

# CONCORDIA THEOLOGICAL QUARTERLY

# CTQ

Volume 42 Number 2

---

APRIL 1978

---

The Works of Martin Chemnitz . . . . .	Georg Williams 103
A Plea for Commonsense in Exegesis . . . . .	H. P. Hamann 115
Walther's Ecclesiology . . . . .	John M. Drickamer and C. George Fry 130
General Justification . . . . .	George Stoeckhardt 139
Formula of Concord Article VI. The Third Use of the Law . . . . .	David P. Scaer 145
Teaching the Christian Faith By Developing A Repertoire of Skills. . . . .	Anne Jenkins Driessnack 156
Theological Observer. . . . .	163
Homiletical Studies . . . . .	172
Book Reviews. . . . .	195
Books Received . . . . .	216



CONCORDIA THEOLOGICAL SEMINARY  
FORT WAYNE, INDIANA  
APR 1978  
49825

# Book Reviews

## I. Biblical Studies

**ALL ABOUT BIBLE STUDY. METHODS AND TECHNIQUES FOR UNDERSTANDING THE WORD OF GOD.** By Herbert Lockyer. Zondervan Publishing House, 1977. 160 pages. Cloth. \$6.95.

This is the seventeenth volume in the "ALL" Series by Dr. Lockyer, of which the publishers claim 450,000 copies are now in print. This book is published in the 91st year of the author's life. Dr. Lockyer has been in the public eye for more than a half of century. Through his "ALL" Series he has exercised a great influence on both sides of the Atlantic. He has studied the Bible thoroughly and gives evidence of wide reading.

In this volume Lockyer offers a variety of techniques for "the vast host of Christian workers who are denied a seminary training." His materials he has drawn from many sources. The contents of the book contains the following chapters: 1. Essentials for Profitable Bible Study; 2. The Study of the Bible; 3. The Study of the Bible as a Whole; 4. Study by Books; 5. Study by Chapters; 6. Study by Paragraphs, Verses, Phrases and Words; 7. Study by Doctrines, Topics, Dispensations and Emblems; and 8. Study by Biography, Names, and Numbers.

Lockyer is an uncompromising evangelical and boldly teaches the inerrancy and reliability of the Scriptures, because he believes that ultimately the Bible has one final author: the Holy Spirit. The Christian reader will find many excellent suggestions in this volume relative to Bible study and following them cannot but make the Bible more appreciated as God's Word. Since Lockyer recommends the Scofield Reference Bible with its dispensationalism and premillennialism, the material in a number of the chapters will be unacceptable to those in Protestantism and Lutheranism who reject these systems of interpretation as misunderstandings of the true meaning of the Holy Scriptures. This reviewer wishes that Lockyer would document his quotations and citations. No bibliography is given which would have been appropriate because he utilized a large number of books in setting forth his presentation.

Raymond F. Surburg

**THE MACMILLAN BIBLE ATLAS.** By Yohanon Aharoni and Michael Avi-Yonah. Revised Edition. Macmillan Publishing Co., Inc., New York, 1977. Pages are not numbered. Cloth. \$19.95.

This Bible Atlas contains 262 two-color maps and text depicting religious, military and economic events of the Old Testament, Second Temple, Inter-testamental, New Testament and Early Church periods in Bible history. The authors were two Jewish scholars, Yohanon Aharoni (1919-1976) and Michael Avi-Yonah (1904-1975), both professors of archaeology at the Hebrew University in Jerusalem.

*The Macmillan Bible Atlas* is an historical atlas and the materials presented by the two Jewish professors cover the span from 3000 B.C. to A.D. 200. The arrangement of materials is different from those found in other Bible Atlases, of which in the last twenty years a goodly number have appeared. The authors present every possible aspect of Biblical history by the use of hundreds of charts in their tracing of Biblical events through the specific places where they have occurred. As Professor Vardaman has put it: "What one sees with his eyes he can grasp more quickly." In their geographical depictions of Biblical events the authors have drawn not only from Biblical studies, but from source

materials in the fields of Egyptian, Greek, and Roman studies as well.

Users of this much-praised Atlas will find that on its pages mass migrations of populations and their settlements are indicated, that there are noted conquests, deployment of armies and skirmishes described in the Bible. They will also have their attention called to the economy of the ancient Near East with trade and natural resources noted. Helpful for the Biblical student will be the discussion pertaining to development of international trade, as well as the movements of a Biblical character within a district or section of a city. A feature of the *Macmillan Atlas* is that small portions of Palestine with political boundaries are accurately established.

Since the authors are specialists in the fields of Palestinian archaeology, they have incorporated the findings of archaeological excavations in the Holy Land during the Stone Age, the Chalcolithic Period, the Canaanite Period and the Israelite Period. Also included in this historical Atlas is the growth of the Church in the first and second centuries A.D.

In their depiction of the data of the Old Testament, involving both chronology and geography, called "the two eyes of history," interpretation of the Old Testament is naturally involved. It is from a historical-critical point of view that the text of the Old Testament is understood by them. The events of Genesis 1-11 are not considered as historical. Relative to the chronology of Israel the authors state: "The chronology of Israel to the end of Solomonian period is conjecture; from the time of Rehoboam to Manasseh, accuracy is to within plus or minus ten years. From Josiah to the end of the period, dates are accurate within two years." The chronology of the kingdoms of Assyria, Neo-Babylonia, and Persia is accurate within two years. For Egyptian chronology Aharoni and Avi-Yonah adopted the stance of Albright who, in opposition to Breasted, advocates a "low chronology."

The first edition of the Atlas went through seven printings, but because eight years of excavations and research have enriched the world's store of knowledge, a second edition was deemed imperative. The changes between the first and second editions are described below:

Freshly discovered sites have been ascertained as fitting Biblical descriptions. This, in turn, called for revision of theories, which brought in its wake change of boundaries, routes and other features. Certain significant revisions appertain to ancient Jerusalem. Extensive digs have been made for the past nine years on and around the site of ancient Jerusalem. The wealth of finds has allowed us to present a more accurate picture of Jerusalem at its various stages of development in this second edition.

This Bible Atlas will be found to be an excellent work of reference.

Raymond F. Surburg

THE LAW AND THE PROPHETS. OLD TESTAMENT STUDIES PREPARED IN HONOR OF OSWALD THOMPSON ALLIS. John H. Skilton, General Editor. Milton C. Fischer and Leslie W. Sloat, Associate Editors. Presbyterian and Reformed Publishing Co., Philadelphia, 1974. 499 pages. Cloth.

The title of this book is ultimately taken from the Bible, but more immediately from a pamphlet published in Princeton in 1925, "The Law and The Prophets, not The Prophets vs. The Law." In this publication Dr. Allis contended that in this statement "the law and the prophets" there is a reference to the Testament as a whole. This phrase is significant for two reasons, because it emphasizes the unity of those Scriptures, and because of the fact that they have a common theme and purpose, and because the phrase indicates that the two great elements of which this unity is composed are the law and the prophets" (p. 3).

*Law and Prophets* was intended to be what the Germans called a *Festschrift* to honor one of the great evangelical scholars of the twentieth century. In this volume forty-five individuals, either colleagues of Allis at Princeton Seminary, or Westminster Seminary, or students who sat at Allis' feet or professorial or ministerial friends who shared his conservative historic Presbyterian theology and his opposition to the historical-critical method, are the contributors.

Skilton describes the make-up of this interesting volume in the preface as follows:

This volume would, following Dr. Allis, emphasize the unity of the Old Testament Scriptures and the unity of the Old and New Testaments. It would not set the law against the prophets or the Old Testament against the New; but would in its own way attest the harmony and complete perfection of the Word of God written. The contributors come from various parts of the world and from diverse academic and ecclesiastical backgrounds, but they would unite with Dr. Allis in his loyalty to the entire Bible and its divine Author (p. iii).

While the volume was still in galley-proof stage, on January 12, 1973, the Lord of life and death called Dr. Allis to his eternal rest, in the 93rd year of his life.

