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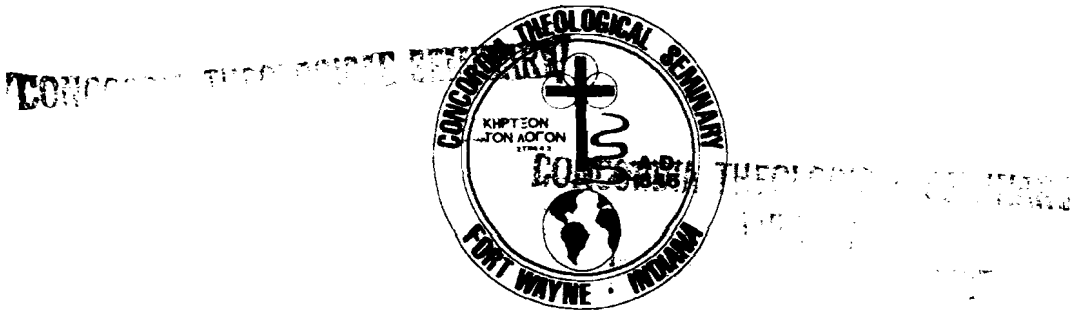
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## Book Reviews

### 1. Biblical Studies

**THESE THINGS ARE WRITTEN. AN INTRODUCTION TO THE RELIGIOUS IDEAS OF THE BIBLE.** By James M. Efird. John Knox Press, Atlanta, 1978. 169 pages. Paper. \$4.95.

James Efird, who is currently Associate Professor of Biblical Languages and Interpretation at Duke Divinity School, has endeavored to meet the needs of academic and religious communities to furnish an introduction to the religious thought of the Bible. The former Director of Academic Affairs presents for the reader the fruits of his scholarship to enlighten current and historical issues in modern Biblical studies.

The presuppositions which underly this volume are those of the various forms of the historical-critical method. The entire literature, as well as the views of conservative Biblical scholarship, is ignored. Efird especially considers the chronological development of the religious ideas of the Bible. Thus he covers the Pentateuch, the development of the Old Testament, the conquest and the kingdom, the prophets, and the post-exilic period. Then Efird focuses on the New Testament, its background as well as the rise of the apocalyptic writings. Bibliographies are given at the end of each chapter to encourage further study. With few exceptions all books suggested for further reading advocate the historical-critical approach to Scripture and even the few he recommends (Bruce and Ladd) have made concessions to a negative form of higher criticism.

With the espousal of the historical-critical method it's not surprising to find a view of the Holy Scriptures, about its doctrine of revelation and inspiration, that is not true to the Bible's own teaching. For Efird the Bible merely contains records of God's mighty acts to which men make their responses and thus affects them in their thinking and acting. Those wishing to see what kind of Biblical information is given students taking religion courses in departments of religion at universities and even church related colleges will find Efird's volume instructive.

Raymond F. Surburg

**THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT.** Edited by G. Johannes Botterweck and Helmer Ringgren. Volume III. William B. Eerdmans Publishing Company, Grand Rapids, 1978. 463 pages. Cloth. \$18.95.

This is the authorized and unabridged translation of *Theologisches Woerterbuch Zum Alten Testament*, edited by G. J. Botterweck, Professor of Old Testament, Faculty of Catholic Theology at the Rheinische Friedrich Wilhelms-Universitaet in Bonn, West Germany and Helmer Ringgren, Professor at the University of Uppsala, Sweden. The English translation was done by John T. Willis and Geoffrey W. Bromiley (pp. 1-358) and David Green (pp. 359-463).

This theological dictionary is referred to under the abbreviation TDOT. When this major philological and exegetical work is complete, it will comprise twelve volumes. The editors and publishers believe that TDOT will be as fundamental for Old Testament studies as is the Kittel-Friedrich *Theological Dictionary of the Old Testament* for New Testament studies.

Beginning with 'abh, "father" and continuing through the alphabet, the key Hebrew and Aramaic words of the Old Testament are discussed in depth. Volume III discusses fifty-seven significant words, beginning with *gillulim* and concluding with *haras*. The word studies are written by thirty-seven different European and American scholars.

Leading scholars of various religious traditions, such as Anglican, Reformed, Greek Orthodox, Lutheran, Roman Catholic and Jewish, were selected as contributors for volume III. In the three volumes which so far have appeared, scholars from the United States, Denmark, France, Great Britain, Greece, Holland, and Israel have written word studies. The two European chief editors also consulted with George W. Anderson, Henri Gazelles, David Noel Freedman, Shemarjahu Talmon, and Gerhard Wallis.

In the editor's preface of Volume I Botterweck and Ringgren explained the word "theological" as used in the title of *A Theological Dictionary of the Old Testament* as follows:

But in this context, what is meant by "theological"? Since the Old Testament certainly "speaks about God," the purpose of this dictionary is to analyze its religious statements with the aid of all accessible resources and to present them in their peculiarity, in order to shed as much light as possible on the connections of the content of the Old Testament thought in a given text, tradition, or institution. Thus "theology" is understood primarily in a descriptive, just as one might speak of the theology of Augustine or the theology of Luther.

The TDOT treats under each keyword the larger groups of words that are related linguistically or semantically, thereby endeavoring to avoid restricting the focus of the way it has been done in a number of theological dictionaries. TDOT does not only give comprehensive surveys as found in the literature of the Old Testament, but it incorporates the word's occurrences in Sumerian, Akkadian, Egyptian, and Ethiopic. Ugaritic and Northwest Semitic sources are also taken into account, as are the texts from the Qumran and the texts from the Septuagint. In cultures where no cognate words exist, frequently cognate ideas are noted and evaluated. Throughout the volumes of TDOT emphasis has been placed on Hebrew terminology.

The English edition has been prepared with the needs of students of the Old Testament in view, especially also for those who do not possess the linguistic background of more advanced scholars, without sacrificing the needs of the specialists. Ancient scripts (Hebrew, Greek, etc.) are regularly transliterated in a readable way and the meanings of foreign words are given in many cases where the meanings might be obvious to advanced scholars. Where the Hebrew text versification differs from that of the English Bibles, the English verse is given in parentheses.

With such a large number of scholars participating in the TDOT, it is not surprising to find a lack of homogeneity. The reader will find more than one exegetical school represented. The editors believe that this lack of homogeneity will result in a more complete and reliable interpretation. Those who do not use the historical-critical method, with its commitment to a radical type of literary criticism, to form and redaction criticisms will need to be careful how they employ the conclusions of those scholars who clearly use them. The views on revelation and inspiration which underlie the various word studies will need to be evaluated from the perspective of what the Old and New Testaments teach about these fundamental theological doctrines.

The various volumes of TDOT contain a storehouse of valuable information, but assumptions and conclusions should not be accepted simply because they are printed in this prestigious Old Testament wordbook.

Raymond F. Surburg

OLD TESTAMENT WORD STUDIES. AN ENGLISH HEBREW AND CHALDEE LEXICON AND CONCORDANCE. By William Wilson. Kregel Publications, Grand Rapids, 1978. 566 pages. Cloth. \$19.95.

This helpful volume is a reprint of the 2nd edition, 1870 of Wilson's *The Bible Students Guide to the More Correct Understanding of the English Translation of the Old Testament* by Reference to the Original Hebrew, published by Macmillan, London. Dr. William Wilson (1783-1873) spent an incredible amount of time in putting together this philological reference book, which Wilson embarked upon for the purpose of illustrating the precise meaning of words. The book was to be a manual for consulting when the investigator of the precise meaning of Hebrew no longer had time. Dr. Wilson, Canon of the Winchester Cathedral, knew that the English translation in the English versions was not always able to give the precise and correct meaning of the original Hebrew text. It often happened that different Hebrew words, which nuances in meaning, were rendered by the identical word in English, which were synonyms, yet did require a distinction of meaning if the intended fine point of the original was to be realized. Often false deductions were made by exegetes based on the English text, which upon closer examination with the Hebrew were not justified.

Wilson states in his preface that a knowledge of Hebrew is not absolutely necessary to be able to use this volume and derive the benefit from its intelligent usage.

Old Testament Word Studies is a most exhaustive dictionary and concordance of all the words in the King James Version, the corresponding Hebrew words and their meanings from which they were translated and all the passages in which the meaning occurs.

The users of *Old Testament Word Studies* will find that its compiler employs the alphabetical arrangement under which is listed every Hebrew word with its literal English meaning plus Biblical references of their English usage. In addition there are offered detailed references where the same shade of meaning is used.

This reference volume should prove to be an invaluable aid for the understanding of word meanings; a great help in arriving at the correct interpretation of difficult Biblical passages. A valuable interpretative tool for seminarians, pastors and even laymen.

