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Contents

PAGE

EDITORIAL

"J. A. O. P." 1

AN EVALUATION OF HEILSGESCHICHTE

THEOLOGIES WITH SPECIAL REFERENCE
TO THEIR IMPLICATIONS 4

RAYMOND E. SURBURG, Professor, Old Testament,
Springfield, Illinois

JOHN ROGERS, MELANCHTHON'S ENGLISH FRIEND 24

CARL S. MEYER, Professor, Historical Theology,
Concordia Seminary, St. Louis, Missouri

BOOK REVIEWS 46

BOOKS RECEIVED 71

Indexed in INDEX TO RELIGIOUS PERIODICAL LITERATURE, *published by the American Theological Library Association, McCormick Seminary Library, Chicago, Illinois.*

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Book Reviews

A GENERAL INTRODUCTION TO THE BIBLE. By Norman L. Geisler and William E. Nix. Moody Press, Chicago, 1968. 480 pages. Cloth. \$6.95.

Norman L. Geisler, Assistant Professor of Bible and Philosophy at Trinity College, Deerfield, Illinois and William E. Nix, formerly of Detroit Bible College, have combined their literary talents to produce a very readable general introduction to the Bible. The inspiration, canonization and the transmission of the Bible are the key subjects that are treated in detail in this General Biblical Introduction. The authors inform the readers that they do not concern themselves with the individual books of the Scriptures in terms of problems of authorship, date and purpose of writing, topics usually handled in Special Biblical Introduction.

It has become customary to deal with the inspiration, text and canon of each Testament separately which has led to the concept that a theologian usually only specializes in one of the two Testaments. Authors Geisler and Nix, however, have deviated from this pattern which has become the general one in theological circles and have discussed the major topics of General Biblical Introduction in terms of both Testaments.

This volume is divided into three major parts. Part I, in nine chapters, concerns itself with the inspiration of the entire Bible; Part II in six chapters deals with the canonization of the sixty-six books of the Protestant canon; and Part III in fifteen chapters presents in lucid and clear manner the following subjects: the Biblical languages, the writing materials employed by Biblical writers, the matter of manuscript transmission, their preparation and preservation, Old Testament Textual Criticism, translations containing both Old and New Testament Texts, Patristic Witnesses to the Scripture Text, Development of Textual Criticism, the Bible in English, Modern Versions and Translations of the Bible.

This is an introduction that will be welcomed by conservative students, pastors and educated laymen because of the stance of the authors, who investigate and defend the reliability and authority of the Biblical record. Archeological findings are assigned their proper place, and significant historical facts are utilized. The authors state their position clearly in the preface:

This work is designed to give a general survey of the process of the transmission of the Bible from God to man. It expounds the claim that God inspired the Biblical books, that men of God wrote them, and that the Fathers (Hebrew and Christian) collected and transmitted them to future generations (p. 9).

The 13 page bibliography shows that the authors have consulted books representing divergent points of view on all of the topics presented in this volume. The reader will find that Geisler and Nix made careful inquiry into modern attitudes relating to the Scriptures and provide

sharply defined answers to criticism which has endeavored to create doubt in the reliability and authority of God's Word.

An appendix in the form of a glossary briefly defines some of the technical terms that the reader meets in the course of his study of this highly informative book. Author, topic and Scriptural indexes increase the utility of the volume.

Those students, pastors, and congregation that would read a book that creates confidence in the Bible as God's inspired and infallible Word and that although Christians no longer possess the autographs of Biblical books, they can rest assured that in the Scriptures of the Old and New Testaments they do possess a trustworthy volume. The last sentence of this book asserts: "The sixty-six books of the Protestant Bible known today are the entire and complete canon of inspired Scripture, handed down through the centuries without substantial change or any doctrinal variation."

Raymond F. Surburg

CONCORDIA COMMENTARY 1-2 SAMUEL. By Ralph David Gehrke. Concordia Publishing House, St. Louis, 1968. 397 pages. Cloth. \$4.00.

This is one volume (the volumes are not numbered in sequence) of the Concordia Commentary. The title does not say so, but this set of commentaries is to be a popular commentary which addresses itself to the devout. The editors say so in the preface and rightly claim that they are aware that basic human problems have changed little "and how directly helpful the Biblical perspective and commitment remain" (Would one reading this in every preface of all the volumes feel this to be an understatement?).

The Commentary no doubt is a grand undertaking of our publishing firm. We hope that many libraries will add this set. How many private libraries of our people will eventually contain a majority of the 24-26 volumes promised remains to be seen. The price is fine; \$4.00 for almost 400 pages can hardly be beat, especially in the usual good binding and paper used by CPH. Of course, \$25 for Kretzmann's *Popular Commentary* in four volumes is still the best buy probably from every point of view.

The RSV Text in bold print and not too cluttered with versification and footnote signs make the reading, (e.g. for devotions) easier than the system where commentary remarks are interspersed in the text. This is a difficulty one has with the *Amplified Bible*, or with some of the older "Bibelwerke".

We are happy to note that the author has given the text the proper Christological emphasis at many spots. Both of the prophecies concerning the future of David's house (2 Samuel 7 and 23) are commented on with simple and clear statements as to their Messianic import. Although at times the author seems to feel reluctant to pronounce a statement to be a direct Messianic prediction. Even 2 Samuel 23:1-7 should be seen as the promise of The Ruler whom David knows as his son and his Lord. Verses 1-3a in the beginning of this chapter deserve to be discussed as an

illustration of what inspiration means. We mention this in view of the introduction to the book. Speaking of the composition and date of the books of Samuel the author seems to feel it necessary to speak of the history of this book in the terms of the critics with their hypothetical sources. He states that the continuation of the JEDP documentary hypothesis could not be applied to the Book of Samuel but indicates that Present-day (is the capital P intentional ?) attempts to disentangle the traditions have proved more fruitful. The author then warns that there are limits to this sort of "detective work". We feel that the following page 17 of the introduction needs a number of questionmarks and we are not greatly comforted by the remark that "Complicated and conjectural analysis concerning composition, date and authorship of the Books of Samuel need cause the believer no great perturbation. He realizes by faith that Scripture is no less inspired for having passed through such a process under the guidance of God." Those who know what is meant by the "process" envisioned by the modern critics will have difficulty in seeing it as a characteristic of the "inspired and infallible Word of God". For that reason it seems the remark follows: "An adequate understanding of the doctrine of verbal inspiration does *not* necessitate that one posit that God dictated the account in a mechanical way to one person at one time." We may ask, who of us Lutherans has ever taught "mechanical" inspiration. It is a sort of namecalling by which the infallibility and authority of Scripture are attacked. What is said after this seems to put things to right again. The believer puts himself underneath all that the divine Scriptures bring him, no matter what the human instrumentality happens to have been. But what is the emphasis in the statement: "They, the Scriptures, are still God's Word when pastors, teachers, parents *re-present* (our emphasis) them under the guidance of the Holy Spirit"?

It is not our purpose to follow the author through the whole book with positive and negative comments on his interpretive manner of retelling the story of the text. But we do want to note in general that many statements which would by themselves not raise an eyebrow, yet betray a tendency or leaning toward the modern so-called "new" hermeneutics. There is quite a bit of evidence that the form-critical method (in itself not objectionable) has led the author to view certain events, as reported by the holy writer, as better understood in the light of contemporary life and literature.

Pages 66-67 discuss the problem of I Samuel 7:7-14 offering some solutions. For a popular commentary it might not be necessary to refer to the explanation offered by some that the text might present "a literary dramatization of an actual cultic covenant lawsuit". For the reader the comment made further down should be the deciding one: "the fight against the Philistines is not described in purely military language but in theological language that confesses that the real victories in God's kingdom are won by God". The careful reader will remember that this does not mean that the facts reported are not reported as they really were—"Wie es wirklich war".

Granting that it is interesting and helpful to know of the hallowed conventions and customary procedures of Israel's sacred wars, yet we

doubt that the modern reader "will without such knowledge misunderstand much of what is told" in chapters 13-14 of the first Samuel (page 105 and following). Again the modern form-critical studies can well be utilized but we would like to refer at this point to a statement made by Dr. Hans Asmussen in a paper he read in 1967 in Kiel. He spoke on the *Reality of Holy Scripture as an Assignment of the Church*.

The paper is published in the *Lutherischer Rundblick* No. 1, 1969.

