

Vol. 43

#2

CONCORDIA
THEOLOGICAL
QUARTERLY

CTQ

Volume 43, Number 2

APRIL 1979

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Wellhausenism Evaluated After A Century Of Influence.....	Raymond F. Surburg 78
Sing a New Song.....	Armand J. Boehme 96
God's Here and Is Not Silent.....	Philip M. Bickel 120
Theological Observer	121
Homiletical Studies.....	124
Book Reviews	157
Books Received.....	177



CONCORDIA THEOLOGICAL SEMINARY

Book Reviews

I. Biblical Studies

THE HIGHER CRITICISM OF THE PENTATEUCH. By William Henry Green. Introduction by Ronald F. Youngblood. Baker Book House, Grand Rapids, 1978. xviii and 184 pages. Paper. \$4.95

Baker Book House which has been issuing many out of print classics has reprinted from the 1895 edition, published by Charles Scribner's Sons a book which many regard as the *magnum opus* of William Henry Green, Professor of Oriental Languages and the Old Testament in Princeton Theological Seminary. In the centenary year of Wellhausen's *Prolegomena zur Geschichte Israels* (1878) Baker has reissued the valid conservative criticisms of the arguments advanced by Wellhausen upon which the so-called Wellhausen Theory rests. Green wrote this volume "to show, as briefly and compactly as possible, that the faith of all past ages in respect to the Pentateuch has not been mistaken." In this six-chapter book Green shows that the Pentateuch is the "basis or foundation" of the entire Old Testament (chapter 1, pp. 1-18), that it has one theme, "which is treated with orderly arrangement and upon a carefully considered plan suggestive of a single author" (chapter 2, pp. 18-30), that its author was Moses; that the various forms of opposition to Mosaic authorship are in error; and that the hypotheses concerning the composite nature of the Pentateuch are baseless (chapter 3, pp. 31-58; chapter 4, pp. 59-133). Green concluded his book by defending the genuineness of the Pentateuch's laws against the development hypothesis and by showing how this hypothesis is radically unbiblical.

Professor Ronald Youngblood of Bethel Seminary, St. Paul, in the introduction has given an excellent survey of the literature which has been published since the appearance of Wellhausen's *Prolegomenon*. The Wellhausen theory or hypothesis has been attacked by both critical as well as conservative scholarship. Youngblood's 13 page introduction will show that Green was correct in his contentions and criticisms of a theory which has seriously undermined the veracity and reliability of God's inspired Word.

Raymond F. Surburg

AN EVALUATION OF CLAIMS TO THE CHARISMATIC GIFTS. By Douglas Judisch. Baker Book House, Grand Rapids, Michigan, 1978.

Christians are admonished to "test the spirits to see whether they be of God" (1 John 4:1). This is the most helpful book that the reviewer has ever seen, except for Scripture itself, to aid Christians in this test. The volume does what its title indicates that it is aiming to do — to evaluate the claims so widespread today to the possession of the charismatic gifts or, more strictly speaking, the "prophetic gifts" — that is, prophecy itself and those other miraculous gifts of the Holy Spirit which serve as the basis of prophecy or its means of authentication. The standard by which the spirits are tested in this monograph is the Word of the Holy Spirit Himself, the Sacred Scriptures.

In this reviewer's estimate (and he has read a great many books on the charismatic gifts and the Chrismatic Movement), Professor Judisch has probed more deeply into the testimony of Scripture concerning the prophetic gifts than any other book on the market. While most authors examine only a few standard portions of the Gospels, the Acts of the Apostles, and the New Testament Epistles, Professor Judisch begins with Genesis and pursues his examination of the prophetic gifts down through Revelation. He adds an appendix which appeals to the history of the first four centuries of the Christian era to confirm the teaching of Scripture itself.

After defining precisely what is meant by a "prophecy," namely, the utterance of words "supplied to the speaker by a supernatural source — in the New Testament instances, by the Holy Spirit," Professor Judisch traces this gift in its manifold manifestations throughout the Old and New Testaments. He delineates its primary significance, its source, its form, its content, and its purpose from clear passages of Scripture. False teachings are exposed, while true prophecy is given the divine honor which it demands for itself. After six rigorous and thoroughly Biblical tests have been applied, Professor Judisch demonstrates conclusively that the prophetic powers once bestowed by God upon the prophets and apostles in ancient times are no longer available in the post-apostolic era. Indeed, the author shows from Holy Scripture that God has clearly disclosed a time when prophecy and the other prophetic gifts should cease. This time has come. We now have the complete and authentic revelation of God's justice and grace in the form of the canon of the Old and New Testaments. Hence, in the writings of the apostles and their duly approved co-workers we have God's final utterance for the duration of the New Testament era. Let us hear them! Any modern Christian, therefore, who lays claim to the charismatic gifts is sadly deceiving and hurting himself.

This reviewer is in whole-hearted agreement with the argumentation and conclusions of this book. Professor Judisch first permitted me to read it in manuscript form at a time when a number of students on the campus of our seminary were involved in the so-called Charismatic Movement. After the author presented the essence of the book to the student body in two open forums, many students who had formerly been sympathetic to the Movement were moved by the Biblical testimony of the Holy Spirit to alter their views. Never, they stated, had they heard such a clear exposition of Scripture concerning the proper means of distinguishing the true Spirit from false spirits. The reviewer has subsequently been privileged to test the theses of this monograph, in association with its author, in counselling a number of seminary students and their wives who laid claim to the possession of one or more prophetic gifts, especially the ability to speak in "tongues." In each instance, when these men and women studied the manuscript of this book, they were convicted by the testimony of the Scripture here set forth and realized that they had been misinterpreting their experiences. Again and again, the Word of God presented in this book freed the hearts of those who had been trapped in a quest for illusory spiritual experiences to find new joy in the assurance that God has fully accomplished the salvation of the world through the gift of His only Son, that He has spoken His last word through the Lord Jesus Christ and those who bore witness to His incarnation.

The reviewer, then, commends this book to all who will, with the author, search the Scriptures with an open heart in order to behold the glory of the only-begotten Son of God, full of grace and truth!

W.G. Degner

EXEGETICAL NOTES ON THE ILCW GOSPEL TEXTS: SERIES B (PENTECOST). By Harold H. Buls. Concordia Seminary Bookstore, Fort Wayne, Ind. Paper. \$4.10.

Dr. Buls of the seminary's exegetical department has prepared a set of exegetical notes for pastors who are writing sermons on the basis of Series B of the ILCW texts. The notes are designed to take the preacher quickly into the Greek text in preparation for the Sunday sermon. They are not intended to take the place of commentaries, lexicons, and concordances, but to alert the preacher

to salient points of grammar, meaning, and thought. Very valuable are the comments about contemporary translations and which of these should be avoided if the original meaning of the pericope is to be presented. This is the second printing of *Exegetical Notes*, as they have already proved popular. Two pages are devoted to each Gospel pericope; they are concise and to the point. Requests may be submitted directly to the seminary bookstore. The price indicated covers handling and postage.

David P. Scaer

ISAIAH'S IMMANUEL. By Edward E. Hindson. Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1978. 100 pages. Paper. \$2.95.

This volume by Dr. Edward E. Hindson, Professor at Liberty Baptist College, Lynchburg, Virginia, is of the books in *An International Library of Philosophy and Theology*. The book has as subtitle: *A Sign of His Times or the Sign of the Ages?* As the author states in the preface: "The identification of Immanuel has long been debated as many attempts have been made to demonstrate his significance in these passages. Without doubt, his proper identification centers on the interpretation of Isaiah 7:14, where a virgin is said to conceive this child."

