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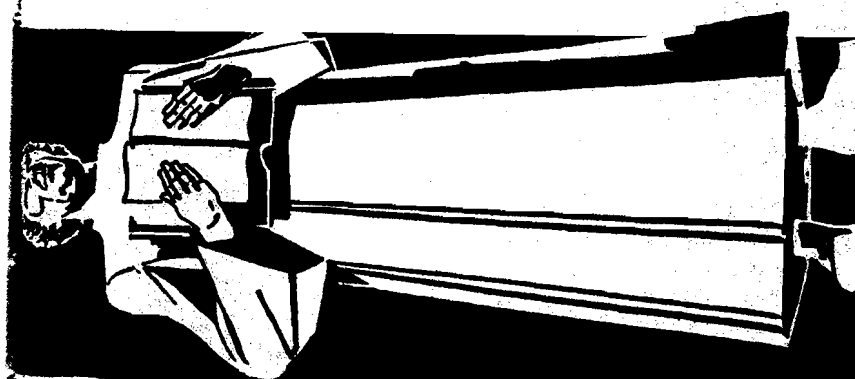
Book Reviews

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# Book Reviews

## I. BIBLICAL STUDIES

**THE STRANGE SILENCE OF THE BIBLE IN THE CHURCH.** By James D. Smart. The Westminster Press, Philadelphia, 1970. 186 pages. Paper. \$2.95.

The reviewer approached this book with considerable expectation, for the subtitle of this volume claimed that it was "A Study in Hermeneutics." Hermeneutics is the greatest problem of our time in the church; how does one correctly understand and interpret the Bible? The reader will find various suggestions for the interpretation of the Scriptures in this volume, but nothing startling new will be found!

Dr. James Smart, professor of Biblical interpretation at the famous Union Theological Seminary, New York City, was motivated to pen this book by the decline of the use of the Bible in Protestantism in general. In the opening chapters he investigates the reasons for the disuse of the Bible in the churches and endeavors to make the Bible meaningful for people today.

One of the reasons for the lack of interest in the Bible has been the failure of Protestant clergy of sharing with their people the critical approach that they have learned at the seminaries. Smart believes that acquainting members with the newer views about the nature of the Bible would enable church people to read the Bible with intelligence. Thus he wrote: "Part of the church's problem is that the influence of the enlightenment is only now reaching the broad membership of the church" (p. 119). It is interesting to note that Professor Smart claims that not until 1967 did the United Presbyterian in the U.S.A. officially free itself from the type of thinking that had characterized the precritical age.

According to Dr. Smart the present day problem is to make biblical religion conform to contemporary culture instead of setting up standards based on biblical teachings and expect men to live according to them. This is one of the theses in this volume that the church must have an interaction with the culture and from this clash or meeting there should come a course for action. If this is the case, why all this concern that the message of the prophets should be heard! How relevant, one might ask was Jeremiah in his day, who refused to accept the demands of his day's culture which allowed for syncretism and unfaithfulness to Yahweh and His Law.

The Union Seminary professor berates the Protestant pulpit for not utilizing and making known to congregations the knowledge its occupants had acquired as a result of having been "grounded in the methods and values of historical criticism." Could the possible reason be that the graduates of seminaries that practice historical criticism are fearful that if they were to tell their people that the Bible was replete with contradictions, errors, that many of its traditional teachings are based on myth and fable, that most if not all miracles of the Bible never occurred and represent the thinking of a pre-Copernican and prescientific age, the people

would lose interest in the church? What members are going to take the Bible seriously when they are told that it is one thing to establish what the text says but another text what it means *now*. The meaning once given to it in the past, is not the one it has today.

An example of this new knowledge that should be shared, for example, is the critical view that The Book of Acts does not come directly from the Apostolic Church but from the following generations and hails from a time when the writers have eliminated the clashes that had occurred in the Apostolic period. Jesus Christ is depicted as a child of his age who suffered from the limitations of his time! The author gives his readers no criteria with which to distinguish the alleged chaff from the wheat in the teachings of Jesus.

Dr. Smart characterizes the belief that the Bible has authority behind it to show us what God has done for our salvation and how He expects us to live as naive. He claims that submitting to Scripture is as naive as obeying the Pope. God does not exercise His authority through the Bible. This notion must be abandoned. Men must have freedom to make their own decisions in the existence in which they are involved.

It is also a mistaken notion, taught in the Scriptures, that the Christian faith is the true and correct one. Thus he wrote: "Therefore an Israel that claims an exclusive role to the one true God or a Christian church that regards itself as the sole repository and guarantee of divine truth seems to exhibit a narrowness of mind that is no longer tolerable" (p. 92).

In this volume Professor Smart believes that he is smarter than Jesus who said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

*Raymond F. Surburg*

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COVENANT, THE HISTORY OF A BIBLICAL IDEA. By Delbert R. Hillers. The Johns Hopkins Press, Baltimore, 1969. 194 pages. Paper. \$1.95.