In speaking of the relation between the Bible and the Church Asmussen emphasizes that the Bible is immediately God's Word. He who reads it reads also Matthew, Paul, Isaiah or even unknown authors. He says that it is not necessary to break through the world of ideas of the author to reach some truth hidden behind it. This is even impossible. The words as they stand written is the very last that we are able to reach. This does not exclude efforts to establish the best text etc. For sermon preparation the scientific work with the text is good and useful. But this is never the "Hauptsache", the main thing. This work is not even indispensable. "Luther was not a better exegete than Erasmus because of his scientific qualifications." Asmussen regrets that theologians of our time have ignored the confession of the Church: The Holy Ghost spake by the Prophets.

Whereas we value this volume of the Concordia Commentary high above other efforts of men who may have great "scientific" and academic reputations, yet we want to warn against the over-emphasis on what is called modern research and scientific insights. May all people reading the book be blessed with what the author certainly intends to convey, a strengthening of the faith that sees in the Books of Samuel as Wilhelm Vischer says of the Books of Samuel and Kings, that they show how the Lord God established the Messianic Throne in the house of David, and maintains it throughout all judgments for His Own Truth sake.

Here, too, we find the character of the Word of God to be the witness to Christ Jesus so that the three questions, What is promised?, What is fulfilled?, and What are we waiting for?, are answered clearly.

M. J. Naumann

EXPOSITION OF ISAIAH. By H. C. Leupold. Baker Book House, Grand Rapids, 1968. 598 pages. Cloth. \$7.95.

In the Foreword to his exposition of the first 39 chapters, Dr. Leupold emphasizes that this is a "practical commentary." If he wishes to infer by this remark that it is filled with homiletical aids (outlines, illustrations, and applications), then I strongly suggest that theological schools change the nomenclature of the traditionally accepted four-part division of theological study. However, if he wishes to imply that his exposition is a functional collection of the leading and generally accepted interpretations of Isaiah 1-39, then this is certainly a practical commentary for it will save the researcher many hours of cautious comparing.

In the brief introduction, the author discusses the historical situation of Isaiah's day, the available biographical material on the prophet, various

outlines and theories relative to authorship, the prominent theological themes, a summary of Westermann's forms of prophetic utterance, a detailed outline, and a selected bibliography.

The commentary is arranged in a traditional fashion: a brief summary or overview of the chapter; a contextual division, translation, and verse by verse discussion; and a brief list of critical notes with precise grammar and lexicon references.

Dr. Leupold's interpretation of Isaiah 1-39 can accurately be classified as traditional, even though he constantly reminds the reader that there are numerous other views that must be kept in mind and perhaps even accepted since there is not sufficient evidence to discredit them. However, the reviewer was disappointed, when on a number of occasions the evidence suggested a particular interpretation the author simply overruled the evidence and cited his own convictions.

This commentary is recommended for those who have had little or no training in the Hebrew language and as a valuable aid and basic interpretation and understanding of Isaiah 1-39.

William F. Meyer

BIBLICAL NUMEROLOGY. A BASIC STUDY OF THE USE OF NUMBERS IN THE BIBLE. By John J. Davis. Baker Book House, Grand Rapids, 1968. 174 pages. Paper. \$2.95. Cloth. \$3.95.

This volume has all the earmarks of having been originally presented probably as a doctoral dissertation. Here Dr. Davis has provided Old Testament students with a scholarly study on the subject of the numbers of the Bible. In the opinion of the author this was an area of hermeneutics that has been sorrily neglected. In the introduction Dr. Davis asserted: "An expanding corpus of research materials is readily available in almost every aspect of Biblical studies with the exception of numerological considerations" (p. 15). This may be partly due to the fact that cranks and crackpots have engaged in speculative numerology. But that did not warrant the neglect of a subject that is important for the interpretation of the Bible.

The author has focused his attention on two pivotal issues related to Biblical numbers. The first pertained to the nature of Biblical numbers and the second concerned itself with the principal problem of the proper interpretation of Biblical numbers. "Since there is a wide diversity of opinion as to the value of numbers, there will quite naturally follow a variety of methods of interpreting such numbers. It is therefore paramount that the value and accuracy of Biblical numbers be determined and then one is in the position to determine interpretive principles" (p. 17).

The author devoted one chapter to the structure and syntax of Biblical numbers, another to the conventional use of numbers, another to the rhetorical use of numbers, one to the symbolic use of numbers and finally one to the mystical use.

The conclusions of the study of Biblical numerology are stated as follows: (1) Numbers should be taken at face value and understood as

conveying a mathematical quantity, unless there is either textual or contextual evidence to the contrary; (2) When the numerical sequence of $x/x = 1$ occurs in a synonymous, synthetic or antithetical parallelism it is most likely intended to intensify the idea of parallelism. The formula does not represent a mathematical value, the formula may even mean "a few." (3) The number seven should be regarded as a literal mathematical number unless the context in some specific manner showed that seven has the meaning of "completion." (4) All the numbers of the Scriptures should be looked upon as reliable, unless there is evidence for textual corruption and only when the interpreter has support in a new reading.

Dr. Davis deals at length with the large numbers in the Old Testament. He sets forth the views of all competent scholars on the subject and evaluates their views. One of the major presuppositions which has prevented many critical scholars from accepting the census figures in Numbers 1 and 26, where in both chapters the census reaches a figure of over 600,000 men, is that they reject a priori the miraculous. Davis defends the large numbers, which traditionally have been rejected by critical scholars and also by certain conservative scholars.

Raymond F. Surburg

THE WORD COMES ALIVE. By Wayne E. Ward. Broadman Press, Nashville, 1969. 112 pages. Cloth. \$2.95.

This book intended more for the layman than the cleric, provides a handy guide to personal Bible study for those who have not previously submitted themselves to the rigors of systematic Bible reading. Here are some of the methods suggested. By one method, using Bible dictionary and other helps, the reader is urged to reproduce the original setting of the Bible story. A second one is following one pattern. The one used is that of the shepherd and how this applies to certain psalms. Still another is to trace a theme and to make personal application. In an age of Biblical illiteracy in the church, a book like this is welcomed and should prove very useful. Here are some good suggestions for programs in ladies' and men's organizations in the congregation.

David P. Scaer

THE REALITY OF FAITH. A Way Between Protestant Orthodoxy and Existentialist Theology. By H. M. Kuitert. Translated by L. B. Smedes. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1968. 213 pages. Indexed. Cloth.

"We must face up to the nature of faith," urges Prof. Kuitert of the theological faculty of the Free University of Amsterdam, in order to study "the relationship . . . between *fides quae* and *fides qua*, between what is believed and the act of believing." It is a pursuit intended to determine "whether language about God describes something about the person using the language or whether it describes a state of affairs outside the person using it." The modern drive to be rid of all that transcends

the purely physical presses this concern upon theology today, for it could well end with total denial of objective Christian truth as revealed by God in His Word and, instead, a subjective elevating of the felt experience of religion to the place of prominence it had within the theology of Schleiermacher, Ritschl, and their disciples (many of whom are still with us). "Functionalism and operationalism are the mode today," notes Kuitert, as a result of existentialism's impact. But how valid is existentialism's critique of the *is*-statements and ontology of Christian theology? When are things true? When they have meaning for us? When they do something to us or for us, or for the world? By such criteria, states Kuitert, the modern theologian, whatever his hermeneutics (he ably delineates the views of Bultmann, Ebeling, Fuchs, Robinson, Van Buren, and others), comes close to being merely antimetaphysical in the manner of the logical positivists, and thus more in the tradition of Lessing, Kant, and Schleiermacher. Kuitert, however, urges that we "let the existentialist theologian have his whole say, and not attack him before we learn from him" (p. 39). "Hermeneutics" and the "language of faith" mean everything to the existentialist theologian, who wants the text to be alive, moving, and subject. But after giving Bultmann and company a fair hearing (in a valuable chapter!) Kuitert draws the incisive conclusion, which every evangelical, Biblical theologian must:

. . . hermeneutics has been used by Bultmann—as it has by Fuchs, Ebeling, and other existentialist theologians—as a defense of the antimetaphysical glasses through which the New Testament and church dogma are read. Understanding is limited to what grasps me, speaks to me, and does something to me here and now; thus, understanding is made a critical and subjective moment as over against the text itself . . . Since man's true being comes to reality in language, he is the locale of revelation. This concept of man . . . is decisive for the unique kind of reductionism that existentialist theology applies to the New Testament text . . . Everything that the text tells us about God and His acts, over and above what is captured within our existence, is metaphysics. Everything that does not fit into the structure of "faith as decision" or "faith as experience" is mythological language" or a projection . . . The text itself is of interest only as it can be interpreted within the structures of events that may possibly be set loose by it. This brings . . . the question whether the text itself sets the event in motion. It was on this point that Fuchs and Ebeling criticized Bultmann: no text was really needed in Bultmann's theology. But is it for Fuchs and Ebeling? . . . What Fuchs and Ebeling find lacking in Bultmann is not necessary to their own hermeneutics . . . This is reminiscent of pietism in its historic forms, which likewise cut itself loose from Scripture as a necessary creative source of faith . . . What gives Holy Scripture unique significance for our humanness? . . . Existentialist theology is unable to give a satisfying answer to this question; it is prevented by its own premises from giving the answer we need. It leaves us with the question of whether it can really aid preaching, in spite of its con-

stant concern with the kerygma. Must not existentialist proclamation be limited to an analysis of our humanness, an analysis that happens to be aided by the language of a given text? No matter how interesting and instructive such sermonizing may be, it is hardly what the Reformation understood by preaching (pp. 80-83 *passim*).