Dr. Hindson contends that the virgin birth of Christ is a foundational doctrine of the Christian faith. With the coming of theological rationalism has this historic Christian doctrine been challenged by liberalism, a movement intertwined with the employment of the historical critical method. It is a liberal brand of higher criticism which has rejected the Messianic character of Isaiah 7:14. Critical scholars would interpret Isaiah 7:14 as merely a sign given to Ahaz that a woman at that time was pregnant and after she had given birth to her son would name him Immanuel, God with us. The serious attack on the virgin birth rendering has caused evangelicals to propound the "double fulfillment" view, which Hindson correctly believes is a compromise position.

This work is an expansion of a Master's thesis at Trinity Divinity School, Deerfield, Illinois of about ten years ago. Those Christians who believe that under the guidance of the Holy Spirit the prophet Isaiah predicted the virgin birth of Jesus Christ, will find an excellent discussion of all aspects associated by exegetes and commentaries with the interpretation of Isaiah's prophecy to the "house of David."

The author summarized his study in the following words:

The Old Testament context alone makes it clear that a child is to be born of a virgin and will come to rule on the throne of David and His rule shall bring everlasting peace for He is 'God with us.' There is emphatically substantial evidence for interpreting the birth in Isaiah 7:14 as a virgin birth. There is good evidence that the pre-Christian interpreters also saw this passage as a messianic virgin-birth prediction. Therefore, there is the highest degree of possibility that Matthew had every reason to assert the fulfillment of Isaiah's statement in the birth of Christ. Therefore, the New Testament provides an inspired interpretation to guide us. Therefore, we have the highest degree of probability that a direct, single-fulfillment of Isaiah's prediction is in the birth of Christ.

The book has an excellent bibliography which lists many volumes and journal articles dealing with the subject of the virgin birth.

Raymond F. Surburg

ISRAELITE AND JUDEAN HISTORY. Edited by John H. Hayes and J. Maxwell Miller. The Westminster Press, Philadelphia, 1977. 736 pages. Cloth. \$25.00.

This is the most recent volume in Westminster's *The Old Testament Library*, which includes Eichrodt's *Theology of the Old Testament*, commentaries on 18 of the 39 books of the Old Testament by such scholars as von Rad (Genesis and Deuteronomy), Noth (Exodus, Leviticus and Numbers), Soggin (Joshua), Hertzberg (I & II Samuel), Gray (I & II Kings), Weiser (Psalms), McKane (Proverbs), Kaiser (Isaiah 1-12; 13-39), Westermann (Isaiah 40-66), Eichrodt (Ezekiel), Porteous (Daniel), Mays (Amos, Micah, Hosea). A number of these are translations from the German commentaries in *Das alte Testament Deutsch* (Those of von Rad, Noth, Hertzberg, Weiser, Kaiser, Westermann). Soggin has written an *Introduction to the Old Testament* for this Old Testament Library, while Ackroyd a book treating Hebrew thought of the sixth century, entitled *Exile and Restoration*. There is also a book in this series dealing with apocalypics by Russell under the title, *The Method of Jewish Apocalyptic*.

The scholarship represented in these Westminster commentaries and Old Testament aids incorporate the results of the historical-critical method and those wishing to acquaint themselves with the scholarship which employs the results of a radical type of literary criticism, form criticism, tradition criticism will find this series useful.

Israelite and Judean History is a comprehensive volume which surveys Israel and Judean history from the earliest times to the Roman era. Fourteen different American, British and European scholars attempt to "review the currently available sources of information for Israelite and Judean history, to assess the present status of scholarly discussion, and to present a reconstruction of the history of Israel and Judah as understood by some of today's biblical scholars."

Following a chapter, "The History of the Study of Israelite and Judean History," by John H. Hayes, the different periods are treated in turn by scholars selected on the basis of the focus of their scholarly interest. William G. Dever and Malcom Clark contribute a chapter on "The Patriarchal Traditions," "The Joseph and Moses Narratives" are reported on by Dorothy Irvin and Thomas L. Thompson. J. Maxwell Miller writes a chapter on "The Israelite Occupation of Canaan." "The Period of the Judges and the Rise of the Monarchy" is written by A.D. H. Hayes. "The Davidic-Solomonic Kingdom" is described by J. Alberto Soggin. "The Separate States of Israel and Judah" are surveyed by Herbert Donner. "Judah and the Exile" are covered by Bustenay Oded. "The Persian Period" is set forth by Geo. Widengren. "The Hellenistic and Maccabean Periods" are delineated by Peter Schafer. "The Roman Era" is the joint effort of A.R. C. Leaney and Jacob Neusner.

Graduate students and specialists in Biblical history as it relates to the Old Testament period, the intertestamental era and the New Testament will find much (in fact full) bibliographical information scattered throughout the volume, in addition to a bibliography of the major histories of Israel and Judah published during modern times is provided in a separate appendix. The works of reputable conservative scholars are totally ignored, evidencing a prejudice on the part of higher critical scholarship which will not allow deviations from their basic rationalistic positions.

This volume will not doubt serve both as a textbook and a reference work for years to come. The editors of this book are John H. Hayes and J. Maxwell Miller, both Associate Professors of the Candler School of Theology, Emory University.

Raymond F. Surburg

HISTORY, CRITICISM & FAITH. Edited by Colin Brown, Inter-Varsity Press, England. Available from Inter-Varsity-Fellowship, Box F, Downers Grove, Illinois, 60515. 233 pages. \$4.95. Paper.

This volume contains four explanatory studies by Gordon J. Wenham, F. F. Bruce, R. T. France and Colin Brown. According to the preface these essays by four British evangelical scholars are exploratory in a double sense. Colin informs his readers that the essayists "seek to probe certain crucial areas where history and faith meet. They seek to probe this ground in the light of current critical thinking, and to give a positive, constructive statement of their conclusions."

The areas chosen were the Old Testament, the New Testament and "philosophical questions that arise for a faith that is grounded in history." Dr. Wenham has given a survey of "History and the Old Testament." Two studies deal with "History and the New Testament," one by Professor Bruce, entitled "Myth and History" and the other by Dr. France who examines and defends "The Authenticity of the Sayings of Jesus." The editor of these exploratory essays deals with "History and the Believer," pp. 147-224, the longest of the four contributions.

Wenham has discussed in particular the relationship between Biblical theology and history, methods employed by Old Testament criticism and the bearing of archaeology on the conquest of Canaan. Wenham, lecturer in the Department of Semitic Studies, The Queen's University of Belfast, believes that Christ's teachings about Old Testament issues need not be accepted if they cannot be shown as supportable by the valid conclusions of Biblical critics. Thus he writes: "Though the Christian is committed by the teaching of his Lord to affirming the truth and inspiration of the Old Testament, I do not believe that this means he must believe that every narrative in the Old Testament must necessarily be regarded as a record of a historical event" (p. 33).

Wenham devotes a section of his essay to an evaluation of the different types of criticism utilized by modern critical scholarship, such as textual criticism, source criticism, form criticism, tradition criticism and redaction criticism. Wenham believes that all these are valid forms of interpretation, although he endeavors to point out weaknesses in current assumptions underlying these types of criticism and challenges many conclusions of present-day scholarship.

There is a tendency on the part of so-called British evangelical scholars to try to come to terms with critical Old and New Testament scholarship and make concessions which some years ago some of the older British evangelical scholars would not have done, as may be seen from earlier articles in *The Evangelical Quarterly*, now under the editorship of F. F. Bruce. Bruce has defended the historical-critical method and has adopted positions other conservative scholars would reject. Bruce, together with Pinnock, Berkouwer, Hubbard, Ladd, and others has joined the group who among evangelicals oppose the inerrancy of the Bible, arguing that there are errors and mistakes in the original autographs. The denial of the inerrancy of the Bible goes hand in hand with the adoption of the historical-critical method. How far a scholar goes in the use of the historical-critical method is then a matter of the individual's reason and feelings, dangerous criteria to follow in Biblical interpretation.

