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Book Reviews

I. Biblical Studies

SONGS FROM A STRANGE LAND. By John Goldingay. InterVarsity Press, Downers Grove, Illinois, 1978. 171 pages. Paper. \$3.95.

This volume is one in the series "The Bible Speaks Today" for which J.A. Motyer and John R.W. Stott are editors. This series has as its objectives to expound the Biblical text with accuracy, to relate it to contemporary life, and to be readable.

The author of this volume is lecturer in Old Testament at St. John's College, Nottingham, England. The "songs" which are the subject of this study are Psalms 42-51, the first ten psalms of Book II (42-72) of the Psalter. Goldingay presents a fresh translation of each psalm, explains its meaning and background and shows how its wisdom can be applied to contemporary situations. The author agrees with Athanasius' assertion: "Most of Scriptures speak to us, while the Psalms speak for us." The ten psalms are shown to deal with man's response to God as our helper, comforter, King and Redeemer. The author is convinced that nothing is "more necessary for the life, growth and health of churches or of Christians than that they should hear and heed what the Spirit is saying to them through this ancient — yet ever modern — Word."

Readers will find this a challenging introduction to these ten psalms, of which six are ascribed to Korah and one to Asaph. Throughout the book there are references to many scholarly works, including commentaries of recent vintage. The discerning reader will find interpretations which were suggested by such critical scholars as Weiser, Mowinckel, Dahood, Kraus, Snaith, von Rad, de Vaux, Eichrodt, Knight, Pedersen, and B.W. Andersen. In a manner contrary to Luther, Psalm 45 is understood as a psalm used for a marriage ceremony or for "a Queen's Birth" and in no way as a Messianic Psalm.

In his brief introduction Goldingay gives us an important statement about his hermeneutics: "The hymns gain their meaning from their ability to express what the congregation itself wants to say to God. The background of the hymns is not the historical circumstances of their origin but their use in the life of the church." If this is so, what happens to the historical-grammatical method? Goldingay fails to distinguish between interpretation and application.

Raymond F. Surburg

THE MESSAGE OF JONAH. By Terence E. Fretheim. Augsburg Publishing House, Minneapolis, 1977. 142 pages. Paper. \$4.95.

This book is advertised as being "a Theological Commentary." Professor Fretheim, professor of Old Testament at Luther Theological Seminary, St. Paul, has written a book in the interest of defending and explaining the historical-critical understanding of this Minor Prophet. He completely rejects the view of the New Testament that Jonah was a prophet who lived during the reign of Jeroboam II (2 Kings 14:25). The historical events that must have occurred in the eighth century when Nineveh was still standing are reinterpreted as not happening at all. The book of Jonah is really a piece of propaganda of which the objective is to teach only theological truths about the people in Israel when the book was composed much later than Jonah's time. The swallowing of Jonah by a great fish which Jahweh especially created and Jonah's being spued out on the third day are fictional.

If this is the case, what happens to the use by Jesus of the fact that "just as Jonah was in the stomach of the great fish, so the Son of Man shall be in the

grave three days and rise again." The New Testament in its typology never employs imaginary events to depict the relationship between a type and its fulfillment, the antitype. What meaning can be attributed to the statement of Christ that it will go better on Judgment Day for the men of Ninevah who repented than for the cities of Chorazin and Bethsaida, who heard Jesus' teachings and witnessed his miracles, if the repentance of the Ninevites never occurred?

There is no doubt that very pertinent theological lessons can be deduced from these historical episodes in the life of Jonah, but the Book of Jonah is first and, above all, history, which at the same time is rich in theological teachings, showing that God will have all men to be saved, and that the Old Testament contains a missionary message. Some years ago Dr. Aalders of the Free University of Amsterdam convincingly showed that the Book of Jonah cannot be classified as parable or allegory. Fretheim has totally departed from the old Lutheran view that this book is historical and records a number of unique miracles.

Raymond F. Surburg

BY THE WATERS OF BABYLON. By James D. Newsome, Jr. John Knox Press, Atlanta, 1979. 176 pages. Paper. \$7.95.

Dr. Newsome, Director of Advanced Studies at Columbia Theological Seminary, has written a book which purports to give an introduction to the history and theology of the Exile. Here the author has focused on a very important but somewhat overlooked period of Old Testament history. Newsome has presented an imaginative reconstruction of the period from 600 to 500 B.C. During this period Near Eastern peoples witnessed the fall of Jerusalem (587 B.C.), the rise of the Neo-Babylonian Empire, the deportation of thousands of Jews to Babylon, the utterance of Jeremiah's and Ezekiel's prophecies, the writing of the conquest of the Babylonian Empire by Cyrus the Great, the issuing of the decree of liberation for all conquered peoples (including the Jews), the return of nearly 50,000 people to Jerusalem, and the rebuilding of the Jerusalem Temple. The prophets Haggai and Zechariah were active between 520 and 518 B.C.

Since Newsome follows what he considers the best Old Testament scholarship, the historical-critical interpretation of the Old Testament, the conservative reader will find works assigned to this period, such as the so-called J and P documents, which are actually a part of the Pentateuch and therefore products of a much earlier time. The same holds true of the so-called Deuteronomistic Code and Book, which are of Mosaic origin and not the products of the seventh and sixth centuries. Into the Exilic period are also placed the work of the so-called Deutero-Isaiah (chapters 40-66), which for the Bible-believing scholar was penned by Isaiah of eighth-century Jerusalem. The prophet Daniel and his book are ignored, because the historical-critical position assigns Daniel to the second pre-Christian century.

Appendix I gives a chronology of Biblical and Near Eastern history (pp. 156-163) from 640 to 500 B.C. The volume is intended for both Jews and Christians and is designed to be "captivating reading for professors, students, laypersons and biblical scholars."

Raymond F. Surburg

THE SCOPE AND AUTHORITY OF THE BIBLE. By James Barr. Westminster Press, Philadelphia, 1981. Paper. 150 pages. \$7.95.

Barr has been Oriel Professor of Interpretation of Holy Scripture and is now Regius Professor of Hebrew, both at Oxford. In this present volume, Barr leaves aside purely exegetical concerns, as befits his titles, and brings together essays given on six different occasions as defense of his own place in the theological world. A somewhat comprehensive bibliography of his writings from 1949 on is appended. If exegetes usually get caught up in textual minutiae, Barr has overcome this tendency by putting forth his ideas in broad sweeps. The more conservative reader may find himself continually annoyed, but never bored.

For reasons unknown even to me, I never involved myself in the conservative reaction to Barr's *Fundamentalism* (1977). The most scathing chapter in the present work is his answer to his conservative — or is it fundamentalist — critics in a chapter with the unsubtle title of "The Problem of Fundamentalism Today." Anyone who belongs in this camp, regardless of what it is called and how it is defined, will find themselves impaled by well-placed barbs. Can conservatives really deny the charge that they quote scholars only at those points that substantiate their own positions?

The real problem for Barr lies in his youthful flirtation with something akin to a fundamentalist university group. Matters were compounded for him when the fundamentalists thought they saw an ally in him. Every possible bridge is set afire in his hasty and for him necessarily embarrassing retreat. Being a "Johnny come lately" to the fracas, I found myself pleasantly amused. For example, to show that evangelicals are less than completely intellectual, Barr includes this alleged quote from one of his correspondants: "you professors do not know nothing." A play to the peanut gallery! A scholar espousing the historical critical method he might show kindness to posterity by including some data pointing to the quotation's authenticity. Barr should be thankful for evangelicals because only they will profit from his critique of them. Others may not even be sufficiently concerned to read it.

The other essays are more positive in tone, but hardly more captivating. Rather than working with revelation as a separate theological locus, Barr favors a scheme that would go from God to church to tradition to scripture. This idea finds its way into two essays for those who miss it the first time (pp. 48, 60). How then does he escape the possibility of universalism, since revelation cannot be tied down to specific events?