Raymond F. Surburg

BIBLICAL ARCHAEOLOGY IN FOCUS. By Keith N. Schoville. Introduction by Menahem Mansoor. Baker Book House, Grand Rapids, 1978. 511 pages. Cloth. \$15.95.

The author of this informative volume on Biblical archaeology is associate chairman of the department of Hebrew and Semitic Studies at the University of Wisconsin. Dr. Schoville has travelled extensively in Bible lands and has participated in excavations at Dan. The organization and format of the volume are the result of experience obtained from teaching both graduate and undergraduate courses on Biblical archaeology at the University of Wisconsin-Madison over a ten-year period.

In explaining the arrangement and possible use of materials in his volume the author states:

It has been arranged so that one can read introductory material in the first material in the first five chapters and then study information on those archaeological sites that are most attractive to the individual. For class-

room information or for individual research, I have suggested bibliographic information and have included useful bibliographic information for each chapter.

This book is based on extensive archaeological research as they pertain to Bible lands. A careful reading will enable the person to acquire an informed overview of this fascinating field of human learning and also be an aid in understanding the Bible better.

Part One gives the necessary background information. A number of chapters cover the dimensions and development of Biblical archaeology, exploration financing and dating finds, the development of writing, and the relationships of the Bible and archaeology.

Part Two provides information on sites in Mesopotamia, Asia Minor, Syria, Egypt, and the Holy Land. Included into this site-by-site report is a description of Bible peoples and of the historical backdrop to both Biblical and intertestamental times.

Schoville believes that *Biblical Archaeology in Focus* should also have an appeal for a large body of lay students who have become interested in archaeological research in Bible lands. He hopes that groups in Church and synagogue will use his volume profitably as they endeavor to enrich their knowledge of Bible lands.

Many books on Biblical and Palestinian archaeology have been published in recent years, and some might wonder whether another book was necessary. However, *Biblical Archaeology in Focus* does have many unique features that would justify its appearance and it does make an important contribution to this discipline. The materials have been presented in simple, yet scholarly language, which the readers should have no difficulty in understanding. Here the lay person can find a balanced presentation on archaeological topics which the press has often described inaccurately and in a sensationalized manner. Dr. Menahem Mansoor believes that "the text may well become a standard reference work in that field."

Raymond F. Surburg

**THE MOON, ITS CREATION, FORM, AND SIGNIFICANCE.** By John C. Whitcomb and Donald B. De Young. BMH Books, Winona Lake, Indiana. 180 pages. \$7.95. Cloth.

The authors of this book are a theologian and a scientist respectively. Whitcomb is a member of Grace Theological Seminary faculty and De Young is a science professor at Grace College. Both have authored previous publications of significance. Since the Apollo moon project much popular interest has been spawned in the moon and in the area of astronomy. Dr. Larry G. Redkopp, Associate Professor of aerospace engineering, University of Southern California, Los Angeles, wrote the forward and in it notes that this book "provides a profoundly different perspective to lunar studies in particular and astronomy in general. Current scientific writings commonly address the topic by dealing exclusively with naturalistic speculations for the existence of the moon together with a discussion of the present state of the lunar surface and events observed thereon."

Whitcomb and De Young in this interesting and informative volume in addition to dealing with the topics generally discussed by scientists writing about the new views and theories currently held and advocated, go further and discuss the origin, state and observables of the moon together with answering the questions: How did the moon originate? What is its significance in the cosmos? And

What will be its destiny? Correctly Redkopp observes: "Such a combination of topics appearing in a single context is unique in astronomical literature and adds an illuminating dimension to any study pertaining to origins."

The authors believe in the reliability and inerrancy of the Bible and accept its scientific teachings, which are sometimes expressed in phenomenological language. They accept those Scriptural teachings about science that are enunciated in the Old and New Testaments. They are opposed to the evolutionary theory, whether it be expressed in terms of atheistic language or the accommodationists' theistic explanations.

Relative to the important question about the moon's creation Whitcomb writes: "The creation of the astronomical universe was not only *ex nihilo* (i.e. From no previously existing matter, as stated in Heb. 11:3), but it was also, by the very nature of the case, *instantaneous*. Its origin could not, therefore, have been spontaneous or self-acting. The evolutionary concept of a gradual build up of heavier and heavier elements throughout billions of years is clearly excluded by the pronouncements of Scripture" (p. 73).

Concluding his chapter on the geology of the moon De Young writes: "The final conclusion must be that a complete understanding of the physical nature and history of the incredibly complex earth and moon, based on scientific method, is entirely impossible. Similar to the dilemma arising from the precarious and conflicting lunar origins leads one ultimately back to the Genesis account of a moon created by God. The moon, geologically fascinating even in view of its inhospitable condition, was created with correct geological properties to fulfill its divine purposes of illumination and time-keeping.

James B. Irwin, Apollo 15 Astronaut, has authorized the following statement about this book: "This book presents the best comparison of the various moon origin theories I have ever seen. I congratulate the authors of the material." (Statement on the back of the book)

In Appendix three the future of the moon is discussed. As believers in a millennium, the authors place certain astronomical moon phenomena in the Kingdom Age, the last of the dispensations of those holding to the dispensational interpretation of the Bible. This reviewer does not believe in a coming reign of Christ on earth during a millennium and therefore disagrees with the positions on the future destiny of the moon.

Our readers will find the book interesting and instructive.

Raymond F. Surburg

**BIBLICAL CRITICISM: HISTORICAL, LITERARY, and TEXTUAL.** By R.K. Harrison, B.K. Waltke, D. Guthrie and G. Fee. Zondervan Publishing House, Grand Rapids, 1978. 183 pages. Paper. \$5.95.

The four articles that comprise this book have been selected from the introductory articles that make up volume 1 of *The Expositor's Bible Commentary*, copyright 1978 by The Zondervan Corporation. This volume is now also a part of Zondervan's well known *Contemporary Evangelical Perspectives* series. Half of the book deals with the Old Testament and half with the New Testament.

In the preface the publishers correctly inform the evangelical reader that he should not misinterpret the word criticism, of which three different kinds as they apply to both Biblical Testaments, are discussed. Conservative evangelicals are opposed to the use of the historical-critical method as practiced today by many Biblical scholars, many of them attached to famous universities in the world and theological seminaries in America, Europe, Central and South America, Asia,

Africa and Australia. Because of the fact that rationalism and a Christian faith loyal to the doctrines of Scripture have been battling each other for a number of centuries, has led some Christians to believe that all forms of criticism are hostile to God's inspired and inerrant Word. The types of criticism engaged in this volume have not been a problem for Lutherans ever since the days of the reformation. "Reason, as a gift of God, should not be looked upon negatively, but should be considered a tool for sharpening discernment and understanding. As such, it is in no way opposed to faith, but complements and enhances it. Having accepted the Bible as God's inerrant Word, it remains for us to discover, insofar as possible, the original form of the text, answering the questions: What does the text say? and How was it understood in the earliest centuries of the New Testament era? This investigation is called textual (formerly "lower") criticism" (p. vii).

R. K. Harrison of Wycliffe College, University of Toronto in his essay: "The Historical and Literary Criticism of the Old Testament" treats the actual and literary content of the Old Testament. The part dealing with historical criticism treats the Middle Bronze Age, Iron Age, Babylonian Period, Persian Period, and Greek Period. The Pentateuch, the liturgical tradition, the books of Isaiah and Daniel are specifically discussed in the second part of the essay.

Bruce K. Waltke of Regent College deals with "The Textual Criticism of the Old Testament." Here the readers will find the latest thinking about the history of the Hebrew Old Testament text, beginning with the manuscripts from earliest manuscripts to the present. The Septuagint, the Aramaic Targums, the Old Latin and Latin Vulgate and the Syriac Peshitta are discussed in their relationship to the original Scriptural text. The article concludes with a listing of the basic canons of Old Testament textual criticism.

Seventy pages of the volume are devoted to the New Testament. Donald Guthrie in "The Historical and Literary Criticism of the New Testament" explains trends in modern criticism, discusses various approaches to historical criticism, comments on theories and forms of literary criticism, and concludes with a discussion of the question of criticism and its relationship to Biblical authority. Guthrie, Senior Lecturer in New Testament Language and Literature at London Bible College, is the well known author of *New Testament Introduction* (1054 pages), a textbook used in many conservative seminaries and Bible Colleges.

Associate Professor Gordon Fee of Gordon-Conwell Theological Seminary, furnishes the reader with the most recent thinking in the highly technical area of New Testament textual criticism. He compares the Greek manuscripts, the ancient versions and patristic citations with the purpose of tracing their history of variations within the text.

Those of our readers who have not kept up with these areas will find the volume helpful. It should also be a resource for neophytes in theological studies.

Raymond F. Surburg

SCRIPTURE, TRADITION, AND INTERPRETATION. Edited by W. Ward Gasque and William Sanford La Sor. Wm B. Eerdmans Publishing Company, Grand Rapids, 1978. 331 pages.

