



# **THE SPRINGFIELDER**

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# Book Reviews

## I. BIBLICAL STUDIES

THE CAMBRIDGE ANCIENT HISTORY: PROLEGOMENA AND PRE-HISTORY. Edited by I. E. S. Edwards, C. J. Gadd, and N. G. L. Hammond. Volume I: Part 1. Cambridge: At the University Press, 1970. 758 pages. Cloth. \$19.50.

If history is rightly an account of what has happened or the record of man's experiences, then the editorial committee has carefully selected a title to explain the contents of this volume. As a source of historical evidence, it provides exciting reading; however, as a record of man's experiences, one needs to be aware that experiences can be recorded and decoded from various sources. The familiar source of writing is just one form: this presentation relies on geological, archeological, and anthropological interpretations of the accumulated evidence the earth has preserved beneath its surface.

Volumes I & II will replace the 1924-39 editions of the same number as a result of the additions to knowledge accumulated since that time. After a comparative study of these volumes, this reviewer considers the revision necessary and vital. The studies of archaeology have uncovered significant evidence of man's past. Most of it, no doubt, has been recorded in the numerous texts that line many scholar's shelves today. However, to date I have found it challenging to sift the "spade work" from the "conclusions." In this volume, noted geologists, archaeologists, and anthropologists have analyzed and collated the amassed evidence into a structured whole, which provides a useful prelude to the history of mankind from valuable forms of ancient records.

Volume I comprises chapters on man and his physical environment from the remotest geological ages down to the end of the Predynastic Period in Egypt and the parallel stages of development in Mesopotamia, Persia, Anatolia, Palestine, Cypress, Greece, and the Islands. As is customary for the *Cambridge Ancient History*, extensive evidence is cited to substantiate the argumentation. Often this evidence overwhelms the reader but a critical study of any specific item immediately makes one aware that the only useful approach to this text depends on the individual and his reasons for utilizing this source. The study, as it relates to the historical question, is definitive.

The reviewer considers this volume a useful compendium to his present collection of ancient history and archaeological texts. Since the price is comparable to the collected research, the average "scholar" should be able and is recommended to utilize library copies, which will without a doubt update their present series.

William F. Meyer

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BIBLICAL THEOLOGY IN CRISIS. By Brevard S. Childs. Westminster Press, Philadelphia, 1970. 255 pages. Cloth. \$8.00.

The author of this volume is professor of Old Testament at Yale

University and a member of the department of Religious Studies as well as of Near Eastern Language and Literature. The initial purpose of Professor Childs is to describe the development of the movement known as "Biblical theology," claiming that this movement emerged as a distinctive feature on the American theological scene since the end of World War II. The Yale professor points out how after 1945 a particular way of treating Biblical studies emerged which used Biblical criticism together with a confessional theology. In the first two chapters the author has given an excellent overview of the beginnings and development of the "biblical theology movement" together with a discussion of the views of all scholars who contributed to this unique phase in twentieth century American theological history.

In chapter 3 Professor Childs demonstrates the problems of this movement that remained and were never solved. In the 4th chapter he shows how this new approach to theology broke down because of social issues that developed in the sixties with which he believes the "biblical theology movement" could not cope.

In chapter 5 Childs discusses the need for a new biblical theology and proposes suggestions for what he believes should be the new shape for this theological movement. One of the major hermeneutical principles that he introduces is described by him with the phrase "within the context of the canon." It is interesting, he simply claims that in the past history of the church it was employed. This is a principle that modern theology has ignored. In the opinion of a scholar like E. G. Wright its use would lead to "Christomonism." However, Childs warns that the Bible as used by Christian churches is not to be regarded as a depository of past events and sayings of God but as the channel of life for the church and as a medium through which God instructs his people. Toward the end of chapter 6 Childs claims that the crisis in which biblical theology finds itself today was occasioned by the failure of theologians to be clear on what was the primary concern of biblical theology, and instead scholars have spent much time in a discussion and evaluation of philological, literary and historical problems.

In Part III Childs gives expositions of Psalm 8, Exodus 2:11-12, and Proverbs 8 within the context of the canon principle. Throughout the presentation of these three Old Testament passages hints are given on hermeneutical methodology. A method that has been used both by conservative and critical scholars, usually referred to as "the proof text method," according to which all passages on a given topic are gathered together, compared and then a doctrine, teaching or conclusion formulated is rejected by Childs as a wrong form of hermeneutics. By opposing this method Childs is rejecting one of the basic rules of Biblical interpretation that a text is normally to be understood in its literal sense and that a passage has one intended meaning.

*Raymond E. Sarburg*

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**THE OLD TESTAMENT AND THEOLOGY.** By G. Ernst Wright. Harper & Row, Publishers New York, 1969. 190 pages. Cloth. \$6.00.

This is another volume by one of America's outstanding Old Testament

scholars. The seven chapters that comprise this book were originally delivered as the Sprunt Lectures at Union Theological Seminary, Richmond, Virginia during the first week of March, 1966 and appear here in an expanded form. For about thirty years Dr. Wright has been one of the leaders in setting the tone in Old Testament studies, beginning with his *The Challenge of Israel's Faith* and continued by him between 1949-1950 in *God Who Acts: Biblical Theology as Recital*, which advocated the idea that revelation in Biblical times had occurred primarily through mighty acts and that the Scripture must be understood in terms of revelatory acts of God and human response to them by God's people.

Dr. Wright believes that the last three decades have been exciting ones for Biblical studies. In the introduction he states "The purpose of this volume is the attempt to say what consequences follow for theology when one takes the Old Testament seriously: not seriously as historical document of importance only as background for later movements, but vitally as canonical and of serious moment for present faith and life." Dr. Wright wishes parts of this book to be a continuation and support of the views set forth in *The God Who Acts*. The Harvard professor takes up some topics in the Sprunt Lectures in which he discusses and takes issues with positions that are being advocated by "younger" theologians.

In the opening chapter Wright attacks those who are promoting what he calls "Christomonism," an approach to the Old Testament of which Johann Sebastian Bach was supposedly guilty. There is a new tendency among some Biblical scholars to employ this old methodology of finding Christ in the Old Testament. This Wright believes does an injustice to the doctrine of the fatherhood of Yahweh in the Old Testament. This reviewer seems to sense in this chapter Wright's Calvinistic training with its Presbyterian emphasis on the sovereignty of God. In a number of places in these lectures Wright tries to show how John Calvin was in agreement with stances enunciated in this book. Luther and Lutheran authors usually are berated for their views. The Lutheran distinction between Law and Gospel is one that the author cannot appreciate. Both Luther and Bultmann are criticized for their views pertaining to Christ. For the sake of the record, it should be noted that there is a world of difference between these two "Lutherans!"

In chapter 2 Wright has continued his battle with James Barr who has been extremely critical of Wright's revelation by mighty acts of God in opposition to revelation in propositional form. Despite all the defending that Wright does of his original position, Barr has shown definite weaknesses in the view that would limit divine revelation to five divine acts that terminate at David's time.

In chapter 3 "God the Creator" is discussed. According to the Harvard professor the doctrine of creation is not a matter of divine revelation by Yahweh Himself but is the result of inferences that the Israelites drew from the way God had redeemed his people. Thus he wrote: "Creation, then, is not simply the making of the world; it is what identifies history's Lord and releases into time that judging and redeeming power which is to be observed again and again in human history by eyes trained to see and interpret by faith" (p. 95). If the work of the Creator is observable, then

it is claimed evidence of the Creator's activity should be in evidence today. For Wright the "process theologians" are making valuable contributions to finding the creative in history. The philosopher Whitehead, H. N. Wieman and B. E. Meland are helpful in the search for God the Creator.

In chapter 6 "Language, Symbol and Faith" the author endeavors to deal with the understanding of Biblical language. The drift of this chapter is indicated by his opening paragraph: "Israel and the early Christians surely were able to believe in the fact of the cosmic government with a greater degree of literalness than is possible for us—or indeed for almost any intellectual in the western world since Biblical times (p. 151)." This chapter attempts to deal with the nature of religious language. He seems to favor Tillich's attempts at Biblical interpretation.