Existentialist theology obviously finds Luther's question, "How do I find a gracious God?", irrelevant and seeks rather a "redemption from the first of fate, from existential despair, from unauthenticity, from meaninglessness, from the surrender of true manhood to natural causation, and so on," states Kuitert (p. 100). In other words, the question simply is, How can I master life? How can I find authentic existence or being? Neither history, nor natural science, as little as any part of the revelation of God, the resurrection or Holy Writ, necessarily tell the existentialist thinker anything, Kuitert points out. Here "there is no exit, no break-through." That would be to return to a recognition of supernaturalism, an unthinkable alternative to existentialism. All that matter is "what is significant" for us here and now, for authentic existence as free persons. In this "redesign of reality," as Kuitert terms it, there obviously is an unreal denial of the validity of self-evident truths—in nature, in history, in God's acts. No wonder that the New Testament has been silenced, as far as these textual adventurers are concerned. Why don't they admit simply that they are "not trying to get the author's (N.T.) meaning, but that (they are) using the author to elicit the inner thoughts of the interpreter," namely themselves?

No better denouement of existentialism's dead end has come to this reviewer's attention. Kuitert is also convincing when he points out that the church is partly responsible for what has happened, in that it has too often been unconcernedly droning away without answering the questions of modern man effectively by showing him how its language and the objective truths of the Christian faith are meaningful for him, and how he has authentic personhood, not apart from the revelation God has given, but only in and through it.

Heremeneutics must be central, but not as an enterprise for its own sake, as existentialism has made it. It must simply be the "way of solving the problem of the Ethiopian eunuch, how must we read the Scriptures in a way that brings us *understanding* of them?" (p. 143). It is a matter of what the text actually and plainly says, for us now, as for the eunuch then, and not a matter of what we can understand, or want to understand! Such criteria for truth or reality are totally anthropocentric, subjectivistic, and fatal. Thus, if *fides qua* is to be real and vital, it must have *fides quae* as its proper base, not as an uncertain thing, but objectively true, vital, regenerating. "We must stubbornly hold that historical events form the hard core of the Biblical witness," (p. 164) concludes Kuitert. But he apparently feels that orthodox Protestantism has erred in speaking and thinking of the body of Christian truth as a given, propositional or formulated thing, while it ought to be viewed, in Kuitert's terms, as "incomplete" and "unfinished," as something which is by God's giving always to be appropriated and transmitted. There is room for debate

here. No doubt some sections of orthodoxy have handled the truth of God in legalistic manner. But the question is, must it be? Cannot conservative, orthodox, Biblical theology remain evangelical, vital, throbbing, trenchant, timely in its preaching of the Gospel, both in appropriating it and also in persuasively transmitting it? We think, yes. We believe it may—and indeed must!—be concerned for correct formulation of Christian doctrine (*fides quae*), at the same time that, under the commission and promise of the Holy Spirit, it pursues vigorously the transmittal of and inculcation of faith everywhere, in people's hearts (*fides qua*). In fact, we believe here Luther was sounder, as also Reformation theology which followed him, than a modern reactor against liberalism, like Barth for example. Only in this way can the fateful dilemma of the existentialists be avoided, for they are forever working with a "tradition" or "traditions" that move, instead of with the sacred Word of inspiration itself, Holy Writ, which, while it is stable and solid, is never stolid or static. But quite correctly Kuitert pleads in closing:

- (1) The Christian message that we are called to pass on to coming generations has a content that can be defined and taught to others (p. 199).
- 2) It (the Gospel) demands commitment . . . Orthodoxy must not let the church suppose that faith is irrelevant to action (p. 201) (as little as it teaches that) a person is a Christian by virtue of holding as true that which the generation before him held to be true (p. 202).
- (3) Our words can never validate the Gospel . . . Neither does our "doing" of the truth make it true. All our words and actions can do is help make clear what faith is all about . . . It points to a reality, the reality of God and His salvation. And it does this job with a touch of creativity. . . That is why not all words do the job well. A photograph is a mechanical reproduction. But if a man portrays something he can do it badly and disfigure its reality. This is why it makes sense to pay heed to the doctrine; this is why a Christian ought to be orthodox. But something else makes as much sense . . ., to see that the language of faith is not that of encasing intellectual content within formulas, but of pointing to the reality of God, a pointing done with words, a pointing that cannot be entombed in any particular words of any particular time (p. 203f).

To this we say, Amen!, as long as the text of Scripture is left inviolate, is recognized for what it is, God's own divinely given "mask" (one of the *larva Dei*, to use Luther's term), and does not become the plastic object of higher criticism's oftentimes ruthless reshaping.

E. F. Klug

WESEN UND FUNKTION DER THEOLOGIE. By Hans-Lutz Poetsch, Verlag Stelten & Co., Bremen, 1969. 100 pages. Paper.

A series of short essays appearing in *Hörer-Echo der Lutherischen Stunde*, written and edited by the author, Pastor Hans-Lutz Poetsch, who

is also the Lutheran Hour speaker for Germany. The favorable response of the radio audience and the readers of the *Echo* prompted the publication. The essays in this brochure reflect the concerns expressed in Sittensen (cp. *The Springfielder*, Autumn, 1968, pp. 30-39).

To introduce the dialog Pastor Poetsch presents three current personalities: Gerhard Bergman, representing *Kein anderes Evangelium*, to whom the attack upon the Bible means a personal problem; Willi Marxsen, representing the Bultmann camp, who cannot understand Bergman's personal involvement in theological questions; and Hans-Rudolf Mueller-Schwefe, who tries to bridge between the mutually exclusive viewpoints.

As a *Kein anderes Evangelium* fundamentalist Bergman does not satisfy Poetsch in his discussion of inspiration, because Bergman offers *was Christum treibet* (what promotes Christ) as a hermeneutical principle and repudiates verbal inspiration. Bergman also falsely ascribes the Ptolemaic system to the Bible and theologizes about the Holy Spirit in a manner which makes man the subject and the Holy Spirit the object.

Willi Marxsen is interested in a theology which provides rational solutions. He finds the Bible an embattled book in his *Der Streit um die Bibel*, and solves the difficulty by resorting to the central purpose of the Bible, beyond which scientific and historical statements are not to be accepted as authoritative; it is irrelevant whether such statements are correct or not. Thus Marxsen does not contest the report of the resurrection of Christ, but according to the principles which he applies, it cannot have happened. Inspiration according to Marxsen is that which "communicates." In commenting on Marxsen, Poetsch finds that a theologian who is willing to operate with these principles has already entered into the critical zone of the loss of the *proprium* of his faith. A rationalistic theology, which submits God and all revelation to the sovereignty of its secular scientific methods, has lost the Archimedean standing place, from which theological problems can be correctly and legitimately approached.

Poetsch deserves a careful reading by Lutherans in our country, who will be engaged in the discussion of these matters for a generation to come. There follow such chapters as the Problem of the Concept "theology", Theology and Science, Luther and Theology, Theology and the Church, The Authority of Theology, Theology and Philosophy, The Problem of Systematics, Theology and Anthropology, Theology and Proclamation.

Hans-Lutz Poetsch is a talented voice on The Lutheran Hour, with excellent rapport with many leaders of the established churches. We hope to hear more of him.

Otto F. Stahlke

A DICTIONARY OF CHRISTIAN THEOLOGY. Edited by Alan Richardson. Westminster Press, Philadelphia, 1969. 364 pages. Cloth. \$8.50.

Thirty-six American and British clergymen and professors have contributed to A *Dictionary of Christian Theology* theological topics that deal with the past as well as those that are of special present concern

for theologians and clergy. Alan Richardson, Dean of York, is also the editor of the well known *A Theological Word Book of the Bible* (Macmillan, 1950). The jacket of the book correctly asserts that *A Dictionary of Christian Theology* contains information on the "life and teachings of religious leaders from Abelard to Zwingli . . . doctrines from the concept of the Absolute to the Pauline concept of the wrath of God . . . an explanation of Latin terms from *a priori* to *via positiva* . . . dogmas of Christian churches from Anabaptists to the Waldenses . . . religious ceremonies from Agape to Unction."