Raymond F. Surburg

NEW TESTAMENT INTERPRETATION. ESSAYS IN PRINCIPLES AND METHODS. Edited by I. Howard Marshall. Paternoster Press, Exeter, England, 1977. 406 pages. 6 Pounds net.

In this volume seventeen well-known New Testament scholars have cooperated to provide a guide for New Testament students as well as others interested in the literature and theology of the New Covenant. These essays are wide-ranging but concise. The editor in his foreword states the reason for the publication of these essays, most of which are written by British scholars, although three of the contributors are American is as follows: "Although the interpretation of the New Testament has been the subject of much discussion and offer a comprehensive and practical guide to the task of interpretation. It was with this lack in mind that the New Testament study group of the Tyndale Biblical Research took up the theme at its meeting in July 1973" (p. 8). These studies now appear after nearly five years in a revised form.

The contributors and the editor realize that to have dealt completely with all the areas attempted would have required a number of volumes, however these scholars hope that their essays are sufficiently succinct and comprehensive to present for the students a basic understanding and grasp of what is involved in the interpretation of the New Testament.

Today there exist differing schools of thought on practically every area of New Testament study; sometimes these schools represent positions which are radically different from each other. Marshall informs his readers that the contributors of this book "have written as conservative evangelicals who combine a high regard for the authority of Holy Scripture "with the belief that we are to study it with the full use of our minds."

New Testament Interpretation is structured around four major areas: Part I- The Background to Interpretation. F. F. Bruce has given a history of New Testament study, while Graham N. Stanton has written on the presuppositions in New Testament criticism. In these articles the writers have submitted their own as well as the presuppositions of other scholars.

Part II concerns itself with "The Use of Critical Methods of Interpretation." In this part eight different subjects are treated and evaluated. Anthony C. Thiselton discourses on "Semantics and New Testament Interpretation." Donald Guthrie on "Questions of Introduction," John W. Drane on "The Religious Background," I. Howard Marshall on "Historical Criticism," David Wenham on "Source Criticism," Stephen H. Travis on "Form Criticism," David R. Catchpole on "Tradition History," and Stephen S. Smalley, on "Redaction Criticism."

Part III. deals with "The Task of Exegesis." In this area there are to be found the following three contributions: E. Earle writes on "How the New Testament Uses the Old," Ralph H. Martin expiates on "Approaches to New Testament Studies," and R. T. France discusses "Exegesis in Practice: Two Examples."

Part IV. concerns itself with the fact that New Testament interpretation should not only be occupied with setting forth the bare meaning of the text, but that the interpreted text must affect the readers attitudes and understanding. In this area of application the following have written: James D. G. Dunn, "Demythologizing-The Problem of Myth in the New Testament," Anthony C. Thiselton on "The New Hermeneutic," Robin Nixon on "The Authority of the New Testament," and John Goldingay on "Expounding the New Testament."

Norman Hillyer, formerly librarian, Tyndale House, Cambridge has furnished an excellent bibliography. Indexes of New Testament passages cited, and authors quoted plus a general index enhance the usefulness of this significant contribution to Biblical studies.

The careful and knowledgeable reader will discover a lack of unanimity among the essayists represented in this volume. While the contributors are reputed to share the same general outlook, there are points in which some contributors disagree with each other. The book, the editor assures his readers does not carry any sort of *imprimatur*. Each writer was responsible only for his views. Marshall believes that the plurality of opinions found in these different essays is justified since they are the first attempts for the most part to deal with issues not heretofore raised in conservative circles. Hypotheses and conjectures are found in these contributions, which no doubt will cause discussion and help to a fuller comprehension of the truth.

Raymond F. Surburg

THE NEW TESTAMENT TEACHING ON THE ROLE RELATIONSHIP OF MEN AND WOMEN. By George W. Knight, III. Baker Book House, Grand Rapids, Michigan, 1978. 76 pages. Paper. \$3.95

Knight, a professor at Covenant Seminary, St. Louis, offers a forceful Biblical argument against the ordination of women pastors. His treatise is targeted to the conservative or evangelical churches in which this issue is still up for discussion. Most large mainline churches have officially endorsed the practice. Proponents of the ordination of women must either work with a restricted doctrine of Scriptural infallibility or relegate Paul's directives in this matter to culturally conditioned commands, according to Knight. After outlining the current debate in the first chapter, the author gives an exegesis of the pertinent passages, 1 Timothy 2:11-15, 1 Corinthians 11:1-16, and 14:33b-38. Central to Knight's thesis is that while male and female are equal heirs of salvation, the submission of the female to the male, as outlined in Genesis, remains valid in the home and church organization. This position is of course the same one adopted by the Missouri Synod. The application of this principle to various church organizations, including boards, voters assemblies, and conventions would make a lively topic of discussion. Knight's writing style is well suited for the lay audience. The more intricate exegetical arguments are placed in the footnotes. Complete Biblical and subject indices makes the treatise quite usable in adult study groups. Lutherans will not want to get involved in Knight's distinction between preaching and ruling elders (pp.63f.), a system which Presbyterians find binding.

This fine treatise might be rounded out in a second edition with a discussion of the imagery of Christ as the bridegroom and the church as the bride. Such imagery would, however, suggest a certain ecclesiology. With the major Protestant and Lutheran church bodies ordaining women pastors, this issue will plague the Missouri Synod for at least another generation. Knight's book brings the data compactly together.

David P. Scaer

II. Theological — Historical Studies

THE BATTLE FOR THE GOSPEL. By Marvin W. Anderson. Baker Book House, 1978. 136 pages. Paper. \$4.95.

This study by the professor of Church History at Bethel Seminary, St. Paul, Minnesota, deals with the Bible and the Reformation, 1444-1589. Anderson claims that it was E. Harris Harbinson's *The Christian Scholar in the Age of the Reformation* which inspired him to give serious study to the Biblical scholars of

the period between 1444 and 1589. The volume is a product of graduate study in Europe and a sabbatical leave at Cambridge University with Professor Rupp. *The Battle for the Bible* purports to present a synoptic view of the Bible and the Reformation.

Anderson has effectively shown that the issues of faith, which were of primary concern to the people of the sixteenth century, were not just the sole domain of pedants or dusty theologians. People at all levels of society battled over the interpretation of the Bible. The debates that occurred were not merely word battles but sometimes people had to suffer persecution and even death for their particular views.

The Bethel Seminary professor spotlights two subjects, which even in the twentieth century, are still of considerable interest and importance namely, the Bible and the Reformation. This well-documented study concentrates particularly upon the role the Bible played in the teaching and piety of several fifteenth and sixteenth century scholars. The fifteenth-century humanists, Luther and his colleagues, Calvin and his associates, and finally the response of the Catholic reformers to the efforts of Lutherans, Zwinglians and Calvinists are treated.

Chapter I discusses the humanists and their attitude and use of the Bible; Chapter II, treats of Word and Spirit, as they were understood at Wittenberg; Chapter III deals with Reformed Clarity and Certainty; and Chapter IV discusses the Pauline Renaissance and the Catholic Crisis. A brief concluding chapter summarizes the main issues as they centered around "God and Spirit."

Relative to Luther Anderson wishes his readers to believe that Luther was not concerned with the inerrancy of the Word of God and cites Lutheran Scholars, committed to the historical critical method, in support of this position. Thus Anderson appears to be lining himself up with that school of thought in current neoevangelicalism which believes the Bible is errant. In his study Anderson explains: "Commentary, confession, and controversy show how lively and enlightened the sixteenth-century Church became . . . Scripture was the mighty power whereby God shaped His faithful servants after the very fashion of Christ."

The twentieth-century is facing a serious battle about the Bible as the infallible and inerrant Word of God. One's attitude toward the Word of God could ultimately also determine how a person understands the true nature of the Gospel.

