

Inaugural Address

RICHARD J. SCHULTZ

I Believe One Holy Christian  
Church: What Does It Mean Today  
BISHOP BO GIERTZ

Man: 1971

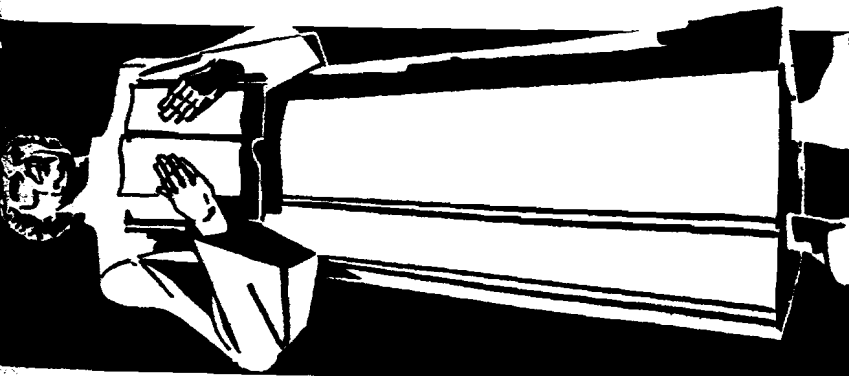
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# Book Reviews

## I. BIBLICAL STUDIES

### GENERAL INTRODUCTION TO THE STUDY OF HOLY SCRIPTURE.

By Charles Augustus Briggs. With an Introduction by Charles F. Pfeiffer. Reprint of Revised Edition of 1900. Baker Book House, Grand Rapids, 1970. 688 pages. Cloth. \$8.95.

This is another volume in Baker's *Limited Editions Library*. Concerning the books in this Library, the publisher states that the number of each volume printed is limited, but of unlimited interest because of their great value. Many of the volumes thus far printed dealing with religion and theology have been sought by librarians for years.

This volume is a classic work and contains many of the positions and interpretations which brought Dr. Briggs to trial and resulted in expulsion from the Presbyterian ministry. Charles Augustus Briggs (1844-1913) was a brilliant and capable scholar. He was associated with Francis Brown and S. R. Driver in the production of the definitive English edition of *Hebrew Gesenius Lexicon*. Together with S. R. Driver and A. Plummer, Briggs was an editor of *The International Critical Commentary Series*, and with S. D. Salmon he edited *The International Theological Library*. From 1874 until 1913 he was on the faculty of Union Theological Seminary, New York City. In 1880 he became the editor of *The Presbyterian Review* through which he exercised an influence in the church beyond the classroom.

From the very first Briggs began to advocate views that many in the Presbyterian Church considered heretical. The Mosaic authorship of the Pentateuch was rejected, the unity of Isaiah was not adhered to, and in general he sponsored liberal views about the Bible. In 1893 Briggs was suspended from the Presbyterian Church in the U.S.A.; whereupon he took Anglican priestly orders.

In this book we become acquainted with the beginnings of higher criticism in the United States and see the roots of many views that have become part and parcel of the critical approach to the Bible. Dr. Pfeiffer has labelled Brigg's book "a landmark of nineteenth century scholarship." When it was first published it was undoubtedly one of the most comprehensive and scholarly introductions to the Bible to appear in English. In its twenty-six chapters, comprising nearly 700 pages, the author gave evidence of a great grasp of the disciplines relating to the interpretation of the Bible.

Since the final revised edition of Brigg's *Introduction* seventy years have elapsed and Biblical studies have not remained stagnant. Correctly Pfeiffer observed in his introduction:

Seventy years of scholarship in the areas of Semitic linguistics and archaeology provide us with tools for Biblical and historical research,

which Briggs never knew. There were no Ugaritic tablets and no Dead Sea Scrolls when Briggs was writing. The testimony of the Nuzi tablets to life in Patriarchal times would not be known for a quarter of a century. Even Hammurabi, the Old Babylonian lawgiver, had no influence on Brigg's thinking, for the stele containing the code of Hammurabi was discovered but two years before Brigg's death (p. iv).

Brigg's was the proponent of the Documentary Hypothesis. Positions that are defended by him have been rejected by critics who followed in Brigg's footsteps, critics who have adopted form criticism, tradition criticism and redaction criticism. By comparison with modern Old and New Testament Biblical scholarship Briggs would be rated conservative. Briggs believed in the historicity of many chapters of the Bible which today are considered either saga, myth, fable, parable or midrash. The concept of the Messiah foretold in the Book of Genesis, as held by Briggs, has been completely given up. Belief in the Virgin Birth of Christ taught by Briggs, is considered impossible by modern critics.

Dr. Pfeiffer believes that this book and others by Briggs are valuable tools when judiciously employed. The volume is significant because it seems to illustrate the Biblical principle that "a little leaven leavens the whole lump." Briggs was willing, in fact he fought for it, that the Bible had errors and mistakes. However, having once allowed the idea of the Biblical fallibility there has been no controlling the extent to which Roman Catholic and Protestant scholars have gone in our day in rejecting the clear teachings of the Bible. He also held that reason was to sit on judgment in determining theological beliefs, a principle that ultimately has led to the entire rejection of all of the chief doctrine of historic Christianity.

*Raymond F. Surburg*

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THE NEW WESTMINSTER DICTIONARY OF THE BIBLE. Edited by Henry Snyder Gehman. Westminster Press, Philadelphia, 1970. xi and 1027 pages. 16 full color maps. Cloth. \$10.95.

This is a revision of the 1944 version of a Bible dictionary that was rewritten by Dr. Gehman, who was asked to bring the dictionary of John Davis up to date. Dr. Davis' dictionary had not presented the critical approach on Biblical problems. Dr. Gehman introduced a critical approach in his revision. However, in the preface of the new dictionary he states that he was not too happy with his effort. He felt "that in spite of all re-writing of various articles it was, to all intents and purposes, merely a revision and that it contained many opinions and statements that were not representative of his own views." The author also believes that the new advances in Semitic philology and the discoveries of Near Eastern archaeology ought to be made available to the present generation of Biblical students. Since becoming professor emeritus at Princeton Seminary, Dr. Gehman embarked upon the task of writing a dictionary that repre-

sented a view point that was in accordance with what in his opinion was correct and up-to-date.