Dr. Allis appeared at a time when Princeton Theological Seminary, once a bastion of conservative Presbyterian and Calvinistic theology, came under the influence of theological liberalism and neo-orthodoxy. When Princeton was reorganized in the late 1920's Allis together with Dr. Machen, Dr. Robert D. Wilson, Macartney, Young, and Van Til formed a new orthodox Presbyterian Seminary, known as Westminster Theological Seminary at Philadelphia, where Allis taught till his retirement. Allis was a member of the Princeton faculty from 1909-29. At Westminster he taught from 1929-1936.

Dr. Allis wrote a multitude of articles for a number of different theological journals. He authored nine books, among them: *The Five Books of Moses* (1943), *Prophecy and the Church* (1945), *The Unity of Isaiah* (1951), *Revision or New Translation?* (1948), *Revised Version or Revised Bible* (1953), *The New English Bible* (1963), and *The Old Testament: Its Claims and Its Critics* (1972).

Those individuals who want to keep the historic faith of orthodox Christianity and honor the Bible as the inspired and infallible Word of God will appreciate all that Allis has written in behalf of its defense and exposition. A number of contributors to this *Festschrift* testify to this fact.

Students interested in the Old Testament and in the defense of the historic Christian faith will find many interesting articles written by a number of well known Christian scholars.

Raymond F. Surburg

GENESIS ONE AND THE ORIGIN OF MAN. By Robert C. Newman and Herman J. Eckelmann, Jr. InterVarsity Press, Downers Grove, Illinois, 1977. Paper. 156 pages. \$3.95.

Major subjects discussed in this book are: How did the world begin? How long did creation take? Are the days of Genesis normal days or eons? The authors of this volume state that they consider the "Bible to be the authoritative, inerrant revelation of God." However, they also claim that this conviction does not mean that (1) the scientific models regarding the age of the earth and the universe need be overthrown in order to maintain the scientific authority of Scripture, or that (2) the scientific authority of Scripture must be reduced to a few propositions like "God is behind it all" (p. 11). The authors claim that they are espousing a position which is different from that of theistic evolutionism or that of "recent creationism," positions Newman and Eckelmann consider as being at the ends of the spectrum. They advocate an intermediate view usually known as "progressive creationism."

A portion of the book is directed against the traditional interpretations of the word "day" with ordinal in Genesis 1 as a normal solar day, and against the concept of a young earth. Newman who has a Ph. D. in astrophysics from Cornell University marshalls arguments from astronomy and geology for the impossibility of a young earth. Then he adduces the physical data which he thinks are useable in constructing a model for the origin of the earth. After the construction of his model, Newman then endeavors to fit in the data of Genesis 1 and 2 and other Bible passages with his adopted model. His exegesis of Genesis is unique as he practices his harmonization of the Biblical data. The fact that gaps are found in Biblical genealogies will not, however, permit the insertions of millions of years as Whitcomb has pointed out in Appendix 2 of *The Genesis Flood*.

The Biblical data cannot be harmonized with the presuppositions and conclusions of the scientists who are committed to an evolutionary origin of the universe and of the planet earth. The average lay person who has no background in astronomy and geology will not be able to follow the arguments and reasoning in this volume.

Raymond F. Surburg

**FOUR MINOR PROPHETS. THEIR MESSAGE FOR TODAY.** By Frank E. Gaebelin. Moody Press, Chicago, 1970. Fourth Printing 1977. 253 pages. \$3.95.

The headmaster emeritus of The Stony Brook School, Stony Brook, New York and the former coeditor of *Christianity Today* intends this to be especially a devotional commentary on four interesting shorter books of the Old Testament canon. Gaebelin believes that these four books belong to the more or less neglected books of the Old Testament Scriptures. They belong to the shorter books of the Old Testament revelation, Obadiah having one chapter, Haggai two, Habakkuk three and Jonah four chapters. This devotional commentary is concerned to ask first of all, what was their message for their own time? The author presents full outlines and detailed expositions of these prophetic books, together with discussions on such introductory questions as: authorship, date of composition, and the historical setting.

In addition, Gaebelin endeavors to show that these ancient Oriental books have value for the latter part of the twentieth century. On most books of the Old Testament there are usually different positions held: the conservative and the historical-critical. The author of the *Four Minor Prophets* is definitely conservatively-oriented. He states both positions but then defends the view which is in harmony with a reliable, verbally inspired, and inerrant Bible.

Unfortunately like many evangelicals Gaebelin is a millennialist, as may be seen from his comments on Obadiah 19-20, where he states that in these verses we have a "brief outline of God's ultimate solution of the Palestinian problem" as to who is entitled to the land of Palestine, Israel or the Arabs (p. 44). He defends the historicity of the events of the Book of Jonah and defends the swallowing of Jonah by a big fish as the Hebrew text of Jonah 1:17 asserts.

In opposition to modern critical scholarship the passage in Haggai 2:6-9 is interpreted as a Messianic passage, however, with this difference that the temple referred to in these verses is the temple that dispensationalists believe is going to be built in Palestine during the millennium (pp. 228-229). At various places throughout the commentary there are references to the millennium; these interpretations are for the amillennialists erroneous.

The Lutheran pastor can find much helpful material in it, if the volume is used with hermeneutical and exegetical discrimination.

Raymond F. Surburg

OLD TESTAMENT BOOKS FOR PASTOR AND TEACHER. By Brevard S. Childs. The Westminster Press, Philadelphia, 1977. 120 pages. Paper. \$3.95.

This book provides a guide to the literature about the Old Testament as a resource for the ministry of the Christian Church. It purports to supply the pastor, teacher, and serious student of the Old Testament with an indispensable aid for building a working library in the Old Testament field. The publishers of this book claim that "the selection of books presented in this volume is both comprehensive and practical."

After a short chapter about theological bibliographies, of which a goodly number exist, he then devotes one chapter to each of the following: English translations, basic exegetical tools, Biblical dictionaries and encyclopedias, Old Testament introductions, Biblical history and background, Old Testament theology, history and exegesis, major commentaries series, one-volume commentaries, individual commentaries, with a discussion of commentaries on each of the 24 books of the Hebrew Old Testament canon. The book concludes with a 24-page bibliography. An appendix lists the names and addresses of secondhand bookstores in theology and an index of scholars mentioned and discussed in the volume.

Brevard Childs is Professor of Old Testament, Yale University. He is the author of *The Book of Exodus, A Critical Theological Commentary* and *Biblical Theology in Crisis*.

In his preface Dr. Childs refers to the sad state of the use of the Bible and knowledge of its content in today's Christian world. Thus he writes:

A wide spread confusion has fallen upon large segments of the church regarding the nature of the Bible. This malaise has spread from clergy to laity, from old to young. How should the Bible be preached and taught? What should its role be in changing the life of modern Christians? How does Scripture exert its authority on a congregation? (p. 7)

Again he asserts:

In spite of impressive advances in some areas of Biblical interpretation which modern scholarship has achieved, it remains a puzzlement why the general knowledge of Scripture continues to decline among both clergy and laity. Moreover, the basic theological task of using the Bible for instruction in the ways of God continues to be as obscure as ever for many.

Concerning the standard critical introductions to the Old Testament, such as those of Otto Eissfeldt, George Fohrer, and Otto Kaiser, Childs states that he is "far from satisfied with the picture that emerges of the Old Testament from these volumes, but I do not have a good alternative to suggest at the present time" (p. 22). However, of the conservative introductions of Merrill F. Unger, Roland K. Harrison, Gleason L. Archer, and Edward Young he asserts that they are "mainly reactions to the critical approach, often highly polemical and tendentious, and they offer no fresh or creative alternative." (p. 220).

Conservative scholars will find the evaluations of Childs interesting and in some instances helpful.

Raymond F. Surburg

DREAMS, VISIONS AND ORACLES. Edited by Carl E. Armerding and W. Ward Gasque. Baker Book House, Grand Rapids, 1977. 262 pages. Cloth. \$9.95.

This volume carries the subtitle: "The Layman's Guide to Biblical Prophecy." This book was written by various scholars who were asked by two professors of Regent College, Vancouver, Canada to provide a "good book on Bible prophecy." Writers of this symposium avoid the sensationalism which has characterized Hal Lindsey in his various books which have proved best sellers, as was the case especially with his *The Late Great Planet Earth*. The

group of Bible teachers and scholars, sixteen of them, represent a wide range of Christian denominations and theological institutions with differing theological viewpoints.