Barr sees a place for Biblical studies within both the church and the university, and he is undoubtedly correct in his assessment that important Biblical studies have moved from the confessionally controlled schools to the secular universities. But if Biblical studies can still fit within a churchly context, then why does Barr object when a church demands a certain posture for its seminary (pp. 66, 83).

Barr raves with the same enthusiasm that he finds so uncouth in his adversaries. If he has petitioned for a divorce from the fundamentalists, he will have to content himself with a permanent separation. It is hard to believe that he is not waiting with some happy anticipation for the arrival of the first of the inevitable volleys in response.

David P. Scaer

NEW TESTAMENT THEOLOGY. By Donald Guthrie. Inter-Varsity Press, Downers Grove, Illinois, 1981. 1064 pages. Cloth. \$24.95.

Donald Guthrie is well known to conservative and evangelical pastors through his *New Testament Introduction*, a standard work in isagogics at many seminaries. His *New Testament Theology* comes after a lifetime of scholarly contributions and is an appropriate crown to his noteworthy and influential career. It could very well become the standard New Testament theology for at least another generation.

A New Testament theology differs from a systematics theology by concentrating solely on the Biblical data as theology without any debate with historical or contemporary church problems. The arrangement is systematical, i.e., arranged according to topics, and does not follow a verse by verse exposition as is done in a purely exegetical work. Guthrie has arranged his work in ten main sections: (1.) God; (2.) man and his world; (3.) Christology; (4.) the mission of Christ; (5.) the Holy Spirit; (6.) The Christian life; (7.) the church; (8.) the future; (9.) the New Testament approach to ethics; and (10.) Scripture. Each of these topics is presented, more or less, according to this arrangement: the synoptic gospels, John's gospel, Acts, Paul, Hebrews, James, and Petrine epistles and Jude, the Johannine epistles, and Revelation. The advantage of such an approach is that it permits each of the Biblical writings be appreciated in its own right as a serious theological treatise without superimposing the thought patterns of another writer upon it. The doctrinal unity of the Biblical writings flow *a posteriori* from the writings themselves, instead of being imposed on these writings as ready-made conclusions.

Approximately half of the work is devoted to the person and work of Christ and thus Guthrie has correctly seen that New Testament theology is really only Christology. Throughout the book Guthrie either in the text or footnotes carries on a dialogue with scholars from the past and present. For example, he distances himself from Origen in seeing Christ's death as a ransom paid to Satan, but agrees with Jeremias in seeing Matthew 20:28 as Jesus' own explanation of His death as sacrificial (pp. 440-2). A chief value of Guthrie's approach is that he directly addresses problems raised by scholars who have departed from and attacked the more traditional understandings. For example, in regard to the resurrection, the views of Bultmann, Kaesemann, Bornkamm, H. Diem, and W. Marsen are all evaluated.

Without detracting from Guthrie's great work, one looks in vain for explicit references to the sacraments of baptism and the Lord's Supper in what is otherwise an adequately detailed table of contents. A highly detailed subject index provides some help in locating what Guthrie calls the ordinances, which are placed under the heading of "The Church." Here Guthrie follows typical Reformed thinking in seeing 1 Corinthians 11:29 as a reference to offending the purity of the church fellowship and regarding the Lord's Supper as a memorial proclamation. Though the idea of "the real presence of Jesus Christ in the bread and wine" is considered a later development (p. 760), he does recognize the sacrificial intent of the synoptic account of the supper. In the discussion there Guthrie is not as firm in finding the real presence unacceptable, as he can only say that "it is highly improbable that identification of the bread with the body is in his mind" (p. 443).

The end of the volume includes eighty pages of bibliography, index of references to canonical and non-canonical works, index of authors, and index of subjects. The work can be recommended not only for seminary students, but for preachers who want to make their preaching and teaching thoroughly Biblical

and theological. Here is a book for the libraries of pastor and church. On the Lutheran horizon, no one appears in all of New Testament theology with the same stature as Guthrie. If one can work around his Reformed bias against a full sacramental understanding, this might very well be the most useful and thorough Biblical theology for this generation.

David P. Scaer

IN RETROSPECT: REMEMBRANCE OF THINGS PAST. By F. F. Bruce. Wm. B. Eerdmans, Grand Rapids, Michigan, 1981. Cloth. 319 pages. \$13.95.

PAULINE STUDIES: ESSAYS PRESENTED TO PROFESSOR F. F. BRUCE ON HIS SEVENTIETH BIRTHDAY. Edited by Donald A. Hagner and Murray J. Harris, 1981. Cloth. 293 pages. \$19.95.

Christianity Today says that evangelical, i.e., conservative, exegetical scholarship has progressed tremendously in the last twenty-five years due in a large part to F. F. Bruce, now professor emeritus of Manchester University. An extremely modest and humorous man to those who know him, he deserves the honors of having his memoirs published and also this second *Festschrift* in his honor. *In Retrospect*, his own personal memoirs is as much a look into his own life as it is into life among the Brethren among whom he was brought up. Bruce very kindly includes an appendix on the "Brethren" for those unacquainted with the peculiarities of the British free church tradition. The style throughout is chatty and reflects little of the scholarly ability typical of Bruce's formal exegetical theological writings. For those who aspire to be conservative, scholarly, and critical, this open window into the mind of a theologian who was all three will be priceless. One last note of interest, Bruce was never ordained but preached weekly for the congregation of which he was a member. The tremendous and positive influence of C. S. Lewis and Bruce, one of the established church tradition and the other of the free is amazing in that both were laymen and gravitated into theology more out of persuasion than profession.

The *Festschrift*, compiled and authored by former Bruce students, concentrates on the person, writings, and influence of St. Paul. Also included is an essay of appreciation from C.F.D. Moule, names of approximately 800 scholars sending along their congratulations, and fourteen pages of updated bibliography for the years 1971 through 1979.

Among the institutions listed in the *Tabula Gratulatoria* are Bethany Lutheran Seminary, Mankato, Minnesota and the Pontifical Biblical Institute in Rome. Bruce has demonstrated that conservatives do not have to resort to obscurantism to rescue themselves from the wave of Bultmann's demythologizing which threatens to inundate traditional Christianity.

The sixteen essays by fourteen former students handle Pauline thought from different angles. Murry Harris in "Titus 2:13 and the Deity of Christ" (pp. 262-277) presents a convincing case that the phrase "our great God and Savior Jesus Christ" refers in its entirety to Jesus, even though *theos* is used most commonly in the New Testament as a reference to the Father. Here the liturgical tradition of the church is supported, as this pericope is the appointed Epistle for Christmas Day. Paul Beasley-Murray's "Colossians 1:15-20: An Early Christian Hymn Celebrating the Lordship of Christ" (pp. 169-183) might present some problems with its interpretation of *pleroma* in the sentence, "In Him dwelleth all the fullness (*pleroma*) of the Godhead bodily." Beasley-Murray favors a functional view that Christ came into the possession of God's power through the session at

the right hand and not an ontological view that would be connected with the incarnation, i.e., the standard Lutheran interpretation used to support not only the incarnation but also the *genus maiestaticum*. All of the essays are of high calibre and should provide food for solid exegetical thought. These essays are a fitting tribute to an exegete who has already given so much.

David P. Scaer

II. Systematic Studies

AMERICAN LUTHERANS AND ROMAN CATHOLICS IN DIALOGUE ON THE EUCHARIST: A METHODOLOGICAL CRITIQUE PROPOSAL. By Kevin W. Irwin. *Studia Anselmiana*, Rome, 1979. 191 pages. Paper. No price given.