The following New World theologians have written for this dictionary: Robert Handy, Joseph Haroutunian, George Hendry, John Macquarrie, John McNeill, Norman Pittenger, P.S. Watson and William Hordern, seven from the United States and one from Canada.

In the preface Dr. Richardson outlined the principles used in the selection of subjects for discussion in the dictionary and the point of view from which the chosen topics were to be presented. This dictionary is especially concerned with present day theological issues. Dr. Richardson contends that in order properly to grasp current doctrines or theological ideas it is necessary that attention be given as to how doctrines and theological ideologies have developed. "Emphasis is laid upon developments of thought rather than upon biographical details or events of church history." *A Dictionary of Christian Thought* does not treat matters that can be investigated by consulting *The Oxford Dictionary of the Christian Church*, edited by F. L. Cross (Oxford, 1957). Richardson is particularly interested in the presentation of the interlocking of philosophy and theology. Since *The Theological Word Book of the Bible* deals with the Biblical background of many Biblical words, these are not discussed in *A Dictionary of Christian Theology*. Since ethical topics have been adequately discussed in *A Dictionary of Christian Ethics*, edited by John Macquarrie (Westminster, 1968) they are not a special concern of the dictionary under review.

Richardson further states in the preface that no attempt was made to achieve a unified outlook. Since representatives from different theological denominations and espousing various points of view are the contributors of many of the topics expounded upon in the dictionary, no possible doctrinal unity could be hoped for. Although the points of view expressed are diverse, Richardson believes that a high degree of objectivity has been maintained as far as matters of scholarship and of verifiable historical fact are concerned.

The dictionary is current as discussions on such topics as "death of God," "religious liberty," "process theology," "charisma" and other topics of current interest will reveal. This is a reference volume that the serious student of theology will want to consult and it can truly be said that a valuable education may be found between its covers.

When it comes to a presentation of Biblical doctrine the contributors' hermeneutics enters in and controls the interpretations of Biblical data. This reviewer finds himself in disagreement with many theological interpretations as well as judgments passed on theological leaders and theo-

logical systems. That there would be no theological unity on the part of the contributors was to be expected.

Raymond F. Surburg

OPENINGS FOR MARXIST-CHRISTIAN DIALOGUE. Editor, Thomas W. Ogletree. Abingdon Press, New York & Nashville, 1969. 174 pages Cloth. \$3.75.

A 1968 lecture series at Chicago Theological Seminary spawned the five essays in this symposium. All of them focus—and favorably!—on the emerging dialog between Marxist and Christian thinkers. The contributors are all theologians, except Sidney Lens, free lance writer and former labor leader, who presents the last chapter on “The Changing Character of Communism.” All were selected, no doubt, because they had the “right” leanings and because they are not part of the “always biased, factious, and confessional” community, as Jürgen Moltmann, one of the participants, puts it with a kind of “there-ain’t-no-flies-on-us” attitude. That kind of community obviously “cannot be universal,” the Tuebingen professor concludes with a show of rectitude. Rather, Moltmann pictures himself—and the others, too, apparently—as “the community of the seeking and hungry, neither biased, nor confessional,” self-confidently averring that “such a community of questioning and seeking can today unite Christians and Marxists” (p. 49). So, away with all dogmatic theology, with a church that gives answers! The “theology of hope” (Moltmann is its chief salesman) “is a theology of questions that can be answered only by the coming of God through the kingdom of freedom” (p. 50). And what is this kingdom or realm of freedom? Not anything related to the *munus triplex* of Christ (prophetic, priestly, kingly office), as evangelical Christianity has always understood it from Holy Writ, *truly existential* in that it meets men’s needs, his sin, and sin’s curse, but an *existentialistic* kind of kingdom of freedom that, to use Moltmann’s terms, has two goals: “(1) of solidarizing very different men and groups, and (2) of leaving open to them the freedom of shaping their own future” (p. 70f). It is a good essay to read, for it will clear up many things about Moltmann’s “theology of hope” for the unsuspecting. Like others of the process theologians (or philosophers), Moltmann has no real concern for man’s basic problem—sin—and for proclaiming Christ as the Savior from sin, which would be a true theology of hope. He dismisses, as a matter of fact, the Christian’s preoccupation with salvation and hope of heaven, and espouses a view of history in which man works progressively and intelligently toward emancipation of the sick body of mankind “from the chains of slavery” by the alleviation of political, social, and natural misery (p. 67). Moltmann’s contribution is undoubtedly the *piece de resistance* in this five-course meal on how to bring Marxists and Christians together in dialog.

Thomas W. Ogletree’s (professor, Chicago Theological Seminary) introductory chapter sets the stage for what follows. He traces the way in which current openness in Christianity (let’s add, in what passes for Christianity on the liberal side!) to Marxist thinking has gradually come

about, especially in Europe. It is a generally valuable historical review, if for no other reason than that it explains how present-day existentialistic theology, obsessed not with the redemption of the fallen world by Christ but with man's redemption of a troubled society, has come to find some affinity with Marxist goals and thinking.

Charles C. West (professor, Princeton Theological Seminary) has a good chapter on "Act and Being in Christian and Marxist Perspective." The delineation of Marxist philosophy is especially good. His effort at showing its dependence upon and connection with Christ, however, ("The original inspiration for its revolt was . . . the Biblical Christ Himself" (p. 76), is not only tendential but a misreading of the facts. After all, every messiah-figure cannot claim the Messiah as source and inspiration, as little as can the Christian *metanoia* be identified (so West!) with "man's radical revolt against his world, against his religious absolutes, . . . against his sinful self" (p. 93). Again and unfortunately, this essay, too, ends with a failure to note what is really revolutionizing about the Gospel of the forgiveness of sins in Christ and in what way the Christian's faith, triumphant and active in love, is men- and world-transforming.

Paul Lehmann (professor, Union Theological Seminary) contributes "Christian Theology in a World in Revolution." Noting how Marx (like Feuerbach, his mentor) charged both theology and philosophy with "detaching a way of looking at life from the living of life" (p. 100), Lehmann really does little to disprove this claim. Christian history, however, is not only a story of the church's failures. And why not say it? Christians, individually and together, have been forces of blessing and transforming power more often than not in the weal and woe of men and nations. Lehmann, and so the other writers too, suffers from the faulty notion and illusion that only when the church as an institution is manipulating things in a "just" cause is it an effective tool in society. But that raises the prior question of whether the church is "doing its thing" properly when it opts for the driver's seat in the political realm of the state.

Admittedly, we must live with certain facts. Marxist thinkers (Roger Garaudy, French Communist, is quoted liberally throughout the book) are opening up channels of dialog in various directions. Russian politics has in recent years shown increasing openness, too, if not softening. (Wonder of wonders, the June 28th papers carried reports of a Russian ship unloading its cargo at Seattle, the first in many a moon!) "We have no alternative," argues Sidney Lens, "but to find means of co-existing with this phenomenon" (p. 170). That may be so, and dialog may indeed also be possible, but the cruel facts of history, not so very old at that, remind us not to be naive in our expectations, even though the dialog may be "very interesting!" to the academicians involved. Marxist Communism, it may also be argued, has some apparent "democratic" characteristics; but the basic philosophy, methodology and techniques are all marked by a ruthless, godless, bloody trail. Democracy and capitalism are not without faults. Whoever claimed so? Christians, singly and together, must certainly be on their proverbial toes when called on to live in such society, as much as when they are compelled

to live under materialistic Communism in any one of its various forms.

All in all, the book's soft sell of Marxist-Christian dialog, is probably too naive in drawing, as it does, the by-now-outmoded academic distinction between philosophical Marxism and the practical application thereof in various Communistic states. Only individuals whose memories have grown dim and detached from reality will venture to urge, as all the essayists do, that we have too long been working with a stereotype of Communism when we oppose its philosophy, its politics, its methods, its brand of social reform.

E. F. Klug

HOW MODERN SHOULD THEOLOGY BE. By Helmut Thielicke. Translated by H. George Anderson. Fortress Press, Philadelphia, 1969. 90 pages. Cloth. \$2.50.

