

What Does It Mean Today
To Be The Church?

REGIN PRENTER

The Conflict To Renew Lutheranism

HANS-LUTZ POETSCH

The Role Of Conservatives
In An Age of Revolution

RALPH MOELLERING

Are We Getting Through
With The Gospel In Our Liturgy?

REINHART TRAUTMANN

Worship In The USA

REINHARD MUMM

Luther's Ecclesiological Significance
For The Twentieth Century
Ecumenical Movement

HARRY J. MCSORLEY C.S.P.

Ignorance About Preaching

WILLIAM F. MEYER

Theological Refractions
Book Reviews

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THE HOLY BIBLE. THE NEW BERKELEY VERSION IN MODERN ENGLISH. Gerrit Verkuyl, Editor-in-Chief. Zondervan Publishing House, 1970. Cloth. 944 pages (O. T.), 291 pages (N. T.). \$8.95.

This translation of the Bible was originally published in 1959. The 1969 revision is a reissue of the Old Testament text of 1959 with a thorough revision of the New Testament, which was originally published in 1945 by Gerrit Verkuyl. The Old Testament has 944 pages in the 1959 and 1969 editions. The publishers claim that "the Old Testament portion . . . has been continually updated and improved since that time." Since the original New Testament translation was the work of Dr. Verkuyl we assume that he is also the reviser of his own translation. Both the Old and the New Berkeley Versions purport to be "completely new translations from the original languages with informative notes to aid the understanding of the reader."

The staff of translators for the Old Testament was a group of 17 theological professors and two pastors. Five other professors and pastors are also listed as having read portions of the Old Testament manuscript. Most of the translators are still living and occupy teaching positions at reputable theological seminaries and schools of theology.

The New Berkeley Version claims to be a completely new translation and in no sense a revision of a previous version. The translators are said to have attempted to translate the original text of the Old and New Testaments faithfully, rendering accurately the Hebrew, Aramaic and Greek texts of the 66 Biblical books. The translators have avoided paraphrase because in their opinion paraphrasing could easily lead to the introduction of human thought into the Biblical revelation. Thus the preface makes the following assertion about the need faithfully to come to grips with each word of the Sacred Text: "So the Bible translator must leave no word untouched, if its equivalent is attainable—a requirement rarely met in many versions and revisions we have studied."

The translators claim that they have striven for clearness in rendering God's revelation in the way it was intended. For instance, it is held that the words of Psalm 23:1: "I shall not want" are better rendered "I shall not lack," a translation which is equally as poetic and more true to the Hebrew text. The word rendered "evil" in the King James version may also be translated as "calamity," suggesting, like our word "bad", either an ethical or a physical meaning. Today the word "evil" has come to stand for wickedness, so the statement "Shall there be evil in the city and the Lord hath not done it" would better be rendered "calamity."

Compared with *The Revised Standard Version* and *The New English Bible* the Berkeley translation takes a position over against the Massoretic text that generally was that of the Authorized Version. They do not substitute readings from the Septuagint and other ancient versions as freely as our most recent American and English translations do.

Those scholars and Christians who accept the New Testament's interpretation of the Old Testament will be grateful for the stance of the translator's regarding of Old Testament passages that have been considered Messianic. Thus Dr. Verkuyl wrote: "We are in tune with the 'Authorized Version' of 1611 in fidelity to the Messianic Promise, first made as soon as man had sinned, renewed to Abraham, Isaac and Jacob, renewed."

A careful reading of this translation will show that whenever there was the possibility of an alternate rendering, the translators tended toward the conservative viewpoint. The footnotes are devotional and informative rather than technical. The translators have set forth the weights, measures and monetary values in modern terms so that the reader will not first need a commentary to understand the text.

When the 1959 edition appeared the translation was well received by many pastors and churchmen. Dr. Criswell of the Southern Baptist Conventioned labelled it "one of the finest translations of all times." Professor William Henriksen termed it "the best available modern English version of the Scripture." F. F. Bruce, editor of the *Evangelical Quarterly*, hailed this translation "as a masterpiece of evangelical scholarship which can hold its head high and unashamed among modern translations of the Bible."

It appears to this reviewer that the Berkeley Version has achieved a felicitous balance between putting the Bible into plain English, which at the same time avoids the pitfalls of colloquialism.

This translation can be a real aid to the average Bible reader, particularly those who do not know the original languages. Pastors who can read the original languages will especially appreciate this version, for it will show how other interpreters of the Word of God have understood many difficult and problem passages that confront the interpreter of God's Word.

Raymond F. Surburg

GOD'S HISTORY. A WAY THROUGH THE OLD TESTAMENT. By Rolf Rendtorff. Translated by Gordon C. Winsor. The Westminster Press, Philadelphia, 1969. 77 pages. Paper. \$1.85

This monograph is intended as a layman's introduction to the problems surrounding the place of the Old Testament in the life of today's church. The translator of this small booklet, Professor Winsor of Centre College, asserted in the translator's preface: "The central purpose is found in the treatment of the traditions of Israel." For Rendtorff the history of the Old Testament is not simply the history of Israel, but rather the traditions about that history. Rendtorff believes that Israel's history has been created out of its historical experiences and that the latter in turn have further created traditions.

The laymen for whom this volume is intended unfortunately will not know the presuppositions with which the German professor operates, who

is an admirer of Wolfhart Pannenberg. In fact, he has contributed to the controversial Volume, *Revelation as History*, edited by Pannenberg. The latter does not believe in direct revelation by God to the prophets and Old Testament writers and limits revelation solely through history. The Pannenberg school holds that revelation does not exist above history and as traditionally held as entering history from the outside as a supernatural substance. Revelation takes place through *all* history. The accent of the Pannenberg school on the universal scope of revelation is a new departure in the history of the controversy raging about revelation since the time of rationalism. While Pannenberg's position closes the gap between Biblical history and world history, history as revelation of necessity denies the distinctiveness of the Judaeo-Christian Scriptures which claims to be a special revelation of God and therefore as a group of writings is in a class by itself.

God's History also utilizes a form of critical methodology which, as Rendtorff points out, makes it impossible to take the Old Testament Books from Genesis to and including Judges as containing reliable historical data. It is only with the reign of David that we have available the Court Chronicle which can be classified as representing responsible historical writing. The usual critical positions on the nature of Old Testament history and literature are accepted and promoted. In I. Samuel there are supposed to be two contradictory accounts of the beginning of the monarchy in the days of Samuel and Saul.

The belief in the Messiah, Rendtorff asserts, began in germ form with the promise given to David by Nathan as reported in II Samuel 7. The discussion of the prophets deals only with Elijah, Amos, Isaiah and Jeremiah. The author believes it was important that the Canaanite religion should have been opposed otherwise there could not have been a Christian Church. Rendtorff's concept of the relation of the Christian Church to the German nation is somewhat unique and questionable. Thus he wrote: "For the church's responsibility must be confirmed in the responsible lives of those who belong to it. For our nation—which, according to tradition, is on the whole Christian—that means, however, nothing more or less than the behavior of this entire nation, like that of other Christian nations, will inevitably be seen as an expression of this responsibility of the church (p. 46)."

The layman will find it difficult to know what the purpose of history is, why man is living or what the "salvation" is that is mentioned once by the author. Rendtorff's presentation of the purpose and meaning of the Old Testament is a far cry from that portrayed by various New Testament writers.