The bulk of the material seems to be the same as that found in the earlier volume. Many improvements have been made to produce a more readable volume. The type in the new dictionary enables the student to read the materials faster and with less eye strain. The book has 450 illustrations, many of which are new and has maps especially prepared for this dictionary. The illustrations have been culled from archaeological collections of more than two dozen important museums, from archaeological exploration societies, and from private collections. In many ways, *The New Westminster Dictionary of the Bible* is far superior to the former one.

In one respect, however, it does not differ. The critical approach that was introduced in the Davis' revision is continued; yes, even strengthened. The 1944 dictionary held to the unity of Isaiah, while the 1970 book has adopted the multiple authorship that was commonly held when the earlier dictionary appeared. In a special article on the passage in Isaiah 7:14 (Immanuel) he not only rejects the virgin interpretation but embarks in polemics against those who on the basis of Matthew 1:23 hold that the Virgin Birth of our Lord was clearly foretold (cf. pp. 419-420). Yet in the article on Jesus Christ he defends the Matthean and Lukan accounts of the Virgin Birth of Christ. The resurrection of Christ is accepted and defended.

In general, the new dictionary must be classed as moderately critical. It has not taken the extreme positions on Biblical questions that one meets within a number of Protestant and Roman Catholic Bible dictionaries that have appeared in the last decade. Form and redaction criticisms in the New Testament are eschewed.

The discerning student and pastor can find much useful material in this volume, providing he is acquainted with basic positions on isagogical questions that students in the field of Biblical introduction have adopted in this century.

*Raymond F. Surburg*

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OUR CONTROVERSIAL BIBLE. By Claus Westermann. Translated by Darold Beekmann. Augsburg Publishing House, Minneapolis, 1970. 136 pages. Cloth. \$3.95.

Dr. Claus Westermann is a "biblical critic" who has been popularizing the results of German higher criticism for the laity. He is well-known throughout academic circles for his work in the Old Testament field, serving at present at the University of Heidelberg. The contents of this volume were originally delivered as talks over the South German Radio.

Westermann sees biblical scholarship as an enabling discipline, designed to help people better appreciate the Bible. He recognizes that there is a great deal of controversy current about the Bible and that there are many different approaches followed in its interpretation. The German professor is aware that there are many problems connected with the Bible

that a critical methodology has provoked. But according to Dr. Westermann that is supposed to be a sign of the Bible's vitality. In a series of short chapters he ranges over a host of questions that a critical Old and New Testament scholarship has suggested. The book includes brief chapters on how the Scriptures came into being (chapters 1-6), the nature of miracles (chapters 7-10) and the changing attitudes toward the Law (chapters 13-15).

The author employs a type of hermeneutics which differs considerably from that formerly used by historic Protestantism. He connects unrelated episodes from the Old and New Testaments and draws conclusions which must be classified as allegorical. For example, he endeavors to derive the miracle of the feeding of the five thousand from the feeding of the Israelites in the wilderness and to connect these two feedings as related to each other. Historically there is no connection whatever between these two historical happenings which were at least 1300 years apart. One belongs to the Mosaic period and the other to the public ministry of Christ. Regarding the feeding of the five thousand, Westermann claims that the *how* of the account is not important, but it is the message that counts. For the modern critic the miracle is the stumbling block. The stilling of the storm is supposed to have affected Matthew's account of Jesus' walking on the water, for the latter he claims is an intensification of the story of the stilling of the storm. By this procedure the meaning of the event was changed (p. 48).

Form criticism, which questions and often denies clear statements of the Four Gospels, is accepted and applied as a hermeneutical technique. He builds on the conclusions of Bultmann and Dibelius. In the area of Old Testament study the conclusions of Herman Gunkel, the father of Biblical form criticism, are accepted.

If the redaction critics are correct then this volume is no longer up to date, because redaction criticisms has gone beyond form criticism and is coming up with views that go beyond Bultmann and Dibelius. Biblical studies today are characterized by flux and change so that the average pastor and layman are at a loss to know really how to interpret the Bible.

It is difficult to see how from a confessional and traditional Lutheran point of view the application of the historical method, as currently practiced by Westermann, cannot but result in the Bible becoming and being a "controversial Bible."

Raymond F. Surburg

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INTRODUCTION TO THE OLD TESTAMENT. By R. K. Harrison. Eerdmans Publishing House, 1969. 1138 pages. Cloth. \$12.50.

Dr. Harrison of Wycliff College, University of Toronto has produced one of the largest introductions to the Old Testament and Apocrypha published in English. A prolific author, this will probably be his *magnum opus*. On the whole the book is written from an evangelical viewpoint. In this book Dr. Harrison tries to evaluate the data of the Old Testament

against the vast background of information that is now accessible for students of the Near Eastern life and culture.

The book is comprised of fifteen parts and is actually more than an introduction in the normal sense (Literature, canon, and text) but covers such topics as Old Testament archaeology, chronology, history and historiography, religion and theology. At the request of the publishers the author also added a section on the Apocrypha. The style of the book is clear and the use of Hebrew and Greek script is kept at a minimum. Dr. Harrison shows a tremendous grasp of the literature of the field that he covers. In the footnotes the reader will find perspectives that he will not find in either critical or conservative introductions. That now and then some key study should not be mentioned should not surprise when one considers the extensive literature that has been produced in the last two hundred years! Although the volume is voluminous, yet portions can only be considered as being in the nature of a survey. This holds true of those parts that deal with topics found in the first 500 pages of the book. For further information on the topics of archaeology, theology, history of Israel's religion and chronology the interested student will need to consult more extensive and comprehensive books. They do, however, have the merit of alerting the student to problems and theories in these areas.

The book is written from a conservative and evangelical viewpoint. Not all conservatives will be happy with positions taken by the author. Thus he holds to a local flood, the late date of the exodus, the low value of the psalm titles, monolatry rather than monotheism for the Patriarchal religion. The reference to Cyrus in Isaiah 45 is held to be a textual interpolation, the census numbers are inaccurate.

