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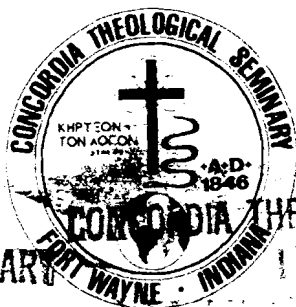
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# Book Reviews

## I. Biblical Studies

**TOWARD AN OLD TESTAMENT THEOLOGY.** By Walter C. Kaiser, Jr. Zondervan Publishing House, Grand Rapids, 1978. 303 pages. Cloth. \$10.95.

Normally Old Testament scholars attempt to set forth their views as to what should constitute Old Testament Theology toward the close of their academic careers, because of the magnitude and scope of this discipline. This would have meant that Walter C. Kaiser, Professor of Semitic languages and Chairman of the Division of Old Testament at Trinity Evangelical School, Deerfield, Illinois, should have waited for many years to come. The reason he did not follow this rule is stated by him in the preface as follows: "However, the more I read the theologies of our day, the more restless I became. I felt some important options were being neglected in the contemporary dialogue. This was especially true in the unsettled area of methodology and definition" (p. viii).

That Old Testament Theology is in a bad way has been recognized by a number of Old Testament specialists. Gerhard Hasel had made that clear in his *Old Testament Theology: Basic Issues in Current Debate*. Rev. ed., Grand Rapids, Eerdmans, 1975. Kaiser endeavors to resolve the major crisis in Biblical theology, which has refused to recognize the authority of the canonical Scriptures. Kaiser's book probably constitutes the most thorough attempt by conservative Biblical scholarship to confront the erroneous views propagated by historical-critical scholarship.

Kaiser devotes nearly one fourth of his book to the question of methodology used in Biblical theology. He offers what he believes is a valid solution for the definition and methodology of Old Testament theology. Thus he contends that a proper understanding of Biblical theology "shows us the inner center or plan to which each biblical writer consciously and deliberately contributed; however, this inner biblical unity, which biblical theologians have been loathe to adopt for fear of gratuitously imposing a grid of their own devising over the text, is a center that is inductively supplied and confirmed by the text of Scripture itself."

The promise of God made to Abraham, which he looks upon mainly as promise, is the center of Old Testament theology for Kaiser. In following this organizing concept through the Old Testament he rejects the barren-history of Hebrew religion school on the one hand and the use of a doctrinal plan of organization, normally followed in systematic theology on the other hand. Kaiser follows von Rad's diachronic approach rather than Eichrodt's typical approach who organized his three-volume Old Testament Theology around the covenant concept. In showing how the Messianic promises given to Abraham are carried out, Kaiser operated with the following historical periods: Prepatriarchal, the patriarchal, the Mosaic, the premonarchial, the Davidic, the sapiential eras, the ninth century, the eighth century, the seventh century, exilic times and post exilic times. A special section examines the connections between the Old and New Testament theology. *Toward an Old Testament Theology* includes an annotated bibliography and topical, Scripture, and names indices.

The author holds to Biblical inerrancy and on isagogical questions is very conservative. Ecclesiastes and Song of Songs are considered written by Solomon, Daniel by the prophet of that name in the sixth century B.C., and Joel and Obadiah placed in the ninth century B.C. However, his hermeneutics leave

something to be desired. Kaiser rejects the historical Protestant principal of the "Analogy of Faith." He does not allow the New Testament to give the definitively defined interpretation of certain Old Testament passages. Consequently, his chapter which treats of the relationship of the Old Testament to the New is unsatisfactory for those who accept the New Testament interpretations of Old Testament passages. He does not permit the Biblical writers to "speak better than they knew." The famous Is. 7:14 first is applied to Hezekiah and then to Christ (cf. p. 210). Thus he explains the Isaiah prophecy by the multiple fulfillment theory of prophecy. The author is also a millennialist asserting that Christ will rule as king ultimately upon earth.

Although, unlike J. Barton Payne, he does not make the covenant the organizing principle, he does not find it possible to escape this concept saying: "The content of God's numerous covenants" (p. 34) or: "Again, all this divine activity could be summed under one concept: it was a remembering of His covenants."

The book is a worthwhile contribution to a sound Biblical theology of the Old Testament and will be appreciated by conservative readers.

Raymond F. Surburg

**DANIEL.** By Joyce G. Baldwin. Inter-Varsity Press, Downers Grove, Illinois, 1978. 210 pages. Cloth. \$7.95.

This is the twelfth commentary of the *Tyndale Old Testament Commentaries*, D. J. Wiseman, general editor. Joyce C. Baldwin, author of *Haggai, Zechariah, Malachi* and the *Tyndale Commentaries*, is dean of women, Trinity College, Bristol. Thus far she represents the only woman to be chosen to write commentaries for the Tyndale series of commentaries.

Like previous volumes, the aim of the Daniel volume has been to provide a handy up-to-date commentary with emphasis on exegesis. While undue technicalities are avoided, major critical questions are discussed in the Introduction, and where necessary, in additional notes.

Of the 210 pages constituting this work, 75 are devoted to a survey of the scholarly literature, to a discussion of historical, literary and linguistic background as well as to a consideration to the troublesome questions dealing with date of the writing of Daniel and its authorship.

Those who have worked with Daniel know that it is one of the most difficult books of the Old Testament to interpret. A number of its key passages have received diverse interpretations by able and skilled exegetes. Despite the difficulties it presents, Daniel is a Biblical book that contains an important philosophy of history.

Joyce Baldwin believes the Christian in the world needs the message of Daniel. Thus she wrote:

The whole church needs . . . reassurance . . . not least in view of Marxist claims to hold the key to history and to be able by human strategy to introduce a utopian world government.

Again she opined:

Secularism denies the supernatural. All the more reason, then, why the church needs to be counting on the certainties proclaimed by Daniel, namely that God is constantly overruling and judging in the affairs of men, putting down the mighty from their seats, overthrowing unjust regimes and effectively bringing in His kingdom, which is to embrace all nations" (p. 17).

While commentaries like Young, Leupold, L. Fuerbringer and others have

found the Messiah foretold in chapter 2:44-46, 7:13, 14 and 9:25-27, Baldwin has interpreted these significant passages in a different manner, a fact that will disturb many readers of this scholarly and informative exposition of one of the Old Testament books used by the apostle John when under the Spirit's guidance he wrote the book of Revelation. Daniel is an Old Testament book that Lutherans should especially study because of its abuse by dispensationalists and millennialists and so-called prophetic writers and electronic evangelists.

Raymond F. Surburg

**THE NEW HERMENEUTIC.** By Cornelius Van Til. Presbyterian and Reformed Publishing Company, 1974. Distributed also by Baker Book House, Grand Rapids, Michigan. 230 pages. \$5.95. Cloth.

This is a valuable contribution to the discussion in the current field of Biblical hermeneutics. The author of this incisive volume is Professor Emeritus of Westminster Theological Seminary, where for many years he was one of its leading lights. Lutheran opponents of the new hermeneutic, which has been responsible for the emasculation of Biblical and doctrinal theologies, will find this volume instructive, because here we have the evaluation of a man in the Reformed tradition who shows that it is utterly impossible for any theologian who wants to be faithful to a reliable Scripture to espouse the so-called "new hermeneutic."