This is a *Festschrift* tendered to Everett F. Harrison by his students and colleagues in honor of his seventy-fifth birthday. Everett F. Harrison, Emeritus Professor of New Testament at Fuller Theological Seminary, has been a very influential conservative Biblical scholar, for between 1943 and 1976 a plethora of journal articles and books flowed from his facile pen. (cf. the bibliography of

publication, listed on pp. 313-319).

Of the nineteen essays in the *Festschrift* the editors state "that they represent not only the high regard which many contemporary New Testament students, young and old, have for the recipient, but they also represent the theological and exegetical issues with which he has wrestled and upon which he has focused attention of those who sat at his feet. He has shared with us a love for the written Word of God which has been contagious, and he has constantly challenged us by example and by exhortation to resist the temptation to squeeze Scripture into a mold of our own creation" (P. vii).

The President of Fuller Seminary begins the volume with a tribute to the honoree, in which nearly five pages give a brief outline of the life and accomplishments of Dr. Harrison. The latter's scholarly contributions are grouped under three categories: I. Scripture; II. Tradition; III. Interpretation. Seven members of the present faculty of Fuller have contributed. The other essays are by twelve writers, most of whom are connected with other theological schools.

Some of the essays reflect the controversy with Dr. Harold Lindsell, who attacked Fuller for having forsaken the position on Biblical inerrancy, which was the first position of Fuller when founded. This is done especially in the contribution of Professor Jack B. Rogers, entitled: "A Third Alternative: Scripture, Tradition, and Interpretation of G. C. Berkouwer." Dr. George Eldon Ladd begins his essay: "Why did God Inspire the Bible" in this way: "If one reads the modern literature about the Bible produced by those of us who are heirs of fundamentalist theology, one would be likely to conclude that the main reason God inspired the Bible was to give modern theologians the opportunity of debating the meaning of inerrancy or infallibility. Many evangelical scholars assume that if God inspired the Bible, it must as a matter of course be perfect and without errors of any kind . . ." He claims that 2 Tim. 3:16 which states that all Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" says nothing about the inerrancy or infallibility of the Bible (p. 49) Neither does this passage mention other attributes of Scripture, but that does not mean that they are not taught by other passages of Holy Writ, either by direct statement or by logical deduction!

These nineteen essays are interesting and some quite provocative. Lack of space prohibits setting forth their contents as well as taking issues with assumptions and conclusions of a number of the contributors.

Raymond F. Surburg

**THE METHOD AND MESSAGE OF JESUS'S TEACHINGS.** By Robert H. Stein. Westminster Press, Philadelphia, 1978. 188 pages. Paper. \$7.95.

Stein simply ignores the major contemporary preoccupation with determining Jesus's actual words and the different emphases and themes of the four Gospel writers and launches directly into setting forth His method and content. The goal is admirable for two reasons. (1) Since those prepossessed in looking for the historical Jesus are self-admittedly fatalistic in their own ability to complete their quest, there is no use in waiting for their results which will never be final anyway. (2) It recognizes that Jesus is God's final revelation and teacher.

In the first chapter Stein isolates titles of Jesus as teacher. Regretfully it is not pointed out that those who recognize Jesus only as a religious educator are not among His real followers. The author's arguments for an Aramaic speaking Jesus are not convincing and only delay getting into the book's real substance.



Chapter two is a review of a course in hermeneutics. Such matters as overstatement, hyperbole, pun, etc., etc. are laid out. The chapter on the parables includes a definition of the parables, their authenticity, the history of their interpretations, and examples of their interpretation. Championed is the view of Juelicher that each parable has only one point of comparison, a view also held by Luther. This reviewer sees this principle being so often broken by its proponents that his only conclusion can be that perhaps that principle should be readjusted. Four chapters cover the content of Jesus's teaching: kingdom of God, Fatherhood of God, ethics of the kingdom, and Christology. In the first three of these chapters a useful historical summary of previous positions is included. Stein sees kingdom as centering in Jesus and existing within the tension of present and future. The special relationship of Jesus to God as Father is stressed. The section on ethics concentrates on the Sermon on the Mount and particularly the Beatitudes, a section on which unanimity of interpretation has been evasive. Stein seems to provide the best solution in seeing that Jesus is the fulfillment of His own requirements. "Jesus was unique in his moral teachings in that he proved an embodiment of his idea" (p. 111). The chapter on Christology analyzes Jesus's actions, words, and titles.

There are several points where this reviewer would have liked the author to have altered or expanded his views. The title the Son of Man does have overtones of deity that could have been made clearer and the parables might have been mined deeper as a source of Christology.

Exegetical theology since the eighteenth century has meant that systematic theology must be performed differently than it was in the classical period of Protestantism. The cleavage between Jesus and Paul, regardless of how untenable and immoral, means today that Jesus must be understood as a teacher in his own right. Stein is aware of the new ground rules in theology and working within this new framework has set forth a Jesus who is rejected if He is not acknowledged as Lord and God. Extensive notes further corroborate that the author has immersed himself in the pressing exegetical and theological problems.

David P. Scaer

**COMMENTARY ON LUKE.** By I. Howard Marshall. New International Greek Testament Commentary. Eerdmans, Grand Rapids, 1978. 928 pages. \$24.95.

The first paragraph of the Foreward of this book reads: "The present volume is intended to be the first of a series of commentaries which will be published jointly by The Paternoster Press, Exeter, England, and Wm. B. Eerdmans Publishing Company, Grand Rapids, USA, under the title of *The New International Greek Testament Commentary*."

Anyone who has followed Lukan studies during the last decade will recognize the name of the author of this commentary immediately. In 1970 his book, *Luke: Historian and Theologian*, was published as an answer to the various redaction critics who denied or at least cast grave doubt on the historicity of the Gospel of Luke. It was an answer primarily to Hans Conzelmann who considered the theology of Luke as ethical injunction to Christians during the early part of the second century who were suffering from persecution and who were lacking endurance. They needed to be told that the *parousia* lay in the far distant future. Marshall demonstrated that Luke is not only theology but that it is also true history. On page 17 of the book under review Marshall states: "I found it helpful to crystallize my views on the theology of Luke by writing what is in effect an introduction to the commentary: *Luke: Historian and Theologian*." In a sense, there-

fore, the present volume is a continuation of that first volume.

The amount and variety of books and journal articles on the Gospel of Luke produced during the last fifty years is simply staggering. Marshall refers to this on page 16: "I am particularly conscious of the shortcomings of this work which arise from my own ignorance and the sheer impossibility of familiarity with all that has been written on the Gospel." But he surely must be admired for the amount of research which has gone into this book. As one reads he grows weary, not from what he is reading, but, simply out of sympathy for the amount of material which Marshall has had to digest, summarize and evaluate. If he has omitted anything, very likely it is not worth reading.

In view of the confusion caused by tradition criticism and redaction criticism Marshall himself admits that it is still too early to assess the results and he says that he hopes that this commentary will provide some "sort of guide to the present state of scholarship." He believes that the Gospel was written by Luke (p. 34). On the next page he states: "The complete lack of interest in the fall of Jerusalem in Acts and the way in which that book ends its story before the death of Paul are strong indications of a date before AD 70." That is refreshing for Lutherans who believe that Luke is, in very truth, the inspired Word of God. However, he seems to be a firm believer in the two source hypothesis, Mark and Q. That is apparent everywhere in the volume. He tries his best to meet the critics on their own ground and then to indicate that Luke is, very likely, true history. With reference to the virgin birth (p. 73) we find this: "The motif of the virgin birth is not a Lukan invention." . . . "It can be safely assumed that the story is older than the Gospels." . . . "It can be safely said that derivation of the idea direct from pagan sources can be ruled out." With reference to the Benedictus, which has often been called an "early Christian hymn" we find this on page 87: "It is most probable that the hymn is a unitary composition (though possibly taking up motifs of contemporary Jewish hymns) and that it refers to the births of both John and Jesus." With reference to the genealogy of Jesus, this on page 159: "It is only right, therefore, to admit that the problem caused by the existence of the two genealogies is insoluble with the evidence presently at our disposal. To regard the lists, however, as merely literary constructions is to go beyond the evidence." With references to miracles, this on page 192: "It must suffice here to state our position, namely that the category of the miraculous is not to be rejected out of hand; if we accept the reality of the resurrection of Jesus, the possibility that he worked miracles becomes highly credible, and it is from this standpoint that the historicity of each individual story must be assessed." Marshall rejects the wild interpretations of redaction critics with reference to Luke 21: "After much discussion of the problem it seems to be established that the fundamental points of view in the two discourses (Mk. 13 and Lk. 21) are not dissimilar." . . . "Its contents cohere sufficiently with the teaching of Jesus elsewhere in the Gospels to make it probable that the ultimate origin lies in his teaching, although the task of working back to this origin through tradition-historical criticism is one of extreme intricacy." Lk. 21:31 is one of Conzelman's main passages to exhibit the "delayed parousia" theory. Marshall says: "The kingdom is thus a future reality here (contrast 17:21), and Luke's point is that its advent is introduced by the coming of the Son of Man."