The last chapter discusses "the canon as a theological problem." In the opening paragraphs he wishes to be certain that no reader will understand the discussion of the previous six chapters as supporting bibliolatry. On that score the author need not worry because his positions are far removed from Calvin's and Luther's view of the nature of Holy Scripture. He does not believe that the church throughout history has always recognized the same Biblical books as "canonical" but, that churches have chosen those books which suited their purposes at a given period of church history. "The fixing of the canon seems to have been almost an artificial cutting off of something alive, evolving, moving, like an organism," (p. 169). For Wright the canon is a problem. He does not believe that the traditional canon is the sum and total of religious authority. The correspondence theory of truth is unacceptable and thus Biblical images cannot be compared with outside reality. Many positions and statements in this book will be unacceptable to evangelical students of the Old Testament.

*Raymond F. Surburg*

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**PSALMS: THE PRAYER BOOK OF THE BIBLE.** By Dietrich Bonhoeffer. Translated by James H. Burtness. Augsburg Publishing House, Minneapolis, 1970. 86 pages. Cloth. \$2.75.

Bonhoeffer's observations on the Psalms flow from his interpretation of prayer—"Prayer does not mean simply to pour out one's heart. It means rather to find the way to God and to speak with him, whether the heart is full or empty. No man can do that by himself. For that he needs Jesus Christ." Even though he indicated a number of times the Psalms are derived from a historical setting and have a specific literary significance, for Dietrich they have no meaning unless they are prayed "together with Jesus Christ, in which he accompanies us, and through which he brings us into the presence of God." The Psalms only have meaning in that they reveal Christ as the way to God. Without Christ the Psalms are only men's words; but with Christ as the central meaning of the Psalms, the Psalms are God's Word through which we find our way to God.

Such an interpretation is truly meaningful for the Christian and that seems to be Dietrich's intention. However, it in no way takes into account the prayer life of the individuals who wrote them. To interpret a Psalm

without including the situational context that gave life to it originally. fails to take into account the emotional context of the life of Christ who prayed the Psalms.

Supposedly, this brief monograph should be classified as devotional. The reviewer wishes to suggest that it might serve well as a devotional stimulus for reading the Psalms or for anyone who wishes to round out his collection of Dietrich's writings. The biographical sketch in the appendix is by far more informative of Dietrich's concerns in life than Dietrich's exposition of the Psalms is of his understanding of the Psalms.

*William F. Meyer*

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AN INTRODUCTION TO THE OLD TESTAMENT PROPHETS. By Hobart E. Freeman. Moody Press, Chicago, 1968. 384 pages. Cloth. \$6.95.

Although many monographs and books have been published in recent years dealing with the prophetic writings of the Old Testament, yet the author believes that this volume will fill a need to furnish an up-to-date conservative introduction to the subject of prophetism and supply background material for the better understanding of the Old Testament prophetic literature. In the preface of the volume Dr. Freeman stated that an adequate text "would need to deal sufficiently with the historical background of each prophecy, the general nature of each book, an analysis of the prophet's message, a consideration of the prophet himself, a precise treatment of the questions of date and authorship, and the major critical problems of each book."

A second objective in publishing this book was to give a "restatement of the biblical view of prophecy (or prophetism) in an era characterized by theological extremes, new orthodoxies and the unbiblical presuppositions of negative criticism."

The reviewer believes that Dr. Freeman has gathered material relative to prophetism that is usually found scattered in many different books. In Part I (pp. 11-134) he has discussed such topics as the following: the origin and development of Old Testament prophecy, the function of a prophet in Old Testament times, the prophetic consciousness, the relation of prophecy to revelation and inspiration, true and false prophets, the language of prophecy, Messianic prophecy, the cessation of Old Testament prophecy and the resumption of prophecy in the New Testament. Freeman's views on Messianic prophecy are influenced by millennialism which he has espoused as a Biblical teaching. For many Lutherans and Christians of other Protestant denominations the espousal of millennialism is a distinct weakness in the book, which is reflected in the interpretation of a number of the Old Testament prophetic books. In at least 16 different places the reader will find a millennialistic interpretation entering the picture.

Part II (pp. 135-355) treats of the sixteen prophetic writings of the Old Testament in terms of questions and problems that are usually discussed in the discipline of special Biblical introduction. The footnotes and the bibliography will show that Dr. Freeman is acquainted with

critical views as advocated by scholars as Heschel, Gottwald, Driver, Lindblohm, Oesterley and Robinson, Pedersen, R. Pfeiffer, H. W. Robinson, Rowley, Scott, C. C. Torrey, de Vaux, Hyatt, Mowinkel, and others.

With the New Testament Freeman espouses the unity of Isaiah and rejects the usual critical approach of assuming that all prophetic books are composite in nature. The author has no sympathy with the presuppositions of form criticism and its erroneous conclusions. The Books of Jonah and Daniel are regarded and treated as true prophetic books and not as containing types of literary genre which would allow their historicity from being questioned and rejected.

The prophetic writings are presented in the following chronological order: Obadiah, Joel, Jonah, Hosea, Amos, Isaiah, Micah, Nahum, Zephaniah, Jeremiah, Habakkuk, Daniel, Ezekiel, Haggai, Zechariah, Malachi.

For those pastors and students of the Old Testament prophecy who desire a presentation that is faithful to the Scripture's statements about its inspiration and miracles and which accepts the New Testament interpretation of Old Testament prophecies and operates with the hermeneutical principle of the unity of the Bible, because ultimately the Holy Spirit is the author of the sixty-six books of the Biblical canon, this book should prove helpful and instructive.

*Raymond F. Sarbery*

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**JERUSALEM: A STUDY IN URBAN GEOGRAPHY.** By I. W. J. Hopkins. Baker Book House, Grand Rapids, 1970. 160 pages. Paper. \$2.95.

This is the ninth volume in the *Baker Studies in Biblical Archaeology*, a series that purports to describe the findings of archaeology in a form which is intelligible to the non-specialist as well as the scholar.

Jerusalem, the holy city for three great religions of the world, is a city of which millions have a superficial knowledge. Biblical scholars as well as archaeologists have been interested in the history of the city, its geography and its holy sites. An earlier volume in the *Baker Studies in Biblical Archaeology* was entitled: *Jerusalem Through the Ages*, authored by Charles F. Pfeiffer and attempted to set forth the significant events of the history of Jerusalem over a few thousand years. It presented a survey of the city's secular history, including archaeological finds and their significance. In the preface Mr. Ian Hopkins, who serves the University of Durham as specialist in the Near East, stated the purpose of his study to be the following: "In this study an attempt is made to examine the city from a different angle—that of the geographer. The city is "taken apart" and examined from different angles, in the same way that other cities have been studied in the past few decades."

The presentation of Hopkins follows the usual pattern that has been developed by urban geographers, i.e. site, function, and morphology. Data in the book are partially based on field work in Jerusalem that was engaged in during 1965 and 1968 and was made possible by means supplied by Central Research Fund of London University (1965) and by the Centre for Middle Eastern and Islamic Studies, University of Durham (1968).

Chapter I describes the city in its regional setting. Chapter II dis-

cusses the site of Jerusalem, giving relief and climate of the city. Chapter III sets forth the water supply available for Jerusalem. Chapter IV depicts the economy of Jerusalem. Chapter V, entitled "The Holy City" treats the nature and influence of the pilgrim and tourist trade. Chapter VI concerns itself with the difficult task of analyzing the urban community in order to estimate Jerusalem's size and population. Chapters VII and VIII treat of the internal divisions of Jerusalem with a special morphological study of Jerusalem, considering its streets, suburbs, public buildings and the various locations of its commercial and social life.

Numerous maps, charts, and diagrams help to make the book a valuable geographic guide to Jerusalem. People who plan to live sometime in the Holy City will find this an extremely useful volume. Students of the Holy Land will also appreciate the informations and insights that its pages provide. The volume concludes with an excellent bibliography which those will find valuable who wish to pursue areas discussed further in depth.

Raymond F. Sarburg

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ALL THE ANIMALS OF THE BIBLE LANDS. By G. S. Cansdale. Zondervan Publishing House, Grand Rapids, 1970. 272 pages. Cloth. \$6.95.