The four chapters of this little book were originally sermons preached, on Saturday afternoons in the city of Hamburg where the famous systemetician serves as professor at the university. Each chapter discusses a different aspect of contemporary theology from a pastoral point of view. The sermonette, "How Modern Should Theology Be?" coordinates the eternal elements of Christianity with the contemporary situation. Here is Paul's idea of being all things to all people, but still being rooted in the resurrection of Jesus. The sermonette, "How Reliable Are The Biblical Accounts of Jesus?", tackles the ticklish issues raised by recent New Testament studies. The Gospels must also be considered as being statements of faith of the early church. "Understanding the Miracle Stories" discusses the place of the miracles, especially in Matthew. "The Biblical Expectation of The End Of All Things" shows how the Christian is superior to other people in that he knows God's plan for the world. The pastoral heart of this renowned theologian shines forth on each page. His words are like balm on the souls of those who have accepted some of the tenets of the most recent research and have not been able to come through the maze to the sure foundation of faith. One cannot help but be caught up in the beautiful phraseology of the writer. Here is a good example of how theology can be preached to people. Strongly recommended.

David P. Scaer

AN EXODUS THEOLOGY: EINAR BILLING AND THE DEVELOPMENT OF MODERN SWEDISH THEOLOGY. By Gustav Wingren. Fortress Press, Philadelphia, 1969. 181 pages. Cloth. \$4.75.

Gustav Wingren, well known for his analyses of contemporary theological movements has prepared a monograph on the late professor at Lund and bishop of Västerås, Einar Billing. Billing represents a typical European theologian committed to the national church but caught by the currents of theological thought. His commitment to the national Lutheran Church of Sweden can be traced back to his father, who also served as a bishop. His early scholarly work centered in Luther's concepts of

church and state. But it would be the "Exodus" theology of the Old Testament that would have the most profound influence on him. He recognized a development in theology, not unlike the movement represented by Jürgen Moltmann with his theology of hope. The exodus out of Egypt signifies release from the house of bondage. This nationally centered hope is individualized by the prophet Ezekiel and the Book of Esdras, IV. The death and resurrection of Jesus means that this release for the individual is unchained from the Jewish nation and made available for people regardless of time and political boundaries. The national church of Sweden did not have the same success containing and utilizing the free church movements as did the other European churches. This situation forced Billing into making his life's work apologetic for the national church. To him it represented the call of the Gospel within certain geographical limits. The American reader will find this book invaluable in understanding the theological struggles of a man whose life's work was conducted for and in a national church. The European nations and the national churches seem to form an eternal union totally incapable of separation. The one handicap of the national church, and perhaps this can be seen in Billing's theology also, is that it does not really account for an effective use of the law.

David P. Scaer

JESUS—HUMAN AND DIVINE. By H. D. McDonald. Zondervan Publishing House, Grand Rapids, 1968. 144 Pages. Cloth. \$3.95.

This slender volume is an excellent introduction to Biblical Christology according to the traditional lines. Discussed here are the humanity, deity, redemptive activity and glorification of Jesus Christ. The author for the most part discusses the material according to the separate Biblical writers so that the contribution of each is individually appreciated. The style is clearly popular, but could easily benefit both theological student and pastor. The discussion of Jesus as 'Son of God' in relation to others who are called in the 'son of God' in the Old Testament directs some significant Old Testament research into a prominent issue of Christology. Israel can be called the 'son of God' because of its unique relationship to God. The term can then be further focused in on the king, who among all the people stands closest to God. Jesus Christ is the epitome of this relationship and therefore is called the unique or only begotten Son of God in John's Gospel. Warmly recommended for any pastor contemplating a series of sermons on Jesus Christ or merely for the sake of refreshment on the heart of the Gospel.

David P. Scaer

CHRISTIANITY AND WORLD THOUGHT. Edited by Hudson T. Armerding. Moody Press, Chicago, 1968. 350 pages. Cloth. \$5.95.

Today's Christian faces a world in which a knowledge explosion has occurred affecting many different human frontiers. In a world that is rapidly ignoring or even repudiating Christian values and concepts once

generally accepted in Europe and America, the average Christian is confronted with many seeming contradictions to his faith. Thus many Christians are surrendering their convictions before the onslaughts of unbelief. *Christianity and World Thought* represents an honest attempt to deal with the issues academic disciplines have forced upon Christians for discussion and reaction. Representatives from the following disciplines are found discussing their special field of interest and competency: the social sciences (S. Richey Kamm), contemporary literature (Beatrice Batson), philosophy (Arthur F. Holmes), theology (R. Allan Killen), education (Cornelius Jaarsma), astronomy (Karel Hujer), history (Earle E. Cairns), biology (John W. Klotz), anthropology (James M. Murk), sociology (David O. Moberg), geology (Douglas Block), archeology (Howard F. Vos), philosophy of science (William Paul), church music (Lee Olson), psychology (John M. Vayhinger), psychiatry (E. Mansell Pattison). The editor of this volume is Dr. Hudson T. Armerding, the president of Wheaton College, Wheaton, Illinois.

Dr. Armerding states in the introduction that the sixteen contributors were chosen "because of their commitment to a historic, biblical faith. They believe in a personal, self-existent, self-revealing God who has disclosed Himself uniquely in the person of Jesus Christ and propositionally in biblical truth. Each one writes from the perspective of an individual who has committed himself to Jesus Christ as Saviour and Lord. In short, the presuppositions of the authors are explicit. This should be borne in mind by the reader" (p. 7).

Each contributor endeavored to show his readers the questions that are involved in the new discoveries and also to foster a deepened understanding of the arts and sciences. Undoubtedly the study of these individual contributions will result in an interaction between the specialties of the scholars and the revelation of God to sharpen the reader's thinking and possibly to promote a more vigorous Christian faith.

The observant reader will no doubt notice that often there is a provocative diversity of viewpoint in the presentations of men hailing from different Protestant communions. Thus it will become evident that within evangelicalism there is not yet full agreement on important matters which are complex. Concerning this matter the editor wrote: "Here is one reason for the publication of this work. It should provoke discussion, investigation and evaluation. The evangelical world will not only be better informed but also challenged to a deeper, and more thoroughgoing analysis of Scripture and its relationship to the world of thought" (p. 7).

In *Christianity and World Thought* the Christian reader is exposed to current thought as it relates to the Christian faith. Easy answers are not always provided nor are genuine difficulties avoided, but an attempt is made to state answers that do not contradict the faith. Here is a volume students, teachers, pastors and lay leaders will find helpful and useful.

Raymond F. Surburg

THE URBAN CRISIS. Edited by David McKenna. Zondervan Publishing House, Grand Rapids, 1969. 146 pages. Cloth. \$3.95.

This volume brings together authorities from the fields of sociology, politics, education, and religion to discuss the urban crisis.

Mayor J. P. Cavanagh of Detroit lists the following proposals for meeting the urban crisis: basing federal programs and appropriations on the principle of reparation for long-standing injustice; a massive effort to combat lawlessness; a reorganization of the federal establishment in order to meet needs more efficiently and adequately; encouraging private enterprise to create jobs in slum areas and to train slum dwellers; having the government provide jobs as a last resort; providing a quality education for all; establishing an Urban Development Fund and an Urban Development Corporation to create the financial underpinning and the management capabilities needed for a liveable city.

Analyzing the roots of the present urban crisis, George Schermer points to the powerlessness of the "left-outs", antiquated local and state constitutions, the industrial revolution which produced rural to urban migration, the American racist tradition, and the reluctance of the establishment to make necessary changes.

H. G. Locke, an articulate Negro who grew up in the ghetto, says that the dry powder for violence is slum housing, high unemployment, exploitative ghetto merchants, inequity of law enforcement practices and standards, high population density, inferior schools, indifferent teachers, absentee landlords, greed-ridden merchants, prejudiced policemen, and hostile social workers.

Assessing current trends in urban education, Francis Keppel concludes that the school system is in greater danger of erosion and decay than of explosion. All America must work at improving American education.

So far as the church's response to the urban crisis is concerned, David O. Moberg points out that the church in the past has too often divorced evangelism and social compassion. A dichotomy arose between social concern and personal faith. Liberal evangelicals stressed social action and avoided confronting men with Jesus Christ. Conservatives attacked the social Gospel and thus ignored Christian social concern.

David McKenna argues that if the church is to take the city, the power of the Word of God must replace the power of religious tradition; action must replace activities; lay initiative must replace professional initiative; supernatural results in lives must replace social satisfaction in religious patterns; and the work of the church must be concentrated on the areas of need rather than on the saturated areas of the city.

Henry J. Eggold

CHANGE AND THE CHURCH. By Erwin L. Lueker. Concordia Publishing House, St. Louis, 1969. 134 pages. Paper. \$3.25.

This is another in the long list of books calling the church to renewal. The thesis of the book seems to be that while God alone creates

the church, man is responsible, under the guidance of the Holy Spirit, for its precise forms, which should be flexible enough to allow for changes to meet circumstances.