F. F. Bruce supplies the forward and the contributors include: William A. Dryness, Robert G. Clouse, Ian S. Rennie, Carl Edwin Armerding, Walter C. Kaiser, Jr., Donald A. Hagner, C. M. Kempton Hewitt, James R. Ross, George Eldon Ladd, Richard N. Longnecker, J. Stafford Wright, John Warwick Montgomery, James P. Martin, Edmund P. Clowney, Paul E. Leanard and W. Ward Gasque. The subjects discussed by the sixteen essayists range from astrology to the second coming of Christ.

Relative to some of the sensational books which have appeared in recent years the editors state:

It sometimes comes as a shock to certain young Christians to whom we minister to learn that the views represented by many of the popular writers on Bible prophecy are of very recent origin and do not in fact, represent the convictions of any of the historic confessions or of the most evangelical theologians. But this is a point which must be forcefully made (p. 11).

This volume on Biblical prophecy is intended for the ordinary layman. However, after reading carefully the contributions about Biblical prophecy the layman will really ask himself, what can be accepted as true Biblical teaching, when the so-called experts do not agree among themselves. Contradictory systems of hermeneutics are explained as being merely different ways of understanding the truth. This is the problem which results from the philosophy that there is a unity which holds different Protestant denominations together and toleration must be shown toward erroneous interpretations of God's Word because not doing so might cause a split. If it is possible to advance divergent views on the themes which constitute Biblical eschatology, why can a person also not hold different views about the nature of the Bible, about the person and work of Christ in the area of soteriology?

The publishers' claim for this book that it will help the layman sort through the mass of conflicting claims by giving basic rules for interpreting Bible prophecy does not come through in this volume. The editors themselves in their forward envision that many readers will take exception to positions and interpretations expressed by various contributors to this symposium.

Raymond F. Surburg

**A GUIDE TO THE PROPHETS.** By Stephan Winward. John Knox Press, Atlanta, 1976. 255 pages. Paper. \$3.95.

This book was originally published in Great Britain by Hodder and Stoughton and issued in paperback form by John Knox Press. The reason for the writing and publication of the book was that Winward was convinced that the general Christian public knew very little about the prophetic books that are found in the last third of the Old Testament. In the preface he asserts: "With the exception of the interesting stories, and the great passages about the Messiah, the Servant, and the Spirit, read at Christmas, Passion-tide, and Pentecost, much of the material in the books of the prophets is unintelligible." For each of the books discussed Winward gives a clear, concise introduction with special attention to relevance of their teachings for today as well as presenting his understanding of how the prophets spoke to the people of their own time. Each book is also outlined, giving a brief discussion of the questions of authorship, composition, and dates.

The order of books, supposedly in chronological order, is as follows: Amos, Hosea, Micah, Isaiah, Zephaniah, Nahum, Habakkuk, Jeremiah, Ezekiel, Second Isaiah, Haggai, Zechariah, Third Isaiah, Obediah, Malachi, Joel, Jonah, and Second Zechariah.

The interpretation of the Biblical books discussed in this volume is con-

ditioned by the historical-critical method used by the scholars whose views Winward has accepted and promulgates. Those who accept the reliability and inerrancy of the Bible and believe the historical-critical method with its radical kind of literary criticism, and its use of form and redaction criticism is wrong, will not find this book acceptable and as one to be recommended to Christian people as a reliable guide to the prophetic books. Daniel, whom our Lord called a prophet, is not at all treated.

Raymond F. Surburg

**THE END OF THE HISTORICAL-CRITICAL METHOD.** By Gerhard Maier. Translated by Edwin W. Leverenz and Rudolph F. Norden. Concordia Publishing House, 1977. 108 pages. Paper. \$4.95.

This book appeared originally as *Das Ende der Historisch-Kritischen Methode*, published by Theologischer Verlag Rolf Brockhaus, Wuppertal. Dr. Eugene F. Klug wrote a review article on Maier's significant book in *The Springfielder*, Vol. XXXVIII, March, 1975, pp. 289-302. Dr. Klug has also written the foreword for the English translation, pp. 8-10.

That the historical-critical methodology cannot be described as a neutral discipline is shown convincingly by Maier. Those who have been opposing this method of Scriptural interpretation for decades certainly wish that the title were reporting a most recent development in Christian theology. However, as Klug states in his foreword: "It holds sway in 'scientific' theology much as evolutionism rules the scientific disciplines. Theories multiply often with total disdain for the facts, at times even though the facts contradict the conclusions. People finally believe what they want to believe. In the name of scholarship man sets himself up as lord over the Word and the work of God" (p. 8).

Maier's apologetic book has three chapters: I. The Inner Impossibility of the Concept; II. The Actual End of the Historical-Critical Method; and III. The Necessity of a Historical-Biblical Method. Maier shows that the so-called scientific method, in its pursuit as to what in the Bible is God's Word and what is the word of man has brought about what, in New Testament studies, has become the "canon within the canon" controversy. Utilizing the works and conclusions of such New Testament scholars as Kaesemann, H. Strathmann, W. Kuemmel, W. Marxsen, Maier has shown that none of these exegetes has demonstrated how the N. T. canon is to be delimited nor been able to show what is the real "canon within the canon." The systematicians need a canon if they are to have any dogmatics. They also have failed to establish a canon that all will accept. Such systematicians as Herman Diehm, Ratschow, W. Joest, Ebeling and Hans Kueng were examined and they all differ and failed to establish a "canon within a canon."

In the third chapter Maier describes what he considers a valid hermeneutical method and this he calls "the Historical-Biblical Method." In setting forth this method he discusses the problem of Scriptural authority, Scripture and revelation as they are involved as a part of the "Historical-Biblical Method." He concludes his presentation with a listing and defining of the procedural steps necessary to employ "Historical-Biblical Method."

While Maier believes that the inconsistencies, contradictions and weaknesses which have characterized the historical-critical method should put an end to its use, the rank and file of scholars will ignore the criticisms of this book and proceed to use it with new variations characterizing this method which is beyond the comprehension of the layperson and which the average pastor cannot use if he does not wish to empty his church on a Sunday morning.

Raymond F. Surburg



**THE EARLY VERSIONS OF THE NEW TESTAMENT. THEIR ORIGIN, TRANSMISSION AND LIMITATIONS.** By Bruce M. Metzger. Clarendon Press, Oxford, England. 498 pages. Cloth. \$17.50

In this volume aspects of early Biblical versions are presented which seldom receive sustained attention from scholars. This is the sixth volume of Metzger's published by the Oxford University Press. This book deals with the origin and transmission of all translations of the New Testament made before about A.D. 1000. These versions are placed in their historical context of the expansion of Christianity.

The volume is divided into two parts. Part One treats the early Eastern versions of the New Testament, namely, the various Syriac versions (which include the Diaterraron of Tatian, the Old Syriac, the Peshitta, the Philoxonian and/or Harelean Syriac, and the Palestinian Syriac, the Coptic, the Armenian, the Georgian, the Ethiopic and the minor Eastern versions (the Arabic, the Nubian, Persian, Sogdian and Caucasian Albanian version). Part Two deals with the early Western versions (the Old Latin and the Vulgate), the Gothic, Old Church Slavonic and minor Western versions (the Anglo-Saxon, the Old High German and the Old Saxon Version).

For each of these versions a list is given of the earliest surviving manuscripts and of noteworthy printed editions, followed in turn by an account of the scholarly investigation and textual analysis of the version. A contribution which many scholars will appreciate in the series of discussions of the characteristics of the different languages represented in these Eastern and Western versions as well as their bearing on efforts to recover from these translations the readings of their underlying Greek manuscripts.

In assembling this valuable material Metzger had the assistance and the contributions of the late Canon M. Briere (Georgian), Sebastian P. Brock (Syriac), Bonifatius Fischer (Latin), G.W.S. Friedrichsen (Gothic), Josef Hofmann (Ethiopic) Horse G. Lunt (Old Church Slavonic), J. Martin Plumley (Coptic) and Errol F. Rhodes (Armenian).