For one who is interested in the fauna of the Bible this book will be most welcome, by the professional Bible student as well as the layman. Written by a professing Christian and a well travelled zoologist, the book presents the geographical background and then introduces the reader to the animals of the Bible. Two appendices, a bibliography, and various indexes are valuable. One may not agree with all of the writer's conclusions. The comprehensive treatment will nonetheless prove helpful and illuminating.

John F. Johnson

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SHALOM: THE BIBLICAL CONCEPT OF PEACE. By Douglas J. Harris. Baker Book House, Grand Rapids, 1970. 79 pages. Paper. \$1.95.

This study of an important biblical concept was the outgrowth of graduate study at The University of Edinburgh, where Dr. Harris, now professor of Religion at William Jewell College, Liberty, Missouri, was pursuing post doctoral study. Begun in Scotland the study of *shalom* and *eirone* was completed in the United States. *Shalom* is usually rendered in English by the word "peace." The wealth of meaning in *shalom* is not realized by the average Biblical reader. Gerhard von Rad has labelled the word "an iridescent concept" (German *schillerndes*). *Shalom* occurs more than 350 times in the Old Testament. The root meaning of this word means "to be whole, be sound, safe." "Totality" is the fundamental idea behind *shalom*. The Old Testament depicts God as the source and ground of *shalom*. Anything that makes for wholeness contributes to *shalom*. In chapter 1 the author ably shows the many-sidedness of *shalom*.

Chapter 2 deals with the passages that teach that Yahweh is the giver of *shalom*. In chapter 3 the eschatological outreach of *shalom* is set

forth, and the fulfillment of the eschatological prophecies leads to a discussion of "peace" in the New Testament. *Shalom* is translated by the word *eirene* in the Septuagint, which in turn is employed by the New Testament writers to define the ideas associated with the Old Testament *shalom*.

Chapters 4-7 show how *eirene* is a New Testament word with a rich and variegated meaning. Christ has brought about peace between God and men by His sacrificial and vicarious death upon Calvary's cross. Only the converted person can have peace with God. Peace and eternal salvation go hand in hand. The last chapter comes to grips with one of the paradoxes of the Christian faith that the Christian, who has found the Biblical peace, will find himself in tension with the world.

This study should give the reader insights that he has not realized heretofore as being connected with *Shalom* and *eirene* in the Bible.

Raymond E. Spalding

**THE NEW TESTAMENT IMAGE OF THE MINISTRY.** By W. T. Parkiser. Baker Book House, Grand Rapids, 1970. 148 pages. Paperback. \$1.95.

This book is one in a series of twelve of "Notable Books On Preaching." As such it does not zero in on the questions and problems related to preaching, but rather attempts to portray the image of the preacher within a modern society. The author reflects on the image of the preacher from two perspectives: the changing image of the preacher within a modern societal structure and an outline of the Biblical image of the preacher as student, preacher, pastor, and overseer.

The author's thesis can be capsuled in a quote: "The image of the physician or the lawyer or the teacher or the research chemist is sharp and clear. The image of a Protestant pastor between Monday and Saturday is fuzzy and confused. Instead of being a voice crying in the wilderness, the Protestant ministry has demonstrated itself to be a whisper lost in the wind." Coupled with this thesis is a host of poignant quotations that have appeared in print in the past decade supporting this assessment. If this book has any value for the minister of today, it provides him with a clear evaluation of his present status in the social structure.

In contrast, any preacher who has completed a theological training would find the outline of the Biblical image repetitive; unless, of course, he needs to review his own image in light of the Biblical message.

William F. Meyer

**DIE ERFÜLLUNGSZITATE DES MATTHEUS-EVANGELIUMS.** Von Wilhelm Rothfuchs. W. Kohlhammer Verlag, Stuttgart, Berlin, Köln, Mainz. 292 pages. Paper. 38 mark.

This volume appears as Heft 8 of *Beiträge zur Wissenschaft vom Alten und Neuen Testament*, Fünfte Folge, edited by Karl Heinrich Rengsdorf and Leonard Rost. It represents the doctoral dissertation of Rothfuchs which was accepted by the evangelical-theological faculty of the Westfalian Wilhelms-Universität at Münster toward the end of 1966.

In this biblical-exegetical study Dr. Rothfuchs, a pastor in the Lutheran Free Church in Germany, essayed to deal with the so called "quotation formula," (ie "That it might be fulfilled which was spoken by the prophet.") which is found at least twelve times in St. Matthew. The author presents this study as a form and tradition critical examination of Matthew's "Erfüllungszitate." He has chosen the following passages as containing this distinctive formula: 1:23; 2:6, 15, 18, 23; 4:14; 8:17; 12:7; 13:35; 21:5; 26:56; 27:9. The author calls attention to the fact that a number of scholars in the past have dealt with these "Reflexionszitate" (reflection citations) and have recognized them as a distinctive characteristic of the Matthean Gospel. Up until 1966 scholars were interested in the fulfillment formula mainly from the viewpoint of its text, but the important exegetical problems imbedded in the formula had thus far been ignored, a situation which prompted Rothfuchs to endeavor to remedy this lack in the Matthean literature by his study. Adequately to grasp the meaning and use of the "quotation formula" it is necessary to investigate the function of the quotation in the Gospel, also to ascertain the use of the Old Testament in the 12 occurrences and show how they are inserted within the context of the text and to note their distribution throughout the Gospel.

According to Dr. Rothfuchs the question of the tradition and form critical origin of the "quotation formula" is a very complex one. In recent years a number diverse proposals relative to the form of the Matthean Gospel have been advanced. The concepts of "polemical," "apologetical," "didactical," and "liturgical," are terms that have all been used to describe the distinctive form of the Gospel.

The text of the fulfillment formula shows evidences of LXX influence, but at the same time it has many distinctive features of its own, which are best explained as peculiar Greek texts of the Old Testament quotations cited. The author further contends that the fulfillment formulas were available to the evangelist in an oral tradition and form. He disagrees with Stendahl that the materials used by the First Evangelist must have been *peshittas* (commentaries as found at Qumran) that dealt with the prophetic writings. Strecker has proposed the idea that the author of Matthew's Gospel had at his disposal a volume similar to the "Testimonies" found at Qumran.

The author believes that in order to ascertain the source and the nature of the Old Testament fulfillment prophecies, it is necessary to determine the *Sitz im Leben* of the Early Christian Church, to ascertain the activity of Early Christianity which led it to use the type of text the author of Matthew incorporated. It is the constant assumption of Rothfuchs that both the First Gospel writer and the author of the Fourth Gospel relied upon traditions that were current in the church of their time.

Just as Rothfuchs has evaluated the presuppositions of Stendahl, Kilpatrick, Strecker and other New Testament scholars, so the assumptions and presuppositions of form and tradition criticism employed by him must be examined. Conservative European and American Biblical scholarship has accepted the traditions of the Early Church that both the First and Fourth Gospels were penned by the Apostles Matthew and John respectively for which there seems to be valid evidence in the two Gospels

themselves. It would be strange if Jesus Christ, who promised His apostles the gift of the Holy Spirit, who would recall everything to their memories, would not have employed not even one of the Twelve to pen a Gospel under divine inspiration and guidance.

If Matthew and John were the authors of their respective Gospels, there would have been no necessity for them to consult any tradition. In fact, they were a part of any tradition that might develop in Apostolic times. Matthew certainly would have had opportunity to consult with Mary who could have related to him the events and sayings given by him in his two opening chapters, that deal with events that occurred prior to the beginning of Christ's Galilean ministry. Jesus also could have been the source for Matthew's information. The use of the fulfillment formula would seem to indicate the purpose for Matthew's "Good News." The use of the fulfillment formula was useful as an educational device to impress the truth that in the life and ministry of Jesus many Messianic prophecies were fulfilled. The fact that the Messiah was to come was no problem for the Jews in the pre-Christian, and the post-Christian centuries as the Qumran literature, the Gospels and the Talmudical writings clearly show. The important question for the Jews of the first Christian century was: were the Messianic Prophecies fulfilled in Jesus of Nazareth, Joseph's son? To show that by means of prophecy and fulfillment that Jesus was the Christ was the major objective of the First Gospel.