On the section that treats of the authority of Scripture there are some excellent statements. He acknowledges that the Old Testament writings and their narratives are not merely the product of human testimony but are divinely revealed. Revelation cannot be merely limited to the "mighty acts of God," but God's revelation is also propositional. Harrison presents the Old Testament as having been inspired by the Holy Spirit. He also claims that the Old Testament nowhere distinguishes any principle that states that certain parts are inspired and others are not. The verbal and plenary inspiration of the Old Testament are not explicitly asserted by Dr. Harrison. The author contends that the Bible authors writing under divine guidance were given a sense of responsibility to record accurately. Many of the errors and contradictions ascribed to the writers are due to misunderstanding and misinterpretation of the Oriental scene on the part of its readers. He stresses the contributions of archaeology which have revealed the amazing accuracy of the Old Testament Scriptures. However, in defining Scriptural infallibility he seems to limit the latter to the testimony of salvation and redemption of God in Christ Jesus.

For Harrison the Pentateuch is a homogenous composition, some of whose sources may go back to Abraham's time. Moses shaped most of the material and the Pentateuch was virtually complete by Samuel's time. The unity of Isaiah is espoused. The word *almah* in the prophecy of Isaiah 7:14

means "virgin." The Book of Jonah is historical. Daniel is a writing composed by the prophet in the sixth century B.C.

The Documentary Hypothesis is opposed by Harrison and in refuting this theory that controls so much of Old Testament studies today, he utilizes the arguments of Cyrus Gordon and the results of archaeological discoveries by F. W. Albright. Many of the fallacies of Wellhausen are alluded to and rejected.

This reviewer believes that Dr. Harrison has not done justice to the Biblical account regarding creation or the fall, at least to the extent that Genesis 1-3 receive in other parts of the Bible. While there probably are gaps in the genealogies of Genesis 5 and 11, the reviewer does not believe that the gaps can be stretched to meet the years required by evolutionary geology.

This book contains a great wealth of information and will be welcomed by many pastors and professors as a valuable addition to their libraries. In this volume there have been gathered materials that could only be culled from a great number of books. Dr. Harrison has presented the views of all schools of thought together with his own evaluation, something one does not find in very many Old Testament introductions.

Raymond F. Surburg

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OLD TESTAMENT TIMES. By R. K. Harrison. William B. Eerdmans Publishing Company, Grand Rapids, 1970. 357 pages. Cloth. \$6.95.

Within less than a year of the publication of Dr. Harrison's *magnum opus*, *Introduction to the Old Testament* (over 1300 pages) there now has appeared another volume, dealing more in detail with an area of Old Testament discussed in chapters 3 and 5 of the Introduction.

In the preface the author stated the purpose of *Old Testament Times* as follows:

The present work is an attempt to trace the outline of this history and to bring such cultural, archaeological, and sociological discoveries to bear upon the Old Testament narratives as will illumine some of the more obscure events, and place others firmly within the framework of ancient Near Eastern life.

In this volume the author calls attention to the fact that there are numerous unanswered questions connected with the history of Old Testament times, some of which archaeological discoveries have removed but there are still pressing problems that need answering. In the body of his book, Dr. Harrison has endeavored to set these problems forth. Correctly does the author claim that the Old Testament cannot be studied apart from the ancient Near East of which Israel was a part. The languages, literature, history, religion and civilization of other Near Eastern nations have an important bearing on the understanding of the Old Testament.

*Old Testament Times* covers the entire Old Testament as well as the intertestamental period, the presentation concluding with the efforts of

the Maccabees. College and seminary students will find the book an excellent one to use in connection with their studies relating to the Old Testament. More than a hundred photographic illustrations, as well as helpful appendices, indexes enhance the usefulness of the volume.

*Raymond F. Surburg*

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**WITNESS AND REVELATION IN THE GOSPEL OF JOHN.** By James Montgomery Boice. Zondervan Publishing House, Grand Rapids, Michigan. 192 Pages. Paper. \$2.95.

Dr. Boice is not too far past his thirtieth birthday and he is already beginning to make a name for himself in conservative theological circles. This recent publication, originally presented to the University of Basel as a doctoral dissertation can only add to his stature. The work was done under the auspices of Professors Bo Reicke and Oscar Cullmann. Boice's major thesis is that the word for "witness" in John's Gospel is a technical term for revelation. Jesus Christ is placed in the center of revelation and is the center of the witnessing activity of the Father, John the Baptist and His own signs. Brief Old Testament information is given on what constituted acceptable and legitimate testimony in the Jewish legal system. This accounts for the requirements of multiple witnesses for Jesus. In John's Gospel the word group connected with the word *martus*, witness or testimony, is substituted for *apokaluptein*, *reveal*, and *deloun*, *declare*. The final result is that Boice has written a Christology in regard to Christ's office as Revealer. Jesus is not *a* messenger, but *the* Messenger. "Jesus bears witness to the Father by bearing witness to himself. He is the content of the testimony." Jesus is described as the Word who speaks the words of God. The exegetical details are put in tidbit form in order to be as palatable as possible, even for the part-time exegete. Discussion is included on the meaning of the *Logos* and its cognates. Nathanael's sitting under the fig tree was reserved for the Torah study. In a section entitled "The Current Debate" some venomous darts are thrown in the direction of Bultmann and his followers, now generously sprinkled throughout Christendom. "... Bultmann's position demands a faith in one who did not understand Himself and calls for a commitment to a position which scholarship itself has increasingly found unsatisfactory."

Rarely does one find such a rare blend of scholarship and readability. If preaching is the main concern, Boice's research is also profitable here. Anyway, the price of \$2.95 is not only attractive, but too good to be true.

*D. P. S.*

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**AN EXPOSITION OF THE GOSPEL OF MARK.** By Hershel H. Hobbs. Baker Book House, Grand Rapids, 1970. 260 pages.

Another book from the pen of the well-known past president of the Southern Baptist Convention and preacher on the International Baptist Hour. In addition to other books based on individual books of the Bible



this volume is Pastor Hobbs fourth in a series of books on the four Gospels.

The basic purpose of this book is an exposition of the text itself. And it is done in such a way that both clergy and laity can study the book with profit. The basic English text is the King James Version. The author followed Nestle's Greek text very closely. Pastor Hobbs considers Mark the first Gospel to be written and believes that Matthew and Luke largely follow Mark's order of events but it is quite evident that he does not believe in form criticism. Though the author is well read in such authorities as Barclay, Bruce, Robertson and Wuest and often gives them credit where credit is due, he tells the story in his own interesting way. And he makes fitting applications. The final hundred pages which deal with matters from the entry into Jerusalem to the Ascension strike the reviewer as the most profitable and beautiful. On every page we see the sinless Christ suffering for sinful man.

