



THE SPRINGFIELDER

January 1975
Volume 39, Number 1

BOOK REVIEWS

I. BIBLICAL STUDIES

HOW TO UNDERSTAND YOUR BIBLE. By T. Norton Sterrett. Inter-Varsity Press. Downers Grove, Illinois, 1974. 179 pages. Paper. \$2.50.

The purpose of this book is to answer two major questions: "How can I ever understand what the Bible is saying?" and "Does the Bible have anything to say to me personally?" This volume is aimed particularly at those laymen and people who wish to know some of the basic rules to be followed in properly and correctly interpreting the Holy Scriptures.

Starting from scratch, T. Norton Sterrett presents the general rules for reading the Bible's ordinary language and the specific principles that apply to special types of language as parables, figures of speech, and prophecy. The last chapter concludes with an important discussion of how the Bible applies to people's lives.

There is no doubt that the beginner who masters the rules and suggestions for the interpretation of the Bible will find himself quite well equipped to understand the Bible and to experience its transforming power. Even those who once have had a course in Biblical hermeneutics will find this book a good refresher course in this important area of Biblical interpretation. There are twenty-two chapters, averaging about eight or nine pages per chapter. The type of hermeneutics reflected in this book is the old hermeneutics and not the new hermeneutic, which emasculates the real content of the Scripture.

Sterrett covers both areas of hermeneutics, general (chapters 7-12) and special, (chapters 13-21). A Lutheran interpreter of the Bible will not be able to accept all the assertions and claims of this book. In a few places there comes through a millennial view of prophecy which many Protestant Biblical students believe in unscriptural. On page 151 the author asserts: "We do not bring our own ideas to have the Bible confirm them. Nor do we form our doctrine from just one or two passages." As long as a doctrine is clearly stated, one passage would be sufficient. On what ground has any interpreter a right to say that God's Word, if clear, need not be accepted? How many passages are there in the New Testament for Christ's descent into Hades? As a true Calvinist or Zwinglian, Sterrett denies the real presence of Christ in the Lord's Supper and argues for a symbolical interpretation.

T. Norton Sterrett has been training students for many years in India as a staff member of the International Fellowship of Evangelical Students (IFES). The author gives evidence of wide and deep reading. This is a useful book.

Raymond F. Surburg

THEOLOGICAL DICTIONARY OF THE OLD TESTAMENT. Edited by G. Johannes Botterweck and Helmer Ringgren. Translated by John T. Willis. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1974. Volume I, *Abh-badhadh*. 479 pages. Cloth. \$18.50.

For many years students of the New Testament had available the

various volumes of Kittel-Friedrich, *Theologisches Wörterbuch zum Neuen Testament*, translated into English as *Theological Dictionary of the New Testament* and procurable in nine volumes from Eerdmans.

With the appearance of this volume a similar project has been launched, its companion work, *Theologisches Wörterbuch zum Alten Testament*, the first four installments (*Lieferungen*) of which appeared between 1970 and 1972. They now appear as Volume I in English, having been translated by Professor John T. Willis of Abilene Christian College. The editors of this prestigious dictionary are Professor G. J. Botterweck of Bonn and Helmer Ringgren of Uppsala in Sweden. Their consultants are George W. Anderson, Henri Cazelles, David Noel Freedman, She-marjahu Talmon and Gerhard Wallis.

Leading scholars of various faiths, including Lutheran, Catholic and Reformed, Greek Orthodox and Jewish, have and will contribute the various articles on individual words. Scholars all around the world are participating by invitation. Countries represented are Germany (East and West), England, Denmark, Norway, Sweden, France, Switzerland, Israel and the United States.

The publishers tell the readers that "the intention of the writers is to concentrate on *meaning*, starting from the narrower, everyday senses and building to an understanding of theologically significant concepts. To avoid artificially restricting the focus of the articles the way many theological dictionaries do, TDOT considers under each key word the larger groups of words that are related linguistically or semantically." Besides the occurrence of a word or concept in Hebrew, its usage in other languages and literatures of the Near East is also discussed. Sumerian, Akkadian (Babylonian-Assyrian), Egyptian, Ethiopic, Ugaritic, and Northwest Semitic sources are surveyed; also the Qumranic materials and the Septuagint are utilized and referred to.

Despite the use of comparative Semitic and Hamitic linguistic materials, the emphasis is on Hebrew terminology and on the Biblical usage. The majority of contributors are committed to the use of the historical-critical method; the conclusions of the older type of literary criticism are employed or assumed, and studies in the Old Testament based on form and redaction criticism are utilized. Each article is supplied with an extensive bibliography.

TDOT purports to serve the needs of students of the Old Testament who do not possess the knowledge of more advanced scholars—however, at the same time also serving the needs of those interested in more technical matters. Hebrew words are transliterated. But "wherever a precise technical scheme is necessary, a simpler more readable transliteration is employed, to enable the reader to sound out and thus become familiar with the word discussed."

Volume I discusses fifty-three different words, forty-nine under *Aleph* and four under *Beth* (*abh* to *badhath*).

With scholars from Judaism, Roman Catholicism, Lutheranism and Calvinism represented in the TDOT it comes as no surprise when the editors inform their readers that this volume and its successors will not be characterized by *homogeneity*, for this would have been achieved at the expense of completeness and reliability. "Viewed from its international perspective, contemporary Old Testament scholarship is not characterized

by homogeneity. In the light of this, the range of potential understanding would be severely narrowed if the contributions were limited to a single exegetical school" (from editor's preface). However, the majority, with few exceptions, are committed to the conclusions of the modern historical-critical method, with its radical type of literary criticism, form criticism and tradition criticism which have serious implications for the understanding of the Old Testament canonical literature.