Raymond F. Surburg

GOSLAR UND DER SCHMALKALDISCHE BUND, 1527/31-1547. By Gundmar Blume. Heft 26, Beiträge zur Geschichte der Stadt Goslar. Im Auftrag der Stadt Goslar und des Geschichts- und Heimatsschutzvereins Goslar e. V. Herausgegeben von Werner Hillebrand. Goslar 1969. 175 pages. Cloth.

Goslar, an imperial city, joined the Smalcald League in 1531. In the progress of Protestantism in North Germany it is apparent that Goslar would play a special role. The elector at Celle, Ernst der Bekenner, was introducing the Reformation with considerable vigor. When Kloster Wienhausen would not accept the Reformation, he sent knights with grappling hooks to pull the walls down. At Goslar, fearing an attack by Henry the Younger, the leaders of the city destroyed the churches and cloisters outside the wall in 1527 to prevent them from giving support to Henry. In 1528 Nikolaus von Amsdorf came to introduce the Reformation after several previous efforts had failed. The city council waited until 1532 before they consented to the burgers and joined the Smalcald League.

The story has been told by Edward Crusius (1842) in eight pages. Paul Jonas

Meier offered a brief sketch in 1926. General Reformation histories have been inadequate. With the exception of brief essays the treatment of the northern cities is lacking, including Braunschweig, Einbeck, Goettingen, Hamburg, Hannover, Luebeck, Magdeburg and Minden. Studies of the major princes are lacking also, though Adolf Wrede makes a good beginning *re* Ernst the Confessor, signer of the CA.

Goslar sent Dr. Dellinghausen to Augsburg in 1530. On his way there he escaped an attack, but on the return trip he fared badly. Even in Augsburg he was shadowed. Near Bad Homburg he was captured and taken to a castle Blankenau on the Weser. He offered 4,000 to von Falkenberg as ransom, but was turned over to Duke Henry the Younger, who incarcerated him at Schoeningen. After two years in a dark dungeon he was ill. The ducal medico offered him an herb in a drink. The duke was charged with poisoning. They buried him secretly. In 1542 the victorious Smalcald knights disinterred him, still wearing his black garment and his weapon harness. They buried him honorably in the parish church . . . The story is told with great attention to detail.

Otto F. Stahlke

GREAT WORDS OF THE CHRISTIAN FAITH. By Donald Coggan. Abingdon, Nashville, 1978. 128 pages. Cloth. \$5.95.

The author of this volume is the 101st Archbishop of Canterbury. He is reputed to be one of the world's great church leaders, and a man possessed of exceptional evangelical warmth. In this book he discusses the following important words of Christian theology: 1) Humanity, 2) God, 3) Jesus, 4) Church, 5) Love, 6) Faith, 7) Grace, 8) Peace, 9) Life, 10) Suffering, 11) Anxiety, 12) Discipleship, 13) Guidance, 14) Prayer, 15) Bible.

The Contents of Coggan's book is based on a series of messages delivered on the Protestant Hour Radio program. The publishers believe that these 15 chapters probe the depth of the meanings of these key words in the vocabulary of the Christian faith. Bishop Robinson, Bishop of Western New York, says in the preface:

In this book, Archbishop Coggan presents these eternal truths with clarity and insight. He makes the old new. His simple words reflect his own depth of faith. He teaches us the Christian faith as he wears his high office with grace and humility.

The book is designed to help many people who are religious illiterates to plumb the depths of the Judeo-Christian faith. This reviewer found these word studies interesting but at the same time believes that the eminent Archbishop of Canterbury did not do full justice to many of them. The Biblical God is the Triune God — that is what the Three Ecumenical Creeds of Christendom confess, but no hint of this foundational truth is found in the opening study treating of the God of the Bible. The chapter dealing with Christ is not completely adequate because the deity of Christ while not denied is not explicitly set forth. The phrase that God was in Christ does not appear to mean for Coggan what it means for those who believe John 1:1: "In the beginning was the Word and the Word was with God *and the Word was God.*" While Coggan does frequently speak of Jesus Christ, and even asserts that Jesus is more than an example, that He is the Word of God, the Son of God, the Savior, he does not state how Jesus is Savior or makes clear the need for people to accept Christ as personal Savior in order to have eternal life in heaven. The Holy Spirit, the third person of the Godhead, is generally ignored and yet Scripture tells us that no man can call Jesus Lord, but by the Holy Ghost. Coggan claims that often the Greek "Kyrios," used of Christ, just means "sir." That we question!

The fifteenth word discussed is "The Bible." Coggan claims that the Bible is a means of grace because it speaks about God (p. 119). Indeed he claims "this is the main burden of its message." Jesus, who was God, stated that unless a person believed in Him, accepted Him as Lord and Master that person could not have eternal life. The Eucharist for Coggan appears to be more of a symbolical action that a true means of grace, in which by means of bread and wine the communicant receives the very body and blood of Christ slain on Calvary's hill.

Raymond F. Surburg

IN A VALLEY OF THIS RESTLESS MIND. By Malcolm Muggeridge. Illustrations by Papas. William Collins and World Publishing Company, Cleveland, Ohio, 1978. 176 pages. Cloth. \$8.95.

Malcolm Muggeridge is well-known to the readers of the *CONCORDIA THEOLOGICAL QUARTERLY* as a television personality (I first recall learning of him through his appearances on the Jack Paar program in the 1960's; others may associate him with his BBC specials on Paul and the Christian saints), a popular author (of such volumes as *JESUS REDISCOVERED*, *PAUL: ENVOY EXTRAORDINARY*, and *A THIRD TESTAMENT*), and a celebrated convert to Christianity (his face was on the cover of *CHRISTIANITY TODAY* the week in which I wrote this review). In his "Introduction" to *IN A VALLEY OF THIS RESTLESS MIND* Muggeridge comments on the false impression all of this notoriety has caused:

It is generally assumed, by those who know me only through the media, especially television, that for the greater part of my life my attitudes were wholly hedonistic and my ways wholly worldly, until, in my sixties, I suddenly discovered God and became preoccupied with other-worldly considerations. (p. 13)

This is not the case. For several decades Malcolm Muggeridge had been seeking God. No where is this made more evident than in the volume *IN A VALLEY OF THIS RESTLESS MIND*, first written in 1938 and now, forty years later, reissued to the general public through the courtesy and insight of the editorial staff of William Collins and World Publishing Company.

In the late 1930's Jonathan Cape of London had commissioned Malcolm Muggeridge to do a "systematic study of contemporary religious attitudes and practices . . . in the manner of William James's famous work, *VARIETIES OF RELIGIOUS EXPERIENCE*." Muggeridge, however, produced something entirely different. *IN A VALLEY OF THIS RESTLESS MIND* is a difficult book to classify. *THE SYDNEY BULLETIN* said it "partakes intermittently of the qualities of the novel, the essay, and the book of thematically-linked short stories. In music, it would probably be called a symphonic poem." What we find in these 176 pages, wistfully illustrated by Papas, is "the sensitive picture of one man's journey of despair through the jungle of modern panaceas." As Augustine was driven by Sin, Luther by Guilt, Muggeridge was possessed by what he calls "Lust" ("Of the Seven Deadly Sins, Lust is the only one which makes any serious appeal to the Imagination, as distinct from the Will, eroticism being a sort of *ersatz* transcendentalism which can easily be mistaken for the genuine article."). Writing as Motley ("the womanizer"), Wraithby ("the anti-hero"), and Flammonde ("the returned traveller from over the hill"), Malcolm Muggeridge describes his search for salvation through the 1930's — ranging from High Church Anglicanism to an experiment in Communalism (complete with free love), from psychiatry (with Dr. Appleblossom) to Free Church Christianity — to discover that only when Lust is overcome, can Life begin (for that is "the truth of the Apostle Paul's saying that to be carnally minded is death and to be spiritually minded life and peace"). For Muggeridge, the cross, the sign of death,

was the source of life, for it was love and conquering Sin (Guilt, Lust — “Sin has as many varieties as Heinz beans, but the essential ingredients tend to be always the same. The Devil, a con-man of con-men, finds the same old formula goes on working from generation to generation and from age to age”).