Both Matthew and John, as called disciples of Jesus, could write most of the chapters in their Gospels from personal experiences. This position would also make unnecessary the Two Documentary Hypothesis, with its priority of Mark, whose presentation and framework are alleged to have served as the basis for Matthew and Luke. If Matthew was an eyewitness of what happened, why should he consult Mark, who probably obtained his information from Peter?

In this dissertation Dr. Rothfuchs has correctly set forth the teachings embedded in the various quotation formulas. In general, he has defended positions and given conclusions that are in harmony with his conservative theological approach to Biblical studies. Those who hold to the reliability and inerrancy of the Scriptures are glad that he rejected the view of Strecher that these fulfillment quotations indicate a historizing tendency on the part of the Evangelist. In many respects Rothfuch's dissertation is a valuable adjunct to the exegetical literature dealing with the Matthean Gospel. We are in entire agreement with his concluding paragraph in which he claims that the fulfillment quotations direct the Christian community again and again to the presence of Jesus, the Messiah, in Israel, His people and thereby to His people. However, Israel, is directed by means of the prophecy and fulfillment citations to the presence of the exalted One in the Christian Church, in which the promised Messianic salvation plan is living, active and confessed.

Since a conservative Lutheran scholar here made use of the form and tradition criticism as a hermeneutical methodology, the question is raised whether or not this approach can be employed generally in the interpretation of the Four Gospels. In this dissertation this method has seen only a limited use. No theologian would quarrel with the idea that each Gospel

represents a unique literary genre. The New Testament contains different literary genres. Thus we find letters, treatises, an apocalypse, a volume on apostolic church history. No doubt the Four Gospels represent a special type of literature. Each was written to accomplish a specific purpose, directed to a particular audience. The "quotation formula" might be considered a "literary form."

However, form and redaction criticism as currently set forth in various articles in *Religion in Geschichte und Gegenwart* and in books that deal with form and redaction criticism written by scholars like Bultmann, Dibelius, Bornkamm, Conzelmann, Marxsen and others in the interpretation of the New Testament cannot be accepted. The application of these two forms of literary criticism has resulted in making the life of Christ uncertain and has made uncertain what Jesus actually taught. Form and redaction criticism leads to an undermining of the very foundations of the Christian faith.

*Raymond F. Surburg*

THE WORLD ON TRIAL. By Richard W. DeHaan. Zondervan Publishing House, Grand Rapids, 1970. 192 pages. Cloth. \$4.00.

This book is actually an exegetical study of the book of Romans. As such it is a valuable contribution to biblical studies, especially as carried on by more conservative theologians. The book represents, however, a strictly Re-formed understanding of Pauline theology. On the positive side, the book is remarkable free from technical terms and original phrases. Thus it has appeal for the non-theologically trained.

*John F. Johnson*

THE TESTS OF FAITH. A practical approach to Christian living as seen in the Letter of James. By J. A. Motyer. Inter-Varsity Press, London, 1970. 126 pages. Paper. \$1.50.

Concern for the needy, the controlled tongue and the life of practical holiness is the outline on which this book is written. The author is firmly convinced that the Bible is the Word of God and is the ever-relevant book. He feels that there is no conflict between the teaching of James and Paul about justification. "The disagreement is artificially produced by wrenching James' words out of their context" (p. 13). He considers James, the Lord's brother, the author of the Epistle of James. And he comes to the conclusion that the letter is addressed "to the Christian church in the world, described symbolically and correctly as God's 'twelve tribes' (p. 11).

There is much food for thought in this little book. Both pastor and mature layman can study it with profit. Though the author has appropriated much from others, it is evident that he does scholarly work and is a theologian in his own right.

There are many passages which arrest the thoughtful reader's attention. For example:

This actual potency of the tongue to be the instrument of Satan is by no means confined to outbursts of foul language, improper stories or questionable frivolities. There was a day in his experience when Peter took the Lord Jesus Christ to one side to give Him the best advice he knew, but Jesus replied "Get behind me, Satan!" . . . The greatest and most loving exercise of human wisdom can be kindled out of the pit of hell. It is no wonder, then, that James exercises such pressure upon us to control the tongue (p. 69).

To say "Thy will be done" does not impose a restriction on what we ask; it lifts the restrictions. And it is relevant to say that this is more important in the case of a sick person than in almost any other case (p. 115).

But the Lutheran reader ought be forewarned of the Calvinism in this little book. This sentence is a clear indication of the Calvinistic teaching of the Perseverance of the Saints: "Let us first be certain of one thing. It is a clear truth of Scripture that we cannot be saved today and lost tomorrow" (p. 124). Concerning baptism Motyer writes: "John's baptism was for penitents, and it signified remission of sins" (p. 45). The final verse of James reads: "Whoever brings back a sinner from the error of his way will save his soul from death and will cover a multitude of sins." Motyer comments thus:

How then can we perform these great tasks in relation to each other? The answer is that we cannot, but we must act as if we could . . . Though we cannot cover their sins we must follow the example of the Son of God who can do so.

This sounds strange to the Lutheran Christian who knows the great responsibility which the Lord gives us in the Office of the Keys.

*Harold Bults*

## II. THEOLOGICAL—HISTORICAL STUDIES

**THE MYTH OF CHRISTIAN BEGINNINGS.** By Robert L. Wilken. Doubleday, Garden City, N.Y., 1971. 218 pages. Cloth. \$5.95.

I have always suspected that historians, despite all the self-claims to objectivity were really at heart dogmaticians or philosophers. Missouri Synod clergyman Robert Wilken only proves this assumption. Reviewing a book by a classmate (St. Louis, '60) is both an embarrassment, since the author's facial image pops out on every page, and an honor, since Dr. Wilken is of some ecclesiastical reputation. As the fly leaf of the book mentions, he was the first Protestant to teach theology at a Catholic university. (How about Luther?) *The Myth of Christian Beginnings* is not a history book in the ordinary sense of the term, but rather a philosophy of history. There is no original research into any era, but several eras are explored in the development of the author's thesis that history itself is fluid and that any age, including the apostolic age, cannot be made the standard for the present or the future. Various historians, including Luke, Eusebius, Flacius, and Arnold, are held as examples of

looking at history and judging it from their own perspectives. Totally unacceptable to the author is what he calls the Eusebian concept of history, any view that sees the Christian past as a monolithic whole that remains virtually untampered since the apostolic period. Every movement in the church, the Arians, the Reformation, the Papacy, the Anabaptists, etc. has attempted to identify itself historically as the proper continuation of the pristine apostolic period. The author's point here is well taken and informative, especially for the Lutherans. I was reminded of the Lutheran Confessions, especially the Augsburg Confession and the Apology, the Catalogue of Testimonies attached to the Book of Concord, Chemnitz's *The Two Natures of Christ* and Heinrich Schmid's *Doctrinal Theology*. All of these writings are quite explicit in linking the Lutheran position with the past. Augsburg Confession VI quotes Ambrose as a supporter of the doctrine of justification by faith as if he were a fifth century Lutheran.

Dr. Wilken's purposes are little more complicated than merely pointing out human subjectivity in evaluating the past. He totally denies even the possibility of making one era of the church's past as normative for any present evaluation of the past. Nothing from the past is normative for the future. At this point Dr. Wilken moves from the role of an historian into that of exegete. In both roles, he is a theologian or a philosopher or both with definite guiding principles that the "truth" is determined by the present or the future, and that it should not be understood as an absolute unchanging standard. There was a Jesus but the early Christian experiences of Him were different. These initial differences and the development of these differences in roughly the first century of Christendom are reflected in the New Testament. On this point, the author is dependent on current New Testament opinions that the church rather than Jesus is responsible for what we know as Christian doctrine—and this doctrine as recorded in the N.T. may be contradictory. A story is written to illustrate the point. In Edessa, Christians prayed to the Father and took a more literalistic concept of the resurrection of the dead. In Alexandria, the Christians prayed to Jesus and thought of resurrection as new life in Baptism. The author contends that there is no one standard whereby we can conclude that one was right or that one was wrong. Present variants of interpretations of Jesus can be just as valid as the earliest ones available to us. What seems clear is that Dr. Wilken is himself influenced by the "theology of hope" or process theology in his own evaluation of history whereby the future virtually supercedes the past and present. Consider this, "What someone or something will be can never be divorced from what it *was*, but the future constantly offers new promise and possibilities that are frequently inexplicable on the basis of what was in the past or is in the present." Working with the principle that change is central there can be "unfinished and unformed experiences," even "imperfections," but not deviations. No one can be branded a teacher of false doctrine, since there is no one unchangeable standard. Thus it is no surprise that a near state of neutrality is reached in discussing the fourth century controversy between Arius and Athanasius. Arius is set forth as being just as biblical as Athanasius, if not more so. The Trinitarian champion is also branded as an unscrupulous politician. (Perhaps in this evaluation, Dr. Wilken is looking at history through his

own eyes of the present and perhaps the future will render a different verdict.)