This is one of three published volumes in the series entitled, *Seminars in the History of Ideas*. The idea of covenant between God and His people is a recurring concept in the Old Testament. The word covenant (Hebrew, *berith*) occurs 287 times in the Old Testament books. God made covenants with Noah, Abraham, the children of Israel at Mt. Sinai, with David's house, and promised to make a new covenant in Jeremiah 31:31-34. Eichrodt was convinced that the theology of the Old Testament could be organized around the covenant concept. It is Dr. Hiller's contention that the covenant idea prior to this century had proven to be very elusive and that the term was not properly understood by biblical scholars until the archaeological discoveries in the Near East were found and have helped scholars to determine the relationship between the cultural and political forces and the emergence of the idea.

In this volume Dr. Hillers endeavors to present for the laymen a unified account of the way ancient Hittite and Near Eastern treaty forms have

influenced the biblical idea of the covenant and how variant forms of the berith concept are found during Old Testament times until the period of the Qumranite Essenes. In informing the reader of what to expect Hillers says:

For different purposes, we might reason, ancient Israelites must have different forms and procedures for concluding a binding agreement. It is equally possible that some Israelites thought of a religious covenant based on one legal form, while others, either at the same time or in different period, cherished the idea of a covenant derived from a different sort of instrument. The rest of this book will be written from the point of view that there were various ways of conceiving the covenant with God in ancient Israel, centered about two opposite, almost contradictory notions (p. 6).

The author presents the data of Old Testament history and theology from the viewpoint of the higher critical interpretation of the Old Testament. The Documentary Hypothesis is accepted as fact and the history of the Old Testament is fitted into this literary scheme with the result that assertions and happenings of the biblical text are questioned or rejected. For Professor Hillers, the account in Isaiah 36:4-13 is a record of what should have happened but actually did not occur.

The author shows how the Hittite form of suzerainty treaty discussed by Mendenhall in *Law and Covenant in Israel and the Ancient Near East* is found in Exodus 20 and Joshua 24. It would appear that both Moses and Joshua were acquainted with the type of covenant that has been found among the historical Hittite documents from Asia Minor. Hillers recognizes that the Noahic covenant and the Abrahamic covenant do not reflect all the elements found in the Hittite treaties. The Johns Hopkins professor does not represent Yahweh as making a covenant with the house of David despite the fact that the biblical text clearly portrays God as revealing the nature of this covenant to Nathan, the prophet who in turn, makes Yahweh's will known to David. In true critical fashion he attributes this covenant as basically originating with those around David who, believed they had visions and auditions that God was making such a covenant, motivated by the conviction that such a covenant was necessary to make for a "strong king and the survival of his dynasty." While past Lutheran interpretation of II Samuel 7:11-17 and II Samuel 23:1-5 regarded these passages as Messianic, this understanding is completely ruled out! Hillers claims that there is a great difference between the Sinai Covenant and the Davidic Covenant.

Although the word "berith" is not employed in the prophetic literature Hillers, referring to his own studies as well as those of Moran, contends that the prophets made use of the lawsuit form and employed various curses that in their oracles can be paralleled in Near Eastern covenant literature.

The Book of Deuteronomy, held to have been written at the time of Josiah by critical scholarship, Hillers claims contains older material. In fact he shows how the early Hittite form of the suzerainty covenant

constitutes the structure of the book. With Dr. Kline, however, one might argue that since the Hittite suzerainty treaty was a form in vogue between 1600 and 1200 B.C., why could not Moses (1450-1400 B.C.) have used this contemporary form in setting forth the material in Deuteronomy? Nothing in Deuteronomy hints at a situation concerned with the seventh century B.C. Deuteronomy repeatedly stated that Moses acted and Moses wrote. The higher critical view of a seventh-century B.C. origin is imposed on the book but not deduced from its contents. "The Song of Moses" is also said to contain an ancient form of the covenant by Hillers.

While the author has collected interesting and valuable material about the covenant form, we believe that the major thrust of most of the biblical covenants is missed by failure to recognize their soteric character, that they all either directly or indirectly, and especially the New Covenant of Jeremiah, predicted the coming of the Messiah and the Messianic era of the New Testament, as clearly shown in Hebrews chapters 8 and 10.

Raymond F. Surburg

**THE DEAD SEA ISAIAH SCROLL.** By Joseph R. Rosenbloom. W. B. Eerdmans Publishing Company, Grand Rapids, 1970. 88 pages. Cloth. \$4.50.

This volume is concerned with the most significant Biblical document discovered in Cave 1 of Qumran, namely, the complete Isaiah Scroll. Dr. Joseph Rosenbloom of the Classics Department of Washington University, St. Louis, has made a comparison of the Dead Sea Isaiah Scroll and the Masoretic text of the *Biblia Hebraica*. The procedure used by the author, while it does involve the employment of textual criticism, does not have as its objective the detection or elimination of errors in the Dead Sea Scroll MS so that the original version of the text might be restored. Instead, it represents an exercise in lower criticism: the comparison of the Qumran text with the textual tradition found in the Hebrew Bible.

Dr. Rosenbloom has given a detailed analysis and comparison of the Isaiah Qumran manuscript with the text of the *Biblia Hebraica*. In doing this he brings in for consideration various aspects of the ancient transmission of the Bible as well as the nature of the Hebrew language current at the time the Qumran manuscript was copied. The reader will find that a discussion of every major variation of the manuscript has been included. The author's chapter by chapter analysis constitutes the volume as an excellent introduction for the advanced student who desires an initiation into the field of lower Old Testament Biblical criticism.