The value of studying the early versions is stated by Metzger as follows:

The importance of the early versions of the New Testament is hard to overestimate. The Church historian, for example, can learn not a little from them concerning the spread of Christianity in the ancient world, and by identifying the parent text-type from which a given version was made it is possible to ascertain the headquarters and direction of missionary activity. Furthermore, since every translation is in some measure a commentary, one can trace the history of the exegesis of disputed passages as disclosed in successive modifications of a given version. (p. vii).

Here is a scholar's volume. In it the textual critic, the church historian of ancient Eastern church history, the student of ancient languages will find new material relative to his field of specialization. Metzger's volume will undoubtedly be an important reference volume for years to come.

Raymond F. Surburg

**THE RYRIE STUDY BIBLE. NEW TESTAMENT. NEW AMERICAN STANDARD VERSION. WIDE MARGIN EDITION.** By Charles Caldwell Ryrie. Moody Press, Chicago, 1976. 498 pages plus 8 pages of maps. \$9.95.

**THE RYRIE STUDY STUDY BIBLE. NEW TESTAMENT. KING JAMES VERSION, WIDE MARGIN EDITION.** By Charles Caldwell Ryrie. Moody Press, Chicago, 1976. 496 pages plus 8 pages of maps. \$9.95.

Dr. Ryrie, Chairman of the Department of Systematic Theology, at Dallas Theological Seminary, supplies the helps for both the King James and the New American Standard Versions. Their purpose is to help the average reader to understand the Word of God better. To that end Ryrie has given helpful notes of theological, historical, geographical, cultural, and linguistic explanations on

the same page with the Biblical text. Each New Testament book has an introduction discussing authorship, date, approach and summary of contents. There is an extensive outline preceding each book, an outline which is woven throughout the text of the book. Along the margins there is a listing of cross references. At the end of the book the reader will find a subject index, a useful harmony of the Gospels and a number of pages of full-color maps and time-line charts. The extra-wide margin featured in these two Study Bibles is designed for the taking of notes relative to insights gained in the course of study. Both Bibles have three-punch holes which will fit the standard loose leaf notebook holder.

The interpretation which appears in the introductions and the notes designed to elucidate the text are written from the perspective of Reformed and dispensationalistic theologies (also including millennialism). The hermeneutics of the *Scofield Reference Bible* is in evidence in this Study Bible. On key passages dealing with the sacraments an anti-Lutheran position is found. A Lutheran pastor will want to use this book with discrimination although he will find material he can incorporate and use in his personal study of the New Testament. The isagogical approach is that essentially of historic conservative Protestantism.

Raymond F. Surburg

**AMILLENNIALISM TODAY.** By William E. Cox. Presbyterian and Reformed Publishing Company, 1975. 143 pages. Paper. \$2.50.

Amillennialism is the term which has been coined by certain individuals to distinguish a Biblical interpretation that differs from premillennialism and postmillennialism. Cox believes that the following definition by John F. Walwoord is a good definition of amillennialism:

Its most general character is that of denial of a *literal* reign of Christ upon the earth. Satan is conceived as bound at the first coming of Christ. The present age between the first and second comings is the fulfillment of the millennium. Its adherents are divided on whether the millennium is being fulfilled now on earth (Augustine) or whether it is being fulfilled by the saints in heaven (Kliefoth). It may be summed up, in the idea that there will be no more millennium than there is now, and that the eternal state immediately follows the second coming of Christ. As they freely recognize that their concept of the millennium is quite foreign to the premillennial view they have been given the title amillennial by most writers (John F. Walwoord, *The Millennial Kingdom*, p. 6).

Cox's volume has as its purpose to define amillennialism, then give a history of his understanding of this system of hermeneutics, then to outline the hermeneutical principles which distinguish amillennialism from pre- and postmillennialism. Seven major doctrines and subjects are presented concerning which major differences specifically appear between the amillennialists and pre- and postmillennialists. These are: salvation, the church, eschatology, the second advent, resurrection, the judgment and the final state. A chapter has been devoted to each theological subject. A useful three page bibliography concludes the volume.

While the reviewer does not agree with all of Cox's assertions and interpretations, in general it may be said that he has correctly set forth the major hermeneutical and doctrinal differences between the three Protestant systems of interpretation.

Lutheran pastors will be wise to be informed on the hermeneutics and theology of premillennialism which are so vigorously being promoted in our day by many Bible Colleges and a number of theological seminaries and especially by the Old and New Scofield Reference Bibles.

Raymond F. Surburg

**AN EXAMINATION OF DISPENSATIONALISM.** By William E. Cox. Presbyterian and Reformed Publishing Co., Nutley, New Jersey, 1977. 61 pages. Paper. \$1.50.

This booklet was originally published in 1963 and is reprinted in 1977. The data of this monograph are just as valid today as they were fourteen years ago, for dispensationalism is probably more vigorous today than ever, inasmuch as it is the hermeneutics of most nondenominational Bible colleges and a number of conservative seminaries. The author claims that at one time he was a dispensationalist. However, as a result of intense Bible study he came to conclude that the system which he traces back to John Nelson Darby was wrong and erroneous. After stating that dispensationalism is admitted by its advocates not to be in the historic lineage with forms of Protestantism, traceable back to Luther and Calvin, he devotes two chapters to Darby and C.I. Scofield and shows how these two men must be credited with spreading the hermeneutical system of dispensationalism in Great Britain, the United States and Canada.

Five brief chapters are devoted to dispensationalist beliefs—salvation, the Scriptures, Israel and the Kingdom, and the Church. After reading this monograph both clergy and laypersons will see that there are significant differences between the utilizers of the *Scofield Reference Bible* and the views of the Christian Reformed, Presbyterians, Baptists, Episcopalians, Lutherans and other Christian groups as expressed in the official confessions where these exist.

No informed Lutheran pastor can afford to be ignorant of the beliefs propounded in the *Scofield Reference Bible*, of which something like two to three million copies have been sold since 1909, including the 1967 *New Scofield Bible*, with erroneous doctrinal interpretations interlarded in a revised King James text.

Raymond F. Surburg

## II. Theological-Historical Studies

**I BELIEVE: A STUDY OF THE FORMULA OF CONCORD.** By Bjarne W. Teigen. Lutheran Synod Book Company, Bethany Lutheran College, Mankato, Minn., 1977. 24 pages. Paper. \$1.00.

The year 1980 will be the 400th anniversary of the Book of Concord. By that time most of the Lutheran synods in the United States will have marked the quadricentennial with several publications of both a scholarly and popular nature. Professor Teigen of the Evangelical Lutheran Synod, has prepared materials for use in adult discussion groups. His first study was a popular introduction into the three ancient creeds of the church. Teigen's second study is a guide into the Formula of Concord, the last of the Lutheran Confessions, published in 1577. The materials are divided into nine lessons. After a historical and theological introduction into the Formula, the remaining eight chapters give a brief overview of each of the twelve articles. Study questions for further discussion along with a brief bibliography round out the study guide. Pictures included with each section help make alive 16th century Germany in which the confession was written. A photograph of the castle in Torgau and a print of the Bergen abbey where the theologians of the Formula worked are included. Pictures of such prominent theologians as Chemnitz, Selnecker, Koerner, Musculus, Chytraeus, and Andreae also find their places in the study book. Pastors finding the reading of the actual confessions unworkable for their people and looking for workable material to help their congregations celebrate this important anniversary for Lutheranism will find it here. The publisher is offering a 10% discount for 25 or more copies and 20%

for orders topping 100. While various Lutheran publishers have done their part in commemorating these years, still lacking are large commemorative services of thanksgiving and praise among our congregations. The Missouri Synod at its 1977 convention missed the opportunity to give due recognition to the 400th anniversary of the Formula. The Evangelical Lutheran Synod had for its major convention essay "A 20th Century Tribute to the Formula of Concord" by Dr. N.S. Tjernagel. The Missouri Synod could make up for the missed opportunity by an appropriate celebration at the 1979 convention.

dps

ON BEING A CHRISTIAN. By Hans Kueng. Translated by Edward Quinn. Doubleday, Garden City, N.Y., 1976. 720 pages. \$12.95.

It has been said that the man who has nothing to boast of but his illustrious ancestors is like a potato—the only good belonging to him is underground.