This does not mean that we subscribe to everything which Marshall writes. For example, on page 701 he says, with references to the Parable of the Pounds: "We may take it, therefore, that one original parable lies behind the two versions, although it is not absolutely excluded that Jesus himself told two similar parables on different occasions." If Jesus did not speak the Parable of the Pounds and the Parable of the Talents on two different occasions, does that not

cast doubt on the true historicity of Luke and Matthew? With reference to the Pharisees who asked Jesus at Lk. 19:39 to tell the disciples to quit shouting, Marshall says this: "It is possible that they are to be regarded as friendly to Jesus, as elsewhere in Lk. (references), but their advice is unacceptable . . . They may possibly have feared for Jesus' safety (and their own skins) if such outbursts led to a messianic demonstration. Or they may have felt simply that Jesus should not tolerate such extravagant and (in their eyes) unwarranted sentiments." This is surely contrary to what the Gospel of John says about the Pharisees at this point in Jesus' life. These two examples are cited (and others could be quoted) to indicate that the Lutheran reader, who considers the Gospel of Luke as the true Word of God, will not agree with everything that Marshall says. The entire book has a much more guarded style than did *Luke: Historian and Theologian*. Very often one reads "probably" "very likely" "it can safely be said." But it is clear that Marshall tries very hard to show that Luke wrote the book before AD 70 and that it is a book of true history about Jesus, the Messiah. The book is recommended.

Harold H. Buls

**THE GOSPEL OF LUKE.** New Testament Commentary. By William Hendriksen. Baker Book House, Grand Rapids, 1978. 1122 pages.

This is Hendriksen's tenth volume in the New Testament Commentary series. Prior to this commentary on Luke he gave us Matthew, Mark, John, Galatians, Ephesians, Phillippians, Colossians and Philemon, I and II Thessalonians and I and II Timothy. Of special interest to Lutherans is the fact that he has great respect for Lenski. The reviewer has studied Hendriksen's Matthew, Mark, John, Galatians and now Luke. In each case he lists Lenski in his Select Bibliography. He very obviously admires Lenski for the latter's attitude toward Scripture. Neither Hendriksen nor Lenski have much patience with those who deny that the Scriptures are the inerrant, verbally-inspired Word of God. It would seem that Hendriksen is attempting to do for Reformed theology what Lenski did for Lutheran theology. The differences between Reformed theology and Lutheran theology are quickly apparent in the respective volumes of these two commentators. It is good to own Hendriksen's commentaries if for no other reason than that. But even beyond that, where differences between Reformed and Lutheran theology are not the issue, Hendriksen corrects Lenski or at times disagrees with him. And it is good to examine those differences. Sometimes a person decides in Hendriksen's favor.

The best thing about this voluminous commentary is its straightforward and direct style. He rarely leaves one in the dark as to what he thinks or concludes precisely. The man has done a tremendous amount of research and is thoroughly acquainted with the various interpretations of individual passages. Each section is followed by a set of verse by verse Practical Lessons and then a section entitled Notes on Greek Words, Phrases, and Constructions. The latter is valuable for the pastor or student whose Greek is weak. Hendriksen does a good job on syntax and morphology for each section. After a page of Select Bibliography (p. 1083) follows a General Bibliography on Luke (pp. 1085-1091), an impressive list. This is followed on pp. 1095-1112, by a valuable Subject Index of the Synoptics. For example for the name Barabbas he lists the pages in his respective commentaries on Matthew, Mark and Luke where Barabbas is treated.

Hendriksen is quite conservative and makes no apologies for it. He concludes that Luke wrote this book A.D. 61-62 (p. 33). As to whether the ministry of John the Baptist began in A.D. 26 or in A.D. 28-29, he is not afraid to decide on the former, though the majority of commentators now assert that it was the latter.

This does not mean, however, that a Lutheran does not criticize Hendriksen's commentary. There is a vast difference between Calvinism and Lutheranism on the means of grace. With reference to the baptism of John the Baptist (pp. 200-201) we read: "... by means of baptism true conversion is powerfully stimulated." ... "For the person who in that spirit receives baptism the outward sign and seal applied to the body, and the inward grace applied to heart and life, go together." This is the Reformed view of baptism. Furthermore, the Calvinistic view of faith (synergistic) is maintained. For example, with reference to the parable of the sower, p. 426, Hendriksen writes: "... the teaching of the parable is, that the result of the hearing of the gospel always and everywhere depends on the condition of heart of those to whom it is addressed. The character of the heart determines the effect of the Word upon him." Furthermore, the Nestorianism of Calvinism is plainly maintained with reference to the person of Christ. With reference to Lk. 10:22 Lutheranism and Calvinism are bound to clash. With reference to the verb *paredothe*, Lenski quotes Luthers: "By this he indicates that he is true man, who has received them from the Father. For neither would God deliver all things to one who was only man, nor would one who was only God receive them from another. For neither is it possible for one who is only man to be over all things, nor for one who is only god to be beneath God. Thus in this one person true God and true man are joined together." Hendriksen rejects this on p. 590. He says: "It would seem, therefore, that also here in Luke 10:22 it is not necessary or even advisable to connect the action indicated by *paredothe* with one particular moment in Christ's existence, for example, with the incarnation. The entire process — what happened in eternity, at the incarnation, at the baptism, and even later — may well be indicated by the verb."

This book is recommended to the Lutheran Pastor or student who knows the difference between Reformed and Lutheran theology. He can learn much from it and it can readily be used side by side with Lenski for much has been written about the Gospel of Luke since the latter published his Luke in 1934, or for that matter, Arndt whose commentary on Luke was published in 1956.

Harold H. Buls

**THE EPISTLE OF ST. JAMES.** The Greek Text with Introduction Notes and Comments. By Joseph B. Mayor. Baker Book House, Grand Rapids. Reprinted of the 1897 edition. 543 pages. Paper. \$6.95.

The back cover says of Mayor's work on the Epistle of James that it is "regarded by many as the most important critical commentary on James, the volume is certainly the most encyclopedic." By all calculations this is a modest appraisal. Though first written in 1891, nearly one century ago, it easily outshines other more recent works. There is no comparison. The introduction alone is 260 pages which is subdivided into the following sections: author, authenticity, relation to earlier writings, relation to other New Testament books, addresses, date, critique on 19th century series, grammar, style, the question of whether the letter was first written in Aramaic or Greek, bibliography, and the critical apparatus. The second section consists first of the full Greek text of the epistle alongside of the Vulgate and another Latin Version. Finally there is a 252 page phrase-by-phrase commentary on the entire epistle with an index to the Greek words. Of course there is no conversation with 20th century scholarship but this is a small price to pay for such an all-embrasive production.

Mayor was professor at King's College London and later honorary fellow at St. John's College, Cambridge. He is adamant in recognizing James as what she terms the "uterine brother of Jesus". Here his arguments are extensive and ov-

erwhelmingly convincing. The concept of Mary's perpetual virginity, the real cause in looking for a James more distantly related than an immediate brother, was not known by the early church. The ideas sprang up in the spocryphal writings. Major was first and last a scholar. The parallels between the text of James and writings both secular, Biblical, and post-apostolic, are laid out word for word so that the reader can easily examine the evidence for himself. The paper covered book deceitfully hides the panorama of scholarship. The author sees the lack of enthusiasm in the Epistle of James in that it was addressed to the rather limited audience of the Jewish Christian church in the east. One misses any extensive handling of the justification problem, so troublesome to many, including Luther. Righteousness is seen chiefly from the viewpoint of human morality. Mayor clearly wanted to stear clear of sticky doctrinal issues. The wealth of material that Major was able to put between two covers still makes this one of the major exegetical classics on the oft maligned Epistle of James.

David P. Scaer

**EXPLORING HEBREWS.** By John Phillips. Moody Press, Chicago, 1977. 222 pages. \$6.95.

Every now and then one reads a book about which one must say that it is not recommended. This is one of those books. Though the author evidently believes that the Bible is truly the Word of God, there is too much wrong with this book to merit a recommendation.

Pages 9-29 are almost wasted on a very detailed outline. The outline could easily be abbreviated for the same outline is found throughout the text. The exposition is shallow and really does not teach either pastor or layman that much about the Epistle to the Hebrews.