Fearlessly, Wilken applies his theory to the Bible itself. If he has put forth a universal principle, then the Scriptures should not be exempt from it. He identifies at least three strata in the New Testament. The first interpreted the life of Jesus; the second assigned to him titles (Son of God, for example); and the third asserted His pre-existence, etc. No judgment is made about the comparative value of one over against the other, since the future holds the church's final destiny. Logically the author allows for a present diversity in Christendom, as culture has influenced beliefs in different times and places. He seemingly opts for a unified principle nevertheless, which might be considered the bare minimum: "God is one, Jesus is his instrument among men, we should be faithful to Jesus." (Somehow this is reminiscent of Adolf von Harnack.) Beyond this all kinds of diversity are allowed.

However, it is right here that Wilken falls into a trap of his own making. If the future will change our attitudes, etc., then I must face the possibility that the future will tell me that there is no God, Jesus never existed, and I find no reason to be faithful to Him. Should Wilken insist on all or any of these three tentative propositions or insist upon others, not stated here, then he is guilty of making his past normative for the future. But there is no one era of church history that is normative for the present or the future. Even making the principle of change normative is itself open to change and thus self-destructive. As Dr. Wilken says, "No one idea can embrace all, and what may work for one group, one generation, or even for whole centuries, will surely give way at a later time to something new." Perhaps the idea of God cannot work for this generation and should give way to something new (H. Cox). Even Dr. Wilken's "dogma" will give way to something new. How any commitment to the 16th Century Lutheran Confessions can be embraced with such a view is an interesting question not introduced by the author.

The author lucidly and with literary attractiveness puts forth his views. The reading style is easy and the manuscript is filled with anecdotes of the homespun type. A few strictures could be made here. Too frequently quotes taken from standard works fill up whole pages. On pp. 146f., John Hall Elliott, also a classmate, is quoted as an authority on "Early Catholicism" in the New Testament, whereas Willi Marxsen, under whom Elliott studied, is really responsible for the theme in contemporary N.T. studies. A short one and a half pages on the "Infallible Bible" leave the impression that this was a 19th century afterthought.

At the beginning of the review, we hazarded the opinion that church historians are really ravenous dogmatic wolves dressed up as innocent historical sheep. Dr. Wilken cannot escape this judgment. His approach questions the very possibility of Christian doctrine, let alone that this doctrine should be taken from the Holy Scripture. Since for him truth is not static but in process, to be found somewhere in the future, if at all, there can be no *one* Christian truth preached by Jesus and proclaimed by the apostles. Even if the New Testament were made normative in a theoretical sense, it would be somewhat useless since there is in the New Testament doctrinal growth, development, layers, and differences. Such

differences are not minute, e.g., a literal resurrection of the dead vs. a symbolical resurrection in baptism. This is not only a question of what the Bible or the church says, it is a question of whether anything can be known with certainty. Then the ship of the church not only has lost her anchor, she has lost her compass.

dps

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THE EARLY CHRISTIAN FATHERS. Cyril C. Richardson, editor. Macmillan, New York, 1970. 415 pages. Paper. \$2.95.

This book is a paperback edition of Volume I of the Library of Christian Classics. As such it really stands in no need of a lengthy review. Anyone who has worked in patristics realizes what a wealth of material this book presents. It is heartily recommended to anyone who has an interest in early Christian literature.

Certain teachers and laymen will find it helpful if they have had adequate background.

John F. Johnson

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THE SPIRIT OF THE REFORMED TRADITION. By M. Eugene Osterhaven. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1971. 190 pages. Paper. \$3.45.

It's not fair asking a Lutheran to review a book with clearly declared Reformed prejudices. Still it is kind of nostalgic to read a book that reflects an earlier day when Lutherans were *Lutheran* and the Reformed were *Reformed*. It's kind of refreshing to read something which doesn't say that the Lutheran and Reformed both are Scriptural but reflect different early church traditions. Or better yet, we all believe the same thing, but don't realize it.

Dr. Osterhaven presents a very readable defense of the Reformed faith. The Reformed can be scored on many points, but their use of the Law still smacks of legalisms, all rejoinders considered. Admittedly, the Law plays a more prominent role in the catechism of Heidelberg than that of Luther's. What is the difference between the Law in the two groups. The Lutherans are careful to keep the law out of the Christian's justified relationship to God. Cf. A. C. VI and F. C. IV and VI. Law is seen as a help for Christian life among Reformed. Perhaps even a little more disturbing is the exegetical proof offered by Osterhaven for the Reformed position. Such phrases as the "law of Christ" and "a command of the Lord" are all interpreted as the moral Law. The law of Christ is that God has fulfilled His own law and is no law at all. It is the Gospel. The uses of the words 'law' and 'commandment' in Psalm 119 refer to God's total revelation, and not just His requirements.

Luther is pictured as the prime Reformer, whose conservatism and traditionalism stood in his way of becoming totally 'Reformed.' Calvin is of course the perfect synthesis between Luther on one side and Erasmus and Zwingli on the other side. After all, Luther had little appreciation for humanism. At Marburg Zwingli was scriptural and Luther obstinate

in constantly repeating "hoc est corpus meum." A loyal Lutheran might take exception to calling the Heidelberg Catechism "the Reformation's most widespread and best-loved creed." All in all, a very informative study.

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IN DEFENSE OF MARTIN LUTHER. Essays by John Warwick Montgomery. Northwestern Publishing House, Milwaukee, 1970. 175 pages. Cloth. No price given.

Contained here are six essays dealing in a general way with contemporary concerns about Luther. All essays have appeared at least once in one or another theological journal. Though the essays were written over a span of years, they do hang together in a unified whole. The essay comparing Luther's approach to the Bible with contemporary theology is very scholarly, while the essay on a trip to Luther places in East Germany reads with sensitivity. Montgomery continues to display a gift of writing which is not lacking in variety. As Luther is frequently honored in regard to his person, but attacked in regard to his work or positions, these essays are helpful. The Reformer's positions on science, mission work and alleged anti-Semitism are discussed. No price is given, but something around \$2.95 would be a fair estimate for this volume.

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SIXTEENTH CENTURY ESSAYS AND STUDIES. Carl S. Meyer, editor. Foundation for Reformation Research, St. Louis, 1970. 125 pages. \$3.50.

This modest in size volume represents a very auspicious beginning of research in relatively unknown areas of the sixteenth century. In six essays by scholars (Peachey, Friesen, Manning, Grossmann, Anderson, and Lindberg) little known facts, details, and developments are treated which throw new light from various angles on the movement known as the Protestant Reformation.

The first two essays deal with the Marxist interpretation of the Reformation. The Marxists center practically their entire attention on Muntzer and the Anabaptists in the light of dialectical materialism. However, the Weber-Troelsch school is almost as onesided in their interpretation as the Marxists, though their respective premises are different.

Manning's essay on the spread of the popular Reformation in England gives a good cross section view of how the Reformation took root among the common people in England. It is an excellent piece of work in an area which is the despair of every church historian who has attempted to unravel the developments in England during the days of Henry VIII, Edward VI, Elizabeth and Mary.

An interesting and enlightening essay has been prepared by Maria Grossmann on Wittenberg printing before and during the Reformation. The article makes one realize the close relationship between printing and the spread of ideas during the sixteenth century.

The article on Cardinal Gregorio Cortese, an Italian, reveals his activities in behalf of reform in the Roman Catholic Church "in capitate et in membris." Cortese as advisor to Pope Paul pushed very strongly the long awaited Council at Matua. He took the position that the best way to counteract the spread of Lutheranism is by actual reform.