As a result of his literary analysis the author has reached the following conclusions. He is convinced that the Qumran MS is an interpretative copy of the Masoretic text. Thus he wrote: "The purpose of the composition seems to have been the production of a simplified version of the MT, a version which would eliminate many of the difficulties which the MT would present to those for whom Hebrew was not a primary language (p. 81)." Other variations were prompted by homiletical and theological considerations.

Dr. Rosenblatt espouses the theory that one reason for the differences between the Qumran text and that of the Masoretic text is due to the fact that both texts represent different recensions of the original autographic text. The LXX is said to be a third recension of the original text. Students interested in O.T. textual criticism will want to consult this volume and examine its claims.

*Raymond F. Surburg*

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THE BOOK OF ISAIAH. VOLUME II. CHAPTER XIX-XXIX. By Edward A. Young. William B. Eerdmans Publishing Company, 1969. 664 pages. Cloth. \$9.95.

Dr. Edward Young who died two years ago had been appointed some years ago to be the editor of *The New International Commentary on the Old Testament*. He launched this new Old Testament commentary series with volume I of Isaiah (1965) which covered chapters 1-18. The present volume carries the exposition of Isaiah through till chapter 39. Dr. Young stated that it was his objective to allow the prophet Isaiah to speak for himself. The author's standpoint is that the Scriptures are absolutely trustworthy. It was Young's intention to take up a discussion of the authorship of the sixty-six chapters of the book in the third volume which he had completed before his untimely death. Dr. R. K. Harrison has been appointed the successor to Dr. Young as editor of *The New International Commentary on the Old Testament*, projected to have thirty-two volumes.

In this new commentary series each author will present his own interpretation, as is the case with the commentary on Isaiah. Dr. Young has endeavored to utilize fully the contributions of reliable scholarship, ancient, medieval and modern. The former Westminster professor had devoted a lifetime of study to Isaiah and had prepared himself for the writing of this commentary which so far totals over 1100 pages for the first half of Isaiah, Chs. 1-39.

Many chapters in 19-39 are denied to Isaiah by modern critical scholarship, mainly on the ground that supernaturalistic prophecy is improbable. Chapters 36-39, also found in 2 Kings 18:9-20:19, are usually ascribed by critical scholars to the author of Kings and thus were later incorporated into Isaiah by a later editor or school of editors. In a special appendix the author examines and compares the King's passage with Isaiah 36-39 and reaches the conclusion that the evidence points to Isaiah as the author and the author of Kings as the borrower of Isaiah's material. Frequently in the course of his exposition Young indicated that he held that there was a continuity between Chapters 1-39 and 40-66.

The commentary was written for the Sunday School teacher and the pastor and therefore Hebrew words are few in the text, and technical allusions are placed in the footnotes, and in special appendices.

Chapters 24-27, and chapters 34-35 are commonly referred to as the first and second Isaianic apocalypses and because apocalyptic in character are supposed to represent a late development in Hebrew theology. These six chapters are often considered to belong to the Hellenistic period when

this type of thinking is supposed to have been prevalent. However, Dr. Young does not accept the theory that apocalyptical material indicates late authorship, because if God was the true author of Isaiah's prophecies he could make known the great events that would occur in subsequent ages and also announce the events that would accompany the great day of judgment.

When volume III, covering chapter 40-66, appears, the trilogy of Young on Isaiah may go down as the greatest Isaiah commentary to be produced in the twentieth century by a scholarship faithful to the hermeneutics and teachings of the Bible.

*Raymond F. Surburg*

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**A SHORTER LIFE OF CHRIST.** By Donald Guthrie. Contemporary Evangelical Perspectives. Zondervan Publishing House, Grand Rapids, 1970. 186 pages. Paper.

Dr. Guthrie, professor of New Testament Studies at London Bible College, hardly needs an introduction. Conservative Lutherans recognize him as an authority in the area of New Testament Studies.

Here is a book which can be used with profit by the pastor, teacher or layman. Technicalities are held to a minimum so that the non-specialist can understand the issues involved. But, as the cover states: "This survey of the life of Christ is an up-to-date account of the background, sources and historical outline of the revolutionary life of Jesus Christ." There is much for the pastor or teacher who wishes to review or bring himself up to date concerning the gospels.

After an introductory chapter the remaining nine chapters divide themselves under three heads: Three chapters are devoted to the background, the various approaches to the life of Christ and the literary sources for the life of Christ. Next, three chapters are devoted to a reconstruction of the actual events of the life of Jesus. Here Dr. Guthrie follows the traditional approach, though he admits that "it is not possible to reconstruct a biography of Jesus in the modern sense of the word" (page 30). Finally, three chapters are given to the teaching and miracles of Jesus and what the remainder of the New Testament has to say about Jesus. The final paragraph of the book reads: "However many sided the views of the early Christians regarding Jesus, there is a basic oneness throughout. Jesus is more than a figure of history, although He is that. He is the exalted Lord whose power ranges over the whole created order, but He holds a special relationship to His Church."