The author is quite correct in stating that mission fields have presented many new challenges to our ideas of the forms of church and ministry. Among these he lists a non-stipendiary lay evangelists, an itinerant ministry, cooperation among churches, union movements, flexible forms of worship, and the use of ordained ministers as teachers of lay ministers, and as helpers of the native clergy.

Problems which the church faces today force it to re-examine its forms. Among the problems, Lueker lists: the development of a mass society, the emphasis on the unity of man in a pluralistic society, the trend to regard earlier ethical and moral principles as inadequate, and the increasing importance of Christian worldliness and concern for social problems.

These problems call upon the church to consider a variety of forms of the ministry, a minimizing of the church as institution, a readiness of the church to sacrifice itself as servant, emphasis on the church as the people of God, a greater use of the laity, and flexibility in the training of pastors.

Peering into the future, Lueker predicts the following developments: Churches which continue to observe racial distinctions will not survive; there will be a greater pooling of resources among all churches; multiple ministries will be introduced; seminaries will merge and their curricula will be altered to meet the need for a varied ministry; there will be increasing emphasis on in-service training for all church workers, more dialog with leaders of thought on university campuses, a revival of interest in natural theology, and increased attention to mass communication and to group techniques.

Henry J. Eggold

VIOLENCE. By Jacques Ellul. The Seabury Press, New York, 1969. 179 pages. \$4.95.

This book by Jacques Ellul, a social critic and lay theologian, professor of law and government at the University of Bordeaux seeks a Christian view toward violence. The occasion for the book is quite evidently the mounting violence with which society throughout the world is faced during the second half of the twentieth century. The author traces the attitude of Christians toward violence, and particularly toward war, during the early centuries of the Christian era, the Middle Ages, the time of World War I and the subsequent years down to our own time. He finds that the attitudes of Christians toward violence have not always been the same, but have tended to conform more or less to the attitude of society in general. Professor Ellul is of the opinion that Christians cannot engage in violence, except in the violence of love, which overcomes the violence of hate. He analyzes the violence of hate, and finds that violence always produces more violence, even if it is engaged in ostensibly to put an end to violence. His analysis here is altogether ad-

mirable, and deserves to be taken very seriously. He very properly emphasizes that violence is a result of sin, even though in this capacity it partakes, as he calls it, of the order of necessity, which he defines not as something that is right, but as something that is inescapable. In making what he himself and this reviewer with him consider a realistic assessment of the situation, he reaches some conclusions in which the Lutheran Church for one has not been able to follow him. He discusses the fact that during the Middle Ages the concept of a just war was developed and used by churchmen and statesmen. This concept has come down to our own time. Professor Ellul is of the opinion that the concept of a just war as there developed simply does not fit modern conditions and will not work in the face of modern warfare. He lumps force, also police force, together with all violence, and while he sees it as of the order of necessity, he appears to condemn it under all circumstances. He states on page 84: "I refuse to make the classic distinction between violence and force." Later, on page 130, he lists police action together with psychological manipulation, doctrinal terrorism, economic imperialism, the venomous warfare of free competition, as well as torture and guerilla movements. Here it seems to this reviewer, the otherwise clear and cogent thinker has gone astray. Professor Ellul is otherwise much concerned to be Biblical in his thinking, but here he runs afoul of Romans 13:1-4, where the government is definitely given the sword, and commanded to use it as the servant of God. It would not, however, be fair to Professor Ellul to close with this statement. The last chapter of the book is entitled, *The Fight of Faith*. Here the author says many things that deserve to be taken to heart about the duty of the Christian to urge the cause of the oppressed specifically, to witness to their misery, and to call for justice. Here he makes the significant statement: "To gain entrance to a corporation head and insist on discussing his workers' plight with him is much more difficult than to march in a picket line, for it requires much more in the way of intelligence, ability, precise information, and strength of soul." This is one phase of the violence of love which the author recommends in opposition to every other kind of violence including the action of governments in a so-called just war or a police action to control crime.

The book deserves to be read, because it is very timely, and presents the viewpoint of a man who has evidently thought carefully and deeply, but it must be read with discrimination because of the factors pointed out above.

Fred Kramer

THE IMPACT OF THE FUTURE, by Lyle E. Schaller. Abingdon Press. Nashville and New York, 1969. 256 pages. \$4.75.

This is a book that takes into consideration both the past and the present, but it is written for the sake of the future, more specifically the future of the local Christian congregation. The author discusses the many trends at work in the world today which will influence the shape of the local congregation in the future. He discusses things like urbaniza-

tion, decentralization, the increase of leisure, the population boom, the part of the black population in this boom, and the changes in living habits of Americans that are connected with the population boom. Interesting is the chapter on church and state: *The Crumbling Wall*. In this chapter the author shows that the wall separating church and state is truly crumbling, and that we may expect some changes in the future in the relation of church and state. These are some of the trends discussed in the book. Theological trends are not in the purview of the author. The book would seem to be of particular importance to church administrators whose business it is to do long range planning for the home mission boards of the various denominations.

Fred Kramer

OUR GUILTY SILENCE. By John R. W. Stott. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1969. 119 pages. Paper. \$1.45.

This little paperback was first published two years ago in England by the Evangelical Fellowship in the Anglican Communion. John R. Stott is the Rector of All Souls Church (Anglican), Langham Place, London.

Stott's book is about evangelism, something that needs to be well understood and practiced all over the world today, especially in England. The title reveals the traditional reserve and silence of the laity, as well as some clergy, who are either tongue-tied or who are holding thir tongues when it comes to talking about salvation in Christ. He claims that this is *guilty silence*. This is because "either we have no compelling incentive even to try to speak, or we do not know what to say, or we are not convinced that it is our job, or we do not believe we shall do any good, because we have forgotten the source of power."

In an engaging style the Reverend Stott presents the Biblical view of evangelism. In most of his book he reads as if he were an evangelical Lutheran. Some of the exceptions are in the areas of basic motive ("plain obedience"), the life of Christ ("It is never written in Scripture that 'He lived for our sins' or 'rose for our sins.' His work for our sins is always associated with His death."), and the power of Baptism ("So baptism, which admits people into the visible church, the company of the baptized, does not admit to the invisible, 'the blessed company of all faithful people,' that is, of believers).

In contrast to some modern evangelism, Stott stresses that Biblical evangelism is God-centered, its message the Gospel of God, its manpower the whole Church of God, and its dynamic the Spirit of God. He says some things about the Bible view of man, sin, faith in the person of Christ, and the Holy Spirit that need to be underlined in our day.

Take this pocket-sized book along with you on your next trip for a quick glimpse of an English evangelical theology of evangelism and for a few practical ideas that may be of some use to you in your own evangelism program.

Otto C. Hintze

THE INESCAPABLE CALLING: The Missionary Task of the Church of Christ in the Light of Contemporary Challenge and Opportunity. By R. Kenneth Strachan. Wm. B. Eerdmans Publishing Company. Grand Rapids, 1968. 127 pages. Paper. \$1.65.

Here is an important contribution to the understanding of the task of the Church by a man who is no stranger to it. Kenneth Strachan, late general director of the Latin American Mission, first enunciated in 1958 a strategy for the Church called, Evangelism-in-Depth. Evangelistic campaign in Latin America based upon the Biblical principles that he espoused have had outstanding success.

In this little book, Strachan, a man of deep theological insight, sets forth the Biblical foundation and the normal pattern of Christian life and witness in view of *both* local fulfillment and worldwide outreach. He does this under three intriguing headings: (1) Contemporary Challenge to Mission; (2) Biblical Basis of Mission; and (3) Fulfilling Mission Today.

His first section is a conscientious analysis and an evangelical evaluation of contemporary trends in the definition of Christian mission. He gives attention to the pressures and assaults that come to the Church's evangelistic task in the modern world from without and the tensions that exist within. With regard to the latter, Strachan gives us a concise yet discerning critique of Indian D. T. Niles's book, *Upon the Earth*, that grew out of studies carried out by the World Council of Churches. The value of this section lies in its evangelical and Biblical response to the vexing problem of universal salvation within the Church.

In the second section Strachan defines the essential mission of the Church as being: "to proclaim the good news of salvation to every creature in all the world, and to attest the reality and power of the Gospel through the holy lives and genuine love of the members, their devoted service to mankind everywhere, and their patient endurance of suffering." He continues on to show that all the principles of mission are exemplified in the incarnate Son of God and the apostolic community. Quite strongly he concludes that the verbal communication of the Gospel was the prime task both in the ministry of Christ and in the witness of his first disciples.