It is necessary, however, to point out the weaknesses in this volume. With reference to the chapter on the Unpardonable Sin (p. 65) Pastor Hobbs says: "The scribes were still alive. Yet they had committed this (unpardonable) sin. By a continued rejection of Jesus one can become so hardened that he loses any sense of sin or a need for salvation." Jesus is clearly warning the scribes but the text does *not* say that they had committed the unpardonable sin. With reference to the Parable of the Sower the author states: "The point of the story is that the same kind of seed was sown in all of the soils. So the difference in results was due to the soil not to the seed" (p. 70). And again, on page 73: "In each case the SOIL had its opportunity. So it is not the 'seed' but the 'soil' which tells the story in the final analysis. Every man should examine himself carefully to determine which type of soil he is." The Lutheran reader will hardly accept these words.

As one would expect, the author considers Baptism and the Lord's Supper as mere symbols. "There are two ordinances in the New Testament church: baptism and the Lord's Supper. Baptism symbolizes that which Jesus did for our salvation, that which He does in the believer, and one's faith in the final resurrection at the Lord's return (Rom. 6:3-5). The Lord's Supper symbolizes that which Jesus did for salvation and looks toward the end of the age." (p. 221). Specific references to Baptism are found on pages 18, 20, 22, 108, 260 and 261. The author's exegesis is biased and clearly does violence to the text. For example on page 260: "In I Peter 3:20-21 the idea is that Noah and his family were saved THROUGH the flood by being in the ark. They were not saved by being in the water. The word 'figure' refers to the ARK or being in Christ. 'Baptism' (baptisma) refers to the meaning of baptism, not to the act. So baptism is not a sacrament but a symbol of what Jesus did for one's salvation."

*Harold H. Buls*

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WHICH JESUS? By John Wick Bowman. Westminster Press, Philadelphia, 1970. 168 pages. Paper. \$2.65.

The author states that his book grew out of a series of talks given for

lay adults in his Bible class. His purpose is to trace some of the scholarship and thought which has attended the problem which is peculiar to the 20th century and which grew out of the last half of the 19th: "Will the real Jesus please stand up?" He traces positions which have been held by Bultmann, Bornkamm, Dodd, Kuemmel, Manson, Schweitzer and others. The book is an excellent distillation of thought which has seen in Jesus an apocalyptic dreamer, a fanatic Jewish Rabbi, an Essene, a Zealot, the suffering Servant, the resurrected Lord, etc. The author does not settle arguments nor press for precise conclusions. He leads the reader to reexamine positions while still presenting his own in a convincing manner. This book can be extremely informative for pastors and others who have had no time to read the area.

John F. Johnson

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DER SPIEGEL—ON THE NEW TESTAMENT. By Werner Harenberg. The Macmillan Company, 1970. 246 pages. Paper. \$1.95.

This book, subtitled a guide to the struggle between radical and conservative in European university and parish, is based on the series of articles entitled "Jesus und die Kirchen" which appeared in 1966 in *Der Spiegel*. It takes up the ever controversial matter of biblical criticism and relates this to the historic confession of faith which has always identified the Christian believer. It focuses particularly upon the force of the Apostle's Creed in an age when theology has been eroded by rather sophisticated doubts and outright denials of such traditional tenets as virgin birth, deity, and resurrection of Christ. References are made to the theological positions of such men as Bo Reicke, Ernst Kaesemann, Martin Dibelius, Herbert Braun, Willi Marxsen, Georg May, Wolfhart Pannenberg et al. Also included are pointed interviews with Bultmann, Conzelmann, Gerhard Bergmann of "Kein anderes Evangelium" and Walter Kuenneth of Erlangen. A cursory sampling of chapters ought to wet the theological appetite for this kind of offering: "Heresy and Superstition," "Modern Theology and the Bible," "Are There Heresies in Protestant Theology?," "Is Christ Risen as Goethe?"

John F. Johnson

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## II. THEOLOGICAL-HISTORICAL STUDIES

A DEFENCE OF DOGMATISM. By Harry Blamires. London: SPCK, 1965. 131 pages. Cloth. No index.

Perhaps five years post eventum makes review of this book pretty much a matter of bygones. One must have a reason, therefore, for devoting lines to it, other than that it just recently came to his attention. The reason is, simply put, that on the same grounds that "a thing of beauty is a joy forever" this little gem—largely unnoticed in theological circles (probably its title turned the effete theological snobs off right away)—

deserves a wider audience. Blamires says things—as only an Englishman can when it comes to using the king's English—that have needed saying for a long time. Precisely this, that the Christian church must not be scared off from formulation and assertion of the articles of faith in systematic (propositional, if you will) and dogmatic form by the pseudo-theologians of our day who have tried to establish bridges between themselves, on the one hand, and secular radicalism and skeptical relativism on the other. These merchants of perverted confusion in Christian theology fashion the surrender of Christian truth under the guise of Christian garb and terminology, on the pretext that they are meeting and communicating relevantly with modern man. "Never did the Church stand more in need of the sharp disinfectant that dogmatism provides," (p. 9) avers Blamires with bloody good insight. And he concludes his book with solemn reminder: "Any presupposition that the nineteen-sixties are automatically likely to be better at the job than the sixteen-sixties must be ruled out of court in advance; for that presupposition would bring back the false doctrine of progress by the back door, subtly reimposing that servitude to the temporal, that tyranny of the future, which Christian spirituality, morality, and reason alike reject" (p. 131).

Blamires is speaking from his British vantage point, but what he says has pertinence and application beyond the shoreline of those bonny isles. The Lutheran Church—Missouri Synod (at least old "Missouri") for years had to bear the onus voiced especially by other Lutherans in America that it was too dogmatic, too assertive, too loveless, too intellectual in its doctrinal formulations, too hackneyed, too pharisaical about having and holding on to the truth, etc., etc . . . In fact and by way of just one illustration, when Pieper's *Christian Dogmatics*, vol. I, first appeared in translation in 1950, the reviewer (G. H. Muedeking) in THE LUTHERAN OUTLOOK, found great difficulty in a long critique to say anything really good about it, the unkindest cut of all being the blast: "There is only one parallel today—in the DAILY WORKER."