But the worst thing about the book is the theological presuppositions on which it is based. Mr. Phillips is a millennialist. With reference to Hebr. 12:22, page 201, we read: "It (the city of the living God) will be brought down from heaven during the Millennium and placed in stationary orbit over the earthly Jerusalem, to be the ultimate of authority during the golden age. The redeemed are so completely saved that, in spirit, they already have come to that city." And on page 204: "Since reference to Mount Zion has special significance in view of the Millennium, it would seem that the punishment emphasis here is millennial. Much of the training through which we are going today is to fit us for millennial position and responsibility. Believers can lose out on many a position of power, responsibility, and glory during the Millennium age. True, our position in eternity cannot be affected by a careless life, for everything here rests upon Christ's perfect and finished work, but our position in the Millennium Kingdom is an entirely different matter. That can be very much affected by the quality of life we live now during our probationary period on earth."

Hebr. 2:5-18 is based on Ps. 8. True Lutherans consider Ps. 8 Messianic not a "dignity of man" Psalm. Hebr. 2:5-18 speaks of the very deep humiliation which Christ experienced. Christ was made a little lower than the angels. Luther once said that to interpret Ps. 8 as anything less than wholly Messianic is to mix error with truth which is the death of truth. Ps. 8 and Hebr. 2:5-18 do not speak of the dignity but rather the fall of man and the incarnation of Jesus Christ who became man to redeem man. It does not speak of the restoration of man's rule over nature.

But the worst part of this commentary is found in the sections which deal with the stern warnings found in the Epistle to the Hebrews. The author suggests that the Epistle be read first with an omission of the warning passages and then read

again including the warning passages. That, in itself, is not a bad suggestion. It is only when a person reads the author's interpretation of these passages that one realizes what he means. We note only two passages in Hebrews. The first has to do with 6:4-8. The author entitles it: "To Those Who Are Wicked." Why does he say that? Let him speak for himself: "They had come a significant way toward real faith in Christ, but not far enough." . . . "But to be "a partaker" of the Holy Spirit is not to be a possessor of the Holy Spirit. To recognize the truth in Christ is not to be a Christian." . . . "There is no such thing as being saved and then lost and then saved again. Those who repudiate Christ prove that they never have been saved at all, and they sear their souls so that the initial work of repentance can never again be wrought in their hearts . . ." This is awful. The writer of Hebrews was addressing ALL his hearers. A true believer CAN fall away. Phillips' treatment of this passage would cause any believer, who reads his book, to doubt gravely whether or not he is truly a Christian. Phillips actually divides all Christians into two groups: those who can and those who cannot fall. That is stark synergism, mixing of Law and Gospel, to say nothing about poor interpretation. Evidently Phillips includes himself with the strong believers who cannot fall away. His treatment of 10:26-31 is similar to this. "The person envisioned here is one who professed faith in Christ and came, as it were, under the shadow of the cross and was outwardly identified with the Christian community. He was associated in the public eye with those set apart by Christ. He was identified with 'the blood of the covenant.' He professed to be sanctified. But it was not real. He has turned his back on all that now. One step more and he would have truly been covered by the blood and saved forevermore, but now he has willfully refused God's salvation." This is the old synergistic "once in grace, always in grace" theology which completely misrepresents the Word of God.

Furthermore, the teaching of Calvin concerning the person of Christ is quite apparent in this volume. On page 131 we are told: "He (Christ) has gone into the real Holy of Holies in heaven, into the very presence of God. He has taken with Him better sacrifices . . . He appears in God's presence TO STAY THERE (emphasis our own) in order to minister for us as our great High Priest and deal effectively with the power of sin in our lives." In other words, Christ's human nature has not been fully equipped with the attributes of the divine nature for full possession and use.

It should be quite apparent that, in the reviewer's opinion, the book is not recommended.

Harold H. Buls

## II. Theological-Historical Studies

**MAN'S NEED AND GOD'S GIFT.** Readings in Christian Theology. Edited by Millard J. Erickson. Baker Book House, Grand Rapids, Michigan, 1976. 382 pages. Paper. \$7.95.

This anthology of collected essays follows a previous one by the same editor entitled *The Living God*. The four topics covered in the present volume are man, sin, and the person and work of Jesus Christ. These readings flow out of Erickson's work as a professor of Bethel Theological Seminary and fulfill a need among his students to have a convenient overview of the significant theological literature on a particular topic. The beginning student in theology is faced with what appears to him as fathomless past and a rapidly self-multiplying present of theological positions. Such medieval figures as Anselm and Aquinas appear alongside of contemporary notables as Pannenberg and Baillie. No one theological position receives attention at the expense of another. Each of the four sec-

tions begins with a brief introduction setting fourth the editor's rationale in making his selections. The introductions are themselves theological gems. The Racovian Catechism, the handbook for the first Unitarians of the post-Reformation era, holds, according to the editor, to liberation concept of atonement resembling that of Aulen's. Ordinarily one would expect to find that it would favor the moral theory. The late Missouri Synod professor John Theodore Mueller is represented in the anthology with an essay dealing with contemporary Christology against the background of the ancient church controversies. The writers comprise a "Who's Who" of theologians across the ages. With the flood of theological literature, the only solution is tasting a sample of each. Erickson's anthology makes this possible and enjoyable.

David P. Scaer

**CYPRIAN.** By Michael M. Sage. Patristic Monograph Series, No. 1. The Philadelphia Patristic Foundation, Cambridge, Massachusetts, 1975. Paper. \$7.50. Pages vi & 439.

The Philadelphia Patristic Foundation is a recently founded organization dedicated to the study of the life and thought of early Christianity. A principal project of the Foundation is the publication, at modest cost, of scholarly monographs in the patristic field. *Cyprian* is the first fruits of this endeavor, and if it be an accurate guide, we may expect further works of high quality and competence.

As the simple title, *Cyprian*, suggests, the book's purview is the whole life and work of Cyprian, a task of considerable proportions, and one not done with complete success by Sage. The high points are treated and generally with evident acquaintance with the sources: The Decian persecution and the attendant problem of the lapsed, the schism of Felicissimus, the baptismal controversy with Stephen, Cyprian's views on penance and the unity of the Church.

Although the Preface states the intention of utilizing "the sources of Christian literature to illuminate this period (i.e. third century A.D.) of Roman history," the book in fact operates in the opposite direction, using the sources of secular Roman history to illumine the life and work of Cyprian. Nonetheless, Sage's frequent reference to non-Christian primary sources (something one would expect from a student of Timothy David Barnes) to clarify and to illuminate the forces which shaped Cyprian's situation provides one of the strengths of the book. A second strength is the eight appendices at the end of the book which give brief discussion of various special problems surrounding the study of Cyprian. For this reviewer the appendices concerning the chronology of Cyprian's letters and treatises and the *Vita Cypriani* were especially noteworthy (however, a more intensive study of the chronology of Cyprian's letters is provided by Henneke Gulzow, *Cyprian and Novatian* (Tubingen: J. C. B. Mohr, 1975, 1-19). On the other hand, the appendix on the important fourth chapter of *De Unitate* adds nothing new.

Corresponding to his intent to illumine Cyprian in the light of his historical context, in the first chapter (pp. 1-46) Sage gives an overview of the political and religious situation of North Africa at midthird century. This is done with discernment, but the reportage is cumbersome to read (all too typical of dissertations) and all but the professionally interested will wonder whether it is worth going on. It is, but first the reader must surmount the second chapter (pp. 47-94) which deals with the *Octavius* of Minucius Felix. As a detailed exposition of the problems surrounding the *Octavius* this chapter provides generally convincing argumentation. However, how a study of Cyprian is benefitted by discussion of such problems is anything but clear. Sage loses sight of his goal in

this second chapter.

The remainder of the book, which deals with the highpoints of Cyprian's career, is well done, bringing together a wealth of source material and generally covering the field of interpretive options before settling on his own solutions. This last, however, is the major drawback of this book. For the most part Sage's work is one of pure synthesis, a drawing together of data; no new appreciation of Cyprian as a man or as a thinker is, however, to be gleaned from these pages.

William C. Weinrich

**EINSICHT UND GLAUBE. Aufsätze.** By Jörg Baur. Vandenhoeck and Ruprecht, Göttingen, 1978. Paperback. 294 pages. DM-28.

One of Germany's leading, up-and-coming younger theological voices undoubtedly is Jörg Baur, now of Göttingen, formerly of the University of Munich. Baur has been in increasing demand as a speaker at various ecclesiastical conclaves. Some of the essays in this volume are the fruit of these forums. They demonstrate Baur's incisive ability to cut through to the marrow of a subject, also his generally conservative stance. This latter at a time when theology in Germany has generally been assumed to have gone over to the liberal post-Bultmannian stance!

This collection of essays covers a wide range of subjects, ranging from the question of the soul's immortality (contrasting the Platonic with the Scriptural view) and the individual's resurrection grounded on Christ's triumph, to the Christian's and the Christian church's interaction in the social arena, and the significance of the Reformation for today. In the latter sphere Baur touches upon some notable doctrinal themes: Luther on justification; Chemnitz on soteriology and Christology; Falcus' "error"; and the Formula of Concord's definitive contribution on the person of Christ (Art. VIII) contra subjectivism.