Strachan, in his third section stresses that the world today desperately needs witness in depth, first century Christian witness. This he describes under the concept of the martyr-witness, composed of four inseparable elements: "(1) the demand for a verbal proclamation; (2) the demonstration of its power and reality in the lives of its proponents; (3) its expression in disinterested service; and (4) its inevitable culmination in suffering and death." He then draws the picture of how this martyr-witness is to operate in daily life, in the witnessing community, and in the entire world. Again, this reviewer applauds Dr. Strachan's unequivocal statement: "There can be no question that a verbal worldwide proclamation of the good news of salvation in Christ and of His coming kingdom is foremost in the mission Christ entrusted to His disciples."

Strachan ends his booklet with a description of Evangelism-in-Depth which was born out of the needs and challenges of a missionary situation

in Latin America. Study of the rapid expansion or relative stagnation of various movements in Latin America resulted in the following axiom: "*The expansion of any movement is in direct proportion to its success in continuous propagation of its beliefs.*" He believes that alone is the key to evangelism in Latin America—"total mobilization for total evangelization."

Since Strachan's death, a program of Evangelism-in-Depth was successfully completed in eastern Kentucky. Christians in Canada, England, France, Belgium, Portugal, Congo, Cameroun, India, Thailand, Vietnam, Philippines and others are extremely interested in experimenting with this method, and are in the process of definite planning.

Why don't we look into this method for possible application in our country and in our affiliated churches abroad?

Otto C. Hintze

SENT BY THE SOVEREIGN. By Walter D. Shepard. Presbyterian and Reformed Publishing Co., Nutley, New Jersey, 1968. 108 pages. Paper. \$2.50.

Part of the uniqueness of this book lies in the fact that it is a theology of mission written by a layman, an architect, who has had 13 years of experience as a missionary in the Congo, and 8 years as Area Secretary of the Board of World Missions of the Presbyterian Church in the U. S.

Shepard's plain purpose, as he himself says several times, is to point out "the relationship which exists between distinctive doctrines of Calvinism and some present-day situations and problems of missions, with the hope of thereby demonstrating that Calvinism is not only relevant and pertinent to the problem *but even the best way to the solution.*" (italics are the reviewer's)

The author writes very well indeed about the deep truth of God. He is cogent, catchy and unsophisticated in his phrasing and use of modern illustrations. His applications of "certain distinctive doctrines as they are expressed in the standards of Reformed theology" to missions show a first-hand knowledge of missions. He draws upon his experience in the Congo to authenticate these applications.

However, this is not a book one wants to choose for a general overview of the theology of mission. Rather, it is a conscientious effort to see better our mission to the world through the glasses of "the Calvinistic understanding of God's revelation." Generally, the glasses help us to see it as the Calvinist sees it. But they didn't remedy our astigmatism when it came to looking at the Calvinistic doctrine of predestination in its relation to missions. Here Shepard leaves us unfocused as to how the predestination of the damned is "a kindling flame rather than a dash of water to the fires of missionary zeal."

Otto C. Hintze

SONS OF TIV. By Eugene Rubingh. Baker Book House, Grand Rapids, 1969. 263 pages. Cloth. \$5.95.

The Dutch have an amazing cosmopolitan outlook, which still relates them to Curacao, to West Iran, or to South Africa. Their worldwide interests are reflected in the record of the mission to the Tivs in Central Nigeria, just above Ogoja and the embattled Eastern Region, where the LC-MS has a linguistics program and a sister church, the ELCN.

The author, Eugene Rubingh, served the Tiv tribe from 1958 to 1968, and Calvin Seminary in Grand Rapids in the last year as guest lecturer. It is not strange that such names as J. H. Bavinck, Hendrik Kraemer, and J. C. Hoekendijk should repeatedly occur, though the last named evokes little sympathy in the author, who holds to "personal salvation" as a goal of missions, a church which gathers for worship, and a *shalom* which encompasses more than just the material welfare of the nation. In the first chapter Rubingh touches many bases in his review of his theology of missions. The remaining chapters present "2. THE WIDER CONTEXT. 3. THE SONS OF TIV. 4. COMMUNICATING THE GOSPEL. 1911-1961. 5. THE TRANSFORMATION OF TIV SOCIETY. 6. THE PROBLEMATICS OF PARTNERSHIP. 7. CONTOURS OF THE FUTURE."

This comprehensive study of the mission to a single tribe is highly recommended to those who have reason to be informed about Nigeria and African affairs, population, slavery, events leading to civil war, South African Dutch missions in Nigeria, factors inhibiting the spread of the Gospel, etc. The reviewer was enthralled by this study of a region, which he had the privilege of visiting in 1967.

Otto F. Stahlke

A HIS READER (boxed): ESSAYS ON LOVE, ESSAYS ON GUIDANCE. ESSAYS ON PRAYER: Various authors. Inter-Varsity Press, Chicago. The three books in paperback have 122, 103, and 91 pages respectively. 1968.

HOSANNA IN THE WHIRLWIND. By O. P. Kretzmann. Concordia Publishing House, St. Louis, 1969. 96 pages. Cloth. \$3.00.

GIVE YOUR LIFE A LIFT. By Herman W. Gockel. 75 Devotions in the Form of Modern Parables. Concordia Publishing House, St. Louis. 1968. 161 pages. Cloth. \$3.75.

The Inter-Varsity Readers, three paperback volumes in one box, 4½ by 8½ inches, are beautifully written, edited, and illustrated. The various authors include Walter Trobisch on love, Eugene Nida on guidance for missionaries, and A. W. Tozer on prayer. This set of devotional and meditative readers deserves eminently to have a place on the shelves of young people and of those who think young. Excellent writing, striking selections, and canny guidance is offered.

HOSANNA IN THE WHIRLWIND is a collection of meditations in the familiar style of THE CRESSETT's Pilgrim, Dr. O. P. Kretzmann. There is a playful spirituality, expressed in poetic sophistication, mostly aware of Good Friday and Christmas and social obligations. Certain smaller portions are set apart like poetry, in italics, but it is difficult to identify a stylistic difference. The kaleidoscopic mood pieces range from somber to smile-in. Sex is avoided. "The Christian religion is not

a reasonable religion", p. 78. One can well meditate on that thought also. The attitude is adult, *avant garde*, college bred.

GIVE YOUR LIFE A LIFT is a collection of popular devotions which remind this reviewer of Fulton Oursler, whose admirer he was for a period of years. The association has another significance. Herman W. Gockel is the writer and guiding spirit of the **THIS IS THE LIFE** series on television, which has brought sin and grace to the attention of many millions. (The beloved director, Sam Hersch, passed away only recently.) Fulton Oursler was the producer of the radio series **THE LIGHT OF THE WORLD** in years past, a man who also brought Christ to the attention of many millions and thereafter wrote a devotional series of modern parables. Gockel draws on many famous names, such as Barth, Schweitzer, Mark Twain, Dwight L. Moody, Einstein, Thielecke, etc. The pastor will find good illustrations for the sermon, and the pew-er will not mind hearing them again.

Otto F. Stahlke

THOSE WHO LOVE HIM. By M. Basilea Schlink. Translated by Larry Christenson. Zondervan Publishing House, Grand Rapids, 1969. 96 pages Paper. (No price given)

Basilea Schlink, Founder of The Evangelical Sisterhood of Mary in Germany, writes out of a personal life of devotion, so long associated with German piety since the Brethern of the Common Life, a pre-Reformation movement. Her writing definitely belongs to the type so well identified with Francis of Assissi, Tauler, Zinzendorf, and other mystics in Christianity. She dwells on the theme of love, God's towards us and ours towards God and each other. She continually raptures in the Biblical imagery of the Bridegroom and the Church. Enough words of theological rebuke against the dangers of Christian mysticism have been included in the tomes to excuse a word of rebuke here. But this type of intense Christian devotion represented by a Francis of Assissi, a Wesley, Zinzendorf or even a Basilea Schlink has a way of calling the church back to its first and true love—Jesus Christ. Let the reader pass his own judgment on this sample.

The one who loves Jesus sees Him carry His cross toward Golgotha. Again and again He breaks down under its weight. Only one helped Jesus on His way to the cross, Simon of Cyrene, and he was forced into it. Today Jesus still bears the cross of the world. He must pick up and carry all the crosses which His disciples have cast aside. The true disciples sees this. His love for Jesus quickens in him a burning desire to stand with Jesus in this also. "Lay it on me," he says, "I will carry it gladly." He bows down under the load that God lays on him, and day by day gives thanks that also here he can suffer with the One whom he loves. He knows how closely united he is with his Lord, when he goes this way of the cross. Here is a message that has eternal validity.