Germany, which has spawned the various forms of the historical-critical method, that have bedeviled Christianity, also takes credit for the architects of the new hermeneutic. Therefore, in chapter I Van Til presents the views of its main proponents, namely, Ernst Fuchs, Bultmann, Heidegger and Gerhard Ebeling together with an excellent analysis of their hermeneutical theories.

Van Til claims that "the New Hermeneutic of such men as Ernst Fuchs and Gerhard Ebeling has had an effect on modern theology similar in recent decades to what Barth did in the early twenties. The propounders of the "new hermeneutic seek to be both modern and more Reformational than Barth was in his day. Theologians of the various schools are taking their positions in relation to this New Hermeneutic as their forbearers did in relation to Barth" (Preface).

In Chapter II Van Til has given the reaction of a number of modern theologians. The theologians specifically discussed are John Dillenberger, Fritz Buri and Schubert M. Ogden. The new hermeneutic reinterprets basic doctrines so that they are supposed to appeal to modern man but in so doing empty the Biblical doctrines of their true meaning. They demythologize the Christ of the Chalcedonian Creed.

In chapter III, the longest in the book, pages 53-206, Van Til discusses reactions of some orthodox theologians to this new method of Biblical interpretation. Three Reformed theologians are selected for their reactions to the New Hermeneutic. The first is A.D.R. Polman of Kampen who is especially helpful, because, as the author points out, Polman sets the new hermeneutic in the context of its historical origins. Then the reaction of Fr. Kuitert of the Free University of Amsterdam is given and he attempts to reconstruct Reformed theology so that it will be able to meet the New Hermeneutic on its own ground and yet at the same time not surrender the basic doctrines of the historic Christian faith. The third theologian presented by Van Til is Dr. S. U. Zildema, also of the Free University of Amsterdam. The latter evaluates Fuchs, Bultmann and Ebeling within the perimeters of a strictly Biblical and historically oriented Reformed faith.

Van Til has shown that the new hermeneutic of modern theologians has as its background the older modernism of such men as Schleiermacher, Ritschl,

Hermann, Harnack and the new modernism of such men as Barth and Bultmann.

The last chapter of the book deals with the New Hermeneutic of Holland. The men whose views are analyzed and evaluated are: Herman Wiersing, G. P. Hartvelt, Z. Z. Koole, F. J. Baarda and C. Augustijn. The background of these scholars is the theology of Calvin, of Kuyper, of Bavinck, of the Reformed Confessions, such as the Heidelberg Catechism, the Netherlands Confession and the Five Articles of Dordt. Van Til laments that the fact that these Dutch scholars, like Kuitert, are unable to recognize the truth that the New Hermeneutic in no way can be accommodated to historic Calvinistic theology.

Van Til expresses his disappointment with the scholars of Holland who have written on the New Hermeneutic. Since Van Til claims these Dutch theologians had at their disposal the Reformed theology of such men as Kuyper, Bavinck, the exegetical and hermeneutical works of such scholars as Grosheide and Geydanus they had the wherewithal to set a truly Christ-and-Scripture-centered hermeneutic over against the man-centered hermeneutic of such men as Fuchs and Ebeling. "Instead of doing this they have developed a hermeneutic that is both God-centered *and* man-centered. The new hermeneutic of Holland comprises a synthesis of Christ and of Kant in the way that the hermeneutic of Roman Catholicism comprises a synthesis of Christ and Aristotle" (p. 214).

The new hermeneutic, advocated and developed by European and American Lutherans, is completely antithetical to a sound Biblical hermeneutics and its propagation can only result in emasculation of the Christian faith.

Raymond F. Surburg

**CHRIST IN THE OLD TESTAMENT.** By James A. Borland. Moody Press, Chicago, 1978. 195 pages. Paper. \$4.95.

This book is an important contribution to the area of Old Testament Christology. The associate professor of religion at Liberty Baptist College in Lynchburg, Virginia has furnished those who follow the historical-grammatical-theological method with a comprehensive study of Old Testament appearances of Christ in Human Form. Questions answered by Borland are: Did Christ appear to men in the Old Testament prior to His incarnation? If so, why and in what form did it take place?

The author shows that the Old Testament contains numerous statements to the effect that God appeared bodily and talked personally with Old Testament saints. In a scholarly and thorough fashion Borland studies the Person who appeared in the Old Testament as well as the purposes of such appearances.

Borland defends and proves that there were "Christophanies" in the Old Testament. By Christophany he means "those unsought, intermittent, and temporary, visible and audible manifestation of God the Son in human form, by which God communicated something to certain conscious human beings on earth prior to the birth of Jesus Christ (p. 31)." Special attention is devoted to the "Angel of Yahweh," whom the author identifies with temporary pre-Bethlehem appearances of Jesus, who in the incarnation assumed human form permanently. In this volume the reader will be shown the importance of the Christophanies of the Old Testament for the topics of bibliology, revelation and Christology. It is especially in the early books of the Old Testament that the Christophanies play an important role as a prevalent form of revelation.

This book is the most important study on the subject of Christophanies since the appearance of Hengstenberg's *Christology of the Old Testament*, 1829-35, who was more interested in Old Testament Messianic Prophecy and only

devoted a brief chapter to the Angel of the Lord. Thus Borland's work makes an important contribution to a neglected subject on the part of those scholars who believe Christ is the heart of the Old Testament revelation.

Raymond F. Surburg

**EVOLUTION?** By Theodor Reuter. Selbstverlag, 7537 Eemchingen-Wi. Germany, 1975. 96 Seiten. Broschiert. DM 4, 85.

This German booklet is an attempt to counteract the teachings of evolution as taught in Germany. Dr. A. V. Guttenburg, one time professor of biology of the University of Graetz, wrote the foreword for this book dealing with a theory that has exercised such a great influence on scholarly circles and on the general public. On the basis of extensive study for many years, pastor and theologian Reuter has set forth in 24 chapters, some just a few pages in length, the claims and the weaknesses of the evolutionary theory.

Reuter's bibliography refers to both German and English books, most of the latter were written by American scientists and theologians. In setting forth the theory, its false assumptions and conclusions the author refers to the writings of about 250 scientists, theologians from fourteen different countries and representing more than thirty scientific disciplines.

Those who are well acquainted with the anti-evolution literature will not find any new arguments against the untenability and baneful influences of this theory which when correctly understood robs God of His glory and presents a degrading concept of man. This reviewer wishes that the author had been better acquainted with the American and British anti-evolution literature, because some significant contributions could have been mentioned and used, for example, such as Klotz, *Genes, Genesis and Evolution*. (2nd edition, 1970).

However, may this book open the eyes of many in Germany to the weaknesses and the dangerous implications of evolution, whether in its atheistic or theistic forms.

Raymoud F. Surburg

**ESSAYS IN JEWISH THOUGHT.** By Nahum N. Glatzer. University of Alabama Press, University, Alabama, 1978. 295 pages. Cloth. \$19.95.