The book is easy to read, comes from the pen of a competent and reliable scholar and, for its size, is quite inclusive in content. The Lutheran reader will not agree that "bread symbolized His broken body, and wine His poured out blood" (page 128) but will find many statements, such as the following, which will warm his heart: "As Christ was raised from the dead, so shall the believer be. The resurrection is, therefore, the surety for the ultimate triumph of faith over the grave. It is by the resurrection that the divine approval is shown for the work of Christ

upon the cross" (page 133). As the cover states: "This is a unique bibliography of One who was both God and man."

*Harold Buls*

COTTON PATCH VERSION OF MATTHEW AND JOHN. By Clarence Jordan. Association Press, New York, 1970. 128 pages. Cloth. \$4.95. Paper. \$2.50.

Unless there are unpublished manuscripts hidden in his desk, this is the last work of the late Clarence Jordan, a man who hung suspended between love for the Greek New Testament and an equal love for all the people of the South. Jordan's contribution was to express the Scripture as if it were taking place somewhere in the southern part of the United States. It might be jarring to read that the temptation took place on the steeple of First Church in Atlanta and that after the resurrection Jesus met His disciples in Alabama. All of the Biblical geography is transposed to places in the southern states. The linguist will immediately throw his hands up in horror. But, why? He worked out of the Greek New Testament and was no 'latter day' Russell who merely paraphrased the English translation. The more theologically directed might accuse him of untying the incarnation from a specific history and geography; however, there are no traces of Bultmann's incising the 'Gospel' out of history. Jordan did what Christians have always tried to do: understand Jesus as a Savior who comes to me now. What pastor could take exception to this? Listen to a seven year old Sunday School child describe how Daniel and the king were good buddies who used to play ball together. Would you stop the kid and give him a lecture on what Babylonians, Chaldeans, Medes and Persians did for recreational diversions? The contemporary reconstruction is absolutely revolutionary for the KJV establishment. There's nothing like it. Not even Phillips. Apart from the shock, certain sections are brilliant. Simon is given the nickname of the Rock. (Beautiful!) The first disciple is also called Simon Johnson. That's advance on Simon Bar Jona. Satan is called the Confuser; Jairus a VIP; and Hosanna comes across as "Hurrah for our Leader!" The pastor might be afraid to sneak this up into his pulpit. Without some explanation (and by that time his 21½ minutes would be up), he might himself be called the great 'Confuser.' There are groups among whom, this would really come across. (These words of commendation are not intended for the brother who is looking for something else 'cute' to startle his people. Jordan was a real theologian and in deference to his memory it should only be used by those who are also really serious.) Northern Yankees do not have to feel left out, even though the dialect might be strange to them at points. Jordan placed himself under the command of Jesus to preach the Word. As a tribute to a man for a job well done, this review is concluded with his rendition of the Great Commission.

"Every right to rule in both the spiritual and physical realms has been given to me. As you travel, then, make students of all races and initiate them into the family of the Father and of the Son and of the



Holy Spirit. Teach them to live by all that I outlined for you. And you know, I am right in there with you—all the time—until the last inning."

Not bad!

*dps*

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**THE REGENSBURG NEW TESTAMENT: THE GOSPEL ACCORDING TO MARK**, Version and Commentary by Josef Schmid. English version edited by Kevin Condon. Alba House, Division of the Society of St. Paul, Staten Island, New York, 1968. 308 pages. Cloth. \$5.95.

Josef Schmid, a Roman Catholic scholar and theologian, has succeeded remarkably well in an area where other scholar-theologians frequently fail. He has combined scholarship with the ability to write clearly and intelligibly to such an extent that even a layman can follow it. True, it is designed for popular consumption. His Commentary on Mark contains a massive wealth of historical, cultural, and linguistic background, as well as the results of New Testament scholarship woven and put together in such a way that the uninitiated can read it with interest and attention.

Quite obviously it is written from the standpoint of Rome's theology regarding Scriptures and justification by faith. A few examples are: "Repentance" is rendered as "doing penance" (page 67). "Peter was given the name KEPHAS not because of strength of character, but because of the office for which Jesus intended him, being the foundation stone of the Church" (page 80).

The author throughout the Commentary exhibits thorough familiarity with Rabbinical literature and Jewish customs of that day. That fact enhances and enriches his exegesis of Mark's Gospel.

He goes along with Form Criticism all the way in his interpretation of the Gospel. This is in line with Rome's theology of the Scriptures and the relation between the Church and the Scriptures. He suggests that the feeding of the 5,000 and the 4,000 are two narratives of the same event (page 147).

The work is divided as follows: Introduction, which treats the topics of the tradition of the ancient Church, the person of Mark, the structure of the Gospel, the literary and theological peculiarities of the Gospel, the people, time, and place during which it was written. The introduction ends with a list of commentaries and studies used. The introduction is followed by the Version and Commentary. The last six pages deal with the problem of the Markan Conclusion (Mark 16:9-20). An Index rerum is missing.

*John F. Stach*

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**THE RESURRECTION OF JESUS OF NAZARETH**. By Willi Marxsen. Translated by Margaret Kohl. Fortress Press, Philadelphia, 1970. 191 pages. Paper. \$2.95.