After surveying the eucharistic dialogue between American Lutheran and Roman Catholics theologians, Irwin in his doctoral dissertation presented to Collegio Sant' Anselmo proposes that a more productive route for conciliation be found in the liturgical developments of both communions. His critique of both communions at first appears devastating to a traditionalist, but convincing after examining the evidence. After the Reformation, theologies were so overly concerned with the presence of Christ in the Supper, that its other important aspects were neglected (p. 58). In attempting to rectify this deficiency without denying the presence, Irwin sees possibilities of agreement.

The critique of Luther will interest many of our readers. While the traditional medieval theologians did not understand the mass as a human work earning salvation, it is conceded that Luther rightfully protested the common opinion (pp. 111-2). Certain phases in the canon of the mass could indeed have no other interpretation! Luther's uncouth over-reaction was the removal of the canon from the mass, while remaining conservative in retention of the other parts. His concentration on the Words of Institution "merely achieved an artificial isolation [of them] into which medieval theology had placed them in theory, and popular piety had placed them in practice" (p. 93).

The major components of contemporary eucharistic theology seen as positive by Irwin are understanding the eucharist as memorial and as a work of the Holy Spirit, eucharist and eschatology, and eucharistic presence and sacrifice. In all of these areas he understands the Tridentine Roman theology as deficient and sees Lutherans as revitalizing valid Biblical and early church concepts. Irwin is not happy with the traditional understanding of transubstantiation and interprets it as "an affirmation of the real presence of Christ in the eucharist" (p. 154). Lutherans will have the most difficulty in becoming aware of the sacrificial elements in connection with the sacrament as a result of their historic polemic against the traditional Roman view. Irwin urges that the matter be reopened. To support his case he refers to the New Testament's sacrificial language, i.e., body, blood, shed. His proposal is worthy of consideration: "The only realistic and tolerable doctrine of the eucharistic sacrifice is one 'that understands the Eucharist as neither a repetition nor a commemoration of the sacrifice of Christ but as identically the same sacrifice, differing only in its mode of presentation'" (p. 161). It would be hard to quarrel with "The sacrament contains *Christus passus et se offerens*" (p. 162).

Throughout the author regards "receptionism," the belief that the bread becomes Christ's body at the moment it is received with the mouth, as the common Lutheran opinion and fails to mention that such was not Luther's

position. It is branded as unduly subjective. On the contrary, Luther's high regard for the *Verba* places him right at the center of medieval theology. Somewhat annoying is reference to Carlstadt and Schwenkfeldt as Luther's "co-reformers." Also less than fully convincing is understanding Christ's entire life as sacrifice, since the New Testament is careful to use the word *lutro* ("atone") and its cognates exclusively of Christ's death.

Irwin's major thesis that the liturgies of the two communions show more promise for theological agreement than the theologies is convincing. This is not really a new observation since Melancthon in the *Apology* as well as most Lutherans have recognized that the church's catholicity manifests itself in a common liturgical tradition. If Irwin's understandings of "transubstantiation" and "sacrifice" are representative of Roman Catholic thought, then two major obstacles with Lutherans on the sacrament have been overcome. Whether Rome will ever recognize the Lutheran celebrations as valid in the fullest sense is another question. Such a step would be a public acknowledgement that the pope does not have the exclusive right to determine occupants of the pastoral office. Papal suicide remains improbable if not downright impossible. Until then, Irwin has performed a noble service in raking together the vital issues. If Lutherans and Roman Catholics can have a fuller eucharistic theology, then the study will have accomplished more than what anyone could have hoped.

David P. Scaer

JUSTIFICATION: The Doctrine of Karl Barth and a Catholic Reflection. By Hans Kung. With a new introductory chapter by the author and the original response by Karl Barth. Westminster Press, Philadelphia, 1981. 332 pages. Paper. No price given.

Kung now more famous since he has been adjudged by the pope as no longer being a recognized teacher of Catholic theology, presented *Justification* in 1957 as his doctoral dissertation to the theological faculty of the University of Paris. The 1964 English translation which appeared first under the title *Justification Today* has been updated to include a 1957 letter from the Karl Barth complimenting Kung for properly assessing the Swiss theologian's doctrine of justification and a confession expressing astonishment that he had so miserably failed in faulting the Catholic doctrine of justification. Barth's sin was choosing one aspect in Catholic theology as permanently dogmatic without seeing the great flow of theology. Kung's study lead him to the conclusion that Barth on the doctrine of justification differed little from Catholic theology a la Trent. Kung makes a good case for what appears as a Protestant principle of Biblical authority in seeing the Bible as free from error and the source of all theology (pp. 112-114). He wants as much as possible to place himself on a "Protestant" foundation.

The upshot of Kung's study is that Protestant and Catholic theologies have come to "fundamental agreement" on those points of justification which divided them at the Reformation. This fundamental agreement is that justification is not only a forensic but also an intrinsic act, a position supported by such Luther scholars as Holl and Schlinck. Justification is seen as God's act in Christ and thus objective. It is subjectively realized in faith; however, faith is defined as a condition in which man *actively* submits himself to God (p. 259).

Justification remains a lively topic of discussion, and republication of Kung's treatise can be welcomed as a lively interpretation of Christianity's crucial question. Certain questions must be raised, however. Are Barth and Kung really adequate representatives of the positions they claim to represent? How can any view which sees justification as intrinsic at the same time be universal? With the

recent four hundredth anniversary of the Augsburg Confession, Catholic theologians have continued Kung's thrust in stressing the similarities in the doctrine of justification. The last question is whether the treatise written a quarter of a century ago still represents Kung's own views today. Probably not. It is hard not to recognize in the *Introduction* added to the 1981 edition a secular view of justification. The reader can judge for himself from this statement: "And not only in his achievements and roles, but in his whole existence, in his being human, he is *justified*, apart from his achievements." Would Paul, Luther, Trent, or Barth hold this view?

David P. Scaer

JUDGED BY THE GOSPEL. A Review of Adventism. By Robert D. Brinsmead. Verdict Publications, Fallbrook, California, 1980. Paper. 383 pages.

Brinsmead brings a serious charge against Seventh Day Adventism. Not only does he demonstrate that Mrs. Ellen White's so-called "revelations directly from above" were little more than uncritical borrowings from many different sources, but, worst of all, that SDA theology, with its stern legalism and works-righteousness, has run head-on into the Gospel, particularly Scripture's teaching on justification *sola gratia* and *sola fide*. He shows that at that point it becomes virtually indistinguishable from Romanist Semi-Pelagianism. Scripture is his witness, because of its clear pronouncements that counter Adventist teaching; but Luther obviously has also been of great influence on Brinsmead's change of direction from Law-oriented to Gospel-oriented theology. He lays to rest the virtually idolatrous myth concerning Mrs. White as a prophetess of God (pp. 119-214).

Yet his motivation is not a vindictive or barn-burning sort of disenchantment with Adventism. He insists that "I too am an Adventist born and bred," and "I have not written this review of Adventism to hurt anyone"; (p. 333) he also notes his continuing "great debt to the Adventist lifestyle" (p. 205). But at the same time he shows that that lifestyle, which he fear and guilt drives people to conform to the rules (Sabbath, diet, tithing, etc.) set down by the hierarchy from the time of Mrs. White on, mixes Law and Gospel, sanctification and justification, and threatens, if not actually wipes out, the Gospel itself. The Gospel and justification by faith teach "a motivation of grace" not "a motivation of guilt" (p. 214).

The doctrine of the church, as taught by Adventism, is virtually identical with Rome's, too, as is the article of salvation, Brinsmead contends. This is a serious charge, as every reader of Scripture knows, for Rome distorts the teaching on *una sancta* as well as the priesthood of all believers. It is evident from his citations that much of Brinsmead's new insight was gained from reading Luther, Franz Pieper, and C. F. W. Walther.