Perhaps the weakest essay is the last in which Lindberg compares Luther and Feuerbach. Trying to force Luther and Feuerbach into the same mold appears to the present reviewer somewhat labored and artificial. The essayist does, however, suggest further research into the life of Feuerbach.

May this volume be followed by others of the same caliber of scholarship.

*John F. Stach*

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GEORGE WHITEFIELD. By Arnold Dallimore. Billings & Sons Ltd., Guilford and London, 1970. 590 pages. Cloth. \$7.50.

After finishing the reading of volume 1 of Whitefield's Life by Arnold Dallimore, pastor of the Baptist Church at Cottam, Ontario, Canada, the reader cannot help but exclaim, "What a scholarly, intriguing and fascinating work on little remembered Whitefield and his part in the evangelical revival during the 18th century in England and America." The scholarly aspect of this work is evident in the copious reproductions of pertinent excerpts (sometimes in toto) from the journals, letters, diaries, and contemporary accounts of Whitefield, Wesley, and others associated with Whitefield.

The story begins with Whitefield's ancestry, birth (1714), boyhood, education, and conditions in England. It ends with Whitefield's second return from America, 1741.

The author explores a number of commonly held views even among church historians regarding Whitefield's part in the evangelical movement of the 18th century. Let the following examples suffice: Whitefield was the real founder and nurturer of the religious "societies" in connection with the revival—not John Wesley. Wesley merely took over Whitefield's work (pp. 138-139). Whitefield preached CHRIST, whereas Wesley preached only FAITH. Wesley's Aldersgate Experience is completely debunked (pp. 192-197). In the art of preaching Wesley comes out a poor second best when compared with Whitefield (p. 277). In their theological dispute regarding Predestination Wesley is the hard, logical, pugnacious, loveless type, whereas Whitefield displays real evangelical tolerance, love and charity (p. 307ff). Whitefield not Wesley is the real founder of the Methodist Church (pp. 381ff.).

All the above observations are rather well documented. However, the reader at times gets the impression that the author, perhaps unknowingly or unintentionally bends over backwards to vindicate Whitefield and to put the popular idol, John Wesley, into his proper (second rate) niche. Nevertheless, Dallimore does mention some of Whitefield's weaknesses. One rather amusing weakness and episode was the marriage proposal Whitefield made to Elizabeth Delamotte. The letters Whitefield wrote to the parents of the "one and only one" and to her proposing marriage

is a strange mixture of incredible naivete, intense sincerity, out of this world idealism, and theological nonsense (pp. 470-472). The present reviewer would certainly not advise any young man about to propose marriage to use those letters as a model.

A very worthwhile book for anybody, especially the church historian interested in the 18th century movements.

*John F. Stuch*

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**'SECULAR CHRISTIANITY' AND GOD WHO ACTS.** By Robert J. Blaikie. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1970. 256 pages. Paper. \$2.95.

Dr. Blaikie, a New Zealand theologian, traces the current theology, identified as "secular Christianity," back through Kierkegaard, Kant and Descartes. "Secular Christianity" with its death of God and other theological abnormalities is viewed as the result of the injunction of subjectivism into theology already by Descartes. According to this way of thinking, all religious knowledge finds its source in the individual. The individual religious consciousness forms the basis of belief in God. Analyzed and discussed as part of this subjective approach to theology are Barth, Bultmann, and Moltmann among others. A few pages of stricture are devoted to the silly approach of the 'Honest to God' bishop who saw a Jewish cosmology in some of the titles used of God (e.g., "Most High") instead of a reflection of Jewish theology. Differences between Bultmann and Barth are recognized on the secondary levels, with the latter taking a more 'objectifying' stance, but the two giants both assert the non-objectivity of divine revelation. The lack of willingness in contemporary theology to identify truth and error is said to come from the Hegelian synthesis where two opposing views are merged into one. Blaikie views God as One who acts and whose existence does not depend on man. Regardless of how one brands oneself, 'conservative,' 'liberal,' 'progressive,' 'fundamentalist,' etc., such an analysis of the family tree is a necessity. Besides, at \$2.95, there's a lot of theology.

Postscript: On page 130 this reviewer is accused of having "a serious misunderstanding of Moltmann's basic position" in a review article for *Christianity Today*. A plea of 'guilty' has been offered. Moltmann is not a Biblical theologian, and several retractions have already been written by this reviewer. The 'theology of hope' theologian has merely placed the transcendental theology of neo-orthodoxy on a horizontal level.

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**TEILHARD DE CHARDIN; An Analysis and Assessment.** By D. Gareth Jones. Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1970. 72 pages. Paper. \$1.25.

For absolute originality in Christian thought, no one in recent times surpasses the late French Jesuit Priest, Teilhard de Chardin. He began making headlines already in the '20's, but his works did not begin appearing in English until the year before the last decade. For the unsuspecting

reader, his approach can be quite a shock. (That's putting it mildly!) A rough estimate might put him some place between the mystic Swedenborg and the biologist Darwin. He was caught up in the biological theory of evolution and applied the progressive and optimistic elements to theology. On the other hand, he believed with theology that man had psychic (soul) elements and attributed this characteristic to nature. Of course with such a system, there can be no real original sin as all nature including mankind is heading to biological perfection at what he called the 'Omega' point. Evil was a necessity in this progress. He was never defrocked, but the Church of Rome took away his right to conduct his priestly duties. De Chardin is *sui generis* and cannot be classified with any school, but his approach does provide a type of biological foundation for the current theology of hope or revolution as it is sometimes called. In this marriage between biology and theology, de Chardin lost the right perhaps to be either scientist or theologian. Jones is himself a biologist. His evaluation is sober, fair and where possible sympathetic.

dps

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MUCH CAUSE FOR JOY. A Report on 75 Years of Mission in India. By Herbert M. Zorn. Concordia Press, Vaniyambadi, India, 1970. 64 Pages. Paper. N.P.

When it comes to foreign mission work, the Missouri Synod's first born is the mission in India. In 1894 Naether and Mohn were consecrated as the Synod's first workers in that field. "Zorn," a revered name in mission work, writes a very intimate history of the mission which has now become an independent church. Lutherans had been at work since the mid-18th century in southern sub-continent, but were not without failure. The Danish-Halle mission had been handing over some of their work to the Anglicans. Temporary salvation was provided by the Leipzig Mission. When this group equivocated on the doctrine of the verbal inspiration, Naether and Mohn began to work under the auspices of the Missouri Synod. The personal difficulties of the missionaries are recorded. Now that foreign mission work is branded as a form of "Imperialistic colonialism of the western nations," the church cannot forget that this is still her prime mission in the world. And with the recent recall of American missionaries from certain fields because of lack of funds, the call to mission work must be sounded even louder. This book will help.

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### III. PASTORAL—PRACTICAL STUDIES

WOMEN'S LIBERATION IN THE CHURCH. Edited by Sarah Bentley Doely. Association Press, New York, 1971. 158 pages. Cloth \$5.95. Paper \$2.95.

Eight essays, all written by women with vital interest in the church, have teamed up to air their concerns and gripes about male ecclesiastical

domination. The writing in all cases is warm and emotional, but may be that's the attraction. A few examples of this are exhaustive, though redundant in most books of like calibre. Davida Foy Crabare, a seminary student and vice president of the NCC is uptight about women being made 'objects' "existing either on a pedestal or in the gutter." Which could she be talking about? The Virgin Mary and Hosea's screaming wayward wife, Gomer. (Oh, those nasty men!) Seminarian Crabtree also is dramatically engaged against the pronoun 'He' to refer to the Father. Christian Scientists have made a real contribution with the 'Mother-Father God.' No dispute about it, Jesus is still a 'He.' Or is it 'his'? All essays breathe the spirit that womanhood is a male plot. Man has freedom. Woman is destined to a vial at the cribside.