The words of the title suggest that the author has changed and taken a *conservative* stand in regard to the problems of whether Jesus rose from the dead and of the manner in which this has taken place. Some

theologians, including Lutherans, will speak of the resurrection of Christ, but not of the resurrection of Jesus. For example, Karl Heinrich Rengstorff entitles his treatise, soon to appear in English, *The Resurrection of Jesus*, in which the traditional view of a bodily revivification is set forth.

In spite of the title *The Resurrection of Jesus of Nazareth*, Marxsen reiterates his existential concept of the 'resurrection' in which Jesus is alive in the word and faith for the believer. Left unanswered is the question of what really happened to the body of Jesus. In this regard Marxsen's contributions are not unique since his other books on Christology and the Lord's Supper, also available in English from the same publisher, Fortress Press of the LCA, and many other writers have set forth the same position.

What is new about this work is that this book, originally delivered as lectures to all faculties of the University of Muenster, is the immediate and direct reaction to the more traditional stance taken by the conservative movement *No Other Gospel*. The Westphalian Church to which the author belongs issued a statement with warnings against the denial of the bodily resurrection of Jesus. Significant is that the infant conservative movement in Germany has grown to such proportions or at least received sufficient publicity that Marxsen felt somewhat pressured to answer the charges. This perhaps explains the conservative wording of the title.

Marxsen offers very little new in the way of historical argumentation, as most of his material seems to repeat the 19th century essays dealing with the search for the historical Jesus. Cf. again Schweitzer's *The Quest for the Historical Jesus*. He develops the familiar line of thought that first Paul knew that Jesus was *alive* and added the Judaistic thought that He would later rise from the dead. Later the apostle so adjusted his message to teach that Jesus has been already risen from the dead. The apostolic reports concerning Jesus' resurrection are verifiable as reports, but *what* they report are not. Also included are some pastoral concerns about the afterlife. But Marxsen refuses to state anything definitely about it—not even that there is one! Our greatest hope is that now in this life we possess eternal life. The usual 'Two Source' theory for the origin of the Gospels, Mark and 'Q', is accepted with the usual dogmatic naivete. In interpreting the Apostles Creed, Marxsen states that our belief in Jesus is important. The virgin birth, the resurrection, etc. are mere additives.

As these lectures were delivered orally for non-theological students at the university, they are very easy to read and recommended for everyone whose acquaintance with the historical critical method is only second hand or needs refreshing. What continues to amaze this reviewer is the method in which Marxsen (and he is not alone among the New Testament scholars) blindly follows his own presuppositions without critically analyzing them and removes cavalierly sections of the New Testament that do not fit into his preconceived notions. Such scholars are more than generous in their criticisms of the older method with its alleged uncritical attitude but are blind to the logs in their own scholarly eyes. Marxsen has hardly progressed beyond his teacher, Bultmann, in offering pure existential philosophy in the New Testament guises. The hands are Esau's but the voice is still Jacob's, even if the tonal key is different.

## II. THEOLOGICAL—HISTORICAL STUDIES

THE TWO NATURES OF CHRIST. By Martin Chemnitz. Translated by J. A. O. Preus. Concordia Publishing House, St. Louis, 1971. 542 pages. Cloth. \$12.00.

During his tenure as the president of Concordia Theological Seminary here in Springfield, Dr. Preus prepared the translation of Chemnitz' 16th century classic on the doctrine of Christ. For any administrator this is an amazing feat! The ideal administrator is rattling off memoranda into his dictating machine and pushing the buttons on his telephone as if he were a frustrated pianist. Somewhere in between all the burdens of running a seminary, Dr. Preus attended to the tedious work of translation. Since the author is now the president of The Lutheran Church—Missouri Synod, the book has received immediate attention in all of our circles. We will concede the 'official' congratulations to the synodical newspapers and press releases.

As you know the *Formula of Concord* is the closing document in the Lutheran Confessions. The other confessions deal in a large part in establishing the Lutheran Church as a distinct ecclesiological entity in the prevailing Roman Catholicism at the close of the medieval period in church history. The *Formula of Concord* was really the first of the Lutheran Confessions to deal with problems that arose *within* the Lutheran Church. During the period following the death of Luther, strong Calvinistic tendencies crept into the Lutheran Church so that the very future of Lutheranism was endangered. These problems were answered in the *Formula of Concord*. Superficially the major tension between the Lutherans and the Calvinists centered in the Lord's Supper. Differences on the Sacrament of the Altar were only symptomatic of opposing views on the very person of Christ. The Christological problems were discussed in Article VIII of *Formula of Concord*. Behind this article stands Martin Chemnitz.