A modern-day PILGRIM'S PROGRESS (some wags called it PILGRIM'S REGRESS), IN A VALLEY OF THIS RESTLESS MIND first was published on the eve of World War II, a child born out of season, and the freshly printed volumes were consumed in the German blitz of London. Collins-World is to be commended for bringing this book, long out of print, to the attention of today's reading public. Though set in the world of the late 1930's (ranging from England to France to Switzerland and Egypt), the spiritual pilgrimage here portrayed is timeless, one that rings true for any generation, a fire, as it is, with the passion of an Augustine, the intensity of a Bunyan, and the vision of a Francis. In the late 1970's when a satiated (yet ever restless) West struggles with the enveloping boredom that is the end result of Lust enthroned as the supreme divinity (the PLAYBOY — PENTHOUSE philosophy), this testimony of Malcolm Muggeridge is particularly pertinent. I highly recommend it to the stout of heart, who are not offended at explicit description of sin, and who seek to be effective cures of souls.

C. George Fry

THE MORMON PAPERS. ARE THE MORMON SCRIPTURES RELIABLE? By Harry L. Ropp. InterVarsity Press, Downers Grove, IL., 60515. 118 pages. Paper. \$2.95.

In this volume, Harry L. Ropp, challenges the authenticity of the Mormon Scriptures. The Church of the Latter-day Saints is one of the fastest growing churches in the United States. In the last ten years they have won one million members and are currently winning new adherents at the rate of 350 per day. Ropp claims that over ninety per cent of the new converts are won from the membership of various denominations. This is largely due to the fact that more and more dark-suited and clean-cut Mormon missionaries are seen in areas where Mormonism has only been known by name.

The purpose of this book is to examine the Mormon's claims to be the true church. In this apologetical volume the Church of Jesus Christ of Latter-day Saints is discussed, whose headquarters are in Salt Lake, Utah and not any of the splinter groups formed after the death of Joseph Smith.

Ropp first discusses the Mormon teachings and compares them with traditional Christianity. Since many believe that the Mormons are Christians, the author convincingly shows that under no circumstances are Mormons Christians, even though they do speak about Jesus Christ. In Chapter 2 he explains the origin of Mormonism and challenges the foundations of their faith. Ropp concentrates on the evidence and the theories for the origin of the Book of Mormon. By various quotations internal inconsistencies are shown among the various writings of Mormonism. Since Mormon apologists have endeavored to support some of their scriptures by the findings of American archaeology, Ropp shows that there is no archaeological evidence whatever to support any of the statements occurring in the Mormon scriptures. The author spent ten years on the examination of original Mormon papers. As a result of his studies, Ropp was able to demonstrate the inauthenticity of key Mormon documents and uncovered major flaws such as Joseph Smith's spurious translation of the Book of Abraham supposedly found in the Mormon scripture, *The Pearl of Great Price*.

In the last chapter the author makes a number of suggestions for those interested in witnessing to Mormons with the goal of winning Mormons to recognize the falsity and erroneous character of Mormonism.

At present Mr. Ropp, with the M.A. degree from Lincoln Christian Seminary is the founder of Mission to Mormons, located at Roy, Utah.

Raymond F. Surburg

CORTES AND MONTEZUMA. By Maurice Collis. Avon Books, New York, 1978. 251 pages. Paper. \$2.50.

The conquest of Mexico by a handful of *conquistadores* has always been one of the great mysteries of history. Maurice Collis, Irish-born, English-educated, British civil servant in India and Burma, has, in his retirement, turned his attention to this issue. Regular readers of the *Quarterly* will find in this paperback (originally published in hardcover in 1954) a readable and reliable introduction to the chief individuals and issues involved in the European occupation of the Aztec Empire. The author rightly centers his attention around the two major actors in the drama — Cortes and Montezuma. Of great value is Collis' emphasis on the role of religion in the conquest — the ardent Catholicism of Cortes and the devoted paganism of Montezuma. Both the Spanish soldier and the Mexican king saw themselves as being literally driven by divine forces beyond their control. I highly recommend this to all who are concerned with Christian faith and life in Latin America in general, in Mexico in particular.

C. George Fry

THE HOLY WAR. By John Bunyan. Moody Press, Chicago, 1978 edition, originally published in 1948. 375 pages. Paper. \$7.95.

This is one of the Wycliffe Classic Series, which include:

Memoirs of McCheyne by Andrew A. Bonar

The Suffering Savior by F. W. Krumacher

Our Lord Prays for His Own by Marcus Rainsford

The Holy War by John Bunyan.

John Bunyan, born in England in 1628, became a Christian through his wife's influence. He began to preach all over England and was jailed for long periods of time for his beliefs. After his release from prison, became pastor of Bedford, a church he served till he died in 1688. Next to Pilgrims Progress, the Holy War is regarded as the best allegory on the Christian life. *The Holy War* depicts the spiritual warfare between God and Satan for the town of Mansoul. The town of Mansoul represents the world, and more specifically, the individual soul. Diabolus (the Devil) covets God's perfect city, and the resulting attack upon it and its final capture make up one of the most brilliant parts of Bunyan's allegory.

Just as during the past three hundred years *The Holy War* has been an instrument for strengthening the faith of Christians, so present-day Christians will have their faith strengthened through its reading.

Raymond F. Surburg

THE FINAL CONCLAVE. By Malachi Martin. Pocket Books, New York, 1978. 421 pages. Paper. \$2.50.

The San Francisco *Chronicle* predicted that THE FINAL CONCLAVE would "become one of the season's most controversial books." The *Christian Science Monitor* hailed it as "an extraordinarily thought-provoking book." The

Sacramento *Union* felt it was "one of the most important books you'll ever open." Though I usually do not like to parrot other reviewers, in this instance, I simply must. This is a compelling book!

Especially appropriate for the year 1978, the year of three popes. *THE FINAL CONCLAVE* in its first one hundred and twenty-five pages gives a factual report on the papacy of Paul VI. Then beginning with the death of that pontiff, Malachi Martin switches to fiction, describing the various factions contending for leadership in the conclave of cardinals that must select the new pope. Four parties coexist under the papal umbrella of the Roman Church — Traditionalist (longing for the days of Trent), Liberationist (anticipating a rapprochement with Marxism), Progressive (searching for an accommodation with secular, radical, and liberal thought), and Conservative (making change only as necessary). Written before the election of either John Paul I or John Paul II, this book, authored by one intimately acquainted with the operations of the Vatican, remains revelatory and relevant. I highly recommend it as both good fiction (high drama and suspense) as well as fine factual reporting (hard-hitting and no holds barred) by a committed Roman Catholic experiencing personal anguish at the recent developments in his Church.

C. George Fry

THE 12TH PLANET. By Zecharia Sitchin. Avon, New York, 1976. 436 pages. Paper. \$2.50.