This is volume VIII of the Judaic Series, published by the University of Alabama Press, Leon J. Weinberger, general editor. This book is comprised of twenty-two essays by Dr. N. N. Glatzer, now Professor Emeritus of Jewish History at Brandeis University (Chairman of the Department of Near Eastern and Judaic Studies, 1957-1969) and Professor of Religion at Boston University. The author was encouraged to publish these scholarly contributions to Jewish thought by some of his former students, most of whom now occupy professorships in Judaic studies throughout the United States.

Professor Glatzer offers an interesting variety of topics. Among subjects covered are some aspects of rabbinic literature (notably the changing attitude toward Rome, the problem of biblical prophecy, the concept of peace, the concept of sacrifice, the personality of Hillel; and attempt to understand the Book of Job and its place in midrashic interpretation; the Zion motif in medieval literature; the life and thought of Leopold Zunz and the beginning of modern Jewish studies; the Judaic strain in Franz Kafka's reflection on the human condition; some of the concerns of Martin Buber and Frand Rosenzweig; an account of the Frankfurt Lehrhaus. Although Glatzer has authored German articles they were not included, but one in modern Hebrew was, one which dealt with the last year of Rosenzweig's life.

The first nine essays would be of value to those interested in how Judaism understood and interpreted certain Biblical topics or in information concerning individuals whose names have become famous in philosophical circles, such as Franz Rosenzweig and Martin Buber. Three of the studies deal with the interpretation of Job. Those interested in the history of Biblical interpretation will find some of the essays useful in seeing how non-Christian scholars deal with Biblical themes and will notice significant differences in the apprehension of Biblical truth.

Raymond F. Surburg

**EVANGELICALS AND JEWS IN CONVERSATION.** On Scripture, Theology, and History. Edited by Marc H. Tannebaum, Marvin R. Wilson and A. James Rudin. Baker Book House, 1978. 326 pages. Cloth. \$7.95.

This volume contains eighteen essays by nine Jewish scholars and nine "evangelical" scholars, the latter a group who disclaim any sympathy with "the fundamentalists." The views enunciated in this volume were first shared on December 8-10, 1975, in New York City at a national conference of evangelical and Jewish scholars and religious leaders. The gathering was co-sponsored by the Interreligious Leaders Affairs Department of the American Jewish Committee and the Institute for Holy Land Studies (an evangelical school of higher education based in Jerusalem).

The book is divided into seven parts. Part 1: Evangelical Christians and Jews share Perspectives. Part 2: The Messiah. Part 3: The Meaning of Israel. Part 4: The Interpretation of Scripture. Part 5: Responses to Moral Crises and Social Ferment. Part 6: Religious Pluralism. Part 7: The Future. For each of these topics there were two essayists, one a Christian and the other a Jew, except for numbers 4 and 5 where there were four essayists, two Christians and two Jews.

The evangelical Christian scholars who participated were: Marvin R. Wilson, William Sanford La Sor, Edwin Yamauchi, Roger Nicole, Paul E. Tombs, Vernon C. Grounds, G. Douglas Young, Leighton Ford. The representatives of the synagogue were: Michael Wyschogord, Ellis Rivkin, Seymour Asher Finkel, Bernard Martin, Marc H. Tannebaum, Emanuel Rackman, Albert Vorspon and A. James Rudin.

A reading of this symposium will be valuable to see how prominent Jewish and Christian scholars view their basic theological and world views and how they regard each other. The Christian essayists nearly to a man apologized to their Jewish participants for all the wrongs that had been done to the descendants of Abraham in the course of the Christian centuries. The Jewish writers contend that as God's chosen people the land of Palestine was bestowed on Abraham and his descendants in perpetuity. According to chapter 18, "Prospectus for the Future" the group of eighteen adopted a consensus on a number of points. 1. Regarding Israel: "Evangelical Christians and Jews must resist all attempts at the United Nations and elsewhere to judge Israel by unfair and dishonest 'double standard.' The grotesque United Nations resolution of 1975 that linked Zionism with racism is but the latest and worst example of the 'outrageous double standard' at work. Since evangelical Christians and Jews are rooted by faith to both the Hebrew Bible and the land of the Bible, both communities must continue to express positive support for and solidarity with the people and the state of Israel to insure her survival" (p. 311). 2. Regarding anti-Semitism: "The much more systematic and serious work by both evangelical and Jewish scholars is needed to eliminate all forms and anti-Semitism in Christian teaching, preaching and liturgy . . . Intensive work needs to be undertaken by

Christian scholars to eradicate all traces of the infamous and murderous 'Christ killer (deicide)' charge that has historically been used against Jewish people. Evangelical seminaries especially need to interpret the Easter story, the Gospel of John, and the Jewish roots of Christianity in positive and theologically authentic terms to their students" (p. 312). 3. Regarding human rights and social justice: "Both religious groups have an obligation to support the cause of human rights around the world, especially in the Soviet Union and Eastern Europe where Jewish and Christian believers are currently being persecuted. Evangelical Christians were urged by Leighton Ford to 'reject the neurotic approach which would select out Jews alone as some uniquely needy objects of proselytism.' Christians need to disassociate themselves from all form of evangelistic methods 'that involve force or manipulation or deception.' The conference all agreed that Jews and Christians could work together on such social issues as: gun control, world hunger, energy, pollution, racism, ethics in government and business, quality education, fair housing, and full employment" (pp. 312-313).

Many of the evangelicals who contributed to this volume believe in a coming millennium, which will become a reality when Christ returns to Jerusalem and establishes his earthly reign, thwarted 1900 years ago by the Jews who refused to accept Him as King. At the second return Paul supposedly teaches "then all Israel will be saved." The amillennialistic school totally rejects the whole concept of a total earthly kingly reign of Christ. Because of their support for Christian Zionism, millennialists are willing to side with the Jewish Zionists, many of whom are secularists, in their defense of the Jewish claims for Palestine over against the Arabs. Anti-Semitism is a two-way street. Arabs are Semites and this opposition to their claims might just as reasonably be termed anti-Semitism on the part of these Christian theologians who do not speak about the rights of one and a half million displaced Arabs, thousands of whom live now under the most deplorable conditions, since they have been expelled by the Jews. Conservative scholars who are not dispensationalists and millennialists seriously question the interpretation of Romans 11:26: "And thus all Israel shall be saved," for the Israel spoken of by Paul is the spiritual Israel which includes all true sons (including Jewish and Christian believers) of Abraham, who are persons who are justified by faith in Christ Jesus. Christ clearly taught that only those who accept Him can truly know the Father. Jesus taught: "I am the Way, the Truth and the Life, no one ever cometh unto the Father but by me" (John 14:6). Apart from Christ there is no salvation for any person, be he a Jew or a Gentile, male or female, young or old. Cf. Acts 4:12, John 6:66.

Raymond F. Surburg

**THE ANALYTICAL GREEK LEXICON, 1978 EDITION.** By Harold K. Moulton. Zondervan Publishing House, Grand Rapids, 1978. 448 pages. Cloth. \$12.95.