Despite many restrictions for the student holding a high view of the Word of God as found in the Old Testament, the conservative student of the Old Testament will find this dictionary useful and helpful.

Raymond F. Surburg

HOSEA. By Hans Walter Wolff. Translated by Gary Stansell, edited by Paul D. Hanson. Fortress Press, Philadelphia, 1974. 32 + 259 pages. Cloth. \$19.95.

This volume is a translation of the author's 1965 work--*Dodekaphropheton I: Hosea*---which appeared as part of the *Biblischer Kommentar Altes Testament* series. It is also the introductory Old Testament commentary in Fortress Press' *Hermencia* series.

Several features immediately stand out as one peruses this commentary. First, the editors have chosen to preserve the original Hebrew and Greek scripts for the scholarly comment. In addition, whenever ancient or Reformation sources are quoted, as for example on page 78, where Luther is cited, one is provided with both Luther's Latin and an English translation. One can only commend the editors for such thoroughness.

Another strength of this work is the lengthy section on text-critical matters. Variant readings in the Septuagint and Hebrew are laid before the reader so that he can evaluate the author's final decision. Generally Wolff is reluctant to amend the consonantal text and only rarely does he venture a significant change.

Extensive bibliography both on Hosea as a whole and on each respective unit is provided. As might be expected the sources cited are predominantly those of German, higher-critical scholarship.

Wolff deals with each of his subdivisions of the text under four headings: "Form," "Setting," "Interpretation," and "Aim." The section on "Form" is the least helpful because of its highly speculative theories concerning later additions and its heavy dependence upon the author's historical-critical presuppositions. The treatments under "Setting" attempt to locate the original *Sitz im Leben* of the pericope in the prophet's ministry. At times, Wolff's theses are most stimulating; in other instances there is simply inadequate data to enable one to venture a convincing proposal. Under "Interpretation" is included various philological and contextual data which contribute to our knowledge of the sense of a particular passage.

These treatments will no doubt be most useful to the parish pastor because of the wealth of exegetical data that they bring to the text. For instance, the discussions of Baalism bring much fresh information to bear

on the nature of the ideology against which Hosea fought. The comments on "Aim" deal with the theological message of the passage under study and a few homiletical suggestions as to its possible application.

Though Wolff is clearly in the camp of critical-orthodoxy (Deuteronomy is assigned to the seventh century), the discerning reader can glean much from this commentary.

Dean O. Wenthe

JESUS & CHRISTIAN ORIGINS OUTSIDE OF THE NEW TESTAMENT.

By F. F. Bruce. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1974. 216 pages. Paper. \$3.45.

In this volume the distinguished professor of Biblical Criticism and Exegesis at the University of Manchester has produced a volume which concerns itself with non-biblical sources of traditions about Jesus Christ and Christian origins. In eleven chapters Bruce has gathered and presented various kinds of evidence for the life of Christ, most of which are non-Christian, and all non-Biblical.

Here the reader will find evidence for the existence of Jesus in pagan writers, the famous debated passage about Jesus in Josephus, the material relative to Christian origins in the Slavonic Josephus, Jesus in rabbinical tradition, the unwritten sayings of the apocryphal gospels, the Christian material in the Coptic Gospel of Thomas, the statements in the Qur'an about Jesus, the traditions about Jesus in Islamic literature and evidence about Christ and Christian origins furnished thus far by archaeology.

Bruce's procedure is to quote freely from an English text of the passage in question and then to offer and defend the interpretation of it; thereafter he takes up the important question: "Is it likely that this account is an accurate report?"

This volume is the fifteenth in the continuing British series "Knowing Christianity," edited by William Neil and published by Hodder and Stoughton of London, a series designed to provide thinking laymen with a solid non-technical presentation of what Christian religion is and what it has to say.

In the epilogue Bruce endeavors to ward off the criticism of certain Christians, committed to the truth and reliability of the New Testament, the only adequate source for a correct knowledge of Christ's life and ministry, who would wonder what Bruce was trying to prove in this book. His answer would be: "Let them be assured that he is not trying to 'prove' anything; he is concerned to give an account of references to Jesus and Christian origins, factual or fictitious, outside the New Testament. He is certainly not concerned to establish the historicity of Jesus or the trustworthiness of the received account of origins of such data as these: such an exercise would be based on the study of the primary sources, the New Testament writings themselves" (p. 203). However, one fact stands out in this material, namely, how legend gathers around certain historical figures, as it is illustrated in the various apocryphal gospels.

Raymond F. Surburg

II. THEOLOGICAL AND HISTORICAL STUDIES

CONTEMPORARY CHRISTIAN TRENDS. Perspectives on the Present. Edited by William M. Pinson, Jr. and Clyde E. Fant, Jr. Word Books, Waco, Texas, 1972. 217 pages. Cloth. \$5.95.

The title is somewhat deceptive in that it means exactly what it says, 'Christian Trends' and not 'Theological Trends.' This is not a guide to the newest theological fads, but rather an update of what is happening in the church at large. Thus there is a chapter on pastoral care as well as on recent Old Testament approaches. With thirteen chapters each numbering about ten pages with two pages for notes and suggested readings, any kind of depth has had to be necessarily sacrificed. John I. Durham in the section on the Old Testament leaves us up in the air when he concludes that, "The relation between the Testaments is of course a very complex one, involving continuity and discontinuity, and no one interpretative principle thus far suggested is fully adequate." Many of the contributors have simply lifted their bibliographies into their essays without comment. Reginald H. Fuller of Union Theological Seminary handles the New Testament developments, perhaps the most complex and definitely the most important, with clarity. The brevity of the book and the breadth of the subject creates a regrettable tension for the reader who is tempted to say in the words of a song that was popular about a year ago, "Is that all there is?" For the theological student and pastor who wants to get a bird's eye view without plunging in, these essays might just do the trick. Some of the contributors who are quite well known include Trueblood, Marty, and Eugene Carson Blake. The notes at the end of each essay provide adequate maps for those who want to venture farther.

dps

KNOWING GOD. By J. I. Packer. Intervarsity Press, Downers Grove, Illinois, 1973. 256 pages. Cloth. \$5.95.