According to Brinsmead, "the unique features of Seventh Day Adventist theology all stem from the fanatical shut-door doctrine," (p. 307) according to which Christ left the first apartment of the sanctuary and entered into the second in order to launch his investigative judgment, beginning in 1844, withdrawing "within the second veil to plead only for those who had passed within that veil with him." Brinsmead explains how he agonized over this central teaching in SDA theology, carefully searching the Scriptures and his own heart, only to conclude that Adventist theology is totally "without biblical warrant" on these matters which are so central to its apocalyptic mysticism (p. 310).

In an earlier book by Geoffrey Paxton, *The Shaking of Adventism* (Baker Publishing House, 1978), there was a forewarning of the troubled seas ahead for Adventism. Paxton is an Anglican and closely associated with Brinsmead in the

publication of the periodical *Verdict*, successor to *Present Truth*. It is of historical interest to note with Brinsmead that Adventism's first publication, 1848-1849, bore the same name, *The Present Truth*. Brinsmead is now calling for radical reformation within his church; these was no Gospel in it in those early days, he contends, and these is a serious threat now that it will oppose itself to the Gospel which is the real present truth. This is "the *kairos* time for Adventism," and Brinsmead believes that "the powerful confrontation of the Gospel with Adventism is really 'the end of Adventism' " (p. 20) as it has been constituted up to this time.

E. F. Klug

III. Historical Studies

GOD AND MAN IN TIME: A CHRISTIAN APPROACH TO HISTORIOGRAPHY. By Earle E. Cairns. Baker, Grand Rapids, Michigan, 1979. Paper. 191 pages. \$7.95.

For over thirty years Cairns was professor of history at Wheaton College and in this work has put into book form the material he used in his course on historiography. All the necessary ingredients for any introduction to the writing of history are given summary discussion: the relationship of history to other social sciences; the historian's materials and methods (types of evidence; the choosing and collection of materials; the criticism of material for authenticity, integrity and credibility); the various competing philosophies of history ("pessimistic": Oswald Spengler; "optimistic": Karl Marx; "pessimistic-optimistic": Herbert Butterfield, John Baillie, Reinhold Niebuhr, George Buttrick; "idealistic and theistic": Giovanni Vico, Georg Hegel, Arnold Toynbee; "historic evangelical": Augustine, Otto of Freising, Jacques Bossuet); a survey of important historical writers from the ancient world to the present; and a chapter on the "art" of the *writing* of history itself.

All these elements of historiography are presented in a simple, straightforward manner appropriate for students confronting the task of writing history for the first time. However, relative to their importance the topics are awarded uneven attention. For an introduction to historiography too much space is given to the survey of historical writers from the ancient to the modern day (pp. 59-93). Most of the writers are only cursorily introduced and nothing in these pages adds to our understanding of history as a discipline. The same may generally be said of the section outlining the various philosophies of history (pp. 109-41). Cairns contents himself with offering brief summaries of the views of significant thinkers about history. This is, of course, proper from an introduction to the study of historiography. But the major point is that one's philosophy of history will affect *how* one understands the meaning of historical events. It would have been illuminating (especially for an introduction) had the author illustrated by case examples how various philosophies of history have differently affected the interpretation of even the same events.

A similar critique may be leveled against Cairns' attempt to delineate what he calls "a philosophy of history: contemporary and Christian" (pp. 143-57). Cairns notes what indeed would be elements in any Christian philosophy of history (God as source and ground of reality; man as fallen, free, finite, fallible; the Kingdom of God as the goal of history), but to discuss these elements and to rehearse the Biblical witness to various divine interventions in history is not yet to present a Christian philosophy of history. And, again, an illustration of *how* a Christian view of history would affect actual interpretation would have been helpful.

This is not a bad book, but one must not be misled by the assertion on the back cover that "Christian students of history need no longer resort to the works of secular historians to learn how to write history." This book is by no means sufficient for that to be true, and I have the hunch that Cairns himself could be embarrassed by the claim — his annotated bibliographies (at the end of each chapter) provide excellent references for further study, most of them by "secular" historians.

William C. Weinrich

SPIRIT AND MARTYRDOM: A Study of the Work of the Holy Spirit in Contexts of Persecution and Martyrdom in the New Testament and Early Christian Literature. By William C. Weinrich. University Press of America. 320 pages. Paper. \$11.75.

From time to time pastors in their sermons are compelled to mention that Christians should expect to suffer and die for their faith. Repeated in some great church hymns, this theme is not unknown to the people. Within the American context, martyrdom seems unreal. It happened millenia ago and in some distant land. In his doctoral dissertation presented to the University of Basel in Switzerland, Professor Weinrich of Concordia Theological Seminary here in Fort Wayne explores the meaning of persecution and martyrdom in the early church. After surveying the New Testament data, he concentrates on Ignatius of Antioch, Polycarp, the Martyrs of Lyons and Vienne, Perpetua and Felicitas, and finally Tertullian. An Old Testament introduction surveying the suffering of the prophets is also included. The persons of Elijah and John the Baptist are the embodiment of the suffering which comes to foremost expression in Christ.

Most amazing is the discovery that martyrdom in the early church is given virtual sacramental significance as the infallible mark of Christ's good pleasure with the believer. On that account, persecution to the point of death is desired. Such a view of Christianity diametrically opposes a contemporary success-oriented Protestantism with its roots in Puritan Calvinism, which sees material benefits as signs of divine pleasure. Before launching into the concept of martyrdom in the post-apostolic church, Dr. Weinrich carefully lays out his theme from the New Testament documents. Persecution for making a public witness for Christ is the persecution of Christ Himself. At the point of suffering Christ identifies Himself with the suffering believer. Satan and his cohorts will be held responsible for the deaths of the martyrs. Their blood with Christ's will serve as the condemning evidence against them on the last day. While it was not Dr. Weinrich's purpose in handling the New Testament material to offer a systematic treatise, he is throughout making theological evaluations of a topic which has regretfully received scant attention in traditional dogmatics. No one can fail to benefit from the author's evaluations.

Not uncommon is the belief that with the death of apostles the church lost the guiding presence of the Holy Spirit and until Luther's Reformation fell into an incorrigible darkness. In comparing an almost neurotic fear of pain in contemporary Christianity with the total commitment of the post-apostolic church, it might be time to dismiss such a judgment not only as unkind but blatantly untrue. The Spirit was more clearly manifest in Christian suffering than He ever was in great miracles. It would be difficult to dispute that Christ carries out His principle work in His atoning death. The Christian martyrs saw their own death not as atonement in any sense but as the continuing eschatological and salvific presence of Christ in the world and in the church. Unbelief was conquered by observing Christ's sufferings in the sufferings of His saints. Persecutions were convincing sermons to unbelievers. The early

Christian consciousness of their own imminent martyrdom was intricately connected with baptism and the Lord's Supper, which was also an appearance of Christ's sufferings in the church.

Roman Catholic preoccupation with hagiography is hardly an excuse for Lutherans to ignore everything happening between the first and sixteenth centuries. Dr. Weinrich's dissertation is an eye-opener to those centuries when it was abundantly proven that the blood of the martyrs became the seed of the church.

The author wrote his dissertation for Professors Bo Riecke and Oscar Cullmann, renowned scholars, and the scholarship here is beyond dispute. What is equally important is the book's comfortable readability so that the uninitiated is fascinated as the lives of the martyrs come alive on its pages. The footnotes are worth the price of the book. The next time that the reviewer sings the *Te Deum*, the phrase, "the noble army of martyrs praise Thee," will mean much more to him.

David P. Scaer

THE TRINITARIAN CONTROVERSY. Translated and edited by William G. Rusch. Sources of Early Christian Thought, edited by William G. Rusch. Fortress Press, Philadelphia, 1980. 182 + viii pages. Paper. \$6.95.