Maybe that's where Rome wishes Kueng would be—underground! This Tuebingen University (which this year, 1977, observes its 500th anniversary) theological gadfly or gnat has been a constant, prodding source of irritation to the Vatican hierarchy. Kueng's boast is not in this forebears, genealogical or ecclesial; but he is undoubtedly a "hot potato" to the Roman hierarchy. He has done it before, with his book, *INFALLIBLE? AN INQUIRY*, which set the Vatican whirling by his challenging papal authority, and now he has done it again.

Kueng's critique of Rome is blunt, to say the least. While he has an evident nostalgia and love affair for "good Pope John XXIII" (36, 497), he charges the present administration with failing to keep abreast with the times (520), with despoiling hopes generated by Vatican II (519), and causing the vacuum and crisis of leadership in the Roman Catholic church today. (34, 519ff) From the breath of fresh air which Vatican II let into the stuffy halls of the Vatican, there now is a return to a kind of "Neo-Scholastic Denzinger" kind of theology which has again placed the Roman church "in the rearguard of mankind" instead of in the van, says Kueng. (29, 33) Brazenly he refuses to think that theologians should kowtow before unthinking ecclesiastical authority under these circumstances and he simply announces: "We cannot be required to refrain from criticism of the Church, not even from 'within', not even by the Pope and still less by the many petty popes." (517; cf. 88) He zeroes in on the long-disputed use of the beatitudes in the Sermon on the Mount as "evangelical counsels" belonging only to the super-religious (145); on the Mass as an expiatory sacrifice and validity of private masses (426f); on the doctrines of Mary's immaculate conception and miraculous assumption on the grounds that they lack all Scriptural evidence and even Tradition's support (454-461 *passim*); on Rome's defining the doctrine of the church in terms of the hierarchy rather than the priesthood of all believers (478, 483, 487); and, in this connection, he also places into question the whole "succession" claim, asserting that "it cannot be maintained historically that the bishops in a direct and exclusive sense are the successors of the apostles" and that it only is "a succession in apostolic faith and confession." (488ff) He goes as far as to suggest that the call of the congregation ought to be the basis for a priest's (whom he prefers to call pastor!) office, and bishops; even popes, should be opened up to an election process which respects the priesthood of all believers. (492, 526) Understandably Kueng also has a softer line on the Petrine primacy question, claiming that Rome's view is based on "defensive and reactionary theology" (495); and he wonders out loud: "Would the real Peter have recognized himself in the picture built up of him in Rome?" (498) Yet he petitions for sympathy from the Protestants and Eastern Orthodox on this primary problem, arguing "that something would be lacking. . . in Christendom as a whole if this Petrine ministry were suddenly to disappear." (500)

Moreover, he raises that old canard about Protestants substituting their "paper pope," the Bible, as the authority figure in the church. (501) So, as far as Kueng personally is concerned he wants to stay with his church, full of trouble and error though it be, because it was from this "community of faith" that he got his Christianity, and "it is because I am a Christian that I am staying in the Church." (524f)

After reading the book, some may wonder why he bothers. Historic articles of the faith come under severe testing by Kueng. On the doctrine of the Trinity he sounds for all the world like a dynamic Monarchian, with Jesus being elevated to God-like standing through his resurrection. (352f) "The key question with regard to the doctrine of the Trinity," according to Kueng, is "how the relationship of Jesus to God is to be defined in a way that is both *rational* and in accordance with the Scripture." (476) By his rational slide-rule the personhood of the Holy Spirit seems to slip away, being defined only as "God's personal closeness to men." (469ff) Even Christ's deity, as the God-man, is rendered doubtful by Kueng's asserting that that is so "to faith only," (444) that the doctrine of two natures in Christ is unacceptable and naive in our day, as is also the threefold office of Christ (127-132), that His pre-existence is to be considered doubtful (446), and that Chalcedon's formulations were little more than "speculative theology." (448) The meaning of Christ's death is to Kueng a "most problematic point" (343) and yet he sounds quite orthodox when he dismisses good works as availing for salvation and states: "All that counts is to cling to God absolutely firmly through Jesus the Christ in a believing trust." (408) But if one were to suggest, as in fact Kueng acknowledges that the apostles teach, that our righteousness or justification is a juridical concept, forgiveness imputed to us by Christ's vicarious atonement, he would dismiss this as "questionable." (422ff) In fact he rejects it, making sport of the Lutherans at Helsinki in 1963 when they no longer could agree either on the meaning of justification à la the Reformation. (582) Christ's resurrection comes in for extended treatment, for it obviously is the key, as Kueng admits, since "without Easter there is no faith." (381) But after a lengthy discussion of its meaning (346-381) the reader will learn only that Kueng himself has a problem, a problem which turns on his denial, on the one hand, that it is "a historical event" (349), and his insistence, on the other hand, that this *legendary* report is nonetheless a real event, that is, *for faith*. (351)

Self-evidently Kueng is totally committed to the historical-critical methodology and is somewhat less than sympathetic for the evangelical clods who are not, stating with cavalier, derisive air: "Only a person who attaches his faith to historical details will be upset by historical criticism." (361) It makes no difference to him apparently that each one of God's prophets and apostles attached their faith in that manner, and that they posit the same kind of ground for faith to us! So, true to that stance of the higher critic Kueng questions anything and everything in Scripture which in his judgment (and the critic's) can no longer be authoritative for faith today, a process which he claims the various techniques of textual criticism have made so easy. (155) Thus everything from the infancy narratives to Christ's resurrection and descent into hell have clusters of mythological additions, naive expansions, embellishments, intended to call forth faith and to augment Christ's greatness, according to Kueng. (149-344 *passim*) With what by now is characteristic, pious reassurance on the part of all demythologizers, Kueng admits that there must, of course, be limits to this business; and so he wants to assure his readers that what is not true or historical in fact is nonetheless true to faith, for that is the nature of myth. One cannot escape the feeling that once again the artificer has been trying to conjure up the "real Jesus" for his readers, though all the while he has in fact taken away the Lord and dreamed up his own creation.

Kueng, of course, is no theological slouch. His vast learning and brilliantly clear writing put him head and shoulders above the mystical theology-spinners of our day whose gobbledygook often defies all comprehension. There's none of this in Kueng. But the question remains, has he really answered his own questions? What *does* it mean to be a Christian? *Why* be a Christian at all? He has challenged the church in our day to confront meaningfully and persuasively the twin threat of radical humanism and other world-religions. (25) Rightly he has criticized the churches for their inane and plainly stupid activism in place of the Gospel (32), for their obsessions with proofs for God and for the faith (64ff), for their politicizing. Also Lutherans cannot escape his sharp barb on the last point: "The diplomatic strategists and ecclesiastical politicians, the ecclesiastical bureaucrats and managers, the administrators, inquisitors and court theologians who conform to the system, are not to be found only in the Vatican, nor even only in the Catholic Church." (513) But Kueng's answer for what the church should be doing in our day is simplistic: now that doctrinal differences no longer exist and agreement has been attained, let every Christian and every church become an ecumenical entity. (502ff) Kueng's "gospel" is literally taken from Bonhoeffer whom he approvingly quotes on the meaning of being a follower of Christ: "It is nothing else than bondage to Jesus Christ alone, completely breaking through every program, every set of laws. No other significance is possible, since Jesus is the only significance. He alone matters." (551) An evangelically committed Christian could put a lot of meaning into those words; but granting the presuppositions under which both Kueng and Bonhoeffer have reached their conclusions, one would have to enter a strong demurrer.

None can say, however, that Kueng has failed to keep his audience awake as he has attempted his "Summa." It is a vast production, argued with Kueng's characteristic, pungent thought and style. Midst the weaknesses, as shown, there exist penetrating insights into contemporary theology's condition and age. Supporting the more than 600 pages of text are at least another 100 pages of scholarly notes, a monument to Kueng's prolific productivity, if not to the soundness of his theology. The reader will be challenged.

E.F. Klug

EVERYMAN A BIBLE STUDENT. A HANDBOOK OF BASIC CHRISTIAN DOCTRINES. By J. E. Church. Zondervan Publishing House, Grand Rapids, 1976. 127 pages. Paper. \$2.95.