It must be about ten years ago that the Anglican divine, J. I. Packer, made a splash in the theological waters with his *Fundamentalism and the Word of God*. Packer has now moved to the next topic in the theological spectrum, God. The table of contents reads almost like a typical dogmatics textbook on the attributes of God, with of course a little updating to make the language somewhat compatible with the contemporary palate. John Stott is his review in the *Church of England Newspaper* calls attention to the fact that Packer's *Knowing God* appeared more or less on the tenth anniversary of *Honest to God*, a thorough debunking of any orthodox, Biblical doctrine about God. It goes without saying that Packer's latest contribution is not only timely, but for the secular age it is exactly what the doctors have ordered. Packer's main point is that the study of God is self-satisfying without offering any other reasons. This might be a reaction to the humanism in the post-Barthian period, but there can hardly be quarrel with it. The intended audience are people of all walks of life, but the preacher who finds being up to date a little outmoded will find enough material for easy homiletical conversion. A Lutheran does not have to be told to take Packer's section on the evils of using pictures and statues of Jesus in public worship with a grain of salt. Swallowing that gnat should

not be a detriment in digesting a much needed treatise on quite an important subject—God.

aps

DICTIONARY OF BIBLICAL THEOLOGY. NEW REVISED EDITION.

By Xavier-Leon-Dufour. Translated under the direction of Joseph Cahill, S. J. Revisions and New Articles translated by E. M. Stewart. New York, The Seabury Press, 1973. 712 pages, cloth, \$17.50.

This is a revision and enlargement of a French volume, originally published in 1963 in Paris, under the title *Vocabulaire de theologie biblique*. The first edition represented the combined efforts of seventy collaborators, all French-speaking professors of Sacred Scripture. 70,000 copies of the French edition circulated throughout Christian circles. It has been translated into German, Croatian, Spanish, Italian, Russian, Chinese, Japanese, Polish, Vietnamese, and English.

The second and enlarged edition has about 325 different topics, forty of them appearing for the first time in the second edition. While the book was written for a wide audience, the Roman Catholic clergy will find it helpful in their preaching, personal and pastoral studies and work. Roman Catholic teachers of religious education will find the work extremely helpful in dealing with many basic and important themes of Biblical theology.

Protestant scholars and students will find the *Dictionary* useful in learning how Roman Catholic scholars are understanding many of the key concepts of the Holy Scriptures. *The Dictionary of Biblical Theology* has as its distinctive task, according to the cover information accompanying the volume, "to build on the labors of the exegete, who is, above all, a philologist and a historian, analyzing and determining the value of words and notions in their proper context and in their epochal and cultural setting. The biblical theologian is like an architect: he takes the material of the exegete and strives to erect a harmonious structure in which each element is seen in its proper light and fuller perspective."

That Roman Catholic scholars will interpret the data of Biblical theology in accordance with Roman Catholic dogmatic theology is not surprising. Thus the Roman Catholic Church's defined position on the Apostle Peter will be found in the article on Peter (pp. 427-428). Thus the author of this article, relative to Paul's rebuke of Peter at Antioch (Gal. 2:11-14), claims that Peter "timidly hesitated over the position he should take on a particular case, Paul addresses himself as to the one whose authority carries the whole Church with him" (p. 427). Much is made in the article of the primacy of Peter and "in 'following' Christ, a rock, a living stone (I Peter 2:4), a shepherd who has the power to admit into the Church, that is to say, to save the faithful from death and to communicate to them divine life, Peter, inaugurating an essential function for the Church, is truly the 'vicar' of Christ. Therein lies his mission and greatness" (p. 428).

The article on "justification" again follows Roman Catholic dogmatic theology. The article has no place for imputed righteousness, there is no room for the Pauline teaching that a person is declared righteous in view of Christ's suffering death and resurrection. The *Dictionary* equates right-

eousness with justice; in fact, among the over 300 terms discussed there is not one on righteousness.

In the article on "tradition" the Protestant reader will find a presentation of the Roman Catholic position on tradition as a source of revelation. While revelation is said to be closed, its development, however, in church history is another matter. The author writes:

This development does no more than explicate what is virtually contained in the apostolic deposit. Naturally, Scripture, the inspired witness to the apostolic tradition, enjoys a capital role in the faithful conservation of that deposit. Scripture is the essential touchstone. Yet we have no assurance that all the elements of the original deposit are explicitly recorded therein. Moreover, the living tradition alone preserves one thing which Scripture cannot deliver: profound understanding of the inspired texts. This is the work of the spirit, acting in the Church. Thanks to this, the Word fixed in Scripture remains the ever living Word of Christ the Lord (p. 610).

In the article on the "Church" the reader will find the traditional views of dogmatic theology. The church is a visible organization, created by Jesus Christ, and the church inaugurates here below the kingdom of God. "She (i.e. the church) is constructed on the rock. She perpetuates Christ's presence by exercising apostolic powers and by the eucharist. She will conquer hell and seize its victims. Thus is the Church the source of life and mercy" (p. 75).

The same writer says: "As such the Church is entrusted to men, to the apostles 'chosen by Jesus through the Holy Spirit' (Acts 1:2), then to those who will receive by the imposition of hands the charism to govern (I Tim. 4:14; II Tim. 1:6)" (p. 78).

The opinion has been expressed that in recent Roman Catholic theology there has been a playing down of the teaching on mariolatry. The article on "Mary" (pp. 338-342), however, will show that there has been no change and that all teachings officially held by the Roman church are still taught.