Raymond F. Surburg

THE SEPTUAGINT AND MODERN STUDY. By Sidney Jellicoe. Clarendon Press, Oxford. 1968. 423 pages. Cloth. 65 shillings net.

Since the discovery of the Biblical manuscripts in the Qumran caves since 1947, the Septuagint as a witness of the Hebrew text has been as-

signed greater importance by a host of Biblical scholars. *The Revised Standard Version* and *The New English Bible* have used many readings from the Septuagint in preference to the readings of the Massoretic text. Those students of Scripture who wish to evaluate the renderings that are different from those found in *The King James Version* or in the Massoretic text as reflected in many of the modern versions will need to be informed about the text of the Septuagint and the many problems connected with an intelligent and reliable use of the Septuagint.

The Septuagint and Modern Study attempts to meet a great need in the area of Septuagint studies. More than sixty years have elapsed since Swete published his *Introduction to the Old Testament*, and over a half century has passed since Ottley revised Swete's work. Nearly fifty years have gone by since Ottley published his own *Handbook to the Septuagint*. However, since 1920 the study of the Septuagint has steadily progressed. How this has happened is stated by the author in his preface, when he wrote: "Critical editions of its constituent books have been published; articles and monographs on well nigh every aspect of the version and related disciplines have appeared on both sides of the Atlantic. Earlier views have been challenged, some radically. Valuable assessments of the current situation have been made from time to time, those successively of George Bertram, L. Seeligmann, H. M. Orlinsky, J. W. Wevers, and P. M. Walters, springing readily to mind." From these surveys it will be apparent that changes in viewpoints have occurred in this century.

In this volume Dr. Jellicoe has endeavored to show the progress in Septuagintal studies that have taken place especially since 1920. The efforts of Jellicoe are not intended to supplant the classic work of Swete but a knowledge of the material in Swete's book by the reader is presupposed on the part of the author.

After an introductory chapter on modern LXX study, its antecedents, beginnings, and developments, Dr. Jellicoe divides his book into two parts. The first part, "Origins and Transmission-History" has successive chapters on LXX origins, modern theories of origin, early revisions, Origen and the Hexapla, and *Trifaria Varietas* (Origen's recension, and those of Hesychius and Lucian). In the second part, "Text and Languages" there are chapters that deal with LXX manuscripts, the various ancient versions, modern editions and text-critical studies on LXX books (especially the Cambridge and Göttingen critical editions), language and style, and the current situations in LXX studies.

An extensive bibliography, together with tables of manuscripts collated in the Cambridge and Göttingen edition, conclude the volume.

The style of the book is clear and the book is very readable. Since the publication of Dr. Jellicoe's volume, studies published will require modification of certain views expressed in the book. No doubt as time passes some conclusions will need to be modified, corrected or supplemented. *The Septuagint and Modern Study* does constitute an important contribution to Septuagintal studies and will undoubtedly be consulted by students and scholars alike for years to come.

Raymond F. Surburg

TELLS, TOMBS, AND TREASURES. By Robert T. Boyd. Introduction by Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1962. 222 pages. Cloth. \$7.95.

The subtitle of this book is "A Pictorial Guide to Biblical Archaeology." The book is designed to give a survey of the archaeological findings which parallel the history of mankind as related to the Scriptures. The historical narrative begins with the earliest history as set forth in Genesis and follows Hebrew history up and through the first century of Christianity in the New Testament.

The author has experience as an archaeologist, having served as staff member of the Wheaton College Archaeological Expedition. He has also done considerable lecturing on the subject of Biblical archaeology. The first three chapters of this seven chapter book deal with the romance of archaeology, with the type of materials the archaeologist finds and with the correction of misconceptions about the purpose of archaeology. Two chapters treat of the Old Testament, one with Qumran scrolls, and one with the New Testament.

The text is accompanied by three hundred photographs and illustrations of artifacts, buildings, carvings, manuscripts, historical sites and excavations.

The volume is written in clear, understandable language so that it can be grasped alike by teacher, layman, pastor and student. For people unacquainted with the field of Biblical archaeology, it could serve as an introduction to this fascinating field of human learning. It is, however, not detailed nor balanced enough to serve as a textbook in college or seminary.

The author believes in the trustworthiness and reliability of the Scriptures and relates the findings of archaeology to the Bible within a framework of a conservative approach to Biblical introduction and interpretation. Like Dr. Free, under whom he served as archaeologist, Boyd accepts a fifteenth century date for the exodus and consequently a fourteenth century date for the conquest under Joshua. A bibliography has further suggestions for those who desire to read more in depth in the area of Biblical and Near Eastern archaeology.

Raymond F. Surburg

PAUL AND THE WORLD'S MOST FAMOUS LETTERS. By Rosemary Haughton. Abingdon Press, 1970. Hardcover. 110 pages. Price: \$3.75

This book is a popularly written introduction to the New Testament, more specifically, to the Pauline Letters. The language and style warmly commend this book to the reader. The Gospel is evident. The distinction between faith and works is also carefully noted. "For what makes man right with God is not obedience to the law, but faith in Jesus. It is as if I had been crucified with Christ—so now I don't live my own life, my own life is the faith that Christ lives in me," (p. 35). Justification is, however, rather poorly defined. According to the author "justified" means

belonging to God, sharing his life, being not afraid. "It means, in fact, being what human beings are meant to be—but can't be, however hard they try" (p. 69). Perhaps the greatest weakness in the book is the struggle of the author to define Pauline authorship of the Pastorals. She suggests that they are composed of "bits" of Paul's letters. Someone else filled in the gaps "by writing in the kind of general instructions and warnings and greetings that he thought Paul would have written" (p. 104). The book is probably best suited for interested laymen; it can profitably be used by Sunday School instructors under the guidance of a pastor or other qualified teacher.

John F. Johnson

EASTER, A PICTORIAL PILGRIMAGE. By Pierre Benoit, O. P., Senior Editor, Pastor Konrad Luebe, Associate Editor, Elhanan Hagolani, Editorial Director. Abingdon Press, Nashville-New York, 1969. 154 pages. Cloth. \$7.95.

Throughout the centuries since Christ's ascension pilgrims have flocked to the Holy Land in order to visit the places that are considered sacred by Christians because of their association with the deeds and sufferings of Jesus, God's Son. Many places that are traditionally related to the life, death and resurrection of Christ have been shown to be legendary. However, as the foreword asserts: "Most of these places still have great historical value for the visitors since they have been venerated by many pilgrims throughout the centuries." Many reports have been written since a nun, Egeria by name, traveled throughout the Holy Land and wrote an account of her experiences. Father Benoit, Pastor Luebe and Mr. Hagolani have attempted in this volume not to present another report of a pilgrimage. The purpose of the book is "rather, an attempt to take the reader on his own pilgrimage, to help him to relive, by viewing the Holy Places and seeing the works of art wrought with devotion, the life and passion of Jesus. It is our hope that these pictures will reveal the charm of a landscape, the ambience of a room, the emotion of an event." It is the hope of the producers of *Easter, A Pictorial Pilgrimage* that the individuals who built the sacred places shown in the volume will inspire the readers with the same devotion.

Many people who in years gone by have visited the Holy Sites will enjoy the photographs of this pictorial volume and will find pictures of places and things that had escaped them on their visit or were inaccessible to them for various reasons. In this volume pieces of art found in obscure, dimly-lit corners are reproduced. The authors claim that the majority of the photographs in this book have never before been reproduced. This holds particularly true of a group of icons found on the altar wall of the Greek Golgotha Chapel in the Church of the Holy Sepulchre.