This volume is a recast and enlargement of a book published 26 years ago and since that time has been printed in 70,000 copies. The publishers claim that this newly-revised edition is already a classic in Africa and Great Britain. The author and publishers hope that the book will be an aid to mature groups interested in personal Bible study. The author is a doctor and a missionary.

Forty-seven different subjects are given with the topics presented in the most useful "theological" order, beginning with God, then man, sin, the church, mission and concluding with the Second Coming of Christ. Dr. Church sets forth each doctrine or topic in a short description and in clear language, which is then followed by Old Testament references in Biblical order and the New Testament references that lead to Christology. Wherever possible the subject is supported with passages taken from the whole Bible, from Genesis to Revelation. The opening words of each Biblical reference are printed out.

While the comments and interpretations are kept at a minimum to enable the Biblical passages to speak for themselves, the influence of *The Scofield Reference Bible* is apparent. The theology that informs Church's theological position is that of Reformed theology, modified by millennialism and dispensationalism. Baptism and the Lord's Supper follow the non-Lutheran understanding and are not the Means of Grace as they are for Lutherans and other Christians. The author also believes that faith healing and evidences of

charismatic gifts are in evidence in the world today. Lutheran clergy might use this book profitably, but it is not recommended for the Lutheran laity, unless they are well indoctrinated and use sound principles of Biblical interpretation.

Raymond F. Surburg

**SOLI DEO GLORIA.** Essays in Reformed Theology. Festschrift for John H. Gerstner. Edited by R.C. Sproul. Presbyterian & Reformed Publishing Co., Nutley, N.J., 1976. 210 pages. Cloth. \$6.95.

A *Festschrift* is a worthy manner of honoring a notable teacher, in this case John Gerstner, for many years professor of church history at Pittsburgh (Xenia) Theological Seminary. The team of writers presents a conservative Presbyterian-Reformed stance across the board, except for Lutheran J.W. Montgomery. All would undoubtedly profess a commitment to the position articulated in the opening chapter by Cornelius Van Til, that "the Holy Spirit always points to Scripture; He gives no man revelations independent of Scripture." J.I. Packer contributes a good chapter on justification, with considerable deference towards Luther. Montgomery manages to sandwich a chapter on "Chemnitz on the Council of Trent" among offerings that are of typical Reformed orientation, e.g., "Irresistible Grace," "Double Predestination," "The Perpetuity and Change of the Sabbath," "The Pastor - His Identity and Authority," to mention a few. Of course, there is good reason to cite Chemnitz' response to Trent, for John Calvin, too, even earlier, had composed a retort sharply against Tridentine theology. Also included is an interesting vignette of the Charles Hodge era at Princeton. An imposing list of articles, reviews, books by John Gerstner occupies the final pages. The book has value as a source for study of conservative Reformed theology today.

E.F. Klug

**DISCORD, DIALOGUE, AND CONCORD.** Edited by Lewis W. Spitz. Fortress, Philadelphia, 1977. 207 pages. Cloth. \$9.95.

Many symposia of collected essays suffer from joint disease - failing to hang together. Here, however, is a congeries of essays that comes off well, credit to the editor no doubt. There are thirteen contributors, including editor Lewis Spitz, distinguished Stanford professor in the Wm. R. Kennan chair of history. Though the central theme pivots on the Formula of Concord, it is hardly a concordant melody which this symphony of writers plays. Apparently it was not intended to. The editor's own lead-off essay, "The Formula of Concord Then and Now," is perhaps the most supportive of the Formula's intent, content, and present significance. Accordingly, the book's title, "Discord, Dialogue, Concord," was a stroke of wisdom, for that is exactly what this provocative galaxy of essays displays. This is not necessarily all to the negative. Sometimes the treasure in hand is not really appreciated until someone snips away at it in some way. The critique of this historic formula, still a Confessional base for Lutherans who take the Augsburg Confession itself seriously, is by no means slapdash; but the fact is that the Lutherans on the prestigious panel by and large do not necessarily, or at all, find themselves held by an oath of fealty to the Formula of Concord. Hence the discord! Ekkehard Muehlenberg charges the Formula with "self-contradiction" on Article II (Free Will); Robert C. Schultz, on Article I (Original Sin), argues that the Formula "failed to explore the basic issue of the controversy"; Ralph W. Quere, on Articles VII and VIII (Lord's Supper and Person of Christ), seeks to redeem Melancthon's somewhat sullied reputation; Oliver K. Olson urges political resistance on the basis of Article X (Adiaphora). Robert D. Preus, avowedly bound by the Formula like the editor, demonstrates that the "Formula as such did not exert a formative influence upon the theological work of classical Lutheran orthodoxy." Robert P. Scharlemann uses the Formula as a platform in an attempt to show that "confession of the gospel

and authority of the Scripture" constitute the real nub of the theological pursuit then as now. Six writers look in at the Formula of Concord from the outside, as it were attempting to place this epic document into proper historical perspective: Manfred P. Fleischer from the Silesian point of view; Trygve R. Skarsten from the Scandinavian; W. Brown Patterson from the Anglican side; W. Robert Godfrey from the Dutch Reformed; Jill Raitt from the French Reformed; and James J. Megivern from the Roman Catholic.

Each essay stands on its own merits, and, while hardly supportive in each case of the Confessional Lutheran stance, provokes the reader to serious reflection. It is, after all, noteworthy when Roman Catholic Megivern closes his essay and the book with the observation:

The only warranted conclusion of our survey is to say that the Formula of Concord never did get a very serious Catholic review. If today enough has changed that the question can reasonably be entertained whether the Catholic Church might not recognize the Augsburg Confession, would it be out of place to suggest that it might also be an appropriate time for a more serious, if belated, Catholic evaluation of the Formula of Concord on its four hundredth anniversary? Surely if Alexandrai and Antioch can both be listened to by Rome for complementary Christologies, might not Wittenberg as well as Trent have insight to offer in ecclesiology?

This is an intriguing thought. One gets the feeling, however, that any group of writers on the Lutheran Confessions today, even though of Lutheran connection, is more likely to agree with Alfred Lord Tennyson's dictum that "there lives more faith in honest doubt, believe me, than in half the creeds," than with the Formula of Concord's simple avowal that "the true Christian doctrine, in a pure, sound sense (is capable of being) collected from God's Word into brief articles or chapters against the corruption of heretics." (Preface 4)

E.F. Klug

**YOUTH BRAINWASHING, AND THE EXTREMIST CULTS.** By Ronald Enroth, Zondervan, Grand Rapids, 1977. 221 pages. Cloth. \$6.95.

Many of the contemporary cults puzzle us, not only with their tenacity and success, but especially also as to their ingredients, origin, leadership. In his first part the author presents a valuable delineation of seven of these troubling and troublesome cultic groups: Hare Krishna Movement; Children of God; Alamo Christian Foundation; the Love Family; Unification Church (Moonies); The Way; the Divine Light Mission. They all in one way or another have theosophical roots, their meanderings dictated by their respective leaders.

A second section Enroth devotes to analysis, seeking to explain the reasons why the cultic syndrom and seduction should succeed to such an alarming degree in an age like ours, affected as it is by the counter-culture mood. The fact that many of the "converts" are young people, swept along by disillusionment with established institutions, causes considerable grief to parents who thought that they had warned their offspring to respect things like the church and Biblical faith. The concluding chapter traces the rise of the phenomenon to Satan's base delusions, so active in these sophisticated times.

E. F. Klug

**THE CREEDS OF CHRISTENDOM.** 3 vols. By Philip Schaff. Baker Book House, Grand Rapids, 1977. Reprint of 6th revised edition. First published in 1877. Paperback. \$34.95.

Classics do not die, nor do they fade away. When these three volumes first appeared in 1877 they were a landmark achievement, not only on the American



theological scene. but also in Europe. At that time, in less than a year, demand required the printing of a second, slightly revised edition. In turn Philip Schaff saw the work of five editions. The present sixth edition was more extensively revised and edited by David S. Schaff in 1931. The latter could rightly claim at that time that "since the appearance of *The Creeds of Christendom*, 1877, no work has been issued competing 'with it in scope and comprehensiveness.'" To a large extent that is still true; if it were not, there would hardly be sufficient reason for its appearance again in 1977. Baker House deserves kudos for getting it back into print. Serious students of the confessions deserve to have this tool.