Chemnitz' work on *The Two Natures of Christ* appeared shortly before the *Formula* and provides the basic theological thinking for Article VIII, the one on Christ. The arrangement of the work is not unlike Heinrich Schmid's *Doctrinal Theology of the Evangelical Lutheran Church*, with doctrinal statements followed by pertinent Scriptural and theological quotations. Schmid quoted from Luther and the Lutheran Church Fathers, while Chemnitz quoted the early and medieval church fathers. Chemnitz' purpose was to show that the Lutheran Christology was in no way sectarian, but that it had always been the basic faith of the church in all ages. The only 'Lutheran' to be quoted is Luther himself. It is surprising, but perfectly legitimate to see Luther quoted in the same class as Origen, Athanasius, and Epiphanius. The thirty-two chapters revolve basically around the discussion of the three *genera* in Christology along with such topics as humiliation, exaltation, session at the right hand, etc. A book of such dimensions deserves some criticisms. John of Damascus would have been more recognizable than "Damascenus." Between pages 356 and 357, a line or a sentence seems to have been lost. (I am still looking for the missing verb in the offending section.)

The really important question is determining the use of this *opus magnum*. The price is right. There is a lot of book for \$12.00. Plenty of words are squeezed in on the pages. Theological instructors at our terminal schools should have the courage to acquaint their students with it, as it is part of our Lutheran heritage. If Luther is the foundation of our denomination, then Chemnitz is at least the first floor of the structure. The really great value of the book is that it opens not so much the treasures of Lutheranism but of the church catholic. A lot of lip service might occasionally be given to one of these obscure medieval theologians. Even the church historians too often just place them in their chronological slots without too much theological emotion. Chemnitz puts in one volume their pertinent statements on the person and work of Jesus. No higher plains of adoration outside of the Scriptures have ever been reached. It was the genius of the theology of the early church which the Lutheran theologians followed, to declare and adore the mysteries and not to explain them. Perhaps a brief section could demonstrate this. Cyprian in his Christmas sermon writes: "I do not marvel at the miracles of the world. I marvel at God in the womb of the Virgin; I marvel at the Almighty in a cradle, at how the incorporeal God has put on the covering of our body." Phrases of such devoted beauty can be repeated from the Chemnitz volume over and over.

In the spring of 1969, the publishers reversed themselves on a promise to publish Preus' translation. Again it was the question of sales. The 'practical' books always have an audience; the 'theological' books are drugs on the market. After reconsideration the publishers went ahead with their original plans for publication. But the question remains of just how 'practical' a book like this really is. In describing his own preaching, no pastor would like to have his preaching described as 'impractical' and lacking in Christocentricity. In preaching, the application far often dominates the 'Christ content.' But how can I continually preach about Jesus Christ without becoming repetitious to the point of boredom? The rich language of the verbal treasures of the church fathers can be lifted right out of Chemnitz' work. The vigor of the language which is generally missing in the placid contemporary theology, vibrates every fibre. Placing Luther along side of men who lived long before him, in some cases more than a millennium, the reader will see that the great reformer was really only restoring the treasures of the church. The Lutheran Reformation was really not an innovation in the strict sense of the word.

One of the finest tributes paid the work was given by O. P. Kretzmann of Valparaiso University. "If all of us could read it during 1971, many of our problems and controversies would settle into the ungodly and indifferent dust of the 20th century." In every theological generation, Christ is the center of both preaching and controversy. In the midst of 16th century controversy, Chemnitz held up Christ in such a way that the light of this book can even be shed on our darkened century. The church will always have to fight. *Ecclesia militans—semper!* Both Athanasius and Chemnitz along with many other great fathers of the church, fought for a real incarnation. The clouds of another battle are now gathering over the falsely quiet fields of the church. It is not a battle

centering in fellowship questions, ordination of women, lodges etc. It is a battle to be fought concerning the incarnation. Did God really come down from heaven (pardon the three story universe language) and take on human form? Or is this the pious faith of the early church beyond which we can have no certainty? Was there really a Jesus who claimed to be God? Can we really be sure of this? Form criticism and redaction criticism have taken Jesus out of history and placed Him in the faith and preaching of the early church (*Urgemeinde*). Chemnitz took comfort that his faith was always held by the church catholic and prepared his volume. Perhaps through Chemnitz' volume, the church fathers can also sustain us.

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SAINTS AND SINNERS: Men and Ideas in the Early Church. By Kurt Aland. Fortress Press, Philadelphia, 1970. 250 pages. Paper. \$3.95.

According to a survey made by one of the major publishing houses, books in church history have the least appeal. Aland's discussion of church history from the time of Jesus to Leo I of Rome is predestined to be an exception. Each of the chapters, none of which is more than four or five short pages, discuss prominent individuals in chronological sequence. The style is somewhat reminiscent of Lenten preaching series where the meditation concentrated on one of the leading figures in the Passion history. Aland so identifies with the historical characters that the approach is more like that of a novel instead of history. Lives of the saints force themselves right out through the printed page. A few strictures of judgment should be made. For the most part these are dogmaticisms repeated too frequently without critical examination. The New Testament writers only wrote for the present and not for posterity. Mark is the oldest Gospel. Stephen is called an apostle. The claim that women shared in the pastoral office is more Aland's attempt to be a scholar of the twentieth century than of the first. He gets tangled up with the number of "James" because he works with two instead of three. John is said to have died around the year 44 A.D. Of course this rules out any possibility of Johannine authorship. Aland here is just conjecturing, I trust. He commends Celsus, the great unbelieving antagonist of the early Christians, as the father of historical criticism. Any procedure with Celsus as father should be immediately suspect. Regardless of Aland's judgments, this book is recommended without hesitation—especially to those who have found church history a bore.