Father Benoit, one of the foremost authorities on biblical archaeology and New Testament editor of *The Jerusalem Bible*, contributed the archaeological introduction and commentary. Father Benoit has also written a

history of the Easter Feast together with an evaluation of the traditions that have clustered around many of the places connected with our Lord's Passion.

Beautiful photographs in color and black and white create the mood and lead you onward. Many readers will find the icons and interiors that heretofore had never been professionally photographed interesting. The pictures are accompanied by traditional or legendary identification with appropriate Scripture quoted. Sites portrayed are located on maps of modern Palestine.

Readers will cherish this volume from its exquisite cover to the last page as truly a work of art to be cherished for many years.

Raymond F. Surburg

THE WORK OF CHRIST. By I. Howard Marshall. Zondervan Publishing House, Grand Rapids, 1969. Paperback, 128 pages.

With due apologies to distinguished theologian P. T. Forsyth, Dr. Marshall, professor of New Testament Exegesis at the University of Aberdeen, has attempted to sum up the teaching of the New Testament on the work of Christ. In considering the teaching of Jesus the author surveys the New Testament writers so that the reader may be able to trace something of the development of New Testament theology. Marshall believes in the essential unity of the New Testament. He does not, however, assume it but rather attempts to demonstrate it. He commences with the Gospels, he writes, in order to discover Jesus' own concept of his work. He then examines the various ways in which the early church formed a comprehensive doctrine based on this work. Professor Marshall holds that Jesus was conscious of a divine necessity which governed his mission. It was in responsiveness to the will of God expressed in Scripture that he fulfilled his various roles as prophet, Messiah, Son of Man, servant of the Lord, and victor. His treatment of the concept of the Son of Man is interesting. After reviewing the use of the term in the Old Testament and making a much too sketchy reference to the concept in first Enoch, he states that with one possible exception the title, which occurs about 40 times in the gospels, is always a self-designation of Jesus. Jesus is said to use the phrase in its traditional sense, but also to bestow a new sense upon the title. After remarking that we shall have to look more widely for an explanation of this new use, Marshall promptly takes up a new section on "Jesus the Messiah." Since for the Jews the Messiah was simply an earthly figure while the Son of Man was a heavenly figure, the title Son of Man was a more appropriate one, says Marshall, for the Son of God. Jesus' own new concept of the Son of Man is "one whose authority is rejected and who suffers death." In his discussion of justification and forgiveness, the author treats the concept of propitiation which he finds in Romans 3: 25. Since "propitiate" was used in pagan religious language to denote a placating of angry gods, a number of scholars suggest that the translation "to propitiate" is false. They suggest

the word expiation in its place, a verb which has as its object not a person, but a thing. Recent research, says Marshall, raises doubts about the adequacy of this new translation. To speak of expiation is to use "a sub-personal category or interpretation." And religion is not concerned with things, but with personal relationships. The term propitiate, continues the author, affirms the reality of the wrath of God as his holy reaction to sin. At the same time God reveals his love in putting Jesus forward as a propitiation for sin. Mercy and judgment thus meet in the death of Jesus. His treatment of redemption and victory very properly links the idea of redemption with that of justification, while conveying the idea of deliverance and freedom. Reconciliation, he says, occurs when God is able to regard sinful men as righteous; this is possible through the work of Christ. In commenting on Romans 4: 25, Marshall again very properly emphasizes the inextricable link between the death and resurrection of Christ. Together they are one saving event. Our assurance of acquittal depends upon the cross *and* the resurrection from the dead. Marshall then comments that Paul is not greatly concerned to distinguish between the resurrection and ascension of Jesus either. "They form for him the one event in which God exalted Jesus" and gave him the title of Lord. All in all this is a very readable book, in spite of the fact that certain passages and interpretations of passages are somewhat uncritically received. What shines forth unquestionably is the basic New Testament doctrine of the work of Christ which is so very rich in content and to which each New Testament writer makes his own characteristic contribution. The text is laced with a truly copious index of scriptural references. Such names as J. N. D. Anderson, Aulen, F. F. Bruce, Bultmann, Conzelmann, Cullmann, Martin Dibelius, Karl Heim, Kittel, Jeremias, Kuemmel, H. H. Rowley, Schlier, and Stauffer grace the general index.

John F. Johnson

THE CHRISTIAN FAITH. By Dallas M. Roark. Broadman Press, Nashville, 1969. 328 pages. Cloth. \$7.50.

A text on Christian thought, rather than a dogmatics, is the way the author himself describes and offers his work to the reader. Roark is a Baptist, presently teaching in the philosophy department of Kansas State Teachers College. The text obviously is geared to the college level student, perhaps with the hope of adoption as a text for religious courses on university campuses. It covers the chief Christian concepts with definite Christian commitment to the Bible, and is lucid in style and chapter division. Roark endeavors to tie in philosophical streams, theological trends, and heresies as these have been encountered by the church through the centuries. These references—often citations—are generally handled with competence and add lustre to the treatment, as well as brief summarizations of pertinent schools of thought. The average reader, for example, will be helped to be reminded, in connection with the Christological controversies, that "Arianism is revived in Jehovah's Witnesses, and liberal-

ism is refined Ebionism," even though the effete scholar might take exception at what he might consider to be over-simplified identification. But the text is meant for the generally intelligent reader who has an interest in religion and philosophical thought, and it seeks to make a strong apologetic for the Christian faith.

Biblical authority is not disputed but assumed. However, the Baptist commitment shines through where and when it might be expected, like on the sacraments. Moreover, Roark is noticeably weak in showing any awareness at all of Luther and Lutheran theology. This lacuna is especially evident on the sacraments, where Lutheran theology is virtually ignored. Interestingly, however, and contrary to usual Reformed exegesis, Roark contends that John 6 has nothing to do with the Lord's Supper—as Luther also contended. Roark's dependence upon Reformed sources, instead of primary Lutheran works, leads him, too, to the inexcusable conclusion that on the two natures of Christ Lutherans teach a kind of Eutychian fusion of the two natures.

The lack of an index is a weakness, if the book is intended for the college market.

E. F. Klug

CREEDS AND CREDIBILITY. By C. B. Armstrong. A. R. Mowbray, London, 1969. 144 pages. Paper. 21 Shillings.

Theological words without theological meaning aptly describes this contemporary apologetic of Christianity. A religious program is proposed which demands no commitment. The intended audience are those who find all of supernatural Christianity unacceptable, but have some nostalgic attachment for the words. To put it quite bluntly, we have here a popular neo-orthodoxy for the laity. Everything from Trinity to resurrection is dissolved. But the canon and vice-dean of Worcester is grateful that he belongs to a communion that allows for such freedom.

D.P.S.

THE REFORM OF THE CHURCH. By Donald G. Bloesch. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1970. 199 pages. Cloth. \$4.95.

This is the third major book from the hand of the Dubuque Seminary professor of theology and it follows the same standards of excellency set forth in his *The Christian Life and Salvation* and *The Crisis of Piety*. Donald Bloesch is quickly emerging on the American theological scene as a genuine prophet. He combines a number of favorable features: he writes lucidly, he speaks to current issues, he is well versed in the history of the church. Like the late Edward John Carnell, he is conservative theologically, but hardly conservative in temperament. The typical conservative frequently has the answer before the question is posed, and the answer is generally one that was given to a question that was asked, in some cases, several centuries ago.