THE CHRISTOLOGICAL CONTROVERSY. Translated and edited by Richard A. Norris, Jr. Sources of Early Christian Thought. Fortress Press, Philadelphia, 1980. 162 + viii pages. Paper. \$6.95.

We live in an age which is interested in its "roots." Such an interest is a wholly healthy concern. Within the context of the church and Christian theology such an interest is indeed mandatory if the church is to be *ecclesia semper reformanda*, a church continually reforming itself along those lines truly essential to it. In an age also characterized by increasing theological diversity and doubt it is not surprising that there is a renewed interest in the formative controversies and the leading thinkers of the early church.

Fortress Press has introduced a new series, "Sources of Early Christian Thought," which intends to make available "in a modern, readable English the fundamental sources which chronicle how Christianity and its theology attained their normative character." There are, of course, other books containing selections from the early Fathers (one very excellent one, edited by Maurice Wiles and Mark Santor, recently published by Cambridge University Press). But this series by Fortress Press holds out real promise as a vehicle for disseminating more widely significant, and not always easily accessible, patristic contributions to the classic formulations of Christian doctrine. In the first place, the books of this series center around controversies. They allow the reader to experience (in however attenuated form) the actual debate out of which the principal conceptualizations of Christian doctrine emerged. Secondly, this debate character leads the editors to include selections from those thinkers whose conceptualizations were found to be deficient and erroneous. Therefore, Arius, Apollinaris, and Nestorius are allowed to plead their cause. Their inclusion gives flesh and blood to these volumes and presents the necessary counterpoint to the writings of the orthodox thinkers which is so often missing in other anthologies. Finally, whenever possible, these books present entire writings or sections, not mere excerpts. This has the great advantage of allowing the reader to hear the original author's argument as it was actually presented without the editorial deletions which often rob the central statements of that context which makes them comprehensible. A real strength of both *The*

Trinitarian Controversy and *The Christological Controversy* is the long selections they offer from Athanasius' *Orations Against the Arians*.

On the other hand, providing complete selections and maintaining a modest, inexpensive scope for the books do allow problems concerning the adequacy of selection to arise. It is arbitrary of William Rusch to restrict *The Trinitarian Controversy* to those readings which concern the Arian question alone. This narrow scope is all the more infelicitous in view of the fundamental premise of the series: that the formulations of Christianity have been shaped "on the anvil of history"; that development has occurred within Christianity (Foreword, p. vii). Arianism was not without its antecedents, and it proved such a potent force because of the modalist threat of the third and fourth centuries. Selections from Origen (to whom both the Arians and the Nicaeans could appeal), from the correspondence between Dionysius of Rome and Dionysius of Alexandria, and from Marcellus of Ancyra (who had modalist inclinations) would have been most appropriate and helpful.

Richard Norris does a better overall job in his selections, Christian writers from the second and third centuries being represented. However, Apollinaris was not only opposed by the theologians of the Antiochene school, but also by the Cappadocian Fathers. A selection of Christology from Gregory of Nazianzus (say his famous letter to Cledonius, Ep. 101) or from Gregory of Nyssa would have been desirable.

What selections Rusch and Norris do provide, however, are excellent selections. Their translations read easily (important since not all of this material is easy reading). The series "Sources of Early Christian Thought" is off to a good start. Fortress Press is to be commended for providing the general reading public this material, and the series editor, William Rusch, to to be praised for the series' concept and its execution. Church libraries would do well to make these volumes available to their readers. No doubt seminaries and schools will make good use of them as well.

William C. Weinrich

THE RESURRECTION LETTERS OF ST. ATHANASIUS, BISHOP OF ALEXANDRIA, 328-373. Paraphrased and introduced by Jack N. Sparks. Thomas Nelson Publishers, Nashville, 1979. Pages 224. Paper. \$5.95.

Athanasius is primarily known as a polemicist. He was the great defender of the full divinity of the Son against the assertion of Arius that the Son was a creature, mutable and corruptible. But Athanasius was also a bishop who was ever cognizant of his role as shepherd of the Christian people at Alexandria. Whether in exile (Athanasius was exiled five times during his career) or at Alexandria, it was the wont of Athanasius to address Easter letters to his people. Twelve of these are extant, and they are gems of early Christian preaching.

In this book Jack Sparks, a bishop of the Evangelical Orthodox Church, presents in paraphrase the Easter letters of Athanasius. The desire to popularize and thus to make classic expressions of early Christian piety and belief attractive to the common layperson is commendable. All too often our people are ignorant of the catholic tradition prior to the Reformation, and the Church is impoverished because of it. In this book, and in an earlier one, *The Apostolic Fathers*, Sparks has begun to fill the need of making the Fathers of the early Church readily and readably accessible to the common layperson. I would offer one caution, however, for future endeavors of this kind. While paraphrase does lend itself to idiomatic, everyday expression, it can easily tend as well to the trite and colloquial and thus vulgarize all sense of the sublime. Sparks himself maintains a good literary level in his paraphrase, but good literary translations,

not paraphrases, are still the best vehicle for transmitting not only the message of a text but its mood and tone as well.

Sparks includes introductory chapters on "Easter in the Early Church" (which informs the reader of the customs of Easter to which Athanasius often alludes) and on "The Life of St. Athanasius." The Easter letters of Athanasius were originally intended to edify the Christians at Alexandria. For Sparks they have obviously not lost their power; he incorporates them along with appropriate Scripture passages in "Suggested Reading for the Forty Fast Days of Lent" (pp. 203f.). This book would be a worthy addition to the church library.

William C. Weinrich

AUGUSTINE: HIS LIFE AND THOUGHT. By Warren Thomas Smith. John Knox Press, Atlanta, 1980. Paper. 190 + xiv pages. \$8.50.

The production of literature on Saint Augustine and his thought remains truly prodigious. Some years ago Rudolf Lorenz devoted some 283 pages to a discussion of major studies on Augustine published in the twelve years between 1959 and 1970 (*Theologische Rundschau* 38 [1974] 292-333; 39 [1975] 95-138, 253-86, 331-64; 40 [1975] 1-41, 97-149, 227-61). Since 1970 the interest in Augustine has not waned. This constant outpouring of scholarly investigation reflects the importance of Augustine, who in terms of sheer mental force and pervasive influence is still to be reckoned as the greatest Christian thinker in the history of Western Christendom.

Augustine seems unfathomable. Yet as much as any other early Christian figure he deserves to be made accessible to the common layperson. That is the express purpose of this winsome book which does not wish to contribute to the growing body of scholarly work on Augustine but to "tell Augustine's story in very simple terms" (p. ix). The result is a well-written, readable, even engaging introduction to Augustine. Although intended for the non-professional reader, the author does not merely gloss Augustine. The complexity of Augustine's personality, the restless questing of Augustine's intellect for an ever deeper knowledge of divine things, the indefatigable energy of Augustine the theologian and bishop — all these Smith presents with admirable vividness. No doubt the principal cause of this success is the frequent use Smith makes of direct quotations from Augustine. This allows Augustine to speak for himself and allows this book, an intentionally popular treatment, to escape superficial interpretations. For Augustine certainly understood himself better than most interpretations of him.

While some description of the theological issues involved in the Donatist controversy could have been included, given the scope of the book the treatment of the issues which Augustine faced is quite good. As an introduction to Augustine intended for the lay reader, this book is highly recommended.

William C. Weinrich

MARTIN LUTHER. Eine Einfuehrung in sein Leben und sein Werk. By Bernhard Lohse. Verlag C. H. Beck, Munich, 1981. Paperback. 256 pages.

