuel Eliot Morison cites seven American educators of the last century - Horace Mann, Victor Cousin, Calvin Stowe, Orville H. Browning, George Ticknor, James Gordon Bennett, and Horace Greeley, but William Holmes McGuffey, whose name is a household word, is neglected. Morison's omission has been matched by many other professional students of the American past.

The recent upsurge of interest in Evangelicalism, Populism, and the impact of Puritanism, the Frontier, and Democracy on American Religion makes the appearance of this volume so apropos. John H. Westerhoff III, Associate Professor of Religion and Education, Duke Divinity School, originally composed this book as a dissertation for the degree of Doctor of Education at Columbia University Teachers College. Westerhoff went on to author other volumes in different areas, but, fortunately for the students of American Intellectual and Religious History, he revised his dissertation and has shared it with the academic public under the title *McGuffey and His Readers: Piety, Morality and Education in Nineteenth-Century America*.

In four chapters and a very helpful appendix, Westerhoff introduces us to the unknown McGuffey, who was really a philosopher (who thought his claim to fame would be his yet unpublished study of Moral Philosophy), a Presbyterian divine (descended from a long line of Scotch-Irish Calvinists), with forebears from both Pennsylvania and the British Isles, who spent his formative years on the Ohio frontier, whose own father was illiterate, who was twice, unhappily, a college president (of the now defunct Cincinnati College, and Ohio University, the first educational institution in the Old Northwest), but whose creative years were spent in the college classroom - a decade at Miami University, Oxford, Ohio (where he was "teacher, elocutionist, debate coach, preacher, lecturer, parent, compiler of schoolbooks, and ex-officio librarian at the college . . . founder of the college's literary society . . . and its journal . . .") and, from 1845 until his death in 1873, as a member of the Department of Philosophy at the University of Virginia.

Following a succinct and insightful study of McGuffey's life, the volume moves to a very helpful analysis of his theology. An "energetic persuader," McGuffey was convinced that his textbooks ought to fulfill the mandate of the Northwest Ordinance to promote "religion, morality, and knowledge" (and in exactly that order). A lateborn Puritan, whose Readers drew heavily on the writings of Congregationalist, Presbyterian, and Anglican divines (especially

the third and fourth volumes), McGuffey sought to instill a firm faith in the God who is Creator, Preserver, and Judge, an understanding of Nature and Man as mirrors of divinity, and a conviction of the fallen state of humanity, the need for salvation, (through "Our best friend - the Lord Jesus - who died for us on the cross . . ."), and the requirement of repentance. Faith, McGuffey taught, should result in virtue, and his Readers instill a list of virtues derived from the Classics and Calvinism, as "cleanliness, forgiveness, gratefulness, cooperativeness, curiosity, self-control, and meekness" The chief virtues were "charity, industriousness, patriotism, kindness, and piety." Only after he had inculcated "true religion" and "right living," did McGuffey move on to "good learning," - reading, writing, and rhetoric. Divorced from Religion, the other "three 'r's" were worse than pointless, they were harmful.

I personally found this to be a very readable book and a reliable one (though on page 58 we are told that Henry Ward Beecher and Lyman Abbott were "eighteenth-century American Congregational . . . clergymen;" they were nineteenth century divines), as well as being a valuable introduction to the American Religious Mentality and the role played in its foundation by McGuffey the man and his Readers (which assumed pretty much an independent existence after the original edition by the Miami Professor in 1836 as they were revised and "secularized" by editors in 1857 and 1879). I highly recommend it to students of the American religious tradition.

C. George Fry