Each of the chapters speaks to a different issue, e.g., Biblical preaching, liturgical renewal, new forms of the church, charismatic gifts, need for social relevance. All of these currents in the contemporary church are evaluated in regard to their historical roots and tentative answers are given on the basis of sound Biblical scholarship. Protestantism, including the Missouri Synod, has its share of self-styled "reformers" who want to usher in the new age through radical proposals. Under closer examination the public relations motif is frequently found to be the strongest of their motives. New ideas compete with new ideas and uniqueness is the final judge. Bloesch certainly does not fit into this category. The reader will not agree with some of his conclusions, but they are at least conclusions which have a firm theological basis. Among the would be, attention getting, "Joan of Arc's" he is indeed refreshing. Pastors who like to do things a little bit different—and I think that this would include all of us—might be startled at some suggestions. For example, he scores heavily the child's writing of his own confession of faith at confirmation. In some of our churches, such compositions read to the congregations in connection with confirmation have replaced the more traditional examination with questions. Bloesch makes the point that the child is confessing the faith into which he has been baptized, the faith of the church through the ages. His evaluation of the charismatic movement is sober and fair. There is the tendency to Pelagianism in some cases, but there is a firm Biblical basis for special gifts of the Spirit.

Bloesch never writes with a "once and for all" attitude and the reader can comfortably dissent from his evaluations. Movements of reform must of their nature be open to additional reform. His comments on the liturgical movement seem somewhat inaccurate. The preaching is not done in a pulpit from the side, as he claims, but from the middle of the chancel and the pastor does not have his back to the people when officiating at the altar, but stands in back of the altar so that he faces the people. Though he strives to steer a center course, his Calvinistic bias shines faintly through in what he says about Baptism and Holy Communion. His view that Baptism is the point where the child begins to seek salvation, but does not believe is hardly acceptable in Lutheran circles. To say, as he does, that Lutherans claim that faith is given in Baptism to the child is less than accurate. Baptism creates faith in the child, it does not give it, as if some gift were poured by force into the child. The comment on Holy Communion that "it is not the bread as such but the eating of the bread in faith that is the sacramental sign" might reflect a Melanctonian-Calvinistic thought, but for Lutherans the bread as the body of Christ is the sacramental sign. Focusing the sacramental sign in the action of the Eucharist was Melancton's unique contribution. Intercommunion between Lutheran and Reformed is encouraged, but indiscriminate communion is discouraged.

Bloesch is still young and has all the marks of a prophet speaking clearly to the present age. More books can be expected from this prolific writer and all can be expected to be stimulating. His charismatic gift does

not ensure infallibility for each observation, for as he himself says charismatic gifts are not always correctly used. To date the Lutheran Church in our country has not produced a like figure who combines a determined conservative stance to the Scriptures and a radical open mindedness to the church's problems. Until that time comes, Bloesch's prophetic evaluations can be listened to with benefit.

D.P.S.

FAITH AND UNDERSTANDING. Vol. I. By Rudolf Bultmann. Edited with an introduction by Robert W. Funk. Translated by Louise Pettibone Smith. Harper & Row, Publishers, New York and Evanston, 1969. 348 pages. Cloth. \$7.50.

Now ready for the English speaking reader are thirteen essays, nine of them previously published in German journals, showing early stages in Bultmann's development of his theological position. The Marburg theologian's fame rests on his exegetical contribution with the popularization of his method of demythologizing. These essays reveal that the great exegete was always only a systematician at heart and without understanding his own systematic bias, his exegetical method will never be understood. Therefore these essays should be read by all who have used Bultmann's method and thought that they have been using a pure exegetical method. These essays render such theological naivete inexcusable.

Bultmann never even acknowledges the possibility of speaking of God in any type of an objective way. No Christian will deny that when we deal with God we must do so with complete or at least near complete commitment. But this is hardly what Bultmann means. To understand him as an overzealous Pietist is to misunderstand him completely. Theology is for him anthropology. Let him speak for himself. "For if the realization of our own existence is involved in faith and if our existence is grounded in God and is non-existent outside God, then to apprehend our existence means to apprehend God." Grace and any other theological reality has no existence outside of faith. In his discussion on the resurrection with Barth, his extreme anthropocentric position is clear. The resurrection of which Paul speaks in I Cor. 15 is a reality in which we already stand. Actual physical resurrections are just late Judaistic encrustations. Bultmann's claim that he understands Paul better than the apostle did himself seems to be an exaggeration on Bultmann's part. (If Bultmann said this, could we say that we have a better understanding of Bultmann than he himself does? This is not an unfair tactic, since it is Bultmann's own suggestion! (Cf. p. 93.)

An anthology of essays of this type has its greatest value in examining the historical roots of Bultmann's method. To fly from history and to take refuge in human existence was a basic motif in all of the dialectical theologians, including Bultmann and Barth. The historical criticism of the nineteenth century had brought New Testament studies to the edge of agnosticism. Since the older liberal theology had destroyed his-

tory as a source of any knowledge about Jesus, the only place to go was the human existence. The current radically secular theologians can't find God in human existence either. The older liberal theology was right in looking for Jesus in history, even though we might not agree with their methods in every case. Historic Christianity always claimed on the basis of the incarnation that faith must have its roots in history. There was a Jesus who died under Pontius Pilate and who rose from a particular grave. If Christianity is to survive, it can only survive with a Jesus found in history. In evaluating attempts to find Jesus in history, the church must exercise extreme caution. Legitimate research is destroyed when the results are criticized without first examining the method used.

In any case, Bultmann's method of establishing Christianity on faith and human existence is bound to certain failure because it is a method that carries with it the seeds of its own self-destruction. Before the funeral knell is tolled, a careful evaluation is still required. These essays will provide this.

D. P. S.

ON *NOT* LEAVING IT TO THE SNAKE. By Harvey Cox. Macmillan Company, New York, 1968. 174 pages. Cloth. \$4.95.

Is Harvey Cox the radical theologian which the world is making him out to be and which image he certainly enjoys? Cox's place in 20th century religious thought was earned through his *Secular City* and the present work is pale in comparison. Involvement in society is again advanced with perhaps a few of Moltmann's futuristic ideas but without Moltmann's theological brilliance. Once again all sorts of plans for the church are set forth for the church, but most of them too general and bland. Much of the same ground concerning Greek and Jewish views of history is turned over again with the typical dogmatic certainty. The real question is whether Cox is that radical any more.

With all of his instructions concerning what the church and state should do, it might dawn on somebody that he is really proposing an alliance again between throne and altar, the legacy of Constantine which still persists in Europe, albeit in various forms. Lutherans might carry the doctrine of the two kingdoms to the extreme in separation, but Cox's suggestion that the church should dissolve in the secular sphere suffers from an extreme in the other direction. Perhaps the medieval pomp of pope and king are missing in Cox's program for directing the future, but the idea of 'Christianizing' the world culture is perfectly clear. The church before Luther controlled culture and state. All this seems to be resurrected in Cox's approach. Today the church is suffering an identity crisis. Will it control the individual through culture and society or will it convince the individual through preaching? Much of the talk about changing structures revolves around this issue.