This lexicon, now a part of **COMPANION TEXTS FOR NEW TESTAMENT STUDIES** of some twenty books now available from Zondervan, is a reissue of the lexicon originally published in 1852. Many students of the Greek New Testament in the past found it a valuable tool for unlocking the meaning of the Scriptures of the New Covenant. This Lexicon gives meanings classified according to their derivation, but its distinctive feature is that every word of the Greek New Testament, exactly as it stands is given in alphabetical order, together with a complete grammatical analysis of each entry as well as an indication of its root.



Variant critical readings together with the authorities supporting them are included at their proper places. There is a grammatical introduction and also verb and nouns charts which precede the lexicon proper. Users of the earlier edition found a number of misprints which have been corrected in this new edition.

The revision was supervised by Harold K. Moulton, a one-time missionary in India and translation secretary for the British and Foreign Bible Society. He is the grandson of W. F. Moulton and son of J. H. Moulton, two distinguished Greek scholars. An authority of New Testament Greek, he corrected mistakes, but also took into account recent scholarship. Moulton has also added a supplement, listing words omitted in the original edition.

This Analytical Lexicon is a companion volume to B. Davidson, *The Analytical Hebrew and Chaldee Lexicon*, originally published by S. Bagster and Sons Limited and in New York: James Pott & Co. The same format also underlies this analytical lexicon for the two languages of the Old Testament. Both lexicons could be of service for students studying the Biblical languages on their own or in the case where they have neglected their Biblical languages for purposes of help and review. Davidson is also available from Zondervan.

Raymond F. Surburg

**THE EXPOSITOR'S BIBLE COMMENTARY, Volume XI.** Edited by Frank E. Gaebelein. Zondervan, Grand Rapids, Michigan, 1978. xvi and 464 pages. Cloth. \$14.95.

The present volume is the second to appear in print of the twelve planned volumes of this new commentary. In it are contained commentaries on nine Pauline letters, which are now listed, with the name of the commentator in each case being given in brackets: Ephesians (A. Skevington Wood), Philippians (Homer A. Kent, Jr.), Colossians (Curtis Vaughan), 1 and 2 Thessalonians (Robert L. Thomas), 1 and 2 Timothy (Ralph Earle), Titus (D. Edmond Hiebert), Philemon (Arthur A. Rupprecht).

The Preface of the General Editor informs us that the commentary, as its title implies, is "written primarily by expositors for expositors . . . preachers, teachers, and students of the Bible," that "its stance is that of a scholarly evangelicalism committed to the divine inspiration, complete trustworthiness, and full authority of the Bible," and that "its seventy-eight contributors come from the United States, Canada, England, Scotland, Australia, New Zealand, and Switzerland and from various religious groups" (nine are listed).

A study of the various commentaries supports the claims made by the General Editor. It is scholarly and evangelical. The various exegetes take definite positions, or as definite as possible, on the various difficult exegetical problems encountered, but they always mention other views and the reasons for them as well as the reasons for rejecting them. It is a pleasure to read commentaries where the text is the thing and where speculations as to supposed antecedents or sources of this or that phrase or idea are regularly regarded as irrelevant. Homer Kent is quite willing to see Phil. 2:5-11 as being a quoted Christian hymn, but says quite rightly as well that "Paul himself could write highly poetic passages . . . and the content is harmonious with Pauline thought, without any need for resorting to pagan concepts" (p. 99). The writer of the commentary on Colossians takes much the same position in respect of Col. 1:15-20: "My position is that the passage is genuinely Pauline and, whether hymnic or not, presents a true and exalted view of Christ" (p. 184).

As is to be expected in a commentary like this, conservative positions are taken in matters of introduction. Paul is regarded as the writer of all the letters of

this volume, which fixes the time of writing pretty closely, too. All the writers opt for Rome as the place where the Captivity Lettres were written. The case for Ephesus does not get much of a hearing. Philippians is certainly far better understood as coming from Ephesus than from Rome, and Manson's study, in which he denies that it is a letter written in captivity, might have been given attention. The commentators on the Pastoral Epistles are more than a little inclined, as I am, to the view that Paul gave his amanuensis a pretty free hand in composing these letters (p. 343). We can only hope that conservative positions in matters of introduction gradually win back the general acceptance they deserve. External evidence is all the one way.

The Lutheran reader or one with a high view of the Sacraments will probably not have to be specially alerted to passages like Col. 2:12 and Titus 3:5b-6. It is denied that baptism works regeneration in connection with the latter passage (p. 445), and also in connection with the former passage (p. 200). The writer of the material on p. 200 is pretty blunt about his position:

Baptism, then, is not a magic rite, but an act of obedience in which we confess our faith and symbolize the essence of our spiritual experience. Faith is the instrumental cause of that experience and, apart from real faith, baptism in an empty, meaningless ceremony.

A similar view of the Sacraments will probably appear throughout the commentary, and with it an emphasis on faith which can only detract from the all-sufficiency of the atoning work of Christ, as in the following sentence in connection with Titus 2:11: "Salvation is available to all, but its saving effect is dependent on the personal response of faith" (p. 440).

Finally, I raise the question as to the value of transliterations of the underlying Greek text. The principle in the commentary is that transliterations of Greek words are supplied in the text proper, while the actual Greek, with transliterations in brackets, is found in the specialized notes found at the end of each sub-section. Those who know Greek don't need the transliterations, and the value of transliterations to those who don't know seems minimal to me; if not worse, in that it conceals from those who pick up a few Greek words that way that skimpy knowledge is worse than useless. A little learning is a dangerous thing. Be that as it may. One thing is sure: the number of actual errors in the process becomes quite formidable. I counted something like fifty, and that is without the endeavour to subject the whole to a microscopic examination from just this point of view. By far the greater number of errors result from two causes: failure to transliterate the Greek ypsilon accurately, for "u" frequently appears for "y" and the failure to supply certain vowels in the transliteration with the short line to indicate a long vowel. Apart from these two errors the following mistakes may be pointed out: *doksa* appears occasionally for *doxa* in spite of the table of Greek transliterations on p. xvi; *hēlikia* is the noun, not *hēlikios* (Eph. 4:13, p. 59); "belt" is *zōnē*, not *zōna* (p. 87); *en panti kairōn* appears for *en panti kairō* (p. 89); on p. 112, *en kyriō* appears without the subscript; *ti* is given a grave accent wrongly in the combination *ti gar* on p. 113; and on p. 298 *anagnōsthēnai* appears as *anagnōsthmnai*.

I hope *this* aspect of the volume reviewed, an unfortunate one, does not give the reader the impression that the work generally has been carelessly done. This is not the case. I have seen enough mistakes resulting from the transliteration process in the theological journal I edit (our publisher has no Greek characters), to know only too well how easily just the errors referred to can creep into the text. Any reader who is looking for the sort of commentary this one sets out to be will not be disappointed in it.

Henry P. Hamann

**EXPOSITORY COMMENTARY ON HEBREWS.** By J. C. Macaulay. Moody Press, Chicago, copyright 1948; reprint 1978. 270 pages. \$6.95.