I have seen this volume in various sections of bookstores — History, Anthropology, Sociology, Religion, Science Fiction, Literature and even the Occult. Having read it, I can now see why a salesperson would experience some confusion in categorizing *THE 12TH PLANET*. The claim is made that the text is "the product of thirty years of assiduous scholarship." A work of the *van Daniken* genre, the book contends that earth folk are really the creations of the *Nefilim* described in Genesis 6, who were, in fact, "a superior race from Marduk, the 12th planet." Marduk has an irregular orbit around the sun, so it is only seen every 3,600 years. Sitchin claims that he has uncovered the real meaning of both the Old Testament as well as Sumerian, Akkadian, and Assyrian literature and theology. Extremely popular, this "sci fi" revisitation of Genesis will probably continue to sell well, win favorable reviews (*East-West Magazine* called it "one of the most important books on earth's roots ever written; *Library Journal* maintained that it "presents documentation for a radical new theory . . ."), but to this reader it will remain "a cleverly devised myth."

C. George Fry

NICHT SEHEN — UND DOCH GLAUBEN. By Gottfried Wachler. Evangelische Verlagsanstalt, Berlin, 1978. 40 pages. Paperback. —, 80 M.

The author is rektor (president) and professor at the theological seminary of the Lutheran Free Churches in Leipzig, East Germany. This seminary, founded in 1953, became necessary after World War II because of the geographical division of Germany. After 1961, when the infamous Wall was erected by the Communists between the two zones, it became all the more necessary for the Lutheran Free Churches to provide for a continuing supply of ministers through their own seminary. On the occasion of the 25th anniversary celebration, October 21, 1978, it was the privilege of the undersigned, in the name of the faculty of Concordia Theological Seminary, Fort Wayne, Indiana, to confer a honorary doctorate on Gottfried Wachler who has played a significant role in behalf of Confessional Lutheran theology both through his teaching and also through his writing.

This little book — costing less than an East German Mark! — illustrates excellently well the clear, incisive argument and style of its author who teaches systematic theology in the small Leipzig seminary. He brings a strong apologetics in behalf of Christian faith. No man can be argued into Christian faith, Wachler recognizes. On the other hand, faith does not stand naively or in a vacuum, without its foundation and evidence. This lies in the Word of God itself, the Gospel of forgiveness, with its power under the Holy Spirit to convert. Wachler nicely sifts between this God-given source of power into faith and the personal testimonies of the “born-again” Christians, who often magnify their “I-have-taken-Jesus-into-my-life” in such a way that the emphasis comes down on the “I” rather than on God’s gracious means of grace, Word and Sacrament. Wachler does not rule out the possible validity of such conversions, but he underscores that then “the signs (of conversion) become more important than the Gospel.” The same risk is there for the Charismatic spirits of our day, as also those who forever seeking after new or additional revelations beyond the prophetic and apostolic Word. Luther, as Wachler shows, put the focus entirely on Word and Sacrament (especially Baptism), beyond which there ought to be no aspiring for divine support for one’s faith.

The book merits wider distribution through a translation into English. Its appeal would serve both clergy and laity.

E. F. Klug

THE WATER THAT DIVIDES: The Baptism Debate. By Donald Bridge and David Phipers. Intervarsity Press, Downers Grove, Ill. 1977. 208 pages. Paper. \$3.95.

A free church minister and a candidate for the Anglican ministry team up to plea for moderation between the advocates of adult believers baptism and infant baptism. About three-quarters of the book traces the problem from the New Testament through church history right up to the modern missionary movements. The authors tip their cards when they come to the Waldensians, a group who practices infant baptism among themselves but baptized those joining their group who previously had been baptized. The final solution is that paedobaptists, those supporting infant baptism, and baptists, those supporting baptism for confessing adults, should live and let live. One restriction is suggested. Paedobaptists should restrict the practice to those church members who give evidence of having true belief. The really ideal compromise would be baptizing four year olds, a solution the authors know would never really satisfy either group.

Though the authors represent two opposing traditions on baptism, they are fundamentally agreed on an awakening type conversion. With such a presupposition, they fail to grasp Luther’s concept of infant faith. Lutherans come out as badly as Catholics. Both paedobaptists and baptists are scored for using the pericopes of Jesus’s blessing the children to support respectively infant baptism and infant dedication. But the authors do not tell us for what purpose these pericopes were included. Was this a sharing of creative love with tiny tots? Tensions between both groups in Great Britain moved the writers to help resolve the tension. Their resolution has only given us new tensions. Intervarsity has provided many outstanding works in New Testament studies. It is regrettable that they have put their stamp of approval on a concept of conversion that is more at home with the Baptists and charismatics. The Missouri Synod founding fathers warned of the synergism of American Protestantism. The warning remains current.

David P. Scaer

LIBERTY TO THE CAPTIVES: THE STRUGGLE AGAINST OPPRESSION IN SOUTH KOREA. By George E. Ogle. John Knox Press, Atlanta, Georgia, 1977. 189 Pages. Paper. \$5.95.

George E. Ogle is now teaching at the Candler School of Theology, Atlanta. For twenty years he was a Methodist missionary in South Korea, with a particular concern for the urban-industrial mission. This brief book written in the "Autobiography-Theology" style, is Mr. Ogle's account of his missionary career in South Korea, from his arrival in Seoul, through his increasing involvement in the industrial mission of the Korean Christian churches in Inchun (1961 to 1971), to his sabbatical spent in the United States, his return to Asia in 1973 to be a professor at Seoul National University, his much publicized confrontation with the regime of Park Hung Hee, and his expulsion and deportation from the country in 1974. This is one man's commentary on the Korean situation in the mid-1970's as it affected the social ministry of the churches.

C. George Fry

COMMUNICATING CHRIST CROSS-CULTURALLY. By David J. Hesselgrave. Zondervan Publishing House, Grand Rapids, Michigan, 1978. 511 Pages. Paper. \$9.95.

Dr. David J. Hesselgrave is Professor of Mission and Director of the School of World Mission and Evangelism at Trinity Evangelical Divinity School. In this thorough text Hesselgrave has provided an introduction to missionary communication through the use of a seven-dimension framework: (1) World Views (ways of viewing the world), (2) Cognitive Processes (ways of thinking), (3) Linguistic Forms (ways of expressing ideas), (4) Behavioral Patterns (ways of acting), (5) Social Structures (ways of interacting), (6) Communication Media (ways of channeling the message), and (7) Motivational Sources (ways of deciding). "The serious work of a gifted scholar" (to use the words of Kenneth S. Kantzer of *CHRISTIANITY TODAY*), this book, *COMMUNICATING CHRIST CROSS-CULTURALLY* will be of great value to the missionary, the mission-executive, and the missions professor.

C. George Fry

CONCORDIA COLLEGE, FORT WAYNE, INDIANA, 1839-1957. By Herbert George Bredemeier. Fort Wayne Public Library, Fort Wayne, Indiana, 1978. 378 Pages. Cloth \$20.00.

Herbert George Bredemeier is well known in the Lutheran Church-Missouri Synod as a churchman and educator. A native of Fort Wayne, a graduate of Concordia Seminary, St. Louis, with graduate work at Washington University and Indiana University in history, and doctorates from two institutions (L.H.D., Indiana Institute of Technology and L.L.D., Valparaiso University), Dr. Bredemeier served as president of both Concordia College (1945-1957) and Concordia Senior College (1972-1977). Bredemeier, however, is also an author and historian. In this volume he turns his attention to the story of Concordia College, from its inception in 1839 until its incorporation into Concordia Senior College in 1957. What is presented is nothing less than the saga of 118 years of educational service to the Synod by the faculty and staff of Concordia College.

Believing that "history is total human experience," Dr. Bredemeier presents a holistic account of faith and learning at Concordia College, giving attention to "students, faculty, presidents, boards, the curriculum, athletics, student life, economics, religion." The readable and fast-moving text is supplemented with a series of appendices which include a variety of material, ranging from the Charter and By-Laws to sample school songs and athletic contest yells.