A few strictures must be made against observations regardless of the book's major thesis of controlling the future. His assessment of Soviet

dominated countries appear to be hopelessly naive. The new awakening in Czechoslovakia pictured in glowing terms can be disposed of with one word, *Dubcek!* I wonder what Christians in that country would say to his chapter, "Let's End the Communist-Christian Vendetta." Cox and the other futuristic oriented theologians are not much different than millennialists and their cause is doomed to failure, because they completely overlook the perverse nature of man.

D. P. S.

THE NEW "MYTH-LOGY." By Harold Whitney. Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1969. 180 pages. Paper. \$4.50.

This book, authored by an Australian evangelical, purports to expose some of the popular theological "myths" floating around today. It is an excellent apologetical volume. A survey of the titles of current theological literature will quickly show that modern theological thought is characterized by ferment. Often the best sellers are books that treat of what is new, sensational, offbeat, bizarre, either by way of exposure, criticism or defense. Words like "honest," "new," "secular," keep appearing in the titles of popular theological works. It seems if there are many sympathetic ears for those who are challenging the organized church and are calling for a "religionless Christianity," or are opposed to the arguments formerly advanced in defense of the Christian faith.

Today it is assumed that change is good in itself, whether it be for the better or for worse. The status quo is being suspected in practically all areas of life. Reverend Whitney attempts to assess the new ideas that are now being propagated in the New Age in which we all live. Challenging the past is not wrong per se. The Scriptures have given Christians the injunction to test and evaluate all things, but to hold fast to that which is good and right.

In this New Age the Scriptures are being assaulted as never before. Some of the most vicious attacks upon the integrity of the Scriptures are coming from within the Christian Church. One of the developments of the new mood is faith in the power of faith itself "which has taken the place of a vital faith in the living God with the result that mental aberrations are bound to flourish." This is seen in the widespread recrudescence of occultism in our day with a highly respected bishop of the Episcopal Church, Bishop Pike, as a sad example, as well as in the philosophy of life expressed by the "beat" performers, whose numbers constantly assert: "I believe." There is a cult in existence today that advocates *belief in the power of belief*. Allied with this Beatle philosophy is that of a professor of Moral Philosophy like Professor Braithwaite who tells us that it is not necessary to believe that the stories about Jesus actually took place in order to get a psychological life from them.

At this point The New "Myth"-ology is encountered. Whitney used the term "myth" as indicating that "attitude of mind and that body which

regards psychological plausibility rather than actual fact as the touchstone of the interpretation of truth; in other words, which regards subjective assessment not the principle of objectivity, as the criterion for arriving at a proper understanding of truth (p. 6)." The author has correctly pinpointed the issue that all Christians need to face if they are swayed by the new theological thinking that characterizes many Protestant and even Roman Catholic books, namely that much of current writing robs the Scripture of its Divine authority and its power to awaken and sustain believing faith.

The concept of "myth" has been used in current theological literature to attack the integrity of the Bible. "Myth" is being employed as a vehicle of "spiritual" or supra-historical truth. Correctly Whitney stated: "Modern theologians, by divorcing the *event* in history from the interpretation they impose upon it, and by concentrating almost entirely on interpretation, virtually evaporate the event. . . . This throws a veil of uncertainty over such historic facts as the Resurrection of Christ and erodes the confidence of ordinary people in documents which profess to be a record of such events."

The *New "Myth"-ology* contains sixteen essays in which popular theological "myths" or "fables" are closely scrutinized that have taken for granted that it is immaterial whether a thing actually happened in history, so long as IT is psychologically possible. If in the areas of history, law, science or philosophy the same type of skepticism were to be applied as has been in theology and life, there would be no such disciples as those mentioned in the first part of this sentence.

Readers will find trenchant analyses of such new "myths" as the new deism, the new morality, the new Christianity, the new autonomy, the new gospel, the new universalism, the new criterion, the new skepticism, the new semantics and the new hermeneutic. The book ends on a positive note, setting forth the new opportunity for a Christianity that is Scripture-based and Christ-centered. The bibliography will be helpful for those who wish to read the writings of those writers who have been setting forth the new mythologies and the new fables. We heartily recommend this book!

Raymond F. Surburg

RAYS OF HOPE. The Universe—Life—Man. By Robert Lloyd Gregory. Philosophical Library, New York, 1969. 254 pages, with index. Cloth. \$7.

A rather expansive apology for a theology based on science, but a firmly stated theistic evolution. The theism does not approach a Christian theism. A Creator was necessary, "Thus, it is reasoned that the Creator congealed a portion of his essence in order to provide for the possible origin and evolution of life in the star systems. . . . Man is constituted of matter and the Creator's free essence." The fallen state of man is not understood. Seven "primary laws" seem to include a system of ethics

(motion, unity, continuity, harmony, balance, economy, variation). An eschatology is lacking in spite of the title.

PHILOSOPHY AND FREEDOM. By Heydar Reghaby. Philosophical Library, New York, 1970. 88 pages. Cloth. \$3.75.

Mr. Reghaby has been a teacher of five years experience. Perhaps it is rash for a man so young to undertake a book on so difficult a subject. The concept of academic freedom is discussed, followed by the intellectual revolution of today, freedom in religion and philosophy and art.

"Reason is free," the author writes. But it seems that great men have labored on the principles (laws, if you will) of logic. Should one therefore declare that the academe must be free, lest it become a private club, a church, or a business. Can freedom be without responsibility, without the understanding thereof, and the know-how to use it wisely?

"The relation of philosophy and religion is, historically speaking, a dialectical relation which shows philosophy and religion in constant conflict." True, but this does not lie in the nature of philosophy or religion.

It is only too true: According to the new idea, *freedom itself* is the consequence of the aesthetic movement. The artistic mind in order to be completely free, conquers the time and this conquering of time is itself an aesthetic movement. It obtains freedom." "And this whole idea is derived from the definition of life as 'will to power'."

Otto F. Stahlke

LUTHER: AN INTRODUCTION TO HIS THOUGHT. By Gerhard Ebeling. Translated by R. A. Wilson. Fortress Press, Philadelphia, 1970. 287 pages. Cloth. \$5.95.

"Life is usually given precedence over doctrine," states Ebeling, "but instead Luther gives the pre-eminence to doctrine, precisely for the sake of the life created and desired by God. Doctrine is heaven, life is the earth. For the doctrine, the Word of God, is, to put it briefly, the bread of life" (p. 266). The one is pure and in it there can be no impurity or error, for it is God's own and is directly vital for the building of His body, the Church; in the other, life, which is ours, there is often error and sin and shortcoming. Obviously, in the correct understanding of these facts so much is at stake for the very nature and existence of the Church, which is God's creation and Christ's body. God gives the teaching. The articles of faith are clear. We have God's Word. Our duty in the Church is not to see how far we can stretch the viewpoints on this Word, Holy Scripture, or its teaching. But we are to be faithful listeners and loyal teachers. And faith, as Luther pointedly asserts, which trusts the Word of God, places man strictly *outside* of himself, on God and His promises of grace in Christ, and therefore, says Luther, "our theology is *certain*, for it places us outside ourselves."