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DIVINE HUMANNES. By Aarne Siirala. Fortress Press, Philadelphia, 1970. 186 pages. Cloth. \$6.50.

A professor of systematic theology, Siirala evaluates the classical Reformation debate between Erasmus and Luther and uses this evaluation as a basis for the church's action in the world today. The call of Luther was that the church should move away from a revelation and a church

centered theology to a life centered theology, at least this is the interpretation of Siirala. Whether this is *the* legitimate task of the church or not, the reader might very well criticize Siirala's interpretation of Luther. In the debate with Erasmus, Luther is pictured as a free wheeling theologian who relied as much on experience as he did on the Bible. Erasmus is pictured as the literal Biblicist and Luther as the adventurer. The author dissociates himself from Luther's concept of the bondage of the will in sin, unable to choose or perform any good works. The reader will have several problems in working through Siirala's study. Has Siirala correctly understood Luther? Is this interpretation then a valid criterion for the church's work today? Is this method of determining Luther's procedure, whether or not this determination is right or wrong, really valid? Aren't we "canonizing" the action of Luther, a charge which is frequently and maybe with just cause leveled against Lutherans? Regardless of these strictures, no one can question the imaginative approach taken here.

dps

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THE THEOLOGY OF POST-REFORMATION LUTHERANISM. By Robert D. Preus. Concordia Publishing House, St. Louis, 1970. 462 pages. Cloth. \$12.50.

Orthodoxy is one of those words which is bantered around and almost never defined, at least properly. In a negative sense, it describes a narrow minded person with an outlook that is absolutely calcified. In the best sense, it refers to a person who believes that God's truth has been already revealed and who pledges himself to this revelation. The Missouri Synod has a reputation for 'orthodoxy.' Among her defamers the more unfortunate sense of the word is used, but among her defenders it is used as a statement of adulation for preserving what is worthwhile.

Preus' book is a study in the theological method of Lutheran Orthodoxy, a period of time from the writing of the Formula of Concord in the 16th century to the reign of Rationalism in the early 18th century. It hardly classifies as a 'popular' or 'practical' book, but it should not be overlooked by any Missouri Synod pastor. The Missouri Synod was established as part of the movement to return to Luther and Lutheran Orthodoxy, and for almost a century was nursed by the milk of Lutheran Orthodoxy in Walther's edition of Baier's dogmatics. Francis Pieper continued the tradition, but in a style more contemporary for his times. The answer to this question of why the Missouri Synod is what it is today can be supplied by Preus' book. Our approach to theology was shaped by the theologians of Lutheran Orthodoxy, even if we are not fully conscious of the historical process. Those who have launched into deeper waters away from the historical position of the Missouri Synod are still obligated to refute and denounce its methods and hence also its conclusions. For the adulators and for the detractors of Lutheran Orthodoxy, this work will become normative in really knowing what was taught by these post-Reformation Lutheran theologians.

The author is not a newcomer to the field as his doctoral dissertation,

which went through several printings, dealt with the concept of inspiration in these same theologians. This work belongs more to the category of Christian thought than it does to doctrinal studies since it presents and criticizes a period in Christian thought. There can be no doubt where the author's own prejudices lie, but this has not prevented him from offering a negative stricture where needed. Here for the first time, at least in English, the period of Lutheran Orthodoxy is critically dissected with a brief description of twenty-five theologians of the period. Special attention is given to Chemnitz, Gerhard, and Calov. Erasmus and Melancthon are also integrated into the scheme. Preus had been gently chided for not analyzing in his first book the influence of George Calixt, a mediating theologian of the Melancthonian-humanist tradition. This deficit is more than sufficiently covered in this volume, and not in a totally negative way. Many representatives of Lutheran Orthodoxy adopted Calixt's analytical method in the presentation of dogmatics by beginning with eschatology and eternal life. As he is fair to Calixt in giving a positive evaluation where required, he is also fair in making negative assertions of the theologians belonging to the mainstream. For example, Lutheran Orthodoxy knew of the distinction between the antilogomena and the homologoumena, but asserted the inspiration of both, thus negating any real distinction. Extremely informative is the decline of Lutheran Orthodoxy in the face of the encroaching Rationalism of the 18th century. It is one of those inexplicable changes in the history of Christian thought, that the entire religious face of a nation could be so altered. In one generation there was near absolute allegiance to the Scriptures as the source of divine knowledge for men. In the next, the 'sons' of Lutheran Orthodoxy were at the altars of the goddess of reason. A final chapter parallels the author's first book in delineating the doctrine of the Scriptures, but shows, particularly in the footnotes, a wider and deeper concentration in the subject. In any chapter, the footnotes alone are worth the price of the book.

Lutheranism is only about 450 years old and of these years, 150, the critical ones after the death of Luther, were dominated by the theological thought of Lutheran Orthodoxy. That is one-third. The 18th century and the first part of the 19th with its Rationalism was anything but Lutheran. We all talk about Orthodoxy, but our acquaintance with the subject is limited to Pieper's dogmatics. Even when it is denied, its terms are still used—even if it is in a sense total alien to what these theologians originally intended. Consider the term inspiration and the confusion that has wittingly and unwittingly grown up around it. Paul Tillich states in his *Systematic Theology* in the introduction, that unless the reader knows the meaning of the words in the original 'orthodox' sense, he will never understand the term as he redefines them.