Blamires provides a genuinely articulate, strong-backed, Christian reply against all who are "furtively discrediting" and "coverly undermining" the Christian church and its faith, especially from within. His argumentation is superb and his language, as indicated, rapier-sharp and excellently tooled. Maybe even the fact that he does not speak from within the Lutheran communion makes his contribution all the more noteworthy and useful. Sometimes we see best what others on the outside see for us. The book is short but packed full with cogent, readable apologetic for the concern that the church must have for precise, clearly spelled-out formulations, or propositional statements, of Biblical truths. The church dare not divorce itself from these, simply because secularists and pseudo-theologians dare to wing their attacks on them, making their pitch for the so-called *Zeitgeist*, for theology of indefinitely extended progress, for theology that idolizes the future but denies eternal verities, for theology that is secular and rejects all of the supernatural, including God Himself, for theology that makes a shambles of Christian morality,

for theology that makes greater claims for man's intellect than for God's revelation, for theology that espouses revolutionary radicalism but is nothing more actually itself than rebellion against God, for theology that speaks much of "God is Love" but is really filled with a lethal, loveless skepticism that is self-destroying and of no comfort to sick souls, for a theology which, deeply impressed with science's orbiting hardware and biological experimentation, is more committed to and more biased towards mechanistic and evolutionary thought-patterns than it is to the givenness of God's timeless truths revealed in His Word. With justice Blamires states:

To assert that we Christians have not got the answers to people's questions, when our Lord has spoken them, martyrs have died to attest their truth, and the saints over so many centuries have been expounding and illustrating them, is to abdicate from our Christian vocation. Let us have no more talk of the Church not having the answers. It has. The answers are our Lord's answers . . . What is our Christian duty if not to make plain that in the Christian Faith the gravest doubts and worries of men are richly answered? *Have* we not got the answers in their eyes? Is our Lord untrustworthy, the Church founded upon an eternal question-mark, the faith a fog? . . . The supposed duty of the Christian to take shelter behind a veil of incomprehensibility is an invention of the Devil (p. 6f.).

*E. F. Klug*

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GOD, CHRIST, AND THE WORLD. By A. M. Ramsey. New York: Morehouse-Barlow Co., 1969. 117 pages. \$2.95.

Ramsey, an English theologian, presents a brief, pithy, and critical evaluation of the various new theological trends and movements. He analyzes Cox's *SECULAR CITY*, Buren's *SECULAR MEANING OF THE GOSPEL*, Altizer's *THE GOSPEL OF ATHEISM*, and Bultmann's demythologizing and existential theology. He points out very ably the shortcomings of each. At the same time he calls attention to certain positive aspects in each of the above trends. He urges theologians to ponder upon the reasons for the above aberrations and on the basis of such pondering seek a better recovery and rediscovery of the Gospel Message. With reference to Form Criticism he seems to occupy a somewhat middle position with slight leanings towards the right, although he never comes out positively concerning the physical resurrection of our Lord. However, to sum it up, every theologian will find this booklet rather stimulating.

*John Stach*

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JESUS CHRIST-FACT OR FICTION? ESSAYS IN CHRISTOLOGY. Vernon Harley, Editor. Northwestern Publishing House, Milwaukee, 1969. 170 pages. Paper. \$2.50.

This book contains five essays on Christology delivered at the Fifth

Lutheran Free Conference which met at Minneapolis, July 9-12, 1968. The essayists were Siegbert Becker, George M. Orvick, Robert J. Voss, Eugene P. Kauffeld and Erich W. Waldeck, members of the Wisconsin Synod, The Lutheran Church-Missouri Synod and The American Lutheran Church. The Fifth Free Conference grappled with the question of whether the Christ presented in modern Protestant and Lutheran theology is the Christ of the Scriptures and of the Lutheran Confessions. In the preface the editor wrote: "Are the statements of Scripture regarding Jesus of Nazareth to be taken at face value or must we search for a Christ other than Jesus of Nazareth? Must we look for a Christ behind and beyond the words of Scripture? Is it possible to disregard or reinterpret what the Scriptures say of Christ and still have a faith based on fact rather than fiction? And what happens to the material principle of the Christian faith, Jesus Christ as Savior, when the Scriptures are tampered with? These are questions no Lutheran can avoid when he confronts the issues raised by modern theology."

The reader will find in these five essays the following major Christological teachings scripturally set forth and defended: 1. Jesus Christ is both the Son of God and the Son of Man in one and the same person. Jesus is the God-man. 2. Jesus Christ humbled himself during the days of His state of humiliation. 3. Jesus of Nazareth was also exalted and is Lord of Lords and King of Kings. 4. Jesus Christ is the promised Messiah of the Old Testament Scriptures. 5. Jesus is the Only Hope of the world.

The five essays show from twentieth-century and current theological literature how these fundamental Christological doctrines have not only been questioned but also rejected in Protestantism and Lutheranism. Teachings of the Old and New Testament Scriptures about Jesus Christ have been denied to a degree that at best they must be labeled fictional. The importance of Jesus for the Christian faith is stressed by Paul when he wrote: "Other foundation can no man lay, which is Jesus Christ." Peter asserted before the Sanhedrin, "Neither is there salvation in any other, or any other name given under heaven, whereby we can be saved."

The reader will discover that the essayists have advocated and defended a Christology that is in harmony with that found in the ecumenical creeds of Christendom, the Chalcedonian Creed and the Lutheran Confessions. Above all, their presentation is Scriptural. We heartily recommend this apologetical volume!

*Raymond F. Surburg*

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**SOMEWHAT LESS THAN GOD: The Biblical View of Man.** By Leonard Verduin. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1970. 168 pages. Paper. \$2.95.

The title for this popularly written biblical anthropology is suggested by Psalm 8 where man is described in his close relationship to God. Man is described in the various relationships in which he finds himself. Man is the creature of God, the lord of the earth, a creature with a sense of right

and wrong, a creature who faces countless choices and options. Chapters are also included on speech and culture.

*D. P. S.*

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ALL ONE BODY WE. By John H. Kromminga. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1970. 227 pages. Paper. \$3.95.

This careful analysis of the World Council of Churches and the movements leading up to it should benefit those interested in current ecumenical developments. Certain trends within the organization are noted: concentration on service to the world, de-emphasizing doctrinal differences for the sake of the whole, and determining the exact nature of the organization of the WCC.

*D. P. S.*

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BONHOEFFER'S THEOLOGY CLASSICAL AND REVOLUTIONARY. By James W. Woefel, Abingdon Press, Nashville and New York. 350 Pages. Cloth. \$6.95.