Baur is an astute, Biblically-oriented voice successfully putting modern liberals on notice in Germany's theological arenas. He deserves attention.

E. F. Klug

**THE DOCTRINE OF THE CHURCH IN THE WRITINGS OF DR. C. F. W. WALTHER.** By John Martin Drickamer. Paper. 440 Pages.

The Lutheran Church — Missouri Synod is facing an ecclesiological test in the proposed synodical reorganization. It already passed through a similar test in the controversy of the mid-1970s when certain congregations ordained theological students who did not meet the synod's standards. The publication of a doctoral dissertation (presented to Concordia Seminary, St. Louis) on Walther's views on the Church could not have been better planned. Synod ecclesiology received its firm and lasting impression by its first president and major theologian, C. F. W. Walther. The author of this study, Dr. Drickamer, is an alumnus of Concordia Seminary, Fort Wayne, and currently is an instructor at Concordia College, Ann Arbor. An introductory chapter presents a brief biography and the bibliographical data used as the basis of thesis. The remaining five chapters handle these topics: (II) The Church: The Invisible Communion of Saints; (III) The Churches: Visible Communions; (IV) The Congregation or Local Church; (V) Priests and Pastors: The Relationship Between the Congregation and the Ministry; and (VI) Cooperation and Fellowship: Relationships Between Congregations and Synods.

Throughout the work, Drickamer maintains as much as is possible the neutral position of an historical observer without drawing conclusions that might be



applicable for the current situation. The matter of congregations ordaining uncertified candidates would seem at variance with Walther's view (p. 332). While this reviewer would have appreciated the writer's own value judgments, the work remains more effective without them. Drickamer's work can thus be cited without his own opinions becoming obstacles. In preceeding with the writing of a dissertation of the most influential LCMS theologian, and about a topic which is now under discussion, Drickamer has made himself vulnerable for more criticism than if he had written about some unknown European. He is therefore to be commended for his courage in choosing his topic and for his posture in handling it.

Walther's position is not unknown among our readers, but his position as Drickamer sees it can be briefly reviewed here. The invisible church consists of all believers and the visible church consists of those who gather around word and sacrament. The true visible church is where word and sacraments are properly handled. False churches were those divided from true churches without doctrinal reasons and those who taught and believed falsehood. Authority centered in the local congregation to which the office of the keys had been given. Valid calls to the pastor came only through the congregation, but the congregation served only as God's instrument in the calling. The pastor remained the servant of God and not of the congregation during and after the call (pp. 387-92).

As the dissertation was presented to the historical and not the systematics department, the analysis of Walther's position is limited. This does not mean that the author does not defend his views on Walther with those of differing opinions (p. 313). Without compromising himself, however, the author might have entered into a conversation on certain points in Walther's theology. Here are several points where further analysis would be interesting. For Walther not every call which a minister received was divine. If the pastor was convinced that it was divine, it was the congregation's duty to share in his conviction and grant him a peaceful release from his duties (p. 278). But no objective criteria are given by Walther for judging the call's divinity. What should be done if the pastor and the congregation have differing convictions? Walther, on one hand, held that membership in a local congregation was not optional, but still held that it was not an absolute requirement for salvation (p. 193). Excommunication is considered an act of the entire congregation (pp. 211-2), but the author indicates that its first leader was removed in an entirely different way. "Stephan's deposition was accomplished swiftly in May, 1839. It was an action of the clergy with only perfunctory ratification by the laity (p. 13)." Here was a clerical excommunication with swift vengeance. Walther saw only the congregation with a pastor as divinely commanded form, but he himself served as *Oberpfarrer* of the St. Louis *Gesamtgemeinde* which was divided into four districts (p. 7), an arrangement which strangely resembles a diocese supervised by a bishop with assisting clergy. Walther chastised Grabau for holding that "The congregation was not to call a pastor without the advice and consent of a representative of the clergy" (p. 22), but he himself held that a neighboring pastor should be consulted when a congregation called a pastor. Perhaps Walther saw this opinion as an acceptable practice just as long as it was not seen as divinely mandated. While Walther did not see synod membership as divinely mandated (pp. 326-32), he did hold confessional fellowship among congregations as required (p. 358). Drickamer's study should open a lively discussion of the views which remain so basic to the LCMS.

At this writing, the author has only a limited supply of the first edition of his dissertation. Hopefully more will become available. Anyone entering into the

fray will have to become acquainted with this study. Many might be surprised to find out the differences between what Walther really taught and what some have thought he taught.

David P. Scaer

**DEUTSCHLAND VON 1476 BIS 1648 (VON DER FRÜHBÜRGERLICHEN REVOLUTION BIS ZUM WESTFÄLISCHEN FRIEDEN).** By Max Steinmetz. Deutscher Verlag Wissenschaften, Berlin, 1978. Cloth. 479 pages. DDR 10, 80 M.

The author is a highly regarded professor and Luther scholar at Karl-Marx University, Leipzig. He is also recognized in the Soviet bloc of nations as one of the foremost ideologists of the worker's movement of people's revolution in East Germany. It is self-evident, then, that Steinmetz finds within the early strivings of the worker-peasant class the seedbed for future uprisings, or revolutionary actions, including the 20th century's Communist version. Not surprisingly, therefore, Luther and his colleagues are portrayed in somewhat different light than what we are used to seeing, more as obstacles, and tools of the princes, in their opposition to radical, revolutionary ideas and people's champions like Thomas Muntzer. The latter obviously fits and comports well with 20th century Communist doctrine on the so-called workers' movement.

Aside from this patently political and presuppositional stance, however, Steinmetz's book is a scholarly effort that brings, along with its political slant, a wealth of material in typically tightly woven German style. It is a segment of a very large series of studies on German history, originating from Leipzig. The value of the book to a reader from this side of the Iron Curtain is to see firsthand how history, particularly that connected with the early strivings of the worker classes, is interpreted according to Communist ideologists.

E. F. Klug

**AT THE EDGE OF HOPE. Christianity in Paradox.** By Howard Butt with Elliott Wright. Seabury, New York, 1978. Paperback. 211 pages. \$3.95.

Names like Malcom Muggeridge, ex-president Gerald Ford, Peter Berger, James Reston, Martin Marty, *et al.*, are bound to add luster to any panel of speakers. This symposium of essays resulted from the North American Congress of the Laity, spearheaded and supported primarily by Howard Butt, vice chairman of the board of the H.E. Butt Grocery Co. in Texas, and an active, concerned layman of the Southern Baptist church. It is his conviction that evangelicals, different from their liberal counterparts, too often neglect their responsibility in society because they stress the need for soul winning as primary. Accordingly, states Butt: "This book is, in a sense, itself a paradox: less about the mechanics of lay witness and service than about a creative, responsive lay mind-set needed as leaven in church and society; more about breaking through denominational, theological, and political barriers than about breaking down ecclesiastical doors." (9)

Cohesion is difficult to attain in the average symposium of writers who pool their intellectually specialized talents in a book like this. This volume is probably no more successful than previous efforts of this kind. But, then, it probably was not meant to be, that is, to end up with one crystallized end-point. Diverse opinions on the given problem were precisely the goal, to be aired for discussion. Not unexpectedly some of the most spirited inter-change resulted from the sharp clash between Muggeridge's view that both the Soviet and the

American "utopias" must be transcended by a program of Christian other-worldliness, one that is freed from the "dungeon of ego," and Berger's more down-to-earth insistence that there is a distinct choice and preference to exercise between political systems as varied as Soviet Communism and American democracy. Though far from perfect, the American can at least be said to be congenial to the existence and furtherance of Christian freedom under the Gospel, the liberty with which Christ has made men free in the Pauline sense.

The congress had definite ecumenical goals. The evident hope was that by interacting on common societal needs or problems a greater feeling of oneness might result. Just as often there was wide variance on a given issue. While James Reston (Presbyterian origin) diagnosed America today as "a moral pigsty," Peter Berger (a Lutheran) objected that "pigsty" was too pungent a comparison, and Michael Novak (a Roman Catholic) was of the opinion that "we are drowning in morality." Martin Marty drew the assignment of trying to pull these and other diverse viewpoints into some semblance of unity through his contribution, a workshop on creativity in Christian living.

If the reader can bear with the disjunction of the expert advice of a redoubtable assemblage of experts, he may conceivably, like the proverbial honey bee, manage to suck a bit of nectar from this motley garden. There were voices there, after all, worth listening to, and Butt (with his editorial helper, Elliott Wright) has done a creditable job of organizing them into a whole.