The author of this devotional study of Hebrews is the dean of the New York School of the Bible. It is not a commentary but many items in the book will be of interest to the exegete. The author states in the Preface: "The purpose throughout is devotional and practical . . . these studies have been given as Sunday morning messages at a congregation able to digest strong meat as well as milk." The Table of Contents lists forty topics, covering the entire Epistle, and the forty devotions average six to seven pages. The jacket rightly says: "Macaulay's extensive knowledge of the Scriptures and ready ability to communicate clearly the truths found there make this volume an outstanding meditation on Hebrews." The pastor can use this volume for preaching or teaching a Bible class. And the layman can use it with profit. However, Macaulay is obviously Calvinistic. This will be documented later in this review.

Macaulay's attitude toward the Scriptures is a healthy one: "Many who are fully convinced of the divine revelation in Christ are not so sure that what we have in the Old Testament is unmixed revelation, and they regard the inspiration of our Old Testament as of an entirely different and decidedly lower sort than that of the New Testament. That is not the view of the Scriptures themselves" (p. 14). There are many beautiful, evangelical passages in the book. For example: "Only the once for all sacrifice of the Holy Lamb could serve to erase our sins from the memory of God, and only when we know that this is done can our smitten conscience be at rest" (p. 127). And this: "Let us indeed pray one for another, but let our confidence rest in this glorious fact, that He who, in the sacrifice of Himself, put away our sins, now appears in the presence of God for us, securing the benefits of His redemptive sacrifice to all who believe, and assuring the abundance of grace to bring us to glory. He appears for us!" (p. 141). There are many applicable illustrations. For example, this on page 175: "You know how the little Sunday School girl told the story: that God and Enoch went for a walk every day, and one day they walked so far from Enoch's house that it got dark before they knew it, and God said to Enoch, Don't bother going home tonight; it's nearer to My house, so just come home with Me. I reckon that is pretty close to the truth."

Apart from Macaulay's Calvinism we have several things which need criticism. Implicit in his exposition of chapter 2, the Messianic character of Psalm 8 is denied. That is nothing new. Even Lenski has done that. The Missouri Synod, following the teaching of Luther and Stoeckhardt, insists that Psalm 8 is Messianic. On page 91 we are told that Melchizedek in Genesis 14 is a theophany. ". . . here, as upon other occasions, there was granted to a man the appearing and ministry of none other than the Son of God, the One who is King of righteousness, and therefore King of peace." This surely violates Psalm 110:4, where Melchizedek is mentioned again. We are told, in prophecy, that Jesus, the Highpriest, is LIKE Melchizedek. He is not identified with him.

As mentioned above, Macaulay is Calvinistic. In his exposition of Hebrews 6:4-9, he states: "The sovereignty of God and the freedom of the human will are so contrary that extreme positions have been taken on one side and the other." Concerning Christ, we read on page 88: "Not into an earthly sanctuary, but into heaven itself He went; not with the blood of bulls and goats, but with His own blood." That implies that Christ's human nature is limited to heaven. With reference to 10:26-39 there is this: "Can a true Christian so apostatize, so turn away from the Lord, and be lost? It is our sensitiveness regarding, and our jealousy for, the blessed teaching of the security of the believer that brings the question to our minds. Actually it does not arise in the text." But it DOES arise

in the text. That is what the text is saying precisely. His denial of the Lord's Supper as a means of grace is apparent on page 119: "As I understand the Scriptures, the benefits of our Lord's sacrifice are mediated to us by the operation of the Holy Spirit, not by sacramental rites." And on the following page he calls the Lord's Supper "the memorial of His offering," nothing more. Hebrews 10:22 is not a *sedes doctrinae* on baptism but is surely a reference to it. Be that as it may, Macaulay's attitude toward baptism becomes clear on page 149: "We can take the washing of the body no more literally than the sprinkling of the heart." Also: "A reference to baptism in such a connection of thought would imply an importance assigned to sacraments which I should accept only on very clear evidence." The sacraments ARE important. How else does God come to us other than through Word and Sacraments?

Macaulay makes some pointed remarks about the doctrine of the Church of Rome. Concerning the mass: "What a monstrosity is the perpetual sacrifice of the Roman mass! It is the boast of the Roman hierarchy that Christ is offered four times per second on their altars!" (p. 118). On page 126 he scorns the *vox ex cathedra* teaching. On page 132 he states: "This reminds one, indeed, of the holy water used so copiously in Romish churches where it is forgotten that outward ablutions were abolished with the sacrifice of Christ."

If one is aware of the Calvinism, much can be learned from this book, especially the sections which deal with the high priestly office of Jesus Christ. The book is very readable and the author must have worked hard on these expositions.

Harold H. Buls

LEIDEN ALS GNADE: EINE TRADITIONSGESCHICHTLICHE UNTERSUCHUNG ZUR LEIDENSTHEOLOGIE DES ERSTEN PETRUSBRIEFES. By Helmut Millauer. Europäische Hochschulschriften, Reihe 23, Band 56. Herbert Lang, Bern, 1976. iv + 225 pages. Paper. No Price Listed.

*Leiden als Gnade* was the author's dissertation which he submitted to the Protestant Faculty of the University of Munich in 1975. As dissertations are meant to do, this work demonstrates a thorough acquaintance with the primary and secondary sources pertinent to the problem it addresses. It is lucidly written but (as is often the wont of dissertations) somewhat formal in its presentation.

The apparent differences in the life situation of the addressees reflected in 1 Pet. 1:6ff. and 1 Pet. 4:12ff. have sometimes led to the conclusion that 1 Peter is not a literary unity. Basing himself on the work of Selwyn, Lohse and Nauck, the author however posits the unity of the letter and attributes the differences in the sections mentioned above (which speak of suffering) to the differing Old Testament, late-Jewish, and early Christian traditions from which Peter borrowed. It is the intent of this work to determine those traditions which played a role in formulating 1 Peter's statements concerning Christian suffering.

In the first chapter, "Das Leiden als Kennzeichen christlicher Existenz" ("Suffering as a Mark of Christian Existence"), Millauer determines that the basic perspective of 1 Peter is that the life of obedience to God (which may lead to suffering) belongs essentially to God's election of His people. That is, 1 Peter's theology of suffering is embedded in a theology of election. Millauer asserts that this is a common idea found throughout the Old Testament (Deut., Psalms, the Prophets, Wisdom Literature, Daniel; pp. 45-65); Jewish Apocalyptic (pp. 54-56); Qumran (pp. 56-58); and the New Testament (Paul, Synoptics; pp. 38-44).