What has been said would seem to demand that Ebeling pinpoints the objective nature of the Word of God under the authority of and closest proximity with Holy Scripture, as Luther does. He comes very close to this—at least in the beginning chapters—but he cannot quite bring himself to a full commitment like Luther's — especially in the concluding chapters—probably because of the debt he feels is owed to modern existentialistic canons. But aside from this weakness this is undoubtedly one of the finest, most incisive examinations to come out in our time on the blood and guts of Luther's theology and theological method. Nothing stodgy or repetitive about it. If one is minded to lay Ebeling aside because of the role he has played in popularizing the new hermeneutic on the Bible resulting in drastic reductionism of its content, it must be admitted in all fairness that he has not—for whatever the reason—applied the same destructive technique on Luther. His "hermeneutic" here is well nigh flawless and the result is that he succeeds to lay out clearly not only certain general facts about Luther's life and work, but expertly sifts through as well certain specific topics which Luther held in balanced tension, like philosophy and theology, "letter" and the "spirit," Law and Gospel, the twofold use of the Law, person and grace (or grace and works), faith and love, the two kingdoms (left hand and right hand of God), man as Christian and man in the world (a chapter in which Ebeling tells us more about his thinking than Luther's), *deus absconditus* and *revelatus*, freedom and bondage.

Quoting liberally, but smoothly so as not to disturb the flow of his writing, Ebeling is very fair to Luther on the whole, even though not always as clear as the master. But this should not finally detract from the overall worth of a book that really in a masterful way lays open the central themes in Luther's theology.

E. F. Klug

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES. By Frank S. Mead. Abingdon Press, Nashville & New York, 1970. 265 pages. Cloth. \$3.95.

This, the fifth edition of what has become a standard and more up-to-date companion volume of Fred E. Mayer's RELIGIOUS BODIES OF AMERICA, is notable if for no other reason than that it succeeds to fight the inflationary trend: keeping books of this type from getting longer and skyrocketing in price. Mead comes into the winner's circle by actually clipping six pages off the preceding edition; and Abingdon merits kudos for increasing the price by only a dollar. And both deserve a hand for keeping things current by again hitting the theological market with a new edition and revision—apparently in an effort to keep on a five-year schedule.

Things, after all, have happened rapidly to alter the national picture in what has been termed the "ecclesiastical zoo." Most of these changes are caught by Mead in his new edition, while the main body of the text has

remained the same. Needed textual and statistical corrections were made. Chameleon-like Rome is a puzzling entry at best, but Mead briefly gets at some of the most notable changes that have occurred. The same holds true for the Presbyterian church with its adoption of the 1967 Book of Confessions (especially the 1967 Confession which more or less supersedes the Westminster). Apparently the type-setting time table did not allow leeway for noting the failure of the proposed merger between the Presbyterian Church in the United States (Southern Presbyterian) and the Reformed Church in America (oldest Dutch Reformed group). The latter's classes (or presbyteries) rejected it, ostensibly because the Southern Presbyterians were also involved in union moves with the more liberal United Presbyterian Church in the USA (Northern Presbyterian). (Shades of memory of a similar dilemma: the two-handed dealing of the American Lutheran Church between the Lutheran Church—Missouri Synod and the Lutheran Church in America—but with a different outcome and decision!) The merger between the Methodists and the Evangelical United Brethren is duly noted, along with the fact that some in the latter group drew away in dissent from the main body because of the merger. Thus the old story repeats itself: union without unity tends to splinter more than to heal!

Mead also takes note of the happenings with the "Christian Church"—formerly Christian Churches (Disciples of Christ), International Convention, although he fails to mention the fact that when this group finally admitted its denominational character and constituted itself accordingly more than 25% of its 8,000 congregations, which opted for the old independent association of "Christian churches" (the only rightful designation according to the old restorationist thinking), demurred and refused to go along with the new plan (September 1968). A main feature in this new plan was the hope of consummating a merger with the United Church of Christ (the Congregational-Christian and Evangelical-Reformed combine).

The advantages of Mead over Mayer remain the same: up-to-date, alphabetical arrangement. Mayer, however, still retains its old superiority: superior theological treatment, with the denominations grouped according to their historical, family background wherever possible.

E. F. Klug

IN DER SPANNUNG LEBEN. Zwischenbilanz eines Gemeindepfarrers.
By Georg Huntemann, R. Brockhaus Verlag, Wuppertal, Germany,
1970. Paperback. 104 pages.

This paperback is the self-description of the life of the well-known German theologian, Georg Huntemann, now 41 years old. It describes a most significant period in recent German history: Hitler's state, the war,

the years after 1945. We follow Huntemann as he goes through the different schools and universities in Germany and Switzerland and through his ministry in some Bremen parishes. As he comes from a wealthy, middleclass family, he depicts the "national and cultural Protestant" attitude so typical of these families in the thirties.

Other books deal with these same questions. This publication is worthy of mention because it describes the conversion of a man, who for a time was the most representative neo-liberal parish-pastor in the established Protestant Church of Bremen. He then later became a confessional Lutheran. Typical for our day is that confessional theologians "convert" to neo-liberalism. Huntemann, who received doctor's degrees in both philosophy and theology, came under the influence of only the modern German theology. He accepted a call to one of the very progressive congregations, which took up the cause for "freies Christentum." There he served several years as an associate pastor. After he underwent something similar to conversion at one of Billy Graham's crusades in Hamburg, he experienced a change and returned to an understanding of the Holy Scriptures and of Christ, which he once had as a youth confirmed in a Lutheran Church. He was pressured in leaving his liberal parish, and accepted a call from another Bremen parish. (Liberal congregations are more concerned about the integrity of their "confession," than confessional congregations are about theirs.) In October 1969, it declared itself to be confessional Lutheran.

Georg Huntemann is still parish pastor in Bremen. His services are well attended. He has recently accepted a call as lecturer in the field of Christian Ethics at the free Protestant Faculty in Basel, Switzerland. He also belongs to the praesidium of the German 'Church Gatherings for Bible and Confession.' He has written several theological books, which have stirred some interest among German Protestantism.

Huntemann is still changing his views. Some of his present convictions need further review. As I have had a similar start and have gone through similar experiences, I do not agree with all the author's reflections about Germany during the Hitler period. This, however, is not too important. Of primary importance is the lesson this book can teach! Every theologian of consequence will not be satisfied with theological systems brought forth in Germany during the last four decades. They have 'existence' as their basis and are questionable in their very core. They are not able to provide a basis for humanity and a Christian life. They are hardly more than intellectual self-deceptions. For a time a new system might let an average theologian feel that he is up-to-date. He then has to change his system in favor of even newer creations. Eventually he will be pulverized between contradictory thoughts. The other alternative is being considered old-fashioned very soon. He will have no other choice but to let God call him back to His saving truth.

THE FUTURE PRESENT: The Phenomenon of Christian Worship. By Marianne H. Micks. The Seabury Press, New York, 1970. 204 pages. Cloth. \$5.95.

The message this book attempts to convey to its reader is that worship is a complex response to human experiences within the dimensions of space, time, taste, touch, sound, and silence. With an apparent dislike or fear of misunderstanding, the author substitutes the "phenomenon" of worship for the more familiar "existential" aspects of worship. However, as her description of worship works itself out, the reader is unable to distinguish between the philosophical categories. The emphasis is placed on the individual's experiences as he interprets them without any concern for the realities that shaped these experiential expressions. This expression is ably worked out in her discussion of the worshipper's understanding of time where both extremes, the past and the future, impinge on his understanding of the present reality as it is expressed in his forms of worship.

It must be emphasized that this is not another study in the forms of worship. Rather the author goes to great lengths (sometimes the reader wished the author had excluded some of the historical and comparative evidence) substantiating worship experiences of the past as they were then understood to demonstrate that worship is always a personal expression of the worshipper's understanding of the present. But it is also imperative to state that the past does assist the worshipper in the present as he looks to the future for the realization of his present hope.