Thousands of Scriptural references from the Old and New Testaments are cited in the 700 pages of this *Dictionary*. A Protestant and Lutheran would disagree on the exegesis of the many passages adduced; he would not accept the way many passages are interpreted in the light of tradition and officially defined exegesis. This reviewer would say that the very problem that Luther and Melancthon had with the Roman Catholic Refutation of the Augsburg Confession as expressed in The Apology of the Augsburg Confession is still the same problem today, the wrong manner of interpreting Scripture passages, or the failure to cite pertinent passages that do not support the Roman stance.

Raymond F. Surburg

REINHOLD H. NIEBUHR. *Prophet to Politicians*. By Ronald H. Stone. Abingdon Press, Nashville and New York, 1972, 272 pages. Cloth. \$8.00.

The author, an associate professor of social ethics at Pittsburgh Theological Seminary, is well equipped to present this clearly written

and thorough theological biography of one of the most famous American Protestant theologians of the first half of this century. Though no specific school of thought grew up around him, Niebuhr reflected in the various eras of his own life the mood of that segment of theology which had its roots in the optimistic theological liberalism of the nineteenth century. In theological dialogue with the prevailing political realities of the time, he imbibed the prevailing cultural climate and in turn helped shaped much prevailing theological opinion. The subtitle, *Prophet to Politicians*, properly describes the role that Niebuhr played. As Stone points out, there has been some question among his critics, e.g., Tillich, whether Niebuhr had a unified theological system of thought. This question has to be answered negatively if we are looking for one theological concept that he developed in his early ministry and carried out through the rest of his productive life. An affirmative answer can be given when it is understood that Niebuhr made it his prime concern to speak to the current problems in society and government.

At the base of his thought was a theological liberalism in the sense that for him theology had cut itself off from its dependency on any kind of orthodoxy and was concerned for man in his cultural and political environment. But it must immediately be said that he was not a theoretical liberal in regard to his theological content. His pilgrimage can be traced from liberalism, to Marxism, and then finally to a type of political realism. There are very few theological ideas that he did not incorporate into his approach as they came along.

Any critique from one committed to a traditional orthodox understanding of Christianity would have to be severely judgmental of his whole approach. For example, the entire matter of God is quite ambivalent. Over against typical neo-orthodoxy, Niebuhr is even opposed to using religious symbols to express reality. At least he pulled the mask off neo-orthodoxy. When Niebuhr is recognized as political philosopher within the American religious scene, he earns for himself a much higher degree of appreciation.

Niebuhr's background is Lutheran, but his merging of theology and politics is part of the Calvinistic tradition that can be traced from England through New England into the very fibre of our country. Lutherans are very uncomfortable with this kind of alliance and I hope that they will stay this way. Because of this dichotomy, I could read Niebuhr's political critique with interest and sometimes approval. Stone points out that Niebuhr wanted to regard himself as a social philosopher who taught ethics. So far as good. But he wanted to do it in a seminary, and he did, Union in New York City. This is a mix against which others before me have warned.

Author Stone is sympathetic and critical at the same time. For a large segment of American Protestantism, theology and politics will be stirred in the same bowl and for this segment Niebuhr could very well prove to be the most prominent theologian. For this reviewer Stone has provided a very appealing introduction into the theologian who cast himself as a *Prophet to Politicians*.

A STRATEGY FOR PEACE: REFLECTIONS OF A CHRISTIAN PACIFIST. By Frank Epp. William B. Eerdmans, Grand Rapids, 1973. 128 pages. Paper. \$2.45.

In an article entitled "Let's Talk War and Conscience in the Church School Classroom" (*Interaction*, July-August, 1972), Charles P. Lutz wrote that Lutherans have not really tested the circumstances of a particular war, or preparation for a particular war, against the historic just-war doctrine with which they identify. Instead they have tended to accept at face value the contention of their political leaders that a proposed or in-progress war is just and necessary. Lutherans simply have not seriously engaged in thinking through the difficult problem of applying the traditional "just war" teaching in an age of total war.

The historic peace churches, however, have a considerable legacy of ethical reflection on the morality of war, or, perhaps we should say, the immorality of war. Frank Epp, author of the volume under consideration, represents the theological descendants of Menno Simmons and is currently president and professor of History and Communications, Conrad Grebel College, University of Waterloo in Ontario, Canada. *A Strategy For Peace* consists of assorted essays which were, for the most part, originally delivered to college audiences in the late 1960's and early 1970's. In that period of social turmoil over the involvement of the United States in Southeast Asia, Epp found college students highly receptive to his presentations on the prophetic judgment of "the Law above the Law of the Land" against militarism and nationalism.

As the Vietnam issue was defused and passions were tempered, the peace movement lost its momentum. Epp believes that this was the case because it never had an adequate religious foundation or peace theology. *A Strategy For Peace* attempts to isolate some of the contributions which Christian pacifism in its activist dress has to offer to the search for a world without war. There is a certain unevenness in the essays, and there is some confusion in Epp's study as to whether he is speaking from a Canadian or an American national base.

Milton Sernett

KINGDOM COME! By Robert S. Paul. Wm. B. Eerdmans, Grand Rapids, 1974. 88 pages. Paperback. \$2.25.