E. F. Klug

**THE LUTHERAN HISTORICAL CONFERENCE: ESSAYS AND REPORTS, 1976. Volume VII. By the Lutheran Historical Conference, St. Louis, 1978. 188 pages. Paper. \$5.00 (plus postage).**

The seventh volume of *Essays and Reports* produced by the Lutheran Historical Conference contains papers delivered at the Krisheim Study Center in Philadelphia between October 21 and 23, 1976. Appropriately enough a Bicentennial Theme is found throughout the work, which, in terms of content, can be divided into three general topics: (1) papers delivered on Lutheran Bicentennial Personalities (including John Hanson, "the first President of the United States in Congress Assembled," Bodo Otto, Revolutionary War surgeon, the John Conrad Weiser family, "The American Revolution in Henry Melchior Muhlenberg's Experience," and the United Empire Loyalists, Tory Lutherans who emigrated to Canada); (2) Lutheran Attitudes toward American Culture (with studies of Gettysburg Seminary through its 150 years, the American Ideology from a Lutheran perspective, and "Lutheran Music in Colonial America"); and (3) Materials and Methods of Lutheran Historical Research (with discussions of how to research congregational and synodical records, the use of biographical resources, models for a Lutheran biographical dictionary, utilization of oral and computer history, and essays on historiography and bibliography). "A Bicentennial Call to Action" by President August R. Suelflow and the reports and proceedings of the Lutheran Historical Conference complete this helpful book. I recommend this text to all those interested in recent thinking on the role of Lutherans in the American Republic, the American Revolution, or in new resources and methods of researching and writing the history of Lutheranism in North America.

C. George Fry

**MAJOR BLACK RELIGIOUS LEADERS: 1755-1940. By Henry J. Young. Abingdon, Nashville, 1977. 173 pages. Paper. \$5.95.**

Henry James Young is presently Assistant Professor of Philosophy and Theo-

logy at the Interdenominational Theological Center in Atlanta, Georgia. In this book Young hopes to familiarize the reader with the rich theological heritage with which the Black people have endowed this nation. He does so by offering twelve brief sketches of twelve leading Black religious leaders whose lives encompassed the years 1755 to 1940. The names will not be familiar to most of us, so it will be well to list them: Nathaniel Paul, Richard Allen, David Walker, Nat Turner, Daniel Alexander Payne, James W. C. Pennington, Henry H. Garnet, Samuel Ringgold Ward, Alexander Crummell, Edward Wilmot Blyden, Henry McNeal Turner, Marcus Garvey. Each sketch provides a cursory biographical section and then a brief overview of views on various theological motifs, usually God, Sin, Redemption, eschatology.

The Introduction (pp. 13-15) states two purposes to the volume: (1) to present these black leaders as thinkers who view spirituality in terms of its function, "as a phenomenon grounded in the transformation of society;" and (2) to correct the mistaken notion that black religion historically has been exclusively spiritualistic and heaven-oriented rather than interested in the transformation of political, social and economic structures. All of these thinkers, says Young, speak from a Christian context, but in light of an "organismic conception of reality" which does not allow spiritual liberation to be separated from physical liberation (p. 13).

A book like this could be very useful, indeed, enlightening. It is true that until the last ten years the contributions of blacks to theology have been ignored by the whites. We have heard of Jonathan Edwards, but most likely not of Richard Allen whose contribution to the American religious scene also is not inconsiderable. We welcome therefore such an endeavor as this book. All the more disappointing then is a book which fails to do justice to the task. Whether intended to be honest historical description or not, this book too often falls into the muck of journalism and editorialism. The result is that sections that should have been devoted to serious discussion of how a black theologian reflected upon God, sin, etc. from within the context of slavery became rather vehicles for superficial polemic against slavery as such or vehicles for other extraneous material. A few examples shall suffice. The discussion of Richard Allen's doctrine of God dissipates into a long digression on the opposition Allen met in the early years of the African Methodist Episcopal Church. The "God" section on Daniel Payne loses its way and becomes a description of how slavery contradicted God's moral law. The "God" section on Samuel Ward provides occasion to give Ward's views on the high ideals of the Declaration of Independence and the Constitution.

Nowhere do the journalistic overtones of this book become so obvious as in the one occasion when the author feels constrained to criticize the views of one of his subjects. Alexander Crummell understood black suffering under slavery to be both retributive for former sins and restorative, and he supported his claim by referring to the history of Israel wherein God brought his purposes to fruition through the suffering of his people (pp. 114-15). This view, of all the views expressed in the book, must be criticized. Why? It would free the slaveholders of all guilt and responsibility; it would condone slavery and make it an evil the blacks brought upon themselves. This is hardly good theological retort; it is rather party spirit which wishes to see only pristine purity on one side and the forces of evil on the other. But the author also scores Crummell because of too heavily grounding himself in biblical analogies (p. 117 — although it did not bother the author when other black theologians were justifying even violent actions on the basis of OT allusions, see pp. 36, 49, 59). It is not here a question whether Crummell or author Young are correct. It is rather that this book is not allowed

to fulfill its purpose: to introduce black thinkers who thought serious thoughts about God, sin, and redemption from within a context of abject suffering. The purpose of the book is finally found to be, so to speak, outside its covers: it is the editorial plea to Americans to finally grant blacks complete emancipation (p. 164).

Tragically lost in all this are the featured subjects themselves. They do not come off as serious thinkers or major actors; they rather are pictured as persons who rarely got beyond the strictures of a radically defined problem of theodicy. They were however men of thought and action, and their stories deserve telling. This book simply does not do that. One example: The *Appeal* of David Walker is mentioned several times as influential (pp. 53-54, 85), yet there is not the slightest discussion of the *Appeal* in the chapter devoted to David Walker! The task of giving these men the analytical and descriptive treatment they deserve remains.

William C. Weinrich

**MYSTERIUM CHRISTI: KIRCHE BEI HANS ASMUSSEN SEIT 1945.** By Juha Pihkala. Translated from the Finnish into German by Maria Hurskainen. Luther-Agricola Gesellschaft, Helsinki, 1978. 207 Pages. Paper. No price given.

Hans Christian Asmussen (1898-1968) was one of the most creative and controversial German churchmen of this century. A Lutheran, serving as a pastor in Flensburg, Albertsdorf, and Altona-Hamburg, Asmussen was dismissed by the Nazis from his clerical position and then served as a minister of the Confessional Church in Bad Oeynhausen and Berlin (where he was a founder of the Free High School), later ministering in Wuerttemberg (1943-1945). From 1945-1948 Asmussen was Executive Secretary of the Evangelical Church in Germany and then, after 1949, Provost of Kiel. Within a decade he had been honored twice with doctorates (St. Andrews, 1938, Kiel, 1948). Though himself a product of North German Pietism and a kind of residual Lutheran Confessionalism, Asmussen came to believe that the destiny of Lutheranism was intimately connected with Roman Catholicism (his wife converted; though he spent his last days in a Roman Catholic home for the aged in Speyer, Asmussen died a Lutheran). Caught in the ecumenical triangle — Geneva (Reformed), Moscow (Eastern Orthodoxy), and Rome (Roman Catholicism), Lutheranism, in Asmussen's opinion, too often capitulated (as in the World Council of Churches) to the Geneva-Moscow "axis." This, he was persuaded, as a denial of the natural affinity between Wittenberg and Rome. Asmussen dedicated much of his later years to an exploration of Roman-Lutheran relationships.

Juha Pihkala has rendered a valuable service to both biography and theology in his study of Hans Asmussen's thought about the Church in the years between World War II and his death in 1968. Originally presented as a dissertation, the manuscript was translated from the Finnish into German by Maria Hurskainen and has been made available to the public by the Luther-Agricola Gesellschaft. A handsome paperbound text (complete with a black and white photo of Asmussen made in 1968), there are very few typos (as Ganden for Gnaden, p. 88), and there is a helpful index of persons and a useful bibliography. Extensive documentation (at the bottom of each page) enables the reader to immediately locate the author's sources. Frequent quotations from Asmussen allows the man to speak for himself with a minimum of interpretation. The book is well written and carefully researched.

It is also well organized. Six chapters explore the ecclesiology of Asmussen in its historical and theological setting. The initial chapter, with its survey of ecclesiological thinking in nineteenth century Protestant Germany followed by

an account of the rise of the Confessional Church during the Third Reich, places Asmussen's theology in a proper perspective. The second chapter, with its insightful treatment of Asmussen's belief in "the ontological character of Theology" and the "complexio oppositorum", is particularly fruitful. Then the author provides discussion of Word (as *Ursakrament*), Sacrament, and Ministry (with a focus on the ruling and teaching function of the diocesan bishop) in Asmussen's writings. Subsequent chapters review the Church in terms of its unity (in the midst of diversity), its eschatological import (the old verses the new being), and its relationship to the "powers" and "orders."

Pihkala has written a concise survey of Asmussen's ecclesiology, viewed both contextually and structurally. It will remain valuable for years as an introduction and summation of the man's thinking.