Given this fundamental perspective, Millauer proceeds in three further chapters to elucidate the backgrounds from which 1 Peter derived its theology of

suffering. In Chapter 2, "Leiden als Gnade" ("Suffering as Grace"), Millauer discusses the traditions which may have provided the basis of 1 Peter's view of Christian suffering as "discipleship" (1 Pet. 2:21); as "communion with Christ" (1 Pet. 4:13); and as a "gracious call" (1 Pet. 2:19f.). Christian suffering as "discipleship" finds its sole analog in the synoptic concept of discipleship according to which one is called to participate in the sufferings of Christ. 1 Peter's view of suffering as "communion with Christ" is to be understood, like "discipleship", as expressing the tight association the sufferer has with his Lord. As a participation in the "way" of Christ, the suffering of Christians for the Name is a demonstration of God's love ("Liebeserweis Gottes", p. 103) and as such a demonstration of God's grace and call ("Gott hat sie in seiner Gnade schon jetzt in die Gemeinschaft mit ihm berufen", p. 103).

In the chapter, "Leiden als Gericht" ("Suffering as Judgment"), Millauer discusses 1 Pet. 4:17, the background of which is the Old Testament. The rest of the chapter is devoted to the search for the background of 1 Pet. 4:1: "whoever has suffered in flesh has ceased from sin." This indeed is a difficult and much disputed passage in 1 Peter, and Millauer finds only one analogous passage to it in the whole Jewish literature, Qumran's *Manual of Discipline* 10:9-11:15. Here in the Qumran literature as well as in 1 Pet. 4:1 the author finds the thought that in leading His people into suffering God frees them from sin in that He "kills" the flesh, the *locus* of sin. In that God does this, He acts graciously.

In the final chapter, "Die Freude über das Leiden" ("Joy on account of Suffering"), the author discusses the concept of suffering as *peirosmos* ('temptation') in 1 Pet. 1:6f., a concept which occurs often in the Old Testament and Jewish literature. This idea, argues the author, belongs to the election motif which speaks of the chosen ones of God suffering temporary evils before entering into eternal peace and bliss. Finally the author discusses the idea of joy in the midst of suffering and distinguishes three ideas concerning the relationship between joy and suffering: joy after suffering, joy in spite of suffering, joy on account of suffering. The first two ideas occur often in Jewish literature and also in the New Testament. However, the last idea in which suffering receives a positive evaluation is a uniquely Christian understanding of suffering (p. 182): the Christian in taking the cross of Christ participates already in the glory which was hidden in the cross of Christ. In 1 Peter this idea is especially expressed in 4:13-14. The book concludes with an excursus on the date of 1 Peter, which Millauer puts at 75-80.

This is an interesting and worthwhile study; it is well presented and generally convincing in its argumentation. However, as popular as "Traditionsgechichte" is these days, it too often takes the place of an actual exegesis of the text. One ought certainly appreciate the benefits of such study; but as necessary as it may be, such study is prologomena to exegesis, not exegesis itself. That a New Testament writing has taken over a traditional viewpoint is not yet to say that viewpoint has remained unchanged. Indeed, in the New Testament the traditions have been transformed in the light of the Christ event; they have received their fullness. To ascertain this fullness of meaning is the goal of New Testament exegesis. An example of this may suffice. The author is correct in asserting that joy because of suffering is a uniquely Christian attitude. But, because no tradition of this attitude can be found, this aspect of 1 Peter's message is given cursory treatment (pp. 183-85). Important accents in 1 Peter's theology of suffering therefore go unnoticed: the presupposition of Christ's resurrection (1 Pet. 1:3), the dwelling of God's Shekinah and Spirit upon the suffering Christian (1 Pet. 4:14). These accents give a decidedly eschatological thrust to what 1 Peter says about Christian suffering. All this however, the author leaves in silence, although he is not unaware of them ("So gehört das Leiden zum neuen Wandel

und ist Kennzeichen der eschatologischen Existenz", p. 102). This is not by way of critique of this book — it was not the purpose of the author to offer an exegesis of 1 Peter but to lay bare the stream(s) of tradition in which 1 Peter participated. Rather, this is to illustrate the nature of such study as prologomena to exegesis. When this is kept in mind, a study such as the present one can be of great assistance.

William C. Weinrich

## II. Theological — Historical Studies

**THE LUTHERAN CONFESSIONS: A HARMONY AND RESOURCE BOOK.** Edited by Neelak S. Tjernagel. Evangelical Lutheran Synod, 734 Marsh St., Mankato, Minnesota 56001, 1979. 220 pages. Paper, \$11.75. Cloth, \$14.75.

Lutheran synods in the United States are rising to the occasion in the celebration of the 400th anniversary of the Book of Concord in 1980. The Missouri Synod's Concordia Publishing House is providing popular histories and theologies of the Lutheran Confessions. Noteworthy is the literary production of the Evangelical Lutheran Synod, i.e., "the little Norwegian Synod", one time a sister church of the Missouri Synod within the Synodical Conference. Dr. Bjarne Teigen has produced four studies on the confessions to date. Another clergyman of that synod and long time friend of the Missouri Synod, Dr. Tjernagel has collated various sections of the Lutheran Confessions under 179 sections. It is not unlike Graebner's *Doctrinal Theology* in regard to the Holy Scriptures or Plass' *What Luther Says*.

The major section consisting of 172 pages is divided into four sections: Man and Sin, The Christian Creed, The Means of Grace, and Prayer. Each of these sections is broken down into further subtopics, each with its own title. There are a total of 179 subtopics or paragraphs. Here is an example of the organization. The third section, "The Means of Grace" has four subtopics. The third subtopic, "C. The Sacraments" has four further subdivisions. Under each of these subdivisions there are additional paragraphs. For example under "(C) The Lord's Supper" there are twelve listings from "The Sacrament of the Altar" to "Nothing Has the Nature of a Sacrament Apart from the One Instituted by Christ."

The first and obvious benefit of Dr. Tjernagel's careful work is that he has made it possible for pastor, student, and layman to know what the Lutheran Confessions say on a point by flipping to the table of contents and finding the corresponding paragraph which is listed by page. It is by all assessments an eminently practical book. Secondly, he has provided the Lutheran colleges and seminaries with a doctrinal textbook for the Lutheran Confessions. This is not to deny that the confessions must be understood within their historical context, but if the confessions are going to be catholic and ecumenical they must be available for the church without rehearsing each time the history of each confession. How many people who know the Nicene Creed know its history or really have to know its history? After the harmony section follows citations to other writings which touch upon the subjects handled. Both Luther and more contemporary authors are listed. A comprehensive topical bibliography will introduce the reader to specialized literature. Also included are glossary of persons and terms, an outline of the theology of the confessions, and an outline analysis of the confessions. The amount of time put into this work is phenomenal. Dr. Tjernagel has produced a classic for the study of the Lutheran Confessions. This reviewer can safely predict that it will be used and valued by several generations in the Lutheran Church. A financial grant from the Aid Association for Lutherans made this work possible. The AAL can share some of the plaudits for its investment.