To survey more than a century of academic achievement, in an institution that was founded in Missouri but matured in Indiana, and which, in its lifespan occupied sites in three cities (Altenburg, St. Louis, and Fort Wayne), is no easy matter. Background chapters on the Lutheran emigration to America and on the Fort Wayne Lutheran community are helpful. Having established a "sense of place" (in spite of the pilgrim character of the college), a feeling for people is conveyed through a series of biographical vignettes that highlight the character, the career, and the contributions of each of the presidents and many of the representative faculty members. A grasp of the educational process is then provided in chapters on student life, athletics, the military department, the library, finances, the alumni, and the academic program. The result is that one obtains an insight into church-related higher education over a period of eleven decades.

Dr. Bredemeier has done a fine job of investigation (in a variety of oral and written sources in both the English and German languages), narration (especially in the biographical sections, for, in many respects, biography is the most difficult branch of History), and interpretation (honest and faithful, speaking the truth in love). A concluding evaluation of the contribution of Concordia College to church and community is especially helpful.

It was a pleasure to read this book, and it is a privilege to recommend it to all who cherish the history of their Synod and its institutions. As Dr. Bredemeier reminds us, "a church that forgets its history is as a man who loses his memory." Because of this fine book, one part of the Lutheran experience will be remembered and celebrated, to the benefit of posterity as well as to the honor of our ancestors.

C. George Fry

THE WANDERERS: THE SAGA OF THREE WOMEN WHO SURVIVED. By Ingrid Rimland. Concordia Publishing House, St. Louis, 1977. 323 Pages. Cloth. \$8.95.

"Gleaned and condensed from the driftage of history," and dedicated to a father "exiled to Siberia in 1941," this first novel by Ingrid Rimland is a saga of the plight of the German-speaking Mennonites of the Ukraine in the twentieth century. First invited into Russia by Czarina Catherine in 1789, the Mennonites initially found religious liberty in that vast eastern land. Colonies of German-speaking Mennonites were established across Eurasia. The beginning of the end came in 1914. The invasion of Russia by Imperial Germany caused the peaceful Mennonites to be regarded as hostile resident aliens rather than as productive neighbors. It is at this juncture that this story begins. One could call it "a twentieth century Exodus account." For the book traces the quest of the Mennonites for a promised land, from Russia to Germany and then to Paraguay.

While the ordeal of the German Mennonites of Russia forms the backdrop to this novel, the focus of the work is on how this drama affected three generations of women — Katya, the matriarch, (1914-1941), living through the traumas of World War I, Revolution, Civil War, and Marxism; Sara, Katya's daughter as the result of rape, (1941-1945), more often the victim of circumstances rather than a conqueror, surviving life under both the Nazi and Soviet Armies, the "Great Trek" from the Ukraine to Germany, the "Battle of Berlin," and resettlement in South America; and Karin, Sara's talented and rebellious daughter, (1946-1957), who feels torn between Mennonite tradition and the need for a new life in secular society, finally resolving the tension by forsaking her people for life in the world.

Definitely adult-fare (and not designed for those who are repelled by

violence), this novel provides an almost numbing introduction to the tragedy and absurdity of the wars and revolutions that swept Central and Eastern Europe from 1914 until 1945. Here is an autobiographical introduction to the history of Modern Europe, a narration of the wandering of the Mennonites seeking land and liberty, and a description of three generations of women trying to cope with self, society, and circumstances. The sting of reality is on every page — as is the eloquent testimony of the author to the human will to live and to be free.

C. George Fry

THE MACMILLAN ATLAS HISTORY OF CHRISTIANITY. By Franklin H. Littell. Cartography by Emanuel Hausman. Macmillan Publishing Company, Inc., New York, 1976. 176 Pages. Cloth. \$19.95.

It was said when the Ohio Constitution was published at the dawn of the last century that people complained because it lacked pictures. No one can remain unhappy that the history of Christianity has not been illustrated in picture and map. A valuable recent contribution is **THE MACMILLAN ATLAS HISTORY OF CHRISTIANITY**. Franklin H. Littell, Professor of Religion at Temple University, has provided a readable, reliable, and valuable commentary and Emanuel Hausman has rendered the excellent cartography of this text. **THE MACMILLAN ATLAS HISTORY OF CHRISTIANITY** is a must for the bookshelf of any serious student of the Christian past.

Christian history is treated by Dr. Littell in three great epochs: (1) "Early Christianity in Its Setting" (the worlds of the Jews, the Greeks, and the Romans), (2) "The Christian Roman Empire" (a survey of "territorial Christianity" from Constantine to the passing from dominance of the state-church models in the nineteenth century), and (3) "The Age of Personal Decision" (an intensive treatment of Christianity in the current era). Within each unit Littell has given attention to three aspects of the Christian adventure: (1) intellectual discipline (theology), (2) moral and ethical discipline (society), and (3) expansion (missiology), the growth of Christianity from its sources as a Palestinian sect to its current status as a planetary religion. All of this is done in 197 maps, 162 illustrations, and 163 pages of text. Bravo!

As with any effort to survey almost two millenia of history in such brief compass there will be statements of opinion that may be questioned (does Eastern Orthodoxy *really* lack a theology of ethics and a missiology, as implied on page 59? Was Joan of Arc actually rehabilitated only twenty-five years after her martyrdom, as indicated on page 71? Were the policies of the Mongols regarded as "enlightened" by others, as we are told on page 35? In the mention of Egyptian and Ethiopian African Churches on page 160, why is the Latin Church of the North omitted? And did German Roman Catholics in fact emigrate to America to escape the *Kulturkampf* as one learns on page 134?), certain errors of fact (the Spanish Armada sailed in 1588 not 1558, as stated on page 54; Melancthon is not regarded as the author of the Schmalkald Articles, as indicated on the map on page 66; the Arabian heartland was not part of the Ottoman Empire, as is suggested in the map on page 114; and for many Jews and Christians the Bible is "without error," for a belief in inerrancy is not a peculiarity of Muslims, cf. p. 27; and Patriarch Cerularius really did not reign from 104-58, as we are informed on page 34), and differences of preference (for example, Quran, is I believe, preferable to Koran, Hijra to Hegira, and Umayyads to Omayyads, page 27). But given the scope of the book, the excellence of its execution, the stimulating narration of its author, the accuracy of its cartographer, and its value to the professional and amateur student of the Christian past, these minor

flaws serve only to heighten its major worth. I highly recommend THE MACMILLAN ATLAS HISTORY OF CHRISTIANITY.

C. George Fry

THE LUTHERAN HISTORICAL CONFERENCE: ESSAYS AND REPORTS, 1974. Volume VI. By the Lutheran Historical Conference. Lutheran Historical Conference, St. Louis, 1977. 206 Pages. Paper. \$5.00.

Founded in 1962 "as a forum for Lutheran archivists, historians, and librarians dealing with the history of Lutheranism in America," the Lutheran Historical Conference has published its papers and proceedings since 1964. This is the sixth volume in a happy series (Volume I, *Essays and Reports* of the 1962 and 1964 meetings, now out of print; Volumes II, III, IV, and V containing material from the 1966, 1968, 1970, and 1972 meetings are available from the Concordia Historical Institute, 801 De Mun Avenue, St. Louis, Missouri, 63105, as is the text under review) that has enriched our understanding of the Lutheran heritage in North America. Many of the chapters in this anthology honor anniversaries — that of the birth of Charles Michael Jacobs, the death of John Hachman, the founding of the Wisconsin Synod, and the creation of Capital University, Columbus, Ohio and Concordia Theological Seminary, Springfield/Fort Wayne, as well as an essay for the observance of the nation's bicentennial. There are also entries on Abdel Ross Wentz as a champion of ecumenism and helps on how to establish a multi-media center in the parish. Minutes of the Board of Directors and of the Seventh Biennial Meeting are included, as well as a "Welcome Address" by Ralph Bohlmann and a charming *entre* by August Suelflow entitled "Did He or Didn't He?" (read the book to find out what he did or didn't do!). All in this is a readable and useful contribution to the task of understanding Lutheranism in America.