The essay over which I am tickled pink is by a University of Chicago Divinity School professor, the Reverend Peggy Ann Way. By some stroke of good luck, the March, 1976 issue of *The Springfielder* got into her hands. That was the issue dedicated to articles on the ordination of women. (In some near Chicago schools, our journal is contraband and taken off the shelves before an enlightened student becomes naively corrupted.) The Reverend Mrs. Way wrote her article with this issue of *The Springfielder* in front of her. Of course, she wouldn't agree with the writers, but her remarks are nevertheless flattering. (Thanks, we thought that nobody even cared.) The problem with the Missouri Synod male clergy is that we only want to find evidence endorsing our own previously established images. This is not our German heritage, but it is "indoctrination in scriptural utterances about women, which is supported and enhanced by a deep-seated cultural view of women that appears not to have changed much since the time of Paul." She congratulates the Missouri Synod men because they have articulated what all men believe anyway, that women are inferior. Most Protestant clergymen are Missouri Synod at heart, but just can't face up to it. "What I discovered was reason for great respect for the men of the Missouri Lutheran Church because, from what I could tell as I read their understandings, they only embody with honesty what almost every churchman I know believes anyway." How about this? "The Missouri Synod themes are those that pervade the church." (We love every word. Still we think you are slightly exaggerating, Prof. Way.) One cultural reason, offered in jest, I trust, for Paul's anti-feminism is "that he was once in love with a temple prostitute who rejected him and from which came his feelings about women."

Prof. Way understands the issues more than her co-workers. Those who oppose the ordination of women as pastors understand sexual differences theologically. Most 'honest-to-sex' approaches speak about us sex as a divine gift, etc., but very few are quite unwilling to accept the implications of such statements. Any way it is kind of good to know that the 'official' brand of Missouri Synod theology filtered through *The Springfielder* is just honestly perpetuating Paul's anti-feminist hang-ups. We are apostolic! Girls, we still love you.

dps

NEW DIMENSIONS IN PASTORAL CARE. By Wayne E. Oates. Fortress Press, Philadelphia, 1970. 86 pages. Paper. \$1.95.

Building on the recent contributions of the use of clinical methodology, the social case history, and the verbatim account, Oates sees the following as frontiers confronting the field of pastoral care:

1. Establishing a cumulative record for each family in the congregation, indicating significant data in the life history of the family;
2. An empirical study of home visitation. In the past, Oates feels that the pastor's home visitation program has been concerned with visiting new members and prodding delinquents. But he feels that the home visitation program could be used effectively as a form of pre-counseling;
3. Asserting that too many one-way streets have been built in theological education, Oates feels that the methodology of pastoral care could profitably be employed in other theological disciplines;
4. Oates sees another frontier as that of applying the tools of pastoral care to the chaos of the campus and to the crisis in the city. Oates takes his cue from Alan Paton, *Cry, the Beloved Country*, in which the author says that counselors have counseled about everything except the brokenness of the tribe. Pastoral counseling must move from the individual to bring its ministry of participant observation and of reconciliation to the larger community. Moving in this direction counselors must learn to work not only with the medical profession but also with the social work profession with whom pastoral counselors have been too little identified in the past;
5. With too many pastors leaving the ministry, Oates recommends that pastoral care be concerned about the subject of the minister's self-image. According to Oates, a minister is a harbinger of hope when he images himself aright (p. 25.).

All in all, this is a provocative book, opening windows for the pastor and for the seminary community.

Henry J. Eggold

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COMMUNITY MENTAL HEALTH. Howard J. Clinebell, Jr., editor. Abingdon Press, Nashville and New York, 1970. 288 pages. Paper. \$4.25.

This volume, written by thirty-three clergy and lay professionals active in mental health programs, pleads for a closer cooperation among churches and other community agencies concerned with mental health.

Howard Clinebell calls the current community mental health movement one of the most important social revolutions in the history of our country. It is a movement away from the warehouse care of the mentally ill in isolated institutions to care in the community. This movement needs the church in the areas of treatment and prevention and the church ought to be involved as an institution in society concerned with the whole man.

Although the clergy are the most numerous of the professionals and although they minister to more people than any of the other professions,

the clergy and the other professionals in the field of mental health have been living in a spirit of mutual misunderstanding that breeds distrust.

The authors see the necessity for mutual understanding of the roles of the respective members of the healing team and for cooperation in referrals, in consultations, and in treatment.

In the concluding chapter Clinebell offers a blue-print for action for the local congregation, denominational leaders, mental health leaders, and seminary teachers and administrators.

A pastor who understands his own role and who respects the competencies of other professionals will find this book a challenge to bridge the credibility gap among the professionals in his community in the interest of a more effective ministry to people.

*Henry J. Eggold*

**COMPETENT TO COUNSEL.** By Jay E. Adams. Presbyterian and Reformed Publishing Company. Nutley, New Jersey, 1970, 287 pages. Paper. \$4.50.

In the author's own words, "The thesis of this book is that qualified Christian counselors properly trained in the Scriptures are competent to counsel—more competent than psychiatrists or anyone else" (p. 18).

This book challenges popular notions: that there is little ministers can do for people in state mental hospitals; that what you can do is to support the patient's right to feel injured by others; that people in mental hospitals lose their guilt by not being subjected to rebuke by others outside; that people in mental hospitals are not violators of conscience but victims of conscience; that the patient is really not responsible for his actions (p. 9).

The author challenges also some of the prophets in the field of mental health. Freud is written off as one who makes men irresponsible because he views man's problem as being allogenic rather than autogenic. Adams has no patience with the view of Rogers that the solution to man's problem lies in man himself. Rogers makes man autonomous. Challenging Rollo May's view that personality is not transformed by advice, the author quips that the "Christian pastor is called to be a paraclete, not a parakeet" (p. 84). Although Adams acknowledges a great debt to O. Hobart Mowrer, he parts company with him because Mowrer fails to take into consideration man's basic relationship to God, neglects God's law, and knows nothing of the Holy Spirit.

Following Mowrer rather closely, Adams contends that people feel bad because of bad behavior. Feelings are like the red light on the dashboard that indicates that something is wrong under the hood. Even the bizarre behavior of the schizophrenic is interpreted as a cover-up lest his crime be detected.

In dealing with emotionally disturbed people, Adams recommends *nouthetic* counseling (*nouthetein*, admonish, warn, teach, put sense into). Goals of this type of counseling are to expose sinful patterns which lead to admission of wrong, to correct what is wrong through confession of guilt to God and man, and to establish new ways of life according to the

will of God. The technique involves treating the counselee as a responsible person, directly confronting him with the will of God, and encouraging him to accept the will of God as the guide for his life. Biblical patterns of neuthetic counseling are Nathan and David and Jesus and the Samaritan Woman.

After reading the book a person feels that he has come full cycle and is back in the Garden where the question was not, "How do you feel?" but "What hast thou done?"

In this rather provocative book, I miss a strong accent on the transforming power of the Gospel. In fact, Adams says: "As a reformed Christian the writer believes that counselors must not tell any unsaved counselee that Christ died for him, for they cannot say that. No man knows except Christ himself who are his elect for whom he died" (p. 70). One who clings to the doctrine of universal grace says: "Too bad."

*Henry J. Eggold*

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A SOCIETY ORDAINED BY GOD. By James Turner Johnson. Nashville. Abingdon Press, 1970. 208 pages.

This book, one in a series of Studies in Christian Ethics, discusses English Puritan Marriage Doctrine in the first half of the seventeenth century. If a person approaches the subject with the conviction that the Puritans of that time were straight-laced incorrigible legalists, he is in for an eye opener. The author first contrasts the understanding of the nature and purpose of marriage as found on the one hand in high Anglicanism, where it was conceived of as existing first and foremost for the procreation of offspring, and the purpose of marriage as understood by the early Puritans. These placed into the foreground, not offspring, but companionship, according to Gen. 2:18: "Then the Lord God said, 'It is not good that the man should be alone; I will make him a helper fit for him.'" The marriage manuals of the Puritans therefore stressed the importance of husband and wife being loving and companionable. Offspring were important, but were not the first purpose of marriage.

The book treats at some length the marriage tracts of the poet John Milton. Himself a Puritan, though at times accused of antinomianism, Milton drew conclusions from the standard understanding of marriage, as set forth by early Puritan writers. Because the prime purpose of marriage is companionship and mutual help, he reasoned that, where marriage partners find that they are seriously incompatible, there is no true marriage, and therefore there should be a legal dissolution of the marriage, with the possibility of a remarriage with a suitable partner. He was not generally followed in his conclusions by other Puritans.