David P. Scaer

**FUNDAMENTALISM.** By James Barr. Westminster Press, Philadelphia, 1978. 379 pages. Cloth. \$7.95.

From time to time the movement known as fundamentalism has come under attack by those committed to the historical critical method. In the past many Biblical scholars simply ignored this twentieth-century theological movement. *Fundamentalism*, by professor Barr of Oxford University must be considered one of the most vicious attacks on historic Christian teachings to appear in a long time. Barr is Oriel Professor of the Interpretation of Holy Scripture at Oxford University. The Oxford don claims that fundamentalism is characterized by three traits: a strong emphasis on the inerrancy of the Bible, an intense hostility to modern theology and the modern critical method in the interpretation of the Scriptures. The term "fundamentalism" is applied to individuals who believe in the inerrancy of Holy Writ, who reject modern theological thought because of its departures from and contradictions to the Word of God and who reject the presuppositions which control historical-critical method and thus result in the rejection of the Biblical explanations of revelation, inspiration, the supernatural, the occurrence of miracles and predictive prophecy. Some therefore wish to have themselves referred to as "evangelicals," or "neo-evangelicals." The three traits which according to Barr characterize fundamentalism also are characteristics of many in the mainline Protestant churches which have remained faithful to the historic theological beliefs of their denominations. Thus there are Lutherans, Episcopalians, Baptists, Christian Reformed, orthodox Presbyterians, Nazarenes, Mennonites who hold to the inerrancy of the Bible, reject the anti-Scriptural positions of modern theology and eschew the historical-critical method. The latter three traits are not only those of movements sometimes considered to the left of traditional fundamentalism, represented by the views advocated by Bob Jones and Carl McIntyre, usually referred to as hardcore fundamentalists. The American reader of this British book could therefore substitute "conservative evangelical" wherever Barr uses "fundamentalist."

Barr claims that British and American fundamentalism are logically incoherent and contradict Biblical faith, and that authentic Christianity will not resist the findings and conclusions of modern theology and will welcome and promote Biblical criticism.

Barr has attacked everything which is distinctive of the historical Christian faith. According to the Oriel professor, Christian theology should not begin "from the idea of an antecedent 'revelation,' the communication of which is the essential function of Scripture." Thus he claims that revelation should not be "the first and initiatory article in statements of Christian belief: in other words, authority is not the first thing to be stated nor the thing from which all else has to be derived" (p. 288). This stance therefore rejects the priority of God in His revelation and God's authority as reflected in Holy Writ. With this position there goes as a correlation the doctrinal reliability of the Bible and also the validity and truthfulness of Jesus' teaching. He claims that "Christological orthodoxy has to go too" (p. 172). Barr claims that Jesus' teaching has no permanent value. Thus he says, Jesus did not teach "eternally correct information," rather his teachings were "time-bound and situation-bound" (p. 171). The Oxford savant deplores the support that Jesus gave to Mosaic authorship or Daniel's and Isaiah's authorship of certain Old Testament books, books concerning which negative higher criticism has positions diametrically opposed to those of Jesus. Since the teachings of Jesus are time-bound and culture-determined, then none of Jesus' teachings are worth taking seriously!

Constantly throughout his *Fundamentalism* Barr worships before the golden

calf of the historical-critical method, which for him is to determine what Bible readers really can believe about the Holy Scripture. That the history of the historical-method is littered with many discarded theories and that there is no unanimity among critics relative to many issues does not disturb Barr. The type of religion advocated in this volume is a religion of uncertainty and puts God's revelation in the category of human knowledge which changes from decade to decade and the only certain result of Barr's religious cogitations is that "theology" is always in a state of flux.

Today the worst enemies of Christianity are not found among the communists but among those who claim that they belong to the church and purport to be its religious leaders. "They are blind leaders of the blind." This volume represents heresy to the nth degree.

Raymond F. Surburg

**THE ROOTS OF FUNDAMENTALISM: BRITISH AND AMERICAN MILLENARIANISM, 1800-1930.** By Ernest R. Sandeen. Baker Book House, Grand Rapids, 1978. Paper. 328 Pages. \$5.95.

A major problem in American religious history is that of determining the origins of Fundamentalism. Classic studies of this issue include Stewart G. Cole, *The History of Fundamentalism* and Norman F. Furniss, *The Fundamentalist Controversy*, as well as the pertinent references in H. Richard Niebuhr, *The Social Sources of Denominationalism*. These scholars concluded that Fundamentalism was "the name of a party in a controversy" that attracted national attention in the 1920's. Fundamentalism was identified as a regional (Southern), cultural (rural), historical (1920's) phenomenon. That was the mainline interpretation of Fundamentalism before 1970.

In 1970, however, our understanding of Fundamentalism was enriched (and complicated) by a well-researched, tightly-written, carefully argued volume by Ernest R. Sandeen, now James Wallace Professor of History at Macalester College, entitled **THE ROOTS OF FUNDAMENTALISM: BRITISH AND AMERICAN MILLENARIANISM, 1800-1930**. Initially published by the University of Chicago Press (and selling for \$12.00), **THE ROOTS OF FUNDAMENTALISM** has been re-issued by Baker Book House in an inexpensive (\$5.95), attractive, and durable paperback format. It is a testimonial to the enduring value of this volume that it has been reprinted after a decade to minister to the needs of a new generation of American church historians.

Sandeen has contended that "the Fundamentalist movement possessed a self-conscious identity and structure," that sociological explanations of its origins are inadequate (the Fundamentalist "base of support was indistinguishable from that of the Modernists"), for it grew as much in urban, Northeastern areas as in the rural South, and that it must be understood as a spiritual movement — with both psychological and theological foundations. For Sandeen the roots of Fundamentalism date from the dawn of the nineteenth century and are to be found (1) in millenarian thinking, in both Great Britain and the United States, evident in such men and movements as Edward Irving, the Plymouth Brethren, John Nelson Darby, Dispensationalism, Cyrus I. Scofield, and the *Chain Reference Bible* and (2) in the Princeton Theology, especially as exemplified by Archibald and Charles Hodge. This certainly has been a helpful and provocative thesis.

As Sandeen's volume appears in the popular Twin Brook Series of Baker Book House at the end of the 1970's, I believe an evaluation made at the start of this decade by Robert W. Shinn ("Fundamentalism Revisited: A Review Essay," *Foundations*, October-December, 1971) remains valid:



Sandeen has proved the very relevant role of millenarianism in the mixture of doctrinal emphases that constituted the theological stance of conservative Protestantism but it may well be that fundamentalism will never be adequately understood until the complete life stream of conservatism is studied, perhaps, with reference to an "evangelical mind," stemming from Puritan, pietistic, and revivalistic sources. Millenarianism and literalism do explain a great deal but they are still only parts of the total dynamic pattern from the past.

That task remains.

C. George Fry

**HISTORY IN THE MAKING. AN INTRODUCTION TO THE STUDY OF THE PAST.** By Roy Swannstrom. InterVarsity Press, Downers Grove, Illinois, 1978. 137 pages. Paper. \$3.95.

History is an arduous *task*. To be sure, 'history' can mean simply — the past. However, taken as a branch of human knowledge, 'history' is a scientific endeavor to know, to understand, and to evaluate the past. History, therefore, is not just knowing facts; it is knowing pertinent and significant facts and relating them in such a way that the past is perceived correctly as a coherent whole. Such a task is not easy, but involves an intimate acquaintance with a breadth of detail and a sensible sensitivity to difficult methodological problems concerning selection and evaluation.