An intermezzo is an interlude, usually a shorter piece in lighter style, that is sandwiched between major parts of drama or music. By his own admission the author found himself stymied for a time in his more serious endeavor, *The Church in Search of Its Self* (1972), and was unable to proceed until he had delivered himself in the book under review of thoughts concerning the world's present dilemma. As a transplanted British Congregationalist, Paul was struck by the fact of how history was repeating itself on the American church scene, specifically how liberal theological skepticism and social and secular Conformism managed to insinuate themselves into American church life and theology, as earlier by about a generation in Britain and on the continent. That he should find that "the immediate problem is with man" was no particularly novel discovery; but Paul endeavors to highlight the crises in belief, authority,

and self-identity which have afflicted the churches at the same time that clouds of potential doom lower over mankind, with threat of nuclear obliteration. His plea is for reconciliation before mankind destroys itself between the Scylla of totalitarian war and the Charybdis of totalitarian control and dehumanization. Christians constitute the community of hope for changing things. That can hardly be debated. Nor can one quibble with the author's thought that "we are forced to ask how the church can begin to do this in Christ's name without radically reforming the present structures that proclaim its own inner disunity." (78) It is unlikely, however, that hope for unity in the churches can live supreme as long as the vertical dimension of God's reconciliation with sinners through Christ is not seen front and center as that which transects the human dilemma of sin and broken relationship with God and alienation from God. Nor will "flexibility in the interpretation of the Scriptures" and the notion that "the gospel means something done rather than simply declared" help the churches in their cluttered theological disarray. No mere ecumenical wish can, after all, mother genuine unity in the church on earth, unless there is first of all whole-hearted return to the Biblical control in theology and forthright confrontation of the theological issues themselves which now divide Christendom.

E. F. Klug

THE END OF MAN. By Austin Farrer. Eerdmans, Grand Rapids, 1974. Paperback. 176 pages. \$3.45.

An Anglican and one of England's most respected preachers until his death in 1968, Farrer was for many years part of the academic community at Oxford. He was not among Christianity's debunkers (even upholds belief in angels' existence!), but a defender of what the ecumenical creeds affirm. His preaching style was literary art at its best. There are thought starters and phrasing helps in these sermons, if nothing else, for the preacher who wants to freshen up his output.

E. F. Klug

MEMO FOR 1976. Some Political Options. By Wesley Pippert. InterVarsity, Downers Grove, Illinois, 1974. Paperback. 120 pages. \$1.95.

With our country's bicentennial in mind Pippert pleads for involvement by Christians in the task of government. As UPI reporter, especially in covering George McGovern's campaign, he reviews people and events as he has known them. Watergate is in the picture. There is room, in fact need, for Christians actively to engage in the political process, if a democracy like ours is to survive.

E. F. Klug

EPICETETUS. A Dialogue in Common Sense. By John Bonforte. Philosophical Library, New York, 1974. Cloth. 178 pages. \$6.00.

Epictetus (ca. 55-135 A.D.) is remembered as Stoic philosopher and teacher, who left no writings but whose moral discourses and aphorisms, recorded by his young disciple Arrian, evince a kind of religious tone,

strong enough to commend him to some of the early Christian writers. Actually he was far from Christian theologically. Something of the divine, namely divine reason, is in all men, and all men, said Epictetus, are sons of God by virtue of the rationality; moreover, man lives in greatest harmony with self, God, and others, when his behavior is in accord with divine reason. Bonforte's contribution is to set Epictetus' thought into a lively Socratic-type dialogue form.

E. F. Klug

GOD'S INERRANT WORD: An International Symposium on the Trustworthiness of Scripture. Edited by John Warwick Montgomery. Bethany Fellowship, Minneapolis, 1974. 288 pages. Cloth. \$6.95.

The eleven essays contained here were publicly delivered at a conference in Ligonier, Pennsylvania, for the very purpose suggested in the title, reaffirming Scriptural inerrancy. Certain of the contributors besides the editor, e.g., Clark H. Pinnock and J. I. Packer, are generally known to our readers. One could raise the question of whether the publication of such a symposium is beating a dead dog. Yes, we could say, but it is a dead dog that must be beaten at least once every generation. The denial of Scriptural inerrancy has remarkable powers of self-resuscitation. On that account we are pleased to see this new response. In my estimation, the most provocative and entertaining essay was provided by John M. Frame of Westminster Seminary, who according to the biographical material provided, is the least academically betitled. He attacks the concept that since the Bible is not only a divine book but also a human one, therefore it must have errors. As I cannot improve on his logic or expression of thought, I will let the reader gargle on this one before imbibing. "There is, however, something odd about any view which attributes falsehood to language. For one thing, the assertion that 'all sentences are false' is self-refuting if taken literally; and if we don't take it literally, what does it mean?"

It seems to me that in the conservative churches, the battlefield of Biblical inerrancy has been deserted because Biblical history, the citadel of the church's existence, has come within rocket distance of the enemy. If the church does not capitulate on the historical question, she must again examine and reaffirm the doctrine of inerrancy. In preparation for that day, the reader can prepare himself with excellent articles by some top notch scholars.

dps

REDISCOVERING THE CHRIST. By John R. Yungblut. Seabury, New York, 1974. 180 pages. Cloth. \$7.95.

JESUS: INSPIRING AND DISTURBING PRESENCE. By Marinus de Jonge. Translated by John E. Steely. Abingdon, New York, 1974. 176 pages. Paperback. \$4.95.

It has been a long time since the likes of Fahling's, or Edersheim's, or Farrar's, or Wm. Lochner's books on the life and times of Jesus have appeared on publishers' lists. They are not only endangered species, but

virtually extinct. It takes faith in the inspired text of the New Testament to write books like that, and the historical-critical methodology lacks that kind of confidence. It has almost totally diverted attention from what the evangelists and apostles say about who Jesus was and what He did to what Johnnie-come-latelies of the twentieth century say that he could possibly have said and what he could possibly have done.

The two books before us fit the schemata of the historical-critical framework. They are well written but committed to that stance. A "life of Jesus" in the old style is simply impossible where such a critique of Scripture rules. But what if the historical-critical method itself has been shot full of holes more numerous than a sieve has? G. Maier has in fact done that in his recent *Das Ende der historisch-kritischen Methode* (Tuebingen, 1974; a review of this book may be found in the SPRINGFIELDER, March 1975, pp. 289ff.). A new and brighter day may yet dawn for confident Biblically based work on Christ's life and times.