The author is known to many English readers through his popular book on the history of doctrine (*A Short History on Christian Doctrine*, Fortress, 1966). The present volume on Luther's life and work demonstrates many of the same positive, admirable qualities. It succeeds in assembling all of the important facts in a compact, readable sort of way. Lohse does not, however, content himself with a mere rehearsal of the story, of the times into which Luther came, of Luther's life and work, of the theological, ecclesiastical, socio-economic impact of the man, of the primary and most influential of the Reformer's voluminous

writings. The most valuable part of Lohse's work appears in his treatment of the various points of contention in Luther studies as these have surfaced in recent years. He dismisses, for example, the arguments of Iserloh that the ninety-five Theses were never posted as unconvincing and gives the reasons why. More importantly Lohse traverses in turn the questions concerning Luther's theological base, the young Luther versus the older Luther hassle, the time of Luther's so-called "tower experience," the authority of Scripture, faith and reason, the doctrine of the church, the two kingdoms, the place of history. In each case at the end of each chapter Lohse supplies the reader with a bibliographical listing of the scholarly sources. On the question of Luther's attitude toward the Scriptures he notes how Luther has no difficulty in identifying the Bible with the Word of God or in saying that the Holy Scriptures contain the Word of God or that the Scriptures and God are correlatives as the creation is to the Creator (p. 163).

The last section of Lohse's work concentrates on the story of Luther's significance and meaning through various periods in the church's life during the past 450 years. This is a valuable survey since it provides a bird's eye view (at least, from Lohse's perch) of how Luther has been viewed by the likes of the orthodox teachers of the late sixteenth and early seventeenth centuries (Lohse's view is perhaps hyper-critical and prejudicial here), the pietists, the various schools of philosophy, the Romanist evaluators (here the extremes from Denifle and Grisar to Lortz and Pesch are described), and finally the most recent scholarly studies. The book closes with a useful descriptive evaluation of the present state of the primary sources of Luther's works. This feature further accents the fact that Lohse's efforts provide the student of Luther's works with a very valuable road map. The work certainly merits translation into English to broaden its availability to a wide audience.

E. F. Klug

REFLECTIONS ON LUTHER'S SMALL CATECHISM. Book I: Ten Commandments. Book II: Creed. Book III: Lord's Prayer. Book IV: Sacraments. By Daniel C. Overduin. Luther Poellot, editor. Concordia, St. Louis, 1980. Total cost, \$6.95.

The foreword states: "The material in the four books of this set was first published in *The Lutheran*, official organ of the Lutheran Church of Australia, in a series of articles in issues from April 22, 1968 to Sept. 6, 1971." The arrangement in booklet form immediately suggests the use of the material for study groups, private devotions, instruction guides, or supplements. Pastors will find supportive items for their catechism classes, children's and adult. The lay reader will benefit from traversing old territory with a new look as much as the initial readers must have done as the articles first appeared in periodical form.

The author has introduced the series with "anniversary reflections" to mark the four hundred and fiftieth anniversary of the Small and Large Catechisms (1979), detailing some of the preliminary writings of Luther which formed the basis for his astounding accomplishment in the production of these two gems of the Reformation. They continue to occupy central stage as the media for instruction in the chief elements of Christian doctrine within Lutheran churches. It is also from some of these sources preliminary to the catechisms that the author's "reflections" then come. Strangely missing, at least to this critic's way of thinking, are things like Luther's *Good Works Treatise* of 1520 and his three sermon series of 1528, both items exceedingly influential in the final formulation of the catechisms. One may also wonder why certain extraneous sources, sometimes with no direct or especially helpful bearing on the catechisms'

message (e.g., Bonhoeffer, Wingren), are given a certain amount of prominence. The same holds for rather frequent citations from the Heidelberg Catechism. They seem to add little to the value of Luther's own remarkable insights into the content of God's Word and its application to man's life and salvation. For much the same reason it seems right to criticize the author for the omission of a separate treatment of Confession, which was so important in Luther's thinking and was one of the "chief parts," as also things like the Table of Duties. Nonetheless there is so much a real value in this little series that one must simply urge its use widely. The booklet on the Lord's Prayer especially suggests private or family altar use. We commend Concordia for placing little, economical workbooks like these on basic Christian articles of faith within reach of pastors and people.

E. F. Klug

PAUSE TO PONDER. By Robert J. Koenig. Texas District of the Lutheran Church-Missouri Synod, Austin, Texas, 1980. 276 pages. Paper. No price given.

The name Robert J. Koenig is already well known in the Lutheran Church-Missouri Synod. His novel, *Except the Corn Die*, which narrates the Saxon emigration to Missouri, has charmed and informed numbers of readers. It was with considerable interest that I turned to his most recent literary labor, *Pause to Ponder, A History of the Lutheran Church-Missouri Synod in Texas*. Published by the Texas District to commemorate 125 years of Missouri Synod Lutheranism in the "Lone Star State," this book was written at the request of the Texas District Board of Directors and was funded in part by a grant from the Waltman Foundation. I can think of few decisions that would have been wiser as a way in which to honor the heritage of Lutheranism in the Southwest, and I can think of few authors who could have done the subject more justice than Pastor Robert J. Koenig.

Certainly it is a challenge to attempt to tell any part of the Texas tale, let alone the history of Lutheranism in that state. Texas is a complex and amazing synthesis of many traditions. In part it is a Southern state, in part a Western one, but in its entirety it is an entity all of its own. The introduction of Lutheranism into Texas was due to sources as diverse as the St. Chrischona mission in Switzerland, the Wendish emigration from Prussia, the arrival of Bohemians from Czechoslovakia, and the influx of all manner of Germans into the state. There also was a migration from the Old Southwest (Tennessee, Alabama, Mississippi, Louisiana). Furthermore, Lutherans in Texas have been multilingual, speaking German, Wendish, Spanish, English, Czech, and other tongues of the Old World and the New. These many threads have meant that the Texas saga, like a rich Persian carpet, has been woven with much pain over a long period of time with much imagination from a diverse amount of materials to create as its end result a complex and stunning composition. To recount that endeavor is almost a superhuman task.

Koenig has done his homework. Autobiographies, congregational and synodical histories, letters, minutes, periodicals, newspapers, books, pamphlets, and personal contacts have been utilized. The author's mastery of the many materials is evidenced by his ability to conjure up little known facts and an almost infinite amount of detail about almost every topic touched upon in his history. Almost encyclopedic in its coverage, *Pause to Ponder* seeks to combine thorough investigation with complete reporting. At times narration and interpretation suffer, but this is the inevitable cost one has to pay for comprehensive coverage.

The book is full of pictures, indicating that Koenig probably heard the one

complaint launched against the Ohio Constitution when it was published in 1803: "But it ain't illustrated!" A thorough index, a useful bibliography, and generous documentation make this a valuable monograph.

DER NORWEGISCHE KIRCHENKAMPF. By Bernt Torvild Oftestad. Heft 3. Luther-Akademie, Ratzburg, 1980. 19 pages.

The Luther-Akademie represents an international organization of generally conservative Lutheran scholars, dedicated to the proposition that staying close to Luther means a sounder theology. The center is at Ratzburg in the northeast corner of West Germany, a beautiful setting where the annual meetings regularly convene. It is a free conference, and thus participants come from every quarter of Lutheran connection, territorial churches as well as the Lutheran free churches. Scandinavian, American, Australian Luther scholars have participated in the sessions. A number of the essays have appeared in print, as in this case, for wider distribution and publicity in behalf of the organization's avowed purpose of furthering study of Luther's writings and Lutheran theology.