The value of this book will be most readily accessible to those searching for attitudinal changes in themselves or their constituents. For those who have not carefully reviewed the historical interpretations or meaning of the various aspects of worship (including some liturgical expressions), the author has included sufficient evidence to stimulate the reader for a few hours.

William F. Meyer

RIVER OF LIGHT. Oriental Wisdom and the Meaning of Christ. By Lawrence M. McCafferty. Philosophical Library, New York, 1969. Cloth. 91 pages. \$4.75.

THE SOUND OF LIGHT. Experiencing the Transcendental. By Irina Starr. Philosophical Library, New York, 1969. 131 pages. Cloth. \$4.95.

WHAT DOES YOUR SOUL LOOK LIKE? By Gail Northe. Philosophical Library, New York, 1969. 136 pages. Cloth. \$6.95.

THE BEGINNING OF SPRING. By Robert Louis Nathan. Philosophical Library, New York, 1969. 138 pages. Cloth. \$4.95

McCafferty writes that religion is like music that is completed in silence. "The purpose of this work is to acquaint and guide the reader into that *knowing* where all is silence, into that *being* where all is life." The author offers an original etymology of *veda*. It means *vision* and is related to the Latin *video*. *Nirvana* is the going out of the flame, the result

of the efforts to cease feeding fuel to the fires of want (?). After McCafferty has reviewed Hinduism, Buddhism, Taoism, and Confucianism, he writes: "At the summit of the pyramid of evolution stands the Man of Galilee. . . . Jesus, as the apex of mankind."

Some of us question, where the theologians are leading us. The books here reviewed are recommended because they are written by men who are already *there*.

Irina Starr writes "a book to be experienced," her day of turning to the Presence within. It happened on a morning in July 1955. The experience is told in poetry of a mystic ecstasy. My new-found world was an immense cathedral."

Love is not given, for love is giving;
 Love does not live, for love is the living.
 Love is not seen, for love is the seeing;
 Love can but be, for love is the Being.

The philosophy is reminiscent of Khalil Gibran; even the form in "The Five Days" appears to borrow from *The Prophet*.

Gail Northe has composed an interesting non-book. A great number of children's answers to the question of the title, *What Does Your Soul Look Like?* both in words and pictures are brought together, interspersed with statements by Rabinadrath Tagore, Ghandi, Walt Whitman, Holy Scripture, etc.

Robert Louis Nathan is in a Protean mood. *The Beginning of Spring* takes one to and beyond Mussorgsky's *Le Sacre du Printemps*, familiar from Walt Disney's *Fantasia*. Of ancient Hebrew lineage, Nathan finds that the West is dead . . . no leagues of spirit remain to be traversed . . . the mind has forgotten creativity and is computer-like. In a striking poetic prose the author maintains the mood of Faust and Spengler. "Art is motion alive . . . Motion has ceased in this winter of the West . . . Facts are not urgent in this presentation . . . The sailing ships of Europe were the manifestation of Western probing . . . America presents manifold dilemmas to the annotators of history . . . This Messiah without credentials forever demonstrates that love is not of nature but is an extension of man's need for a meaning transcending recordable facts . . . Emphatically there is a foetused Culture slumbering in the earth's loam . . . Entrust your futures far from the necropolises. Seek the pools and creeks in the vacant lands of the southern continents. Shun Asia, go not to Europe for nowhere in these parts may a refuge be found . . . The interior of South America offers best escape from the corrosive dust of the inferno." Go South, young man!

Otto F. Stahlke

M. R. DeHAAN—THE MAN AND HIS MINISTRY. By James R. Adair. Zondervan Publishing House, Grand Rapids, 1969. 160 pages. Paper. \$1.

DeHaan was a noted radio speaker and Bible Class leader in Michigan with a program over CKLW Detroit-Windsor for some years, representing

the Dutch Reformed Church. Dr. DeHaan is an encouraging example for many younger men, who leave another profession for the ministry. Dr. DeHaan sold his medical practice in order to take up theological studies at Western Theological Seminary at Holland, Mich. He was the author of 25 books.

Otto F. Stahlke

POEMS OF PROTEST AND FAITH. By Calvin Miller. Baker Book House, Grand Rapids, 1968. 95 pages. Paper. \$1.50.

GOD IS HERE—LET'S CELEBRATE. By Leslie F. Brandt. Concordia Publishing House, St. Louis, 1969. Paper. \$1.75.

Two books of modern poetry. Calvin Miller has subdivided his poems under these headings: The Protest, Reflections, The Good Land, Eastertide, Portraits, Men of the Cloth, The Parables. Leslie Brandt offers 39 meditations based on Psalms, combining Psalms 75 and 76, 81 and 82, 127 and 128.

Calvin Miller does not aim to be devotional, except in the Eastertide portion and several other selections. His protest strikes out in all directions with verve and scorn, expressing the modern blasphemies without four-letter words. All the distortions of the modern protest are there. The frenzied fire of the voodoo ceremony is portrayed without comment, but the Christian ceremony is held up for scorn, "stained-glass words" "as cold as a metal crucifix." The protesters, who "refuse to shave" and "burn draft cards" are also scorned: "But you can be On N.B.C.—News distinctly—Huntley-Brinkley." "Deodorants deter Studies of Heidegger." Miller takes a swipe at the new hermeneutics and presents Psalm 23 in the new mode. Altizer, Hamilton, Tillich, Bultmann, and Barth all fall into the same category with Nietzsche. Nihilism and nature mysticism are presented, revival preachers are caricaturized, as are also the unctuous pulpit pansies, sophisticated theologians are scorned together with those who follow the great god Same and the god of the Red, White, and Blue. A speaker who wants dramatic phrases from the contemporary scene is well served by this poet. Many aspects of church life are touched upon. Both books are written by pastors.

Leslie Brandt uses more devout language. Many of his psalms could well be read in any devotional exercise. *God is Here—Let's Celebrate* is a sequel to his *Good Lord, Where Are You?* and *Great God, Here I Am*. Pastor Brandt also brings the modern protest, especially the social concern. His protest also strikes out against today's religious distortion:

The philosophies that come out of our world
bear little resemblance
to the truth You revealed to us.

They are subtle and seductive,
and men are led astray
by forked tongues and suave soft-sell.

Enable us to recognize them for what they are:

shallow, superficial, ultimately destructive.

To this reviewer the Psalms carry a much richer message through the fullness of the Old Testament faith, so well interpreted by Jesus Himself. When that strong faith is not presented, "the name of Christ is not used; the word 'Gospel' is not included; the Messianic import of the psalms is not noted," this reader questions whether "the insatiable hunger of the psalmist, or the 20th-century Christian, for God" can be satisfied by a "positive response."

Otto F. Stahlke

AN EVANGELICAL THEOLOGY OF MISSIONS. By Harold Lindsell. Zondervan Publishing House, Grand Rapids, 1970. Revised edition of A CHRISTIAN PHILOSOPHY OF MISSIONS, 1949. 234 pages. Paper.

This revised edition of Dr. Lindsell's former book (title above) that came to my desk has given me the opportunity to review the mission theology of this famous evangelical missiologist. Perhaps you too will want to review, or discover how one evangelical writer looks at the mission of Christ's Church.

In this work Lindsell attempts to present what he calls a final philosophy of Christian missions, which is based solely upon the final foundation of God's Word. To this reviewer he succeeds admirably well in some respects, but has failed in others.