The first volume is virtually a history of doctrine, tracing the story behind the early creeds of Christendom on down through all the mainline Christian churches. Attention is especially given to those distinctive creeds which helped to shape the major Christian bodies. Thus, for example, there is descriptive background for each of the Lutheran creeds, brief but succinct, and in classic English literary style. Schaff also added numerous significant footnotes, thus enabling the scholar to follow additional leads.

Volume two is primarily devoted to the creeds of the Greek and Latin churches. It begins, however, with small section on what the author calls the "Scripture Confessions." This is followed by the Ante-Nicene creeds or rules of faith, produced by the early church fathers. The bulk of the volume then is given over to the ecumenical creeds, and thereafter the distinctively Roman and Greek Orthodox credal forms. The author's selections in this category are generally good, singling out those which gave Rome and the Orthodox branches their distinctive structure theologically. Naturally, this volume had to be somewhat abridged; yet it contains 634 pages.

Volume three is much larger, approaching 1000 pages, as does the first. It contains the Protestant creeds, beginning with the Lutheran and the Calvinist formulas of the 16th century. It move on into the 17th century when some of the significant Calvinist creeds were produced. The Lutheran church, of course, has added none since the 16th century; but the various Reformed churches, divided as they are into countless theological streams, continued to write new creeds through all of the succeeding centuries. Yet few of them have ever really remained confessional in the way that the Lutheran church, at least by and large, has managed to do. This volume lays this fact patently before the reader.

Schaff, of course, has his presuppositional theological stance. He belonged to the German Reformed tradition teaching for years at the seminary in Mercersburg, Pa., spawning what became known as Mercersburg theology. It was a unionistic type, avowedly combining Reformed and Lutheran accents, the nod always going to the first. Thus Schaff very plainly tilts toward Melanchthon and the Philippists, opting, as they, for the *Variata*, the altered version of the *Augsburg Confession*, and terming it an "improved" rather than an "altered" edition. (I.280) Though his sympathies lie with Melanchthon. Schaff nonetheless is quite accurate in his characterization of the man who had the onerous and unwelcome task of taking up the mantle of leadership after Luther's death. For this scholarly colleague of Luther, who, once his giant friend had succumbed, yearned to "be delivered from the fury of the theologians," Schaff has due empathy in a trying situation (the Interims had wrought havoc in the Lutheran church and triggered sharp opposition to Melanchthon, especially from the fiery Flacius); and yet Schaff is frank to say that Melanchthon suffered from the weakness of a compromising and temporizing disposition." (I.261) Be this as it may, Schaff's sympathies obviously lie with the Crypto-Calvinist side in the controversy that tore at the innards of the Lutheran territories, cities, churches, clerics, people, and was not settled until the Formula of Concord finally showed those Lutherans who still wanted to remain loyal to the intent and meaning of the Confessors at Augsburg the

way to unity, concord and peace. Chemnitz, the chief architect of the Formula of Concord gets understandably short treatment by Schaff. Andreae fares a little better. But, then, even Luther is pictured at the end of his life as a kind of hateful, crotchety old man by Schaff.

From Mercersburg Schaff moved on to become a prestigious voice as professor at Union Seminary, New York, for many years. His theological leanings quite obviously were in the direction of liberal theology which was in its heyday in the late 19th century. Little wonder, then, that a confessionally strong movement like that of C. F.W. Walther, an exact contemporary, would be totally ignored. In 1877 Walther and the churches of the Missouri Synod, joined by the fledgling Synodical Conference, mounted a gigantic celebration of the 300th anniversary of the Formula of Concord in their churches from coast to coast. Schaff paid no heed. Schaff's personal leanings were obviously not in the direction of confessional theology, though indeed he ranked as one of the world's leading scholars of the confessions.

This latter fact alone is what gives the reissuing of these monumental volumes their just and sufficient cause.

E. F. Klug

#### OBERURSELER HEFTE. STUDIEN UND BEITRAEGE FUER THEOLOGIE UND GEMEINDE.

Heft 1-Gottfried Hoffmann, *Marburg 1529-Eine Verpasste Gelegenheit?*, 1974. 30 Seiten.

Heft 2-Detlef Lehmann, *Reform des Gottesdienstes?*, 1974. 29 Seiten.

Heft 3-Ernst Dammann, *Das Problem einer Afrikanischen Theologie*, 1975. 40 Seiten.

Heft 4-Hartmut Guenther, *Die Einheit der Bibel*, 1975. 38 Seiten.

Heft 5-Detlef Lehmann, *Die Zukunft der Kirche in der Modernen Welt*, 1975. 23 Seiten.

Heft 6-Hartmut Guenther, *Gottes Knecht und Gottes Recht*, 1975. 40 Seiten.

Heft 7-Manfred Roensch, *Grundueunge der Theologie der Lutherischen Bekenntnisschriften*, 1976. 40 Seiten.

These booklets may be obtained from: Oberurseler Hefte, 637 Oberursel (Ts), Altkoenigstrasse 150, Germany.

These seven monographs are studies and contributions dealing with theology and the pastoral ministry written for and published by the faculty of the Lutheran Theological Seminary at Oberursel (Taunus) Germany, in conjunction with the friends and supporters of The Lutheran Seminary, called in German "Die Lutherische Hochschule Oberursel."

Studies numbers 1 and 2 have previously been reviewed in *The Springfielder* by Professor Otto Stahlke.

Study No. 3, *Das Problem einer Afrikanischen Theologie* by Ernst Dammann contains the substance of a guest lecture, delivered at the invitation of the Theological Faculty of the Christian Albrechts-Universitaet at Kiel. Because of the limitations placed on its publication, Dammann was unable to present an exhaustive study dealing with the problem of an "African theology." Dammann points out the complexity of adequately treating the subject of an African theology. However, his discussion and analysis are not given in the framework of the school of comparative religions but within the context of a Biblical and confessional Lutheran theology.

Dammann emphasizes the fact that a distinction must be made between an African theology and a Black theology, although they both have some features in common. In good summary fashion the author delineates features of the African religious psychology which, in contradistinction from Hinduism and Buddhism, makes it easier to relate Christian concepts to African religious

thinking. Black Lutheran Africans became interested in a *Confessio Africana* since the all-Lutheran Conference at Marangu, Tanzania, where a position paper was delivered advocating the working out and adoption of a *Confessio Africana*, which was not designed to supplant the old Lutheran Confessions of 1580, but to give expression to Lutheran teachings in language to which the native African peoples could relate in terms of their culture. Since 1955 there has been a great interest among African theologians to do just that. Dammann describes a number of attempts, which have produced Kimbuguism, the "church" of the prophet Wovenau and the views of the Anglican John S. Mbiti, now director of the Ecumenical Institute of Bossey. On pages 24-33 Dammann enumerates the specifics of an African theology, which are especially revealed in African views about pneumatology, prophecy, dreams, charismatic healings, customs and practices which played an important role in pre-Christian Africa.

Dammann concludes his monograph with the observations that Lutheran African Christians can incorporate concerns raised by a *Theologia Africana* into their theological presentations without in any way contradicting the theological teachings of the Lutheran Confessions.

Study Number 4—*Die Einheit der Bibel* by Hartmut Guenther deals with an important topic, one challenged by historical-criticism. Beginning with Semler and Baur and concluding with Kaesemann, Guenther shows how in the last two hundred years the traditional concept of the unity of the Bible has been challenged and rejected. In dealing with the unity of the Bible, which is a problem for many today, the author first discusses the origin of the Bible; then he treats the diversity of the New Testament as it relates to the unity of the concept of Biblical unity. Finally, he gives his own answer in defense of the unity of the Bible and simultaneously explores what the implications are for the church and for those holding to the Bible's unity.

Guenther's discussion and defense of the unity of the Bible is presented mainly from the perspective of the New Testament. Theological investigation since F. C. Baur has concerned itself with describing divergent New Testament theologies, often contradictory of each other. This, of course, automatically rules out the defense of the unity of the New Testament. The clarity of the Christ-proclamation in the Gospels gives unity to the various New Testament kerygmatic proclamations and to the doctrinal variety found in the New Testament. This same feature and fact also holds true about Paul's writings according to Guenther. It is the clarity of the Christ-proclamation, he contends, which makes the Bible a theological unity. This latter unity is also the basis for the unity of the church.