Oftestad seeks to tell the story of the church struggle in Norway during the Nazi occupation, with critical analysis of the real issues involved. Admittedly some Norwegians, notably the pietistic Lutherans, according to Oftestad, were at first impressed by Hitler's reform movements in the mid-thirties which seemed to call for moral improvement. But the real issue was far deeper, involving not merely an ideological clash between the political (Quisling) faction and the church, but also and above all a struggle for control of consciences between the two realms, state and church. It surfaced in the tension of who would control education of the youth, appoint the bishops, run the congregations, certify the pastors, etc. There were leading figures who led the opposition, like Bishop Eivind Berggrav and Professor O. Hallesby. But fundamental to the whole Lutheran opposition to Nazi take-over or control of the churches was the Augsburg Confession. Article XXVIII especially served to give direction. It spelled out precisely the limits of authority for state and church, of how the church dare not become the state and, contrariwise, the state dare not become the church. Christ alone is Lord of His church and it must have complete freedom for its proclamation of Law and Gospel, thus in all spiritual matters. The natural orders impress God's law upon all men in general, but it is God's Word, Holy Scripture, that is the plumbline in all matters of theology.

E.F. Klug

IV. Practical Studies

GRUNDSATZE EVANGELISTISCHER VERKUNDIGUNG. By Hans-Lutz Poetsch. Verlag der Lutherischen Buchhandlung Heinrich Harms, Gorsz Oesingen, 1981. Paper. 104 pages. No price given.

A handbook on evangelization from Lutheran quarters in Germany is somewhat of a novelty, to say the least. Outreach with the Gospel towards the unchurched has been looked upon as an *Unding* among those who consider themselves members of the church whether they practise their Christian faith or not. Pastor Poetsch is a true exception. For more than twenty years he has been the spearhead of the German counterpart to The Lutheran Hour, which recently celebrated its fiftieth anniversary here in America. As such Poetsch has been a keen student of the whole process of evangelizing the masses, actively seeking to stimulate especially the Lutheran Free Church in reaching out to the unchurched. This is especially significant in view of the fact that in recent years

the sects and cults have made their inroads in the Reformation heartland, as here in America. With careful definition and distinction Poetsch gives a discreet explanation of how evangelization along strict Biblical and Lutheran lines differs from the sectarian, emotional, tent-meeting type of crusade. There is, after all, a solid theological base, laid first of all in a correct understanding and application of Law and Gospel. Poetsch begins and ends on that note, with due emphasis. He also lays to rest certain misunderstandings which identify evangelization with some kind of cultural, psychological, or even synergistic phenomenon. Included is a fine exposition of the meaning of "church" in Holy Scripture, as well as a strong brief in behalf of the latter's divine inspiration, inerrancy, and authority. Lutheran confessional theology is made to order for confessing or evangelizing, Poetsch shows. Who the proclaimer is and who the recipient are matters which receive separate and careful treatment, as do also the practical problems connected with broadcasting the word by means of printed page, radio waves, television, telephone, and the like. Nothing finally takes the place of personal encounter in some way, and Poetsch is quick to point out the various obstacles connected with the modern media.

Since the book is the product of an expert in the field, who not only has applied the principles, theologically and practically, which pertain to the art of evangelization, but has also taught them to theological students and to conferences of pastors in the field, it has special merit. Its counterpart in English would be a valuable handbook.

E.F. Klug

TOWARD A BLACK HOMILETIC. By Lawrence L. Beale. Vantage Press, New York. 164 pages. Cloth. \$6.95.

The author in his title gives a clue as to what his book will concern. Instead of discussing a black homiletic, he discusses the need for such, making it plain that it does not necessarily exist at the moment. He states his case early by saying, "Since the teachings of traditional homiletics do not prepare the black preacher to relate to the black congregation, and since the practice of black preaching, in its traditional sense, does not prepare the black preacher to communicate with the average congregation, the necessity, I feel, for a black homiletic has arisen." For the most part, the book is very well written and the author does show a high degree of competence and familiarity with the topic. There are also some ambiguities.

In the first chapter Beale states, "Black preaching is an art within itself The chief distinguishing mark in black preaching is the black experience" (p. 5). When discussing the term "black experience," he defines it as "the experience of suffering" (p. 6) and makes it the sum-total of "inhuman treatments that black America has experienced and is experiencing." But he goes on to say, speaking of black preaching, "This means that a man does not do black preaching merely because he is black. This means, also, that a white preacher can do black preaching . . ." Now, that becomes a bit confusing if, in fact, black preaching is unique as a result of the black experience. It seems impossible to resolve the dilemma.

Once Beale really gets into his book, he distinguishes black preaching from white preaching only in terms of this, that the black preacher "goes a little beyond" the standard modes of preaching styles, etc. At times, the white reader could accuse him of arrogance as he points to his distinctions between the two types of preachers. I believe that what he really means to convey is that the average black preacher deals more heavily in the area of application. This would be equally true for any preacher whose people are in need of real direction and

material help as a result of their economic situation. Furthermore Beale confines himself to seminary-trained black preachers, which does not give the total picture of what can rightfully be called black preaching. One example on page 27 that he claims comes from the black experience actually comes from good common sense! The only difference between white and black preachers that could be discerned by this reviewer from Beale is that black preachers have "a bit more freedom."

The book is good reading, and the author makes it plain that his book does not *establish* a black homiletic, but simply outlines what one should include. The book is worth reading.

Robert H. Collins

NEW HORIZONS IN WORLD MISSION: EVANGELICALS AND THE CHRISTIAN MISSION IN THE 1980'S. Edited by David J. Hesselgrave. Baker Book House, Grand Rapids, Michigan, 1979. 298 pages. Paper. \$8.95.

This book is the result of a meeting held at Trinity Evangelical Divinity School, Deerfield, Illinois, March 19-22, 1979. Held under the auspices of the School of World Mission and Evangelism it brought together more than one hundred evangelical mission representatives. Called Trinity Consultation No. 2, it raised issues different from an earlier conference held at Trinity (the proceedings were published by Baker Book House in 1978 as *Theology and Mission: Papers Given at Trinity Consultation No. 1*). The initial assembly heard only addresses delivered by professors at Trinity Seminary. This second consultation was broader and more representative, with papers and responses being given by evangelical theologians from many different traditions, organizations, and areas of specialization. Among them were Gleason Archer, Wayne G. Bragg, Donald Carson, Wade Coggins, Ralph R. Covell, Wesley Duewel, Edwin Frizen, W. Harold Fuller, David S. Gotaas, Robert W. Hess, Paul G. Hiebert, Eldon J. Howard, Arthur P. Johnston, J. Herbert Kane, Harold Lindsell, Melvin J. Loewen, H. Wilbert Norton, P. Jim Pietsch, John F. Robinson, Waldron Scott, Clyde W. Taylor, Ted Ward, Warren Webster, Lester Westlund, Howard A. Whaley, and David J. Hesselgrave, Professor of Mission and Director of the School of World Mission and Evangelism at Trinity Seminary, who edited the papers for publication.

The chapter of *New Horizons in World Mission* are organized into six parts. Part One concerns the nature of "Christian Mission in the 1980's," and poses the question of whether we are facing a sunrise or a sunset in Christian mission? Part Two then moves to confront one of the major issues in missions today, that of "Evangelicals and Totalitarian Governments." Since much of the Third World is under some form of dictatorial rule, how are missionaries recruited from America - with its dual heritage of liberty - a free church in a free country - to come to terms with ministry in Fascist or Marxist societies? Part Three faces yet another problem of the 1980's - money; "Evangelicals and World Economics" explores a vital area. Will it really cost over \$75,000 a year to maintain missionary families in some places by 1990? With the changing contours of the planetary economy, what new patterns of missionary support will Protestants develop? Part Four examines the challenge of "Evangelicals and Community Development." How are Christians to cope with the disparity in prosperity between the Third and First Worlds? Part Five - what role ought the churches play in "natural development"? - investigates the relationship of "Evangelicals and Contextualized Theology" from both a biblical and a theological perspective. What does it mean "to do theology" in a non-Western setting? Part Six concludes the volume with "Evangelicals and Unity in Mission," seeking the

nature and the function of harmony in faith, life, and work within the very disparate Evangelical community. While the character of the essays varies greatly, as is inevitable considering the diversity of topics, Baker Book House is to be commended for bringing this compendium of evangelical reflection on mission to the attention of the Christian public.