The book is well written, and should constitute a valuable addition to books on the ethics of marriage.

*Fred Kramer*

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WORDS OF REVOLUTION. By Tom Skinner. Zondervan Publishing Company, Grand Rapids, Michigan, 1970. 171 pages.

Skinner, a black preacher who was once a notorious gang leader in

Harlem, says that revolution in America is inevitable. The call for revolution against an unjust system comes not only from blacks but from many whites as well.

The heartening thing about Skinner's book is the kind of revolution he envisages and the means by which he wants to see it brought about.

He believes that it is his mission to channel the radical revolutionary spirit which is abroad in our land into a positive program of change. The book sets forth his strategy for confronting and changing the "system."

He finds that the Old Testament prophets were effective because they spoke to the issues of their day. They scratched where the people itched. He thinks that is what preachers today should do. He does it very effectively himself.

Skinner considers Christ the greatest revolutionary of all times. To do Skinner justice one must see how he understands this. He says that God has pronounced judgment on all the systems of men, and that in the midst of all the revolutions that are going on in the world God has going a revolution of His own. He is building His kingdom. This begins with a personal transformation, when man recognizes the utter depravity of his own nature and the only possibility of overcoming that depravity and its replacement by the resurrected life of Jesus Christ, which is offered through His death and shed blood.

Skinner asks the violent revolutionaries: With what are you going to replace the "system?" His own suggestion is that we cease everyone, to do "his own thing," and to learn of Christ to do the will of God. If you want to change society, you must start with yourself and become a new man. That is the kind of revolution which the world needs, and which will replace the unjust "system" against which men justly cry out with something that works for the good of humanity.

The book is well written, and deserves to be read, particularly by the white clergy.

*Fred Krumer*

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**TO PRAY AND TO GROW.** By Flora Slosson Wuellner. Abingdon Press, New York, 1970. 153 pages. Cloth. \$4.25.

The reviewer was enthralled by the author's testimony to the power of prayer and her clairvoyant experiences. At best the central thought can summarily be stated—"Pray . . . it works! Pray . . . you will grow spiritually!" But that is personal testimony, which many of us can duplicate. Perhaps the strength of this volume is simply that the author shares effectively her ability to observe or translate life experiences into "Divine Encounters." The theological basis of prayer is weak but the personal testimony to the results of prayer is stimulating. However, stimulating volumes have selective audiences!

*William F. Meyer*

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**BIBLICAL SERMON GUIDE.** By Lloyd M. Perry. Baker Book House, Grand Rapids, 1970. 131 pages. Cloth. \$4.95.

"How to" books are numerous and provide the necessary assistance

to the question of methodology. But any book on preaching that does not consider the perplexing problems of the relationship of Law and Gospel, man's needs, and God's answer just seems to be inadequate. Every preacher must develop his own methods and style. If he is still in search of a method, Perry presents one in a clear, well organized outline. His presentation of "Organization of the Outline for the Biblical Sermon" is helpful because it demonstrates a variety of ways to work the text to find its central thought. Unless the preacher is suffering from lack of self confidence, laziness, or loss of creativity in practice, he does well to keep trying without adding another volume to his impressive library.

*William F. Meyer*

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**HURRY HOME WHERE YOU BELONG.** By Oswald Hoffmann. Concordia Publishing House, St. Louis, 1970. 98 pages. Cloth. \$2.75.

This volume is a good example of life-situation preaching. In ten chapters, each sermon in form, Hoffmann treats common problems: worry, nerves, despair, loneliness, fear, trouble, and suffering.

He argues that in our hurried existence people are often hurrying in the wrong direction and urges them to hurry home to God's love in Christ.

These are good sermons. The author avoids the trap of spending too much time on diagnosis; the Gospel is organically related to the malady and is not just an evangelical commercial; and the style is crisp, vigorous, and direct.

This is a good book for the church library and for the pastor's shelf.

*Henry J. Eggold*

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**SPRINGBOARDS FOR DISCUSSION.** By John H. Bratt. Baker Book House, Grand Rapids, 1970. 143 pages. Paper. \$1.25.

This booklet, part of the Contemporary Discussion Series, takes up moral, doctrinal, and practical questions in very readable question-answer chapters. Each chapter is also followed by questions for discussion. Unfortunately the author provides Scriptural answers which are tainted with Calvinism. (This is readily admitted, by the way). I believe that pastors and teachers can use much of this material if they will be aware of some of the unacceptable interpretations. The articles can well serve as a discussion series for adult and teen Bible classes.

*John F. Johnson*

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**A SICK WORLD AND THE HEALING CHRIST.** By Herbert F. Lindemann. Concordia Publishing House, St. Louis, 1970. 102 pages. Paper. \$1.95.

Unrestraint, escapism, extremism, sensuality, addiction, revolution, spiritualism, frustration, reductionism: imagine these as topics for a Lenten series!

But Lindemann handles the subjects well in this good example of prophetic preaching. With a deft and understanding pen, the author avoids the extremes of wholesale condemnation and of utter permissiveness. In the tradition of the prophets, sin is sin, but the grace of God in Christ is there to help, to heal, and to renew.

People will reflect on sermons like this for a long time. Some troubled souls will probably come for counseling, because the sermons breathe a spirit of understanding and compassionate concern.

*Henry J. Eggold*

**TODAY'S GOSPEL: AUTHENTIC OR SYNTHETIC?** By Walter J. Chantry. The Banner of Truth Trust, London, 1970. 93 pages. Paper. No price.

The author is concerned with evangelism. Too many preachers make "God loves you" a petty phrase. The hearer responds like Israel of old: "If God loves me, then all is right in heaven and earth." But the truth of the matter is that is not evangelism. The hearer never is confronted with the attributes of God, especially His holiness; the law of God; repentance; and a call to bow to the throne of Christ. The author confronts the reader through an exposition of Christ's dealing with the rich young ruler. Not until the ruler knew that none was good except God was he able to see the uselessness of his pious life. Likewise, none of "today's men" will understand and be changed by the Gospel until they are aware of their sinfulness. To preach an authentic Gospel presupposes the preaching of "authentic law"—man's offense against a holy God.

Those who wish to review their approaches to evangelism will profit from this volume. The author makes no suggestions on how to preach. He simply evaluates what has been passed off for evangelism and pleads a case for an "authentic approach." His analysis of the rich young ruler's confrontation with Christ is excellent.

*William F. Meyer*

## BOOKS RECEIVED

- Can Man Hope To Be Human?* By Wallace E. Fisher. Abingdon Press, Nashville, Tenn., 1971. 160 pages. Cloth. \$3.95.
- Mission of Man.* By Aaron Hillel Katz. Philosophical Library, Inc., New York, 1970. 104 pages. Cloth. \$5.00.
- Beyond Feminism.* By Marilyn Brown Oden. Abingdon Press, Nashville, 1971. 112 pages. Cloth. \$3.50.
- The Scarlet Thread Through The Bible.* By W. A. Criswell. Broadman Press, Nashville, Tenn., 1971. 80 pages. Cloth. \$3.25.
- The Church At The End of The 20th Century.* By Francis Schaeffer. InterVarsity Press, Downers Grove, Illinois, 1970. 153 pages. Cloth. \$3.95.
- The Myth of Christian Beginnings: History's Impact on Belief.* By Robert L. Wilken. Doubleday & Company, Inc., New York, 1971. 218 pages. Cloth. \$5.95.
- Young Pillars.* By Charles M. Schulz. The Warner Press, Anderson, Indiana, 1970. Pages not numbered, Paper, 60c.
- Teen-Ager Is Not A Disease.* By Charles M. Schulz. The Warner Press, Anderson, Indiana, 1970. Pages not numbered, Paper, 60c.
- What Was Bugging Ol' Pharoah?* By Charles M. Schulz. The Warner Press, Anderson, Indiana, 1970. Pages not numbered, Paper, 60c.
- Deeper Experiences of Famous Christians.* By James Gilchrist Lawson. The Warner Press, Anderson, Indiana, 1970. 272 pages. Paper. \$95.