Laying his theology, or philosophy, of mission upon the foundation of the Word of God is one of his major strong points. Under his discussion of the Gospel (used in the wider sense) he comes on strong with such Biblical but unpopular concepts as man being totally void of life and "unable to make a choice in favor of God apart from divine grace;" sin as transgression against a personal God which, if not forgiven in Christ, is punishable by eternal retribution in hell; the true deity of Christ, born of a virgin, and without sin; "that Christianity from beginning to end is Christocentric," and in the social sense not homocentric; and other very basic Scriptural concepts.

He is strong also in his contention that non-Christian religions are inadequate for salvation. He keeps the nature and function of the Church in Biblical perspective, and relates the individual Christian to these well.

His emphasis on the role of the Holy Spirit in God's Mission was much appreciated. Restoration of the Holy Spirit to His rightful place and a fresh outpouring of His power through faith in Christ is the remedy for our own Church's present day slump in mission zeal and activity.

Lindsell, however, gives almost too much of a role to prayer when he speaks of it as releasing the power of the Holy Spirit. We surely realize the importance of prayer in God's great plan for mission. But it seems as if the author is saying that the Kingdom of God cannot come of itself without our petitions.

One of the weakest points in his work is the author's discussion concerning the eschatological picture. Here he could have done a lot more up-dating and given us a less biased viewpoint. He sees Christ's second coming as one of coming to set up an earthly millennial kingdom. He says on page 184:

In that millennium in which Jesus Christ personally has a time-space part in the operation of the physical world, the knowledge of God shall surely be known all over the world. At the end of the earthly millennium, human history will terminate and the end of history outside of history will begin.

Despite its weaknesses this book is an urgent reminder that we who believe in Christ are to be busy doing His mission—that everyone, no Christian excluded, is to be on His mission—that people “will sink into eternity in a lost condition” if they do not hear the Gospel and come to faith in Christ—that when we pray to the Lord of the harvest that He send laborers into the harvest, we present ourselves as possible candidates for the answer to our own prayer.

Otto C. Hintze

BOOKS RECEIVED

- A Handbook of Denominations.* By Frank S. Mead. New Fifth Edition. Abingdon Press, Nashville and New York, 1970. 265 pages. Cloth. \$3.95.
- Bonhoeffer's Theology. Classical and Revolutionary.* By James W. Woefel. Abingdon Press, New York and Nashville, 1970. 350 pages. Cloth. \$6.95.
- God Thoughts.* By Dick Williams. The Seabury Press, New York, 1970. 128 pages. Paper. \$1.65.
- Language in Worship. Reflections on a Crisis.* By Daniel B. Stevick. The Seabury Press, New York, 1970. Cloth. 184 pages. \$5.95.
- Luther. An Introduction to His Thought.* By Gerhard Ebeling. Fortress Press, Philadelphia, 1970. 287 pages. Cloth.
- M. R. DeHaan, The Man and His Ministry.* By James R. Adair. Zondervan Publishing House. Grand Rapids, 1969.
- Alive. Steps to Personal Renewal.* By Keith Hutten Locker. Warner Press, Anderson, Indiana, 1970. 110 pages. Paper. \$2.00.
- The Soul Under Siege.* By James Earl Massey. Warner Press, Anderson, Indiana, 1970. 110 pages. Paper. \$2.00.
- Hot Linc to Heaven.* By Frances E. Gardner. Warner Press, Anderson, Indiana, 1970. 111 pages. Paper. \$2.00.
- Riots USA, 1765-1970.* Revised edition. By Williaed A. Heaps. The Seabury Press, New York, 1970. 214 pages. Cloth. \$4.95.
- All Things Made New.* By Lewis B. Smedes. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1970. 272 pages. Cloth. \$6.95.
- The Future Present. The Phenomenon of Christian Worship.* By Marianne H. Wicks. The Seabury Press, 1970. 204 pages. Cloth. \$5.95.
- Limits of Unbelief.* By John Knox. The Seabury Press, New York, 1970. 128 pages. Paper. \$1.95.
- Pauline and Other Studies.* By William F. Ramsey. Baker Book House, 1970. Reprint of 1906. 415 pages. Cloth. \$6.95.
- The Protest of A Troubled Protestant.* By Harold O. J. Brown. Zondervan Publishing House. Grand Rapids, 1970. 282 pages. Paper. \$2.95.
- The Holy Bible. The New Berkeley Version in Modern English.* Gerrit Verkuyl, editor-in-chief. Zondervan Publishing House, 1969. Old Testament, 944 pages. The New Testament. 291 pages. Cloth. \$8.95.
- Classics in Linguistics.* Edited by Donald E. Hayden, E. Paul Alworth and Gary Tate. Philosophical Library, New York, 1967. 373 pages. Cloth. \$10.00.
- Which Jesus?* By John Wick Bowman. The Westminster Press, Philadelphia, 1970. 168 pages. Paper. \$2.65.
- Heredity. A Study in Science and the Bible.* Zondervan Publishing House, Grand Rapids, 1970. 182 pages. Paper. \$2.95.
- Witness and Revelation in the Gospel of John.* By James Montgomery Boise. Zondervan Publishing House, Grand Rapids, 1970. 192 pages. Paper. \$2.95.
- When You Lead Devotions.* By Rolla O. Swisher. The Warner Press, Anderson, Indiana, 1970. 128 pages. Paper. \$2.50.
- Help for Marital Hang-Ups.* By Herbert A. Streeter. The Warner Press, Anderson, Indiana, 1970. 127 pages. Paper. \$2.50.
- Pick Up Your Trumpet.* By Roy A. Harrisville. Augsburg Publishing House, Minneapolis, 1970. 134 pages. Paper. \$2.50.
- Psalms. The Prayer Book of the Bible.* By Dietrich Bonhoeffer. Translated by James H. Burtness. Augsburg Publishing House, 1970. 86 pages. Cloth. \$2.75.
- Beyond Individuality.* By Clinton R. Meek. Philosophical Library, New York, 1970, 96 pages. Cloth. \$5.50.
- Philosophy for a New Generation.* By A. K. Bierman and James A. Gould. The Macmillan Company, London, 1970. 622 pages. Paper.
- Freedom: Its History, Nature and Varieties.* By Robert E. Dewey and James A. Gould. The Macmillan Company, London, 1970. 388 pages. Paper.
- Faith and Reason. Essays in the Religious Scientific Imagination.* By Frederick Plotkin. Philosophical Library, New York, 1970. 192 pages. Cloth. \$4.95.
- Spirit, Faith and the Church.* By Wolfhart Pannenberg. The Westminster Press, Philadelphia, 1970. 123 pages. Cloth. \$4.50.
- Lutheran Churches in the World.* By Andrew W. Burgess. Augsburg Publishing House, Minneapolis, 1970. 176 pages. Paper. \$3.95.
- Theology and Church in Times of Change.* By Edward L. Long and Robert T. Handy. The Westminster Press, Philadelphia, 1970. \$10.00.
- Biblical Theology in Crisis.* By Brevard S. Childs. The Westminster Press, Philadelphia, 1970. 255 pages. Cloth. \$8.00.
- Strategy of Missions in the Orient.* By Lit-sen Chang. Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1970. 238 pages. Paper. \$2.50.
- A Symposium on Creation (II).* By Donald Patten and others. Baker Book House, Grand Rapids, 1970. 151 pages. Paper. \$1.95.