Arduous though history may be, some appreciation of history is requisite for any cultured person and necessary for any understanding of ourselves and our situation. Yet, history is often not perceived to be a relevant enterprise worthy of the "practical" person (also in Seminary training Historical Theology remains more often than not a "required" course of study rather than an "elected" one). Any attempt therefore to present an easily comprehended introduction to the study of history, any attempt to present history to the student as meaningful and relevant is to be received gratefully. Such is the purpose of *History in the Making*. However, this book is not directed toward the general reader: "This brief introduction to history is addressed specifically to the Christian student enrolled in a college history course" (p. 8). In view of the fact that the book explicitly eschews any attempt of presenting a Christian "philosophy of history", it is reasonable to inquire why and in what way the *study* of history (to which this is an introduction) is to be "specifically" addressed to Christians. This is all the more the case in light of the author's assertion that "there is a distinctively Christian approach to the study of history" (p. 81).

In view of the primary purpose, the pith of the book is the chapters "Christian Faith and Understanding the Past" (pp. 75-90) and "Snags and Snares" (pp. 91-103). The former chapter looks at some "distinguishing characteristics of the Christian faith which should help (the Christian in (his/her) study of the past" (p. 75). These are: "the Bible's profound and unvarnished portrait of human character" ("The Scriptures teach us that human beings are capable of the noblest virtue, but also of the vilest crimes", p. 77); Christian insistence on absolute truthfulness (p. 78); a discriminating mind (enlightened by the Spirit) capable of making proper value judgments (pp. 79-80); the Christian experience itself which aids in understanding spiritual elements in history (pp. 85-89).

Among the "Snags and Snares" which may entrap the Christian historian are: inordinate concern for the individual with a corresponding loss of vision (pp. 91-93); distortion of the facts because of emotional attachment or excessive trust (pp. 93-95); manipulation of facts to give a favorable impression to a particular point of view (pp. 95-97); excessive credulity (pp. 97-98); exaggeration of religious factors in history (pp. 100-3).

The above argumentation is simply put and briefly put by the author; there is no fault in that; introductions ought be simple and brief, uncluttered by excessive detail. However, introductions (especially introductions!) ought also be clear, the argumentation and concepts patent. Clarity of thought is the large lacuna in this attempt at introduction. One does not have to be a Christian to be quite wise about the nature of men; insistence on truthfulness is hardly a Christian monopoly; distortion and manipulation of fact, exaggeration of particular factors and credulity are snares not only for Christian historians but for all historians. To be sure, being a Christian may aid in understanding spiritual elements in history, but only in a very limited way (for example, a Mennonite may very well better understand the motives behind the Mennoite experience than a non-Mennonite). However, what the author says of Christians may be said of all groups, religious and nonreligious alike. A Moslem may better understand Islam; a Russian may better understand the history of Russia; a philosopher may better understand the history of ideas. Seeing things from the inside is not uniquely Christian.

It is the inability of the author to provide truly "distinguishing characteristics" of the Christian faith which give advantage to the Christian student of history while all the time asserting that the Christian does have an advantage that makes this book a confusion — for an introduction a fatal flaw. The confusion is obvious in the following:

Finally, the Bible teaches and the experience of Christians through the centuries confirms that the Holy Spirit in response to faith illuminates the mind of the believer, bringing insights that reason alone could not discern. Some might call this simple intuition; we know it is the work of God. In answer to prayer the Holy Spirit can illuminate for us the significant lessons behind the facts we learn. But this can never substitute for diligent study nor compensate for failure to do adequate research (p. 90).

Given the purpose of the book as introducing the Christian student to the *study* of the past, what possible role can the Spirit's illumination play when it admittedly cannot be a substitute for solid study? This book is essentially a summary of prologomena to historical study with a veneer of Christian religiosity.

William C. Weinrich

**TRUE CHRISTIANITY.** By Johann Arndt. Translation and Introduction by Peter Erb. Preface by Heiko A. Oberman. Paulist Press, New York, 1979. Paper. 301 Pages. \$6.95.

Johann Arndt (1555-1621), the son of a Lutheran pastor, himself a distinguished clergyman of the Lutheran Church, who ministered in Badeborn, Quedlinburg, Braunschweig, Eisleben, becoming General Superintendent of Celle, is remembered more for his writings than his other labors. Chief among these is *True Christianity* (*Vier Buecher vom wahren Christentum*), published in the spring, 1606, which eventually established Arndt's reputation as "a second Luther," "the Father of German Pietism," and the "prophet of interior Protestantism." Few books have had more influence on Lutheran spirituality in either the Old World or the New than *True Christianity*. It was said, with very little exaggeration, that the German Lutheran settlers of Colonial America carried four books in their crowded immigrant trunks — the Luther Bible, Luther's *Small Catechism*, the Almanac, and Arndt's *True Christianity*. For that reason a new translation of this valuable volume is most welcome.

It is a Canadian scholar, Dr. Peter Erb, Assistant Professor of English and Religion and Culture at Wilfrid Laurier University, Waterloo, Ontario, who has

completed this very readable translation and who has prefaced it with a succinct introduction to the life and times of Johann Arndt. Himself a specialist in both Medieval Catholic and Free Church Piety, Dr. Erb is ably qualified to relate the spirituality of Arndt to both its forerunners in German Mysticism (as Johann Tauler) and its contemporary counter-parts in non-Lutheran Christianity (Jansenist, Precisionist, Puritan, Anabaptist). Especially pertinent is the manner in which Dr. Erb, a Mennonite minister, and Dr. Heiko Oberman, the eminent German Lutheran Church Historian, Director of the Institute for Medieval and Reformation History at Tuebingen, who has contributed a very useful "Preface" to this text, seek to relate Arndt to the Age of Lutheran Orthodoxy. Arndt's insistence that "my books are all to be understood according to the symbolic books of the Church, the Augsburg Confession, and according to no others" (p. 233) is illustrated with significant incidents from his ministry — for instance, "firmly Lutheran, he refused to abandon the rite of exorcism before baptism, despite the order of his Calvinistically inclined Duke" (p. 5). His equally firm insistence on the Real Presence in the Eucharist has given to Arndt's piety a strong sacramental emphasis that was absent — or at least diminished — in later Pietism. Both Erb and Oberman are to be commended for indicating Arndt's ties to the mainstream of Lutheran theology in this Age of Orthodoxy. While Arndt protested against the over-intellectualization of the Faith, he was, as they ably indicate, also seriously concerned with the slow secularization of European Society and the fatal threat which that posed to "True Religion."

This volume is one of sixty scheduled to appear in a series entitled "The Classics of Western Spirituality" to be published by Paulist Press. In spite of a few errors of spelling (as Robert Preuss, p. 3), the attractive format, helpful indices, critical introduction, and lively translation of this text causes one to look for further works in this series with great expectation.

C. George Fry

Correction to the July 1979 issue of the  
CONCORDIA THEOLOGICAL QUARTERLY  
(Volume 43, Number 3)

Page 243 should have indicated that the author of "*The New International Version* — Nothing New" was Michael R. Totten, Cleveland Heights, Ohio.