Yungblut's (professor at Pendle Hill Quaker Study Center) *Rediscovering the Christ* is written for what the author hopes will be a favorable reception by religion's cultured despisers in our day, those who "are no longer able to integrate into their world-view . . . the traditional concept of Jesus as the Christ . . . [and] doctrines as the virgin birth, two separate and distinct natures in Jesus [the divine and human], the bodily resurrection of Jesus, and an anticipated second coming." His radical approach, commendable at least for its frankness, hides nothing. For him "reason still is king," and he proposes that the two most distinctive truths (?) of our day, evolutionism and depth psychology, must provide the platform for a viable Christianity for our times. For him Teilhard de Chardin's highly metaphysical notions are gospel. Gradual "Christification" of the universe through an evolutionary advance to the so-called Omega Point is the key to the meaning of Christ for a world that now takes for granted the "facts" (?) of evolutionary process and lives with the idea of infinite progress into the future rather than with eschatological hopes of Christ's imminent return in judgment. To Yungblut, therefore, Jesus' remarkable person, birth, life, death, resurrection, ascension, are all first century nonsense; for the only real and remarkable thing about Jesus was "that in some extraordinary way faculties present in other men were in him enhanced to such a degree that he constituted among men a mutation, a 'sport,' a breakthrough from the evolutionary perspective" (p. 37). As such an evolutionary "sport" Jesus also achieved depth-perception of his own nature and being (a la Freud and Jung) which was far in advance of his times. His mystical attainment and remarkable life-style provided a foretaste of what it means to be truly in the kingdom of God.

After tracing what he calls the "Christ myth" through all its ups and downs in preceding centuries, including Bultmann's demythologizing, Yungblut goes whole hog and urges what some of Bultmann's disciples have also, namely, that we throw out the so-called *kerygma* itself and rather *remythologize* the "Christ myth" in accord with modern times. To him this means fashioning it to conform to the facts (?) of evolutionism and depth-psychology. It does not seem to cross his mind that he is resting his case on the two most inexact sciences so-called. Nor does he seem to be aware of the fact that unconsciously he has swept together almost all the heretical notions of the past and made them the "gospel" by which

he wants to make the "Christ myth" the "Royal Way of the Cross" for our day. In so doing he has knocked out every brick and every bridge on the royal way of Christian teaching as the New Testament in fact gives it!

Where Yungblut is direct in stating his rejection of traditional Christology, de Jonge (professor of New Testament at the University of Leiden) is more typical of the liberal approach to Christology. The original Dutch title for this set of essays, *Jezus: Inspirator en Spelbreker*, is actually more expressive. What de Jonge is after is to show how the Jesus bequeathed to us by higher criticism is a "spell-breaker," a shatterer of neatly formed doctrinal systems, ethical codes, and traditional forms of the Gospel. He is convinced (like Yungblut, van Buren, Bonhoeffer, Tillich, J. A. T. Robinson, and many other theologizers of our day) that if the church is to have "conversation with the world," it "must allow those who are addressed to share in determining the content of the kerygma" (p. 21). It is the by-now-old existentialistic pitch. With Barth he stands opposed to the most radical wing and contends that the Christian "message can have authority for us only if a tangible person stands behind it" (p. 52). Like Barth, however, sign and symbol are finally more important for him than the historical fact itself. It is the same strange, mystical, existentialistic bent of all Neo-orthodox theology. Little wonder, then, that de Jonge finds difficulty with confessional language that speaks of Christ as true God and true man, and finds that the New Testament "knows no uniform Christology" (p. 60) nor, for that matter, "a doctrine of the atonement which [is] ready-made for present-day use" (p. 62). The French existentialist, Albert Camus, apparently informs de Jonge as much as does the New Testament, because Camus is more in tune with contemporary men's way of thinking. The fact that Christ succumbed to the cross and could just not go on, was for Camus a token of the fact that Jesus was a man just like other men—not super-human—and therefore his friend. The Church's Son of God, who rises from the dead, is too distant; the crucified, beaten man, who just could not go on, that is the kind of Christ with whom modern man can have encounter, de Jonge feels. While Jesus was not, of course, just an ordinary man, "he does not need therefore to be divine; quite the contrary," says de Jonge (p. 76).

It is apparent that de Jonge, like many other New Testament scholars of our day, is committed to the canons of modern Biblical scholarship and sees the Bible (and its proclamation of Jesus) as a "collection of writings in which people give expression in the most diverse ways to what has affected them" and as filled with "timebound elements and human limitations," (p. 81). Obviously, there is no room here for divine inspiration and authority of the Biblical text! A gospel like Mark's is filled with obvious shaping of the story of Christ to suit the ancient author's purpose. The feeding of the five thousand was a story that tells us more about the twelve tribes of Israel (because there were twelve baskets of crumbs left over!) and the feeding of the four thousand more about the seven nations of the world (Acts 6:3) than about an *actual* miraculous happening. De Jonge is more concerned with honoring the "conclusions" of the historical-critical method than with honoring the inspired Scripture itself. The curious thing is that he should be at all concerned, in view of this, about

the Christian scholar still listening to the text, as he—quite inconsistently—urges in one of his closing chapters with special attention to the first epistle of John.

"To study theology in detachment is impossible," de Jonge concludes (p. 157). We quite agree. No theologian, or pastor, can approach his task of ministry detached either from the people he serves or from his Lord in His Word. But only then is Jesus "an inspiring and disturbing presence" in the right way, when Biblical testimony concerning Him is in every way the ground of his faith.