Originally presented as a doctoral dissertation to the University of Edinburgh in Scotland, this work presents Bonhoeffer's theology in the context of his contemporaries. The various influences in the life of the German theologian are carefully delineated. The title chosen for the book is more than appropriate, because Bonhoeffer seems to be beyond the usual classifications of theology. He is more of a riddle than Karl Barth and perhaps is more 'dialectal' than any associated with the neo-orthodox school. The enthusiasm for Bonhoeffer has peaked in theological studies and Woefel's treatment is a sufficiently sober presentation of the man as to be a possible last finale.

*D. P. S.*

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SPIRIT, FAITH, AND CHURCH. By Wolfhart Pannenberg, Avery Dulles, and Carl E. Braaten. Westminster Press, Philadelphia, 1970. 123 Pages. Cloth. \$4.50.

The six chapters of this book were originally presented as lectures at the John Carroll University with each of the authors presenting two. In a general way they apply the principles of the 'theology of hope' to a current understanding of the church and its past. Pannenberg, the most famous of the group, repeats his oft stated principle that the kingdom of God as it is now evident in the church will eventually lose itself through submergence into the political structures. The church will eventually be evaporated into the world order by losing its own existence. Braaten applies a similar theory with a definitely more popular style. His first essay, "The Limits of Pluralism" scorns the church's attempt for total ecumenical unity. He *appears* to reverse himself in the second essay, "The Episcopate and the Petrine Office," where he makes the suggestion that the

unity of the church could be symbolized in a universal recognition of the Roman bishop as the head of the church. Braaten's style is colorful to the point of being inflammatory. The ecumenical movement is described as overly ripe fruit, soft and mushy and holds up Benjamin Spock as a model for future bishops! (Reference is to his jailing and not to his care for infants. Many feel that his really great success has been in the latter category). Braaten, fortunately or unfortunately, comes across as the iconoclast in the "theology of hope" movement.

Dulles, who belongs to the 'liberal' wing of the Roman Church wrestles with the problem of squaring away the traditional concept of the authority of the church's teaching office with a more progressive attitude to theology. Past pronouncements are valid for the past, but not for the present and future. Since the fathers were not confronted with today's problems, their solutions are not necessarily reapplicable. Of the three writers, Dulles is the most 'conservative' as he believes faith is anchored in the unrepeatable events of the first century. The Roman Church with its position that the pope can continually redefine doctrine is exceptionably vulnerable to the fluctuating principles of the futuristic "theology of hope."

These six essays are not the authoritative writings on the new movement, but they are recommended for those who have not taken the dive. The application of the futuristic theology in history, doctrine and practice is made here in a very palatable form. All three writers agree on seeing all doctrinal truth as being open to change. Pannenberg and Braaten look for structural changes in the church, but Dulles, as a loyal son of his church, does not admit to such a theory, at least publicly.

*D. P. S.*

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CHRISTIAN MANIFESTO. By Ernest T. Campbell. Harper and Row, New York, 1970. 114 pages. Cloth. \$3.95.

The author, a Presbyterian serving as senior pastor of the well-known Riverside Church in New York City, cites in thirteen well written chapters the role which evangelical Christianity must play in the "current American revolution." He is not insensitive to the injustices of our world and the need for positive Christian action in meeting them. At the same time he is very concerned that the Church does not forget its primary task, the confronting of individual men and women with the claim of the lordship of Jesus Christ over life. "A church so busily at work correcting the massive injustices of society that it cannot make the effort to win men and women to an allegiance to Jesus Christ will soon become sterile and unable to produce after its kind, (p. 9). This is a thoughtful and thought-provoking book. A Lutheran will not agree with everything that is said; neither will all evangelicals. But that is not to be expected. His main call is that we take Christ, the Bible, and history seriously.

*John F. Johnson*

**FORGIVENESS AND CONFESSION.** By Alvin N. Rogness. Augsburg Publishing House, Minneapolis, 1970. 58 pages. Paper. \$1:50.

This is a splendid little book. Dedicated to the members and staff of the Lutheran World Federation Commission on Worship and Spiritual Life, it treats the very timely matter of man's constant need amid change and confusion. It pinpoints the one factor that is unique to the Christian life and faith: The forgiveness of sins which is extant through the redeeming work of God and Christ and which is proclaimed in the Christian Gospel.

*John F. Johnson*

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**THE POLITICS OF DOOMSDAY.** Fundamentalism of the Far Right. By Erling Jorstad. Abingdon Press, Nashville and New York, 1970. 190 pages. Cloth. \$4.95.

A not too friendly analysis of the movements connected with Carl McIntire, Billy Hargis, Edgar Bundy and Verne Kaul traces their origins from the Fundamentalist-Liberal debate of the 1920's to the present. A major characteristic of the movements is the almost naive identification between American values and the Christian ethics. Do the extremes promoted by these groups always represent the best type of conservative thinking? Could the author with equal candor write the same type of manuscript dealing with those on the extreme left in the church. This would be the mark of true objectivity.

*D. P. S.*

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**RELIGION IN COMMUNIST CHINA.** By Richard C. Bush, Jr., Abingdon Press, Nashville and New York, 1970. 432 pages. Cloth. \$9.50.

The author, a Ph.D. from the University of Chicago and currently a professor at Tunghai University in Taiwan, describes systematically and vividly, the conflict between Christianity and Chinese Communism. Perhaps under other circumstances this book could be dismissed as a right wing publication, but the author's own personal credentials and his thorough research are sufficient reason to give this work careful consideration. The Communist take-over of the Chinese mainland already belongs to a previous generation and the atrocities that it brought are not so pungent in current memory. Dr. Bush is hardly guilty of yellow journalism, he may at times even appear too unattached to the subject matter. But in sparing the reader the gruesome details of Communist Chinese torture, he is more able to lay down the systematic approach to the eradication of Christianity in that land. The last ten chapters of the eleven chapter book describe how the Communists directed their efforts against the various Christian groups and then the non-Christian religions, e.g., Moslems, etc. The first chapter, though brief in comparison, is perhaps the most valuable, because it sets forth the Communist attitude to religion. In this



country the Marxist-Leninist principles towards religion were carried out scrupulously without flaw. The remainder of the book is the history of their application.