As with all anthologies, the articles vary in quality and utility. Springfield men will enjoy the contribution by Lorman M. Petersen on "Theological and Higher Education at Springfield, Illinois." Being only an adopted and honorary Springfielder, my eye was caught by an account of my own alma mater, Capital University. Written by my former colleague, David Ownes, it surveys 125 years of history in a masterful fashion. On a couple points, however, I must indicate disagreement with the interpretation that Owens offers. His description of the four vice presidents of Capital University during the later Yochum years as "excellent academic in-fighters" who "promptly embarked on a program of empire building" is one not widely shared by the Capital faculty of the Columbus community. Since Dr. Yochum's health had been impaired by a heart-attack, the startling changes at Capital in curriculum, plant construction, community relations, and calendar in the late 1960's can only be explained in terms of the cooperation and contribution of the vice presidents of academic, student, finance, and development affairs. Then, too, the writer claims that "it is not excessive to write that there is little of today's Capital that was not begun during the Yochum years." This statement could easily be mis-interpreted. Changes began in the late 1960's, but, as I suspect future historians will note, it was during the Langevin Administration that Capital became a "multiple opportunity university" involved in the multifaceted life of the Columbus area. But as can be seen, this is a book that invites and provokes reflection on the Lutheran experience. That is the mark of a good historical work. I highly recommend this collection of *Essays and Reports*.

C. George Fry

THE TAO OF PHYSICS. By Fritjof Capra. Bantam, New York, 1977. 332 Pages. Paper. \$2.95.

A Ph.D. from the University of Vienna, Fritjof Capra combines a professional interest in research in theoretical high-energy physics with a personal commitment to Eastern mysticism. This book is a result of that combination. Subtitled "An Exploration of the Parallels between Modern Physics and Eastern Mysticism," THE TAO OF PHYSICS contains three units: one on "The Way of Physics," one on "The Way of Eastern Mysticism" (in Hinduism, Buddhism, Chinese Thought, Taoism and Zen), and one on "The Parallels." Though difficult reading, THE TAO OF PHYSICS indicates the new direction of contemporary philosophy — away from Materialism and toward Mysticism. Should this continue, Western thought at the end of this century will be occupying the exact opposite position from which it began its recent odyssey.

C. George Fry

III. Practical Studies

BIBLICAL INTERPRETATIONS IN PREACHING.

By Gerhard von Rad. Translated by John E. Steely. Abingdon Press, Nashville, 1977. 125 pages. Cloth. \$5.95.

This book originally appeared in German as *Predigt-Meditationen* in 1973. Dr. Gerhard von Rad, now deceased, was until his death regarded as one of the outstanding German Old Testament scholars. He is famous especially for his *Theology of the Old Testament* (2 volumes), *Wisdom in Israel* and many other writings.

The homiletical meditations appeared originally between 1946 and 1966 chiefly in the *Göttinger Predigtmeditationen* and then in book form as *Predigtmeditationen*. Added to the sermon studies was a lecture on preaching prepared for the winter 1965/66, during which von Rad together with Prof. Guenther Borkamm and Prof. Hans Freiherr von Campenhausen, established an exegetical-homiletical practicum for theological students. Von Rad in this volume endeavors to show theological students and pastors how exegesis is to be used in sermon construction. In twenty-one interpretations the author shows how scholarly interpretation combines with the Scriptures to make true contemporary sermons.

Von Rad emphasizes the fact that Biblical texts must be used in preaching and that they can be employed. For each Biblical pericope there is a strong exegetical foundation, as well as suggestions for sermon construction. Twenty of the sermon studies are from the Old Testament and one from the New Testament. In these studies it will be found that von Rad has drawn upon his wide knowledge of history and theology.

Inasmuch as von Rad is committed to the historical-critical approach to Biblical studies, his exegesis is decidedly influenced by his higher critical views. The hermeneutics espoused by von Rad is the new hermeneutic which results in Biblical text being understood in a different manner than would be the case if von Rad had used the Lutheran hermeneutics found in Luther and the Lutheran Confessions. It is interesting that when von Rad makes applications he frequently cites from Luther's work. Six of the twenty Old Testament texts are from Genesis, and exegetical statements in the studies are reminiscent of what the users of von Rad's *Commentary on Genesis* would have read. Thus we have sagas, aetiologies in Genesis, material taken over from pagan Canaanite sources, materials which in their original setting had a different meaning were given a new meaning. Form and tradition criticisms are presupposed. A comparison of these

sermon studies with those of the Lutherans Reu, Lenski, Fuerbringer, Laetsch and many other Lutheran homileticsians would show a big difference in approach and the application which they make as compared with Lutheran von Rad.

Whether dealing with texts from Genesis, Joshua, Psalms, Isaiah, von Rad always reflects the views of critical Old Testament scholarship which does not allow von Rad to do justice to these Old Testament pericopal texts.

Raymond F. Surburg

LANGUAGE AND ITS STRUCTURE. SOME FUNDAMENTAL LINGUISTIC CONCEPTS. By Ronald W. Langacker. Second Edition. Hartcourt, Brace and Jovanovich, New York, Chicago, San Francisco, Atlanta, 1973. 275 pages. Paper. \$8.75.

The second edition of this book is a revision of a volume which appeared in 1963. While not changing the basic character of the original version of this work, the author has added suggestions for study and discussion to accompany each chapter. Chapter five has completely been rewritten, and substantial changes have been made in chapters two and nine.

Justification for the study of language is stated by Langacker as follows:

Despite its undeniable importance in human affairs, language is poorly understood. Misconceptions about it are legion, even among well-educated people, and not even professional linguists can claim to understand it fully. It is a radical mistake to assume that the nature of language is self-evident or that we know all about a language just because we speak it. Gradually, however, linguists and other scholars are gaining a better understanding of this remarkable instrument of human communication.

This volume therefore, purports to summarize important facts which are known about language especially for those with little or no previous knowledge of linguistics.

Part One is introductory and in Chapter One Langacker points out reasons for studying language per se and gives a thumbnail sketch of the history of language study. Chapter Two lays the groundwork for a more detailed discussion of language structure as described in Part Two. Chapter Three deals with dialect geography, social attitudes toward language, and writing.

In Part Two the student is introduced to a non-historical examination of language structure. Chapter Four discusses lexical items and the ways in which the components of a language are organized to pair meanings and sequences. In chapters Five and Six syntax and phonology are treated respectively, with concentration on English by Langacker particularly in the interest of clarity and coherence.

Part Three deals with the relationships between linguistic systems. Chapter Seven treats the historical relationships between earlier and later stages of a single language. Chapter Eight discusses genetic relationships and Chapter Nine examines the sense in which all languages can be said to be related.

New for the revised edition is a select bibliography of books and readings by means of which the student can enlarge his knowledge of the field of linguistics.

Students, pastors and professors cannot afford to ignore the advances which have been made in the area of linguistics. Many of the serious problems of our world involve language in its essential way. Furthermore, insights about language are of immense intellectual significance, and have implications for other disciplines. A study of linguistics is valuable for those interested in the practical applications of linguistic research, to the study and use of foreign

languages. Linguistic insights about language can enable the knower to improve his teaching and acquisition of native as well as of foreign languages. Finally, as Langacker has pointed out "an accurate appreciation of language is valuable if only because no one can be considered truly well educated if he remains ignorant about the instrument of so much of his instruction. Since language permeates virtually all of human affairs and is central to so many of them, an appreciation of language really needs no justification" (p. 5).

Those interested in pursuing further study in this area can follow this book up by the study and reading of the same author's more advanced *Fundamentals of Linguistic Analysis*, also published by Harcourt, Brace, Jovanovich, 1972.

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