E. F. Klug

PAPAL PRIMACY AND THE UNIVERSAL CHURCH. Lutherans and Catholics in Dialogue V. Edited by Paul C. Empie and T. Austin Murphy. Augsburg, Minneapolis, 1974. Paperback. 255 pages. \$1.95.

The question is," said Alice (in Lewis Carroll's *Through the Looking Glass*), "whether you CAN make words mean so many different things." "Quite the contrary," retorts Humpty Dumpty, "the question is which is to be MASTER—that's all."

Ah, there's the rub also on papal primacy—who is to be master?—that is all! Though filled with many scholarly words and thoughts, this volume of essays by participants in the Lutheran and Catholic Dialogue Number 5 does little to change the situation on rapprochement between Lutherans and Catholics on papal primacy. The Lutheran and Catholic participants have sparred skillfully and knowingly for a long time now, but observers may rightly wonder whether there has been any real advance on the basic issues which have divided the churches, not least among which is the ticklish question of who is master. Papal primacy does not move over easily to make room for anything else. Moreover, the even stickier problem of papal infallibility still lies there untouched by the conversations.

Proceeding forward with a certain amount of euphoria, "because agreements substantially outweighed differences" (p. vii), according to the book's editors, on the previously discussed areas (the Nicene Creed as dogma; Baptism; the Eucharist as sacrifice; the character and function of the Ministry), the fifth round of dialogues concentrated on the knotty questions connected with papal primacy:

Is it of divine or human origin?

What basis does it have in New Testament teaching?

What ground or link is there for Peter's primacy?

Can the churches agree on a "Peter function" ("whatever that may be"—it never becomes really clear, as Roman Catholic Geo. H. Tavard admits, p. 208)?

How valid is the patristic evidence for the papal claim of primacy?

Can the papal structure be renewed to meet evangelical standards?

It is true that there is no better unifying factor than the papacy in an ecumenical age like ours?

Side by side with these questions comes another set, prompted by the concern of a thoughtful reader:

Do all participants accept the historical-critical handling of the New Testament—specifically the-by-now-famous companion piece, *Peter in the New Testament*, published as a result of Dialogue V?

Do the Lutheran theologians involved really agree, as far as papal primacy or office is concerned, that they “recognize many of its positive contributions to the life of the church” (p. 19), that it is God’s “gracious gift to his people” (p. 21), that there exists “even the possibility and desirability of the papal Ministry” (p. 23)?

What precisely is the norm of the “Word,” by which the dialogues proceed (p. 19)?

On what ground does it follow that “initiatives should be encouraged in order to promote a wholesome *diversity* in theology . . .” (p. 20)?

What is “the future inspiration of the Holy Spirit,” opted for by at least one essayist (p. 193)?

Is it not just a little short of incredible for a Lutheran to say that “we have a situation in which the Reformation denial and the contemporary Catholic affirmation of the *ius divinum* (i.e., on papal primacy!) are not irreconcilable” (p. 195) and to expect Lutherans to believe that “they should be delighted to recognize papal primacy to the degree that this becomes truly a servant of the gospel and of the evangelical unity of the church” (p. 208)? (Only a reversal of Trent could bring that about, and that would mean that Rome would give up its very soul.)

The lengthy introductory chapter, adopted as a composite, common statement by the Roman Catholic and Lutheran (LCA, ALC, & LCMS) participants, encapsulates the programs, essays, and conclusions of this fifth set of dialogue proceedings. It notes, among other things, that “many Lutherans as well as Roman Catholics will be startled by the convergence on papal primacy” achieved by the participants. That is a mild understatement. But it does not explain really the grounds for this startling assertion, which has to do with the claimed convergence; for the essays do not demonstrate such alleged convergence.

In view of the fact that to this point in the long discussions none of the really central issues that divided the churches at the time of the Reformation have been faced, particularly on the three *solae* (*Scriptura, gratia, fide*), it is difficult to see: 1) how the Lutheran side of the table could conclude with the suggestion that “we ask our churches to affirm a new attitude toward the papacy” (p. 32); and 2) how the Roman Catholic side could actually expect Lutherans to believe that “the papacy has been a signal help in protecting the gospel” (p. 37) and a viable “instrument of unity” in the church (p. 38).

There are many fine essays in this collection, from both sides of the table. These alone, apart from the strictures noted, make the book well worth the price. This is especially true of the historical essays on papal primacy in the patristic period—if in fact one can speak of it as existing at all in that era. Even the Roman Catholic essayist (James F. McCue) admits that it exists “neither as a theoretical construction nor as a *de facto* practice” up to Nicaea; and the Lutheran co-essayist (Arthur Piepkorn) demonstrates essentially the same thing, but perhaps not as convincingly as he might have. The other essays are likewise instructive,

though understandably a certain degree of overlap and repetition obtains in a symposium of this kind.

Ultimately, the question about the future of the dialogues has to be asked. By proceeding along lines where disagreement is less likely to be found—though the claimed agreement in the previous discussions might well be questioned at a number of points—the participants have managed to maintain a rather irenic atmosphere. Soon the main issues—the central articles which Martin Chemnitz laid out so plainly in his still unanswered (by Rome) and brilliant *Examen Concilii Tridentini*—must be confronted, if a degree of credibility is to be kept for our day. Integrity finally demands that the *unresolved* issues be squarely faced. Like it or not, the long shadows of the Leipzig Debate, the Diet of Worms, the Augsburg Diet, the Council of Trent still fall across the path of twentieth century Lutherans and Catholics in dialogue; and this volume does very little to move those shadows away.

E. F. Klug

III. PASTORAL AND PRACTICAL STUDIES

PASTORAL COUNSELING AND SOCIAL PROBLEMS. By Wayne E. Oates. Baker Book House, Grand Rapids, Michigan, 1974. 128 pages. \$2.45.