Study Number 5—*Die Zukunft der Kirche in der Modernen Welt* by Delf Lehmann. This monograph was originally delivered as a lecture, May, 1974 in Oberursel before a group of evangelical scholars. Lehmann is concerned with evangelical Christianity and evangelical churches and he does not wish to make fine distinctions between Lutheran and Reformed churches, between free churches and state churches.

Lehmann's presentation has two parts. In the first he gives a brief overview of what has characterized the evangelical churches in the last two hundred years. The concept of the church has been influenced by an uncritical acceptance and hasty accommodation to new philosophies, ideologies that became current at a given time. Evangelical Christianity has been influenced by nationalism, racism and Marxism. Any movement which becomes popular is accepted and the idea of the nature of the church adjusted to it. Sometimes this accommodation takes on grotesque forms as when for instance the "God-is-dead" idea was adopted. Unfortunately also church practice is determined by these false theologies and anti-Scriptural accommodations.

The adoption of theologies and ideologies foreign to the Christian faith has further led to the existence of many factions in Protestantism due to a lack of

doctrinal conviction and a pluralism, which the author claims must be denounced and fought. This situation has further resulted in the fact that the church no longer is considered as making divine pronouncements but merely as setting forth political and sociological views.

In part two (pages 12-23) Lehmann then outlines what the church must do to be the church again. For one thing, the church must rediscover the heritage of the Reformation. The Protestant churches must become more evangelical. The great themes of theology as they have found expression in the ecumenical creeds of Christendom (the Apostles', Nicene and Athanasian) and as set forth in the Augsburg Confession have not been outdated.

Lehmann in his discussion of the future of the church also contends that it must be more charismatic, live more in dependence on the Holy Spirit rather than relying on the spirit of the times for its inspiration. The church of the future must also be more missionary-minded. Lehmann has correctly set forth the weaknesses of the church and suggested a sound program for making it a powerful force in the world.

Study 6—Hartmut Guenther, *Gottes Knecht und Gottes Recht*. This monograph is designed to contribute to an interpretation of the Servant passages of Isaiah. The passages discussed by the author are: 42:1-4; 49:1-6; 50:4-9; and 52:13-53:12. After briefly reviewing some of the main views of critical scholarship relative to the understanding of the Servant passages, Guenther announced what the purpose of his study is: First the context of the passages within the scope of chapters 40-55 is discussed. Then a careful exegesis of all important words in these four passages must be made. Finally, he attempts to trace within the context of a Biblical theology how the Servant Songs have influenced the New Testament and how the latter found something higher in them than the Old Testament seemed to teach. Guenther does not appear to treat the four servant passages as truly predictive Messianic prophecies the way Luther, Kretzmann, and other Missouri Synod exegetes and other non-Lutheran conservative exegetes have done. The reviewer believes that Guenther was influenced in his views by modern critical German scholars in his interpretation of the Servant Songs. Pages 31-32 contain a good summary of the main points made by the author in his interpretation of the Servant Songs and their relationship to the New Testament.

Study 7—Manfred Roensch, *Grundzuege der Theologie der Lutherischen Bekenntnisschriften*. This monograph incorporates an essay delivered in October, 1975 before a pastoral conference in Berlin. Twelve different topics are here presented on the basis of the Lutheran Confessions. The following are the topics that were chosen for discussion: 1. The relationship of the Bible and confession; 2. The interpretation and usage of the Scriptures, the proper distinction between law and gospel; 3. Belief in Christ and the lostness of man — the christological and anthropological controversies as the basis of the Lutheran Confessions; 4. The article of justification by faith; 5. Faith — the office of the ministry, means of grace and the church; 6. Faith and the new life; 7. Baptism and the Lord's Supper; 8. Repentance; 9. The pastoral concern of the Lutheran Confessions; 10. The Spirit and the Word; 11. The "apostolic tradition" in the confessions; and 12. The dimension of the final judgement.

In the space permitted him Roensch could not present a complete theology of the Lutheran Confessions, but he has given a usable outline of some of the important thrusts of those writings found in the *Book of Concord* of 1580. Roensch's essay can contribute to help Lutherans see what the essentials of Lutheran theology are, which must not only be intellectually accepted but which must also determine the practice of true Lutheranism.

Raymond F. Surburg

THE NEW FACE OF THE EVANGELICALISM. AN INTERNATIONAL SYMPOSIUM ON THE LAUSANNE COVENANT. Edited by C. Rene Padilla. InterVarsity Press, Downers Grove, Illinois, 1976. 282 pages. Paper. \$4.95.

This is a symposium on the text of the Lausanne Covenant, adopted at the International Congress on World Evangelization, held at Lausanne, Switzerland, July 16-25, 1974. At this congress there were brought together 2,473 participants from 150 countries and 135 denominations. One of the outcomes of this international gathering was issuing of a statement on evangelism which was signed by a significant percentage of the participants at the end of the Congress. It was hoped that the Covenant would be a rallying point for Christians all over the world.

The Lausanne Covenant is divided into fifteen sections which are placed in the following order: 1. The Purpose of God; 2. The Authority and Power of the Bible; 3. The Uniqueness and Universality of Christ; 4. The Nature of Evangelism; 5. Christian Social Responsibility; 6. The Church and Evangelism; 7. Co-operation in Evangelism; 8. Churches in Evangelistic Partnership; 9. The Urgency of the Evangelistic Tasks; 10. Evangelism and Culture; 11. Education and Leadership; 12. Spiritual Conflict; 13. Freedom and Persecution; 14. The Power of the Holy Spirit; and 15. The Return of Christ. This 2700-word document was prepared by Dr. James D. Douglas on the basis of the main papers to be delivered at Lausanne. It was in turn revised in the light of comments received from consultants by a drafting committee made up of Rev. John Stott, Dr. James D. Douglas, Mr. Samuel Escobar, Mr. Leighton Ford and Dr. Hudson Armerding. At the Congress itself further revisions of the Covenant were made, incorporating also changes suggested by members of the Congress.

In the introduction, the editor of this symposium, C. Rene Padilla, who has worked as a staff member of the International Fellowship of Evangelical Students in Latin America for many years and who is currently the Director of their Spanish literature program in Buenos Aires, Argentina, gives an analysis of the distinctive characteristics of the Lausanne Covenant. Padilla claims that "the Lausanne Covenant is little more than a detailed outline for an evangelical theology of missions" (p. 15). The great contribution of the Lausanne Covenant is that "evangelicalism has taken a stand against the mutilated Gospel and the narrow view of the Church's mission that were defacing it, and has definitely claimed for itself a number of Biblical features that it tended to minimize or even destroy. Thus it has not only enhanced its appearance but has also given evidence of its intention to be a faithful reflection of its Saviour and the Lord, Jesus Christ" (p. 15).

The following contributors have written, each on one of the paragraphs of the Lausanne Covenant: Carl F. H. Henry, John R. W. Stott, Saphir Philip Athyal, Michael Cassidy, Athol Gill, Peter Savage, Howard A. Synder, Orlando E. Costas, John Gatu, Jacob A. Loewen, Jonathan Chao, C. Rene Padilla, A.N. Observer, Michael Griffiths, Samuel Escobar. The majority of writers are from Asia, Africa, Australia, South and Central America. Out of the 15 writers, one is from America and possibly two from Europe.

The Lausanne Covenant reflects the theological position: "In essentials unity and in non-essential charity." This was the precise approach of original American fundamentalism as represented in *The Fundamentals*. The theological background of the writers is that of Calvinism and Arminianism. In the area of church order, the sacraments and eschatology, this document is willing to allow latitude of interpretation, because if it did not there could not be a loosely-affiliated group of divergent Protestant and Pentecostal churches and denominations. There are many that will challenge the theological understanding of the Covenant as to the exact meaning of the purpose of missions. The Lausanne Covenant mixes the two kingdoms which Luther

---

insisted must be kept separate. Padilla himself admits that "the Lausanne Covenant is little more than a detailed outline for an evangelical theology of missions. But it raises a number of issues that define the agenda for theological reflection in the coming years" (p. 15).

Raymond F. Surburg