Most revealing is the attitude of Communism to religion. Religion for Communism is one of the unfortunate manifestations of an uneducated and culturally impoverished people. It is really only one level above insanity in the eyes of the state and should be treated benignly with restrictions. The churches as institutions are not to be attacked but certain disadvantages are to be connected with membership. Direct attacks on the church will only serve to gain it sympathy from the masses, therefore all attacks should be subtle. If at all possible, the churches should be made to be active participants in the "social revolution." Eight regulations for controlling religion by the Religious Affairs Bureau of Communist China are listed on page 8.

1. To regularly investigate and study religious organizations and the activities of their personnel.
2. To control all types of religious activity.
3. To lead both Catholics and Protestants into the Three-Self Movement, and to organize Buddhists, Taoists, and Muslims for regular patriotic learning sessions.
4. To carry out thoroughly the religious policy of the central government.
5. To unceasingly teach and propagandize religious leaders and all believers concerning policies of the state with respect to current situations in order to raise their political awareness.
6. To bring church leaders closer to the government and push believers of all religions into a positive alliance for the construction of socialism.
7. To strike at politically obstinate reactionaries in churches, and co-operate with public security officers in order to tranquilize hidden counter revolutionaries in all religions.
8. To entertain foreign religious guests.

After reading this, can a Christian churchman from a non-Communist country with a good conscience travel as an official guest in Communist countries?

The author is Protestant, but the Catholics appear as the great heroes of faith. Church history directs the gaze of Christians to the early Christian martyrs. According to the Book of Revelation they cry from the altar of God. But the church does not have to look back 2,000 years, it just has to look across the Pacific Ocean. The vengeance of Chairman Mao surpasses in one generation the fury of the Roman emperors in three hundred years. In God's plan, the blood of these martyrs, both Catholic and Protestant, might be the seed bed for a glorious outpouring of the Gospel in China. Let's hope so.

*D. P. S.*

THE ENGLISH PARISH CLERGY ON THE EVE OF THE REFORMATION. By Peter Heath. Toronto: University of Toronto Press, 1969. 196 pages. Cloth. \$6.95.

This book presents a detailed and fascinating account of conditions among the English clergy from about the 13th century to the beginnings of the 16th century. It is based on a massive accumulation of documentary evidence of parish, court and episcopal registers. However, in spite of the detailed documentation or rather because of it, it is a very readable book—a book which holds the reader's attention from beginning to end. The topics treated are as follows: The Priestly Life, The Chaplains, Preferment, Abstenteeism, Clerical Learning, Preaching, Clerical Discipline, Cost of Living, Religious Orders, Old Age. To a theologian the section on Preaching will prove most interesting. What makes this particular work so fascinating and at the same time scholarly is that it touches practically all aspects of clerical life in Pre-Reformation England.

John Stach

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SACRA DOCTRINA: Reason and Revelation in Aquinas. By Per Erik Persson. Translated by Ross Mackenzie. Fortress Press, Philadelphia, 1970. 317 pages. Cloth. \$9.75.

The mutual interest and adoration between the Church of Rome and Lutheranism has produced more good works in Rome than in the Lutheran precincts. No longer does the Roman Catholic Church produce the acid type of literature on the life of Luther. Some of the finest and most thorough Luther scholars are Roman Catholics! Persson, a Lutheran professor at the University of Lund, has made an advance from the other side in this very erudite study into the theology of Thomas Aquinas, who still today is the most influential theologian of the Roman Church. In a certain sense Aquinas and Luther occupy the same places of honor and influence in their respective communions and deserve such an exhaustive study.

Persson's study is absolutely fascinating in the sense that Thomas appears not as a rationalistic theologian, but rather as a committed Christian who willingly submitted himself to the voice of God speaking through the Bible. Indeed, the *sola scriptura* principle, which is seen as the product of the Lutheran Reformation, is quite evident in Aquinas' entire approach to the Bible. Doctrine is based solely on the Bible and not on any of the subsequent teachers of the church or what is commonly called tradition. An interpretative function is given to the magisterium of the Roman Church, but the passage used for this is not Matthew 16:18, which Thomas understands in an absolutely Protestant way, but Luke 22:32 where Jesus prays that Peter's faith may not fail.

Luther studies in both Lutheran and Roman churches have helped both churches focus their attention on the legitimate differences between the two groups. Persson's study on Aquinas will serve the same purpose.

As indicated above, the difference between Luther and Aquinas is that one found his doctrine in the Scriptures and the other not. It was Trent that made tradition a source of doctrine. The core of difference between the two men is anthropology. While Thomas looked favorably on the "natural intellectual light" which is informed by supernatural revelation, Luther had a very low estimate of man's ability to understand the supernatural.

It is rare that theological books of such caliber as Persson's are translated into English. The Roman Catholics have gone the extra mile in re-evaluating Luther. Now it is time for the Lutherans to show a similar interest in Aquinas. Unless this is done, the ecumenical movement will evaporate into "processional enthusiasm" where the supreme act of faith is to grab your surplice out of the closet and march in the nearest interdenominational procession. Denominations will probably outlive ecumenical enthusiasm, but the least we can do is to make sure that our criticisms of each other are really justifiable. In certain cases, Aquinas looks absolutely Lutheran! Perhaps it was not without purpose that the Lutheran Confessions quote him as an authority.

D. P. S.

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ONE MAN'S JUDAISM. By Emanuel Rackman. Philosophical Library Inc., New York, 1970. 397 pages. Cloth. \$8.95.

This volume is one man's view of a religious heritage he cherishes and has taught and shared with countless others through twenty-five years of lecturing and writing. He interprets the tenets of orthodox Judaism, including human rights, medical ethics, and domestic relations, from the perspective of the philosophy of Jewish law. It is *One Man's Judaism* but it is truly representative of the Jewish fervor of self-identity.

William F. Meyer

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PHILOSOPHY FOR A NEW GENERATION. By A. K. Bierman and James A. Gould. The Macmillan Company, New York. 1970. 622 pages. Paper.