C. George Fry

**A CONCISE HISTORY OF THE CHRISTIAN WORLD MISSION: A PANORAMIC VIEW OF MISSIONS FROM PENTECOST TO THE PRESENT.** By J. Herbert Kane. Baker Book House, Grand Rapids, Michigan, 1978. 210 pages. Paper. \$4.95.

J. Herbert Kane, professor in the School of World Mission and Evangelism, Trinity Evangelical Divinity School, is well known for such previous books as *Christian Missions in Biblical Perspective* and *A Global View of Christian Missions*. I for one am happy that Dr. Kane has now turned his attention to writing *A Concise History of the Christian World Mission*. Combining simplicity of vocabulary with profundity of thought, Kane has produced a succinct, highly readable, and very reliable survey of the story of the expansion of Christianity from the time of the apostles to that of the astronauts. The fifteen chapters fall about evenly into two parts: Part I, covering the 1800 years from Pentecost to the beginning of Protestant mission societies in Germany, Great Britain, and North America; and Part II, an intensive study of missions in the last two centuries, primarily by means of a regional review of work in the Muslim World, Asia, Africa, Latin America, and Europe. Narrative and analysis are evenly balanced, and the tome concludes with a chapter on missions in retrospect and one on the prospects for missions in the near future.

As is inevitable with any history book that tries to cover almost twenty centuries there are errors of fact (Harvard was founded in 1636, not 1625, p. 65) and controversial interpretations (was Orthodoxy, both Lutheran and Reformed, as totally devoid of missionary consciousness as Kane states, p. 74). The volume, however, remains an extremely useful one — it is short, well outlined, and spirited! I highly recommend it for use not only in Bible schools, colleges, and seminaries, but also in congregational study groups. The text conveys not only much information, but also much inspiration! Finishing this, one is motivated to read (as the longer work, *A History of Christian Missions* by Stephen Neill) and to do more! World Missions remain alive and well — and there is room for more to be involved!

C. George Fry

**THE CHANGING CHURCH IN EUROPE.** By Wayne A. Detzler. Zondervan Publishing House, Grand Rapids, Michigan, 1979. 256 pages. Paper. \$6.95.

An Associate Director of the Greater Europe Mission, Wayne A. Detzler has provided in this volume a very readable description of the religious situation in Europe at the end of the 1970's. The author is careful to survey the major ecclesiastical families — Lutheran, Anglican, Roman Catholic, Eastern Ortho-

dox, and Reformed and Free Church; to compare conditions in both the Marxist East and the West; to study trends within the churches (as varied as Evangelicalism, Radicalism, and Pentecostalism); to analyze developments in society (primarily the triumph of secularism); and to offer some indication of future happenings (as the revival of Evangelicalism in the Anglican Church, the new openness of Roman Catholics to Bible-study, the steady triumph of Humanism in Continental Protestantism, the spread of "Eurocommunism" in the West and the persistence of Christianity in the East). Frequent quotation of significant leaders (as diverse as Peter Beyerhaus, Rudolf Bultmann, Cardinal Franz Konig, Pope John XXIII, and Billy Graham) and recent writings (as different as *The British: Their Identity and Their Religion* and the *Gulag Archipelago*) adds vitality to the text. The book, unfortunately, is marred by a few errors of fact (Estonia and Latvia are predominately Lutheran, not 90% Roman Catholic, as we read on page 120; Yugoslavia is better described as a multi-ethnic not multi-racial nation, as we note on page 123; it is the Byelorussian S.S.R., not Byclorussian S.S.R. as reported on page 140; and can one really state that Caesaropapism meant that the Byzantine Church dominated the Byzantine State, as indicated on page 197?) and the omission of a preface. But only God is perfect. I recommend this book as a report on religious Europe today and as a challenge to regard post-Christian Europe as a new mission field.

C. George Fry

**THE THIRD WORLD WAR: AUGUST, 1985.** By John Hackett and Others. Macmillan Publishing Company, New York, 1978. 368 pages. Cloth. \$12.95.

On August 20, 1985, a Soviet SS-17 missile's nuclear warhead exploded over Birmingham, England, killing an estimated 300,000 people. That piece of "future history" is but one of several "events" described in this novel (written as though compiled shortly after the end of World War III) by General Sir John Hackett, Former commander of the British Army of the Rhine and six other top-ranking NATO generals and advisors. Written to alert the Western Alliance to the ever-increasing dangers of Soviet Imperialism in Africa, Asia, and Latin America, this novel insists that a "conventional war" waged with non-nuclear weapons in Western Europe for "limited objectives" is perfectly plausible according to recent Soviet military thinking. Europe could become the "primary theater" of World War III, with Warsaw Pact forces occupying Yugoslavia, Italy, Scandinavia, and Germany as far West as the Rhine in order to destroy the Federal Republic, neutralize France, intimidate the United Kingdom, isolate the United States, disintegrate the NATO Alliance, and secure a Soviet Empire from Alsace to the Aleutians. When Soviet forces are stopped short of their goals, they employ limited nuclear strikes on Birmingham to terrify the West. Capitulation to Soviet demands is touted by the Soviets as preferable to total annihilation. Hackett contends in this best-selling book that NATO, after a period of rearmament in the early 1980's proved able to retard the Russian advance, preserve the liberty of the Atlantic Community, save the NATO Alliance, encourage the oppressed peoples of Eastern Europe and Central Asia to revolt, and that, therefore, after "the one month war" the Soviet Union disintegrated to be replaced by a "New Europe" from "the Atlantic to the Urals" which becomes a Commonwealth of free peoples.

This is not light reading and it provokes serious thinking and makes heavy demands on the military knowledge of the reader. For those interested in the future of liberty, it is, I think, important reading. As I finished the novel, with its

"happy ending," I wondered if the will to resist Soviet Imperialism militarily can be present in a Western Europe rife with Eurocommunism and secularism unless there is a rebirth of the West spiritually. That is the challenge for us who are pastors and teachers — to point a "post-Christian generation" back to the sources of Western liberty in the Biblical legacy.

C. George Fry

### III. Practical Studies

**SPEAKING OF SALVATION: A LUTHERAN EVANGELISM TECHNIQUE.** By Stephen Biegel. Available from the Rev. Stephen Biegel, Grace Lutheran Church, 1809 Main St., Fairgrove, Michigan 48733. 1976. Paper. 155 pages. \$2.50.

At the fifty-first regular convention of the Lutheran Church-Missouri Synod the need "for the affirmation of a Lutheran understanding of evangelism" was articulated. A resolution was passed reminding the Church that it is "the due and responsible service to Christ of each baptized Christian" to evangelize. There was, also, widespread recognition that the Lutheran Churches have been remiss in providing programs to train the laity to fulfill their obligation as witnesses.

The Rev. Stephen Biegel, pastor of Grace Lutheran Church, Fairgrove, Michigan, has now offered this manual, **SPEAKING OF SALVATION: A LUTHERAN EVANGELISM TECHNIQUE**, as one method to meet the need in Synod. This book originated because of encouragement of students, staff, and faculty members at Concordia Theological Seminary, when it was located at Springfield, Illinois. Especially instrumental was the Reverend Otto Hintze, then Professor of Missions and Evangelism. Mr. Biegel also received support from the Central Illinois and Michigan Districts of the LC-MS and from the Board for Evangelism. This book is the result of the need, the suggestions of friends, much prayer and deliberation, research, and field-testing.

In his "Preface" the author admits his debt to Dr. D. James Kennedy, for "it seems that God used the approach developed by this man to really get evangelism training moving in the Missouri Synod." This work, however, in the words of Otto Hintze, in the "Foreward," seeks to make "that technique . . . more compatible with Lutheran Theology and the twin poles of repentance and the forgiveness of sins in Christ's commission." To accomplish this, Pastor Biegel has authored this 115 page book, with seven chapters, and numerous helpful subheadings (ranging from "Five Reasons Why" we are to speak of salvation, through the procedure for a house call, to ways in which to evaluate the results), and with many suggestions on how to be more winsome in the parish in order to win some.

As we enter the 1980's it continues to be easy for many to attack evangelism, witnessing, and church growth — and to assume that the priorities of the Church are elsewhere (as in interdenominational unity, social action, or political engagement). Pastor Biegel, however, reminds us that in a growing world, with an exploding population, the percentage of Christians is decreasing in relation to the total (from 28% in 1976 to a probable 17% in 2000). If nothing else, this should challenge us to be the "greatest missionary generation in history." For, as Paul Foust, evangelism counselor for the Michigan District has noted, "We are faced with an emergency." To those who sense the urgency of national and global evangelization in our times, this book (which is also a how-to-do-it kit) on **SPEAKING OF SALVATION: A LUTHERAN EVANGELISM TECHNIQUE** will be a welcome addition to the resources of the parish.

C. George Fry