This volume is the Smyth Lectures delivered at Columbia Theological Seminary, Decatur, Georgia, 1974.

Oates says that the purpose of this book is "to discuss the role and function of the pastor in the context of several contemporary issues" (p. 12). The issues are: extremism, race, sex, divorce.

Decrying the stereotype of the prophetic pastor as authoritarian bully, cleanser of the temple, angry young man, Oates views the pastor's prophetic task as that of speaking and listening, clarifying basic issues in social dilemmas, and anticipating outcomes. The pastor is to create sessions in which two-way communication can take place.

Oates describes the extremist as one who projects blame, is authoritarian, is a cultist (out-groups are "they"), maintains a didactic stance, and victimizes others by propagandistic use of rumor.

On the race question Oates avers: "perhaps the Church has too often been the instrument whereby oppressors have oppressed the oppressed" (p. 63).

In the face of the sexual revolution, Oates lists the following positive principles to guide moral behavior: 1) the principle of knownness versus anonymity; 2) the principle of integrity and openness versus deceit; 3) the principle of caring for a partner versus using him; 4) the principle of responsibility versus irresponsibility; 5) the principle of durability versus separation and estrangement (p. 102).

Since the seeds of divorce are sown in the first two years of marriage, Oates stresses the importance both of pre-marital counseling and of post-marital counseling.

Henry J. Eggold

DIVORCE AND REMARRIAGE. By John R. Martin. Herald Press, Scottsdale, Pennsylvania, 1974. 136 pages. Cloth. \$4.95.

John R. Martin, a Mennonite, explores the Biblical teaching regarding divorce and remarriage, the causes and consequences of the breakdown of a marriage and a redemptive program of counseling for those whose marriages have failed. His thesis seems to be "the Church teaches the permanence of marriage, but needs to provide a ministry to those whose marriage has not been permanent" (pg.40).

To Martin the essence of marriage includes a life-long covenant, sexual union, and a relationship between man and woman.

Divorce produces a trauma both for the parents and the children. Emotional reactions of parents involved in divorce produce grief, guilt, hostility, an identity crisis, and physical symptoms. Children feel abandoned and suffer guilt feelings, imagining that perhaps they were the cause of the break-up of the home. This traumatic experience calls for pastoral counseling to those involved.

Martin contends that the Church has manifested one of four attitudes toward the remarriage of divorced persons: 1) laissez-faire: performing the ceremony for any couple; 2) idealistic: refusing to perform any marriage while the former spouse is alive; 3) forensic: the question here is whether the previous marriage was valid in the first place; 4) confrontational and therapeutic: the person applying for remarriage is confronted with the claims of the Gospel and his own part in the failure of the first marriage.

In counselling with the divorced person seeking remarriage, the pastor is to ascertain 1) what the person has learned from his first experience in marriage; 2) whether he understands his responsibility for the breakdown of the first marriage; 3) whether a sufficient amount of time has elapsed since his divorce; 4) whether he has a firm commitment to establish a Christian home. To these I would add: whether the first marriage is irremediable and whether the person is truly penitent.

Rather than recommending the client-centered approach to counseling, with its emphasis on the development of insight, Martin opts for the relationship-centered, which emphasizes the conscious rather than the unconscious, the present rather than the past, and the counsellor as an active participant in the counselling process. The counsellor is: 1) to listen and respond to feeling; 2) to ask meaningful questions; 3) to play back the total problem; 4) to explore alternatives; 5) to provide good guidance; 6) to provide spiritual support and inspiration.

Henry J. Eggold

THE SHEPHERD UNDER CHRIST. By Armin W. Schuetze and Irwin J. Habeck. Northwestern Publishing House, Milwaukee, Wisconsin, 1974. 389 pages. Cloth. \$8.00.

An up-dating of John Schaller's *Pastorale Praxis*, 1913, this volume is an overview of the field of pastoral theology written by two professors of the Wisconsin Lutheran Seminary, Mequon, Wisconsin, and directed to theological students and pastors of the Wisconsin Evangelical Lutheran Synod.

In spite of its parochial interest, the book covers the field of pastoral theology well, grounding church practice on Biblical foundations. New in this book is a chapter on the vicarage program. Commendable, too, are the annotated bibliographies at the end of each chapter and the various forms listed in the appendices.

Warning against Missouri's view that "only the local congregation can issue a valid call" (p. 48), the authors assert "the process of calling is carried out by a body of confessing Christians (e.g., a congregation or synod) . . ." (p. 24). But the authors seem to retreat when they assert: "When a brother sins, the church in whatever form it may be gathered at the time will proceed to admonish him if his offense is public, otherwise after the first two stages of admonition have proved to be fruitless. But it would be a violation of brotherly love if the church as it appears in one form (for example a synodical board) were to take conclusive action without drawing in the church in another form, that is, the congregation in which the person being disciplined claims membership" (p. 174).

On the much-debated point of whether the marriage regulations of Leviticus 18 are moral or political, the authors declare: "the Mosaic code, of which Leviticus 18 is a part, has no direct application to New Testament Christians" (p. 270).

Woman's suffrage is not permitted in the W.E.L.S., for "to allow women the right to vote on all matters in the church except those directly involving those pertaining to the means of grace . . . is an arbitrary distinction not in Scripture" (p. 315).

Similarly, the Boy Scouts of America is "an organization with which the church and its members may not become identified" (p. 344).

More generous than J.H.C. Fritz's, *Pastoral Theology*, the authors allow for birth control for reasons of health. "The close companionship which intercourse provides by divine institution may continue while the couple must forego the blessing of procreation through some means of contraception" (p. 212).

In general I think this volume serves a useful purpose and can be read with profit.

Henry J. Eggold