David P. Scaer

NEW EVERY MORNING. By Philip E. Howard, Jr. Zondervan Publishing House, Grand Rapids, 1969. 187 pages. Hardbound. \$3.95.

"Quiet" seems to be the feeling of this collection of forty-six devotional essays. Nature lovers in particular will be moved to fond reminiscence by the lovely word pictures created by Dr. Howard. The reader feels as if the author were chatting with him somewhere outdoors. He points to a spring of water and leads your thoughts to Christ's words about living water. He mentions and describes the glorious symphony of bird calls in the early morning with a gentle statement that the birds are singing their "paean of praise to the Creator Song seems the birds' first duty, even before feeding". The reader is thus lead to draw upon his own memories and can reflect upon his own awareness of the newness each morning of God's abundant gifts.

"If God's grace did not extend to all men, we should have chaos . . . it is a cause for thanksgiving that evidences of His mercy and grace are seen on every hand Back of every hospital and mental institution there is genuine pity for the sad condition of the sick, the suffering, and the insane, and certainly this solicitude comes from God." Dr. Howard continues that it is to God's common grace that we owe the "large measure of righteousness and order in our government, the fact that business contracts are kept, . . . and druggists carefully make up the right prescriptions". Such occurrences we take as our due, when they really are the Lord's gifts to us.

The author has obviously coped with problems and faced disappointments. His reliance upon Christ's strength and comfort have enabled him to gain and perhaps regain his personal dignity and optimism. In the section titled "Christian Service" are topics which give indication of the author's experience of trying times. "Duty as a Blessing", "Beware of Carnal Weapons", "When You Feel like Resigning", "Controlling Committee Meetings", "Keys to Willing Cooperation", "Delicate Situations", "Towards Settling a Quarrel" and "Willing To Be Corrected" indicate the direction of his thinking in the face of such problems.

Though many positive comments can be made about Dr. Howard's approach, this reader felt a grave inadequacy in his presentations. The Church and corporate worship were all but ignored. The means of grace, God's dynamic Word and Holy Sacraments, as they are shared in the context of the Body of Christ, were not even mentioned as the Christian's great source of the Spirit's power for vitality and comfort. This is a glaring oversight and so essential to an adequate, biblical understanding of faith, personal notwithstanding.

In conclusion, these essays are rewarding as far as they go, but this reader felt unfulfilled because of what was not said, i.e., the individual's relationship to the Church, and to the Word and Sacraments. Indeed, apart from these, faith in Jesus Christ is neither given nor sustained, and no problem can be coped with sufficiently.

Daniel G. Reuning

BOOKS RECEIVED

- The Book of Books, The Growth of the Bible.* By Klaus Koch. The Westminster Press, Philadelphia, 1969. 185 pages. Paper. \$2.65.
- The Future of Theology.* By Frederick Sontag. The Westminster Press, Philadelphia, 1969. 155 pages. Cloth. \$4.95.
- The Greatness of the Kingdom.* By Alva J. McClain. Moody Press, Chicago, 1968. 556 pages. Cloth. \$6.95.
- Numbers, A Commentary (Old Testament Library).* By Martin Noth (trans. James D. Martin). The Westminster Press, Philadelphia, 1969. 258 pages. Cloth. \$6.50.
- Demands on Ministry Today.* By George W. Barrett. The Seabury Press, New York, 1969. 165 pages. Paper. \$3.50.
- The Wind of The Spirit.* By James S. Stewart. Abingdon Press, Nashville, 1969. 191 pages. Cloth. \$3.95.
- Ferment in The Ministry.* By Seward Hiltner. Abingdon Press, Nashville, 1969. 221 pages. Cloth. \$4.95.
- Communism and The Reality of Moral Law.* By James D. Bales. Craig Press, Nutley, N.J., 1969. 201 pages. Paper. \$3.75.
- Religion and Change.* By David L. Edwards. Harper & Row, New York, 1969. 383 pages. Cloth. \$8.00.
- No Orthodoxy But The Truth.* By Donald G. Dawe. The Westminster Press, Philadelphia, 1969. 185 pages. Cloth. \$5.95.
- The Dialogue Gap.* By Thomas J. Mullen. Abingdon Press, Nashville, Tenn., 1969. 126 pages. Paper. \$1.75.
- Evolutionary Philosophies and Contemporary Theology.* By Eric C. Rust. The Westminster Press, Philadelphia, 1969. 256 pages. Cloth. \$6.50.
- The Biblical Doctrine of Heaven.* By Wilbur M. Smith. Moody Press, Chicago, 1968. 317 pages. Cloth. \$4.95.
- Who Was Who in Church History.* By Elgin S. Moyer. Moody Press, Chicago, 1968. 465 pages. Cloth. \$6.95.
- The Place of Women in The Church.* By Charles Caldwell Ryrie. Moody Press, Chicago, 1968. 155 pages. Cloth. \$2.95.
- Tongues, Healing, and You.* By Don W. Hillis. Baker Book House, Grand Rapids, 1969. 63 pages. Paper. \$1.00.
- An Exposition of The Gospel of John.* By Herschel H. Hobbs. Baker Book House, Grand Rapids, 1968. 297 pages. Cloth. \$6.95.
- Faith and Understanding. Vol. 1.* By Rudolf Bultmann. Harper & Row, New York, 1969. 348 pages. Cloth. \$7.50.
- The Log College.* By A. Alexander. The Banner of Truth Trust, London, 1969. 251 pages. Cloth. \$4.00.
- Studies in Genesis.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1967. 96 pages. Paper.
- Studies in Exodus.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1967. 111 pages. Paper.
- Studies in Leviticus.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1967. 80 pages. Paper.
- Studies in Numbers and Deuteronomy.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1967. 109 pages. Paper.
- Studies in Joshua.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1968. 80 pages. Paper.
- Studies in Judges and Ruth.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1968. 96 pages. Paper.
- Studies in I and II Samuel.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1968. 112 pages. Paper.
- Studies in I Kings With Chronicles.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1968. 112 pages. Paper.
- Studies in II Kings With Chronicles.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1968. 112 pages. Paper.
- Studies in Isaiah and Jeremiah.* By Irving L. Jensen. Moody Press, Chicago, 1968. 107 pages. Paper.
- Studies in Psalms.* Arranged by Grace Saxe. Revised by Irving L. Jensen. Moody Press, Chicago, 1968. 128 pages. Paper.
- The Bible and History.* Edited by William Barclay. Abingdon Press, Nashville and New York, 1968. 371 pages. Cloth. \$6.50.
- The Growth of The Biblical Tradition.* By Klaus Koch. Translated from the second German edition. Charles Scribner's Sons, New York, 1969. 233 pages. Cloth. \$6.95.
- His End Up.* By Vernard Eller. Abingdon Press, Nashville, Tenn., 1969. 143 pages. Cloth. \$3.95.
- The Christian Faith.* By Dallas M. Roark. Broadman Press, Nashville, 1969. 328 pages. Cloth. \$7.50.

- The Impact of The Future.* By Lyle E. Schaller. Abingdon Press, Nashville, 1969. 256 pages. Cloth. \$4.75.
- History as Myth: The Import for Contemporary Theology.* By W. Taylor Stevenson. The Seabury Press, New York, 1969. 178 pages. Cloth. \$6.95.
- What God Hath Wrought.* By Lawrence M. Brings. T. S. Denison & Co., Inc., Minneapolis, 1969. 187 pages. Cloth. \$3.95.
- Isaiah 40-66: The Old Testament Library.* By Claus Westermann. The Westminster Press, Philadelphia, 1969. 427 pages. Cloth. \$8.50.
- Walking and Talking With God.* By Arthur E. Graf. Faith Publications, Jefferson City, Mo., 1969. 174 pages. Cloth. \$3.95.
- The Early Church.* By Henry Chadwick. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1969. 304 pages. Cloth. \$6.95.
- Our Guilty Silence.* By John R. W. Stott. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1969. 119 pages Paper. \$1.45.
- The New Testament Era: The World of The Bible From 500 B.C. to A.D. 100.* By Bo Reicke. Translated by David E. Green. Fortress Press, Philadelphia, 1968. 336 pages. Cloth. \$5.75.
- Jesus in The Church's Gospels: Modern Scholarship and The Earliest Sources.* By John Roumann. Fortress Press, Philadelphia, 1968. 589 pages. Cloth. \$7.95.
- The Universal Word. A Theology for A Universal Faith.* By Nels F. S. Ferre, The Westminster Press, 1969. 282 pages. Cloth. \$9.00.
- The Law-Gospel Debate.* By Gerhard Forde. Augsburg Publishing House, Minneapolis, 1969. 248 pages. Cloth. \$5.95.