This is *really* a collection of readings and essays for a new generation. In making their selections the editors tried to identify those fields of human interest which are of high moment to young people today. They also wanted to keep in mind the fact that most students who take an introductory course in philosophy will not take another one. They were also concerned that philosophy does not degenerate into a static, fusty exhibit in some mausoleum of ideas. Since this anthology was designed for students who exist in the 1970's, they tried to produce a book that would measure up to that tired but tirelessly repeated idea, relevance. Selections deal with such topics as the new generation, ideology of the university, morality, citizenship and law, third world liberation, violence

and revolution, technology, the search for self-identity, the flight from meaninglessness, and God and religion. Such diverse authors are represented as Kenneth Keniston, Archibald MacLeish, Paul VI, Bertrand Russell, Joseph Fletcher, Paul Cohen on "Conscientious Objection," Che Guevara, Edgar Friedenburg on "Legitimate Violence," Reinhold Niebuhr, Karl Marx, Thomas Aquinas, John Wisdom, William Hamilton, Albert Camus, and Erich Fromm. One does not really review a book of readings such as this represents. He can simply point out the areas and the general impression one has on the basis of the selections made. Suffice it to say that after one has read the Black Panther rules, the Supreme Court decision on obscenity tests, essays on drugs and the search for community, and selections dealing with technology and the control of man's freedom, Anselm's Ontological argument and Paley's Teleological argument seem a bit misplaced. Perhaps all is set right by the inclusion of Albert Camus' *The Absurdity of Human Existence*. I believe the editors have achieved their stated purpose.

John F. Johnson

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INSIGHT: A STUDY OF HUMAN UNDERSTANDING. By Bernard J. F. Lonergan, S. J. Philosophical Library, New York, 1970. 784 pages. Cloth.

The aim of the book is to "define the nature of knowledge, not to establish its existence." The approach is concrete and practical—demonstrate the dynamic process of the structure of knowing and the personal, decisive art of implementing this process. The reader will appreciate the author's attempt to elucidate the significance of understanding the known rather than a rehash of what is already known. It could well be entitled, "Insight to Understanding Computed Knowledge."

William F. Meyer

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CLASSICS IN LINGUISTICS. Edited by Donald E. Hayden, E. Paul Alworth and Gary Tate. Philosophical Library, New York, 1967. 372 pages. Cloth. \$10.00.

This volume brings together selections from the works of several of the outstanding linguists of this century. Modern linguistics, the scholarly study of languages, especially their histories, structures, and relationships, began with Sir William Jones who in a speech in Calcutta, in 1786, proposed a theory before the Bengal Asiatic Society that inaugurated the modern period in the study of languages. Jones' historically significant "Third Anniversary Discourse" appears in full in this book.

*Classics in Linguistics* is not intended for the linguistic specialist. Jones' "Indo-European hypothesis" sparked a century of comparative language study. In the last decades a number of linguistic schools have come into existence, prominent among them the school of structuralism.

The latter school dominated linguistic research till 1950, but since that time new theories and techniques, often antistructuralistic in nature, have made their appearance.

The editors have brought together selections from the works of several outstanding linguistic scholars who since Jones' epoch-making speech have made unique contributions to linguistic science. An attempt was not made to give representative articles of all major "schools." Summary descriptions of eighteenth century theories and nineteenth century comparative studies are included as are selections from classical Greece and one from Renaissance Italy.

Hayden, Alworth and Tate justify the publications of this anthology by stating in the introduction:

If we must understand language in order to understand what it means to be human, then the work of the linguist is indeed vital, and it behooves us all to attend carefully to the results of his work with the realization that it is, after all, ourselves that we are studying.

Missionaries, language teachers and those interested in language in general will find these readings instructive in seeing from where the science of language has come to its present views.

*Raymond F. Surburg*

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WHEN THE MINISTER IS A WOMAN. By Elsie Gibson. Holt, Rinehart and Winston, Inc., New York, 1970. 174 pages. Cloth. \$4.95.

Under ordinary circumstances, a book of this type would deserve only a listing in the "Books Received" category since it is not marked by brilliance in theology, originality or style. But since 1970 will be remembered as a year when some Lutheran synods in the United States acted positively in the matter of the ordination of women, this book deserves some attention as there exists little material handling the problems of women ministers. Regardless of the theological problems associated with women pastors, the Lutheran churches are not as culturally prepared for this shock as are those churches of the Reformed traditions where this phenomenon has existed for over one hundred years in one place or another.

The Reverend Elsie Gibson, who is both a minister and the wife of a minister (the wording is patterned after the biblical phrase, "I am neither a prophet nor the son of a prophet."), wrote her study on the basis of 160 questionnaires returned from the 280 sent to ordained women. Problems of single, married, widowed, and divorced women ministers are also discussed. This study indicates that churches that do ordain women as pastors will have to change much of the material in their courses on pastoral theology. As this is perhaps the only book to deal at length with women pastors, a large readership will be assured.

A few theological remarks should be made. Underlying the movement to ordain women is a misconception of ministry and church which is

foreign to a Lutheran way of thinking. Many of the first women ministers have had some type of inner call which impelled them to become ordained preachers. The exegetical treatment of those who defend practice also follows a highly unsatisfactory line. Mrs. Gibson, as the recent document produced by L.C.U.S.A., brings forth as evidence the favorable position of Jesus and the New Testament to women. By what logic can the relationships between Jesus and Mary and Martha or Paul and Lydia have anything to say to the question of women as pastors of churches? The New Testament does not know of women pastors! This says nothing against the various religious gifts and even theological acumen that women have and which should be used for building up the church of Christ. The argument that if women cannot be ordained that they are being subjugated to a near state of slavery is ridiculous.

*D. P. S.*

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- The Dynamics of Grief.* By David K. Switzer. Abingdon Press, Nashville, 1970. 221 pages. Cloth. \$5.50.
- One Man's Judaism.* By Emanuel Rackman. Philosophical Library, New York, 1970. 397 pages. Cloth. \$8.95.
- An Exposition of the Gospel of Mark.* By Herschel H. Hobbs. Baker Book House, Grand Rapids, 1970. 261 pages. Cloth. \$6.95.
- The Politics of Doomsday: Fundamentals of the Far Right.* By Earling Jorstad. Abingdon Press, Nashville, 1970. 190 pages. Cloth. \$4.95.
- A History of Preaching. Vol. II.* By Edwin C. Dargan. Baker Book House, Grand Rapids, 1970. 591 pages. Paper. \$4.95.
- General Introduction to the Study of Holy Scripture.* By Charles Augustus Briggs. Baker Book House, Grand Rapids, 1970. 638 pages. Cloth. \$8.95.
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- The Real World.* By Martin Wank. Philosophical Library, New York, 1970. 195 pages. Cloth. \$4.95.
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