C. George Fry

LIFE AND WORK ON THE MISSION FIELD. By J. Herbert Kane. Baker Book House, Grand Rapids, Michigan, 1980. 366 pages. Cloth. \$12.95.

J. Herbert Kane has become the "Dean of Evangelical Missiologists." Long associated with the School of World Mission and Evangelism of Trinity Evangelical Divinity School, Deerfield, Illinois, Kane has come to the attention of the public for his many helpful volumes on world missions, including *A Global View of Christian Missions: From Pentecost to the Present*, *Understanding Christian Missions*, *The Making of a Missionary*, and *A Concise History of the Christian World Mission*. For that reason I always await with considerable expectation the latest product of his prolific pen. Having been much in his debt in the past, I have come to expect to be his debtor in the future for insight. His most recent book, *Life and Work on the Mission Field*, has proven to be no disappointment.

The text exhibits the organizational excellence that we have come to expect of Dr. Kane. Not only is each chapter outlined with clarity, but the chapters together are placed logically into three great sections. Part One pertains to "Missionary Preparation" and concern itself with "Getting a Call," "Overcoming Obstacles," "Meeting the Qualifications," "Choosing a Mission," "Doing Deputation Work," "Raising Support," and "Gaining Experience." It is obvious that the value of this volume will perhaps be greater to those in the free church tradition and those going as "faith missionaries" than it will be to those denominations, as ours, coming out of the state church context in Europe. Part Two deals with "Missionary Life." Matters discussed here will be of help to any Christian missionary, irrespective of denomination. Kane treats "Coping with Culture Shock," "Adjusting to Missionary Life," "Maintaining One's Health," "Cultivating the Mind" and "Nourishing the Soul" as well as "Learning the Language" and "Enjoying Single Blessedness" (important since a great number of missionaries are unmarried women). For the married, Kane has chapters on "Being a Wife," "Making a Home," and "Educating the Children." All benefit from his discussion of "Getting Along with Others," "Keeping in Touch," and "Furlough." Part III is concerned with "Missionary Work" and examines how one goes about "Getting into the Work" and then discusses eight specific tasks - evangelistic, educational, medical, radio, Biblical, and literary work as well as theological education and community development. A concluding bibliography provides sufficient leads for further reading.

As a succinct, reliable, and readable guide to the practical needs of *Life and Work on the Mission Field* I can strongly recommend this book. It is valuable for mission candidates, for those already on the field, for mission executives, sending agencies, and supporting congregations.

C. George Fry

WITNESS TO THE WORLD: THE CHRISTIAN MISSION IN THEOLOGICAL PERSPECTIVE. By David J. Bosch. John Knox Press, Atlanta, 1980. 277 pages. Cloth. \$18.50.

John Knox Press has launched the ambitious project of publishing the "New Foundations Theological Library." Aimed at bridging the gap between

academic theologians and the general public, the series intends to bring the results of current religious scholarship to the attention of Christian readers. As of December 1980 five volumes had appeared: *Old Testament Theology* by Ronald E. Clements, *New Testament Prophecy* by David Hill, *Liberation Theology* by J. Andrew Kirk, *Holiness and the Will of God: Perspectives on the Theology of Tertullian* by Gerald Lewis Bray, and *Evangelical Theology: 1833-1856: A Response to Tractarianism* by Peter Toon. Then the volume under review was published, *Witness to the World: The Christian Mission in Theological Perspective* by David J. Bosch.

I first met Dr. Bosch on the campus of the Fort Wayne seminary. It was during a meeting of Midwest mission professors, and this visiting scholar from the University of South Africa, Pretoria, gave the main address. It, like his book, reflected a juxtaposition of meticulous, factual scholarship with an amazing capacity for synthesis. Certainly his method and his material are now matched by his inclusive spirit, which is suggested in the dedication of this book, "To the Church in South Africa — 'ecumenical' and 'evangelical', Protestant and Roman Catholic, Black and White." It is that ethos that informs his writing.

The book basically resembles a miniature seminary, only with each of the four historic faculties focusing its attention on the problem of "Mission." Dr. Bosch starts in Part I with "Practical or Pastoral Problems," for there is a current crisis within the entire Christian community concerning the definition, interpretation, and implimentation of mission. Part II moves from crisis to the canon as "The Biblical Foundation of Mission" is explored. Having arrived at what he regards as satisfying and helpful exegetical conclusions, Bosch moves to a historical unit, for Part III concerns "The Theology of Mission Through the Ages." As a church historian, I must confess that this unit was an amazing and ambitious bit of summation, covering the entire story from Pentecost to the present. A chapter on European Protestant Missions, "From Martin Luther to Martin Kahler," set my head swimming until I tackled the one on America, "From John Eliot to John Mott." Finally in Unit IV the author turns systematician, as he seeks to lead us "Towards a Theology of Mission."

Certainly this work is not written from the standpoint of confessional Lutheranism. Those seeking a Lutheran understanding of mission will not benefit from this text directly. Some traditional misconceptions are also passed along, including the one that the era of Lutheran orthodoxy (1580-1648) had little sense of mission. For those seeking a concise and comprehensive introduction to missiological thinking in the planetary Christian community today, this volume will be eminently helpful.

C. George Fry

BLESSING IN MOSQUE AND MISSION. By Larry G. Lenning. William Carey Library, Pasadena, California, 1980. 156 pages. Paper. No price given.

I first met Larry G. Lenning in the autumn of 1978 during a major North American meeting of evangelical workers concerned with Muslim missions held at Colorado Springs, Colorado. Having served for seven years as a Lutheran missionary in the Cameroon, Lenning was concerned with developing effective means of reaching Muslims. This concern stayed with him after his return to the United States and prompted him to give up a parish in Iowa to enroll in the Doctor of Missiology program at Fuller Theological Seminary. I listened with considerable interest in 1978 as Larry discussed his project with me. I now rejoice to see his dissertation in print under the title **BLESSING IN MOSQUE AND MISSION.**

Dr. Lenning poses the perennial question: How can Christians build bridges

to Muslims? After an exciting introduction which explores that issue, Lenning provides one man's answer. It is this: Let us examine the meaning of the concept of "blessing" in both the Quran and the Bible. An important early section of the book examines the notion of "blessing" in the Quran, and life of Muhammad, and Sufism (Muslim mysticism). Specific application is made to the Muslim situation in the Maghrib and in Black West Africa. Particular attention is given to the role of "blessing" in the Islamic cult of saints and holy men, the brotherhoods, the rites of passage, and the function of Muslim clergy. This is immediately followed by an impressive section on the concept of "blessing" in the Bible and the Church. Exegetical work has been done well as Lenning treats the teaching of "blessing" in the ministry of Christ, the work of the apostles, and the life of God's people in the two testaments. In a challenging chapter Lenning discusses "How Blessing is Communicated" in the words and work of the Church. This leads logically into his analysis of "Blessing in Liturgical Perspective."

Having analyzed the role of "blessing" in the Muslim and Christian communities in Africa, Dr. Lenning concludes with a treatment of the function of "blessing" as a possible bridge between Muslims and Christians. This bridge has three components — theological, missiological, and liturgical.

I highly recommend this stimulating treatise to anyone seriously interested in the Church's mission among Muslim peoples. As my friend, Arthur F. Glasser, Professor of Missions at Fuller Theological Seminary, has noted: "Over the years Christian missionaries to the Muslim world have sought to uncover those bridges of common insight and practice which link Christianity to Islam. This volume is a true breakthrough in this search The thesis of this book is that in approaching Muslims with biblical patterns of bestowing the blessing of God, the Christian is meeting them at a point that resonates with their deepest need." I concur. May this book be the first of many more like it.

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