Preus' book is contemporary because its interest will not be confined to our generation. As an authority in a seldom covered field, it could be destined to become a classic. There is simply nothing in English that even approaches it. The German theologians, who quite naturally have a greater interest here because it is also part of the cultural, national, and religious heritage, but unfortunately not their confessional heritage, will

not be able to ignore it. Can Lutheranism, even the pragmatic American brand, really ignore one-third of its history? Regardless, at a time when the 'in thing' is to read books whose sole contribution is so frequently a novel title, it is good to read the theology of men who were convinced that God did speak clearly and intelligibly to His people through the Bible.

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**THE COUNTER REFORMATION.** By A. G. Dickens. Jarrold and Sons, Ltd., Norwich, England, and Harcourt, Brace and World, 1969. 200 pages. Paper, \$2.95. Cloth, \$5.95.

A. G. Dickens, professor of history at the University of London, has made a real contribution to the literature already available on the Counter Reformation during the 16th century. There are a number of features which make this book worthwhile. One of them is the masterly and interesting way by which the author fills in the many "gaps" which are frequently glossed over by many writers in their treatment of the Counter Reformation. The multitude of factors, forces, rivalries, personalities, and events which sparked and brought about the Counter Reformation are skillfully woven together in a pattern which the reader can follow and view as an entity. Furthermore, the author's objectivity in presenting the material is highly refreshing. He neither condemns, nor condones, but states the facts with candor and coolness. Whether it concerns Luther, Calvin, Julius II, Leo X, Clement VII, Charles V, Henry VIII, Erasmus, and a great host of others who were directly or indirectly involved in the Counter Reformation, the author maintains his equilibrium. He sets forth very clearly the theological issue of Justification by Faith which caused Luther to do what he did, and contrasts it with the theological stance of the Medieval Church on Justification.

The book contains twelve well rounded chapters and begins by tracing trends, forces, and persons during the 13th century which eventually led to the Reformation and the Counter Reformation which was actualized at the Council of Trent. The last chapter entitled, "Discussion," deals with the immediate and long range results of the Council of Trent. The reader is taken up to the present time.

The value of the book is also enhanced by the reproductions of woodcuts and paintings in color which appear on almost every page. In short, the book is a valuable addition to any private library, be it that of a layman or even a professional theologian.

*John F. Stach*

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**NATUR UND GNADE.** By Kenneth Schedler. Evangelisches Verlagswerk: Stuttgart, 1970. 248 pages. Cloth.

A subtitle describes this book of research in Tillich as "The sacramental thinking in the early theology of Paul Tillich (1919-1935)." It is the author's inaugural dissertation for obtaining the doctorate at Philipps University, Marburg. The foreword was dated Valparaiso, Indiana, April 1970. There are fifty pages of footnotes and eight pages of bibliography.



The apron offers the information that Tillich's theology is Enlightenment (*Aufklaerung*), indicating both the grandeur and the peril thereof. He tried to bridge the gap between religion and culture, between church and society, by denying all dichotomy between the natural and the supernatural and thereby to hold fast to the basic autonomy of cultural and spiritual life against every kind of heteronomous ideology. His theology has a universality not attained in our age except perhaps by Teilhard de Chardin.

The key word for Tillich is *Kairos*, as for Barth it is *Crisis*. The early post World War I years provide the setting for both Tillich and Barth for a new orientation in theology. The year 1935 concludes Tillich's German period and the development of his sacramental understanding of nature and grace. The nature of matter as understood by Tillich is basic to his conception of the relation between nature and grace. To him all matter is freighted with energy, which fact lends a sacral character to matter. This is not to ascribe magic to matter, but to lift it above the profane. The essential force of nature is sacral, and the scientist's occupation with it is both technical and ritual. The spiritual character of matter must be found in things themselves, not in a metaphysical world. Grace, like the sacramental character of matter, must be found in the things of nature without a supernatural addition.

This is truly a theology to "blow the mind." Kenneth Schedler has made a thorough and profitable study of the early years of Tillich.

Otto F. Stahlke

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KARL BARTH AND THE PROBLEM OF WAR. By John H. Yoder. Abingdon Press, Nashville and New York, 1970. 137 pages. Paper. \$2.95.

John Yoder, professor of theology and president of Goshen Biblical Seminary, Elkhart, Indiana, attempts to analyze Barth's position on war. He has set himself the task of determining whether Barth is an unconditional pacifist following to the letter the command, "Thou shalt not kill," or a conditional pacifist who can postulate hypothetical conditions in the future under which war would be justifiable.

The entire argument regarding Barth's pacifism revolves around his "Grenzfall" (Borderline Case) under which war would be justifiable. According to Barth the "Grenzfall" is a hypothetical case of Hitler attacking Switzerland. In such a circumstance war would be ethically defensible. This, of course, raises a host of questions regarding the elements and factors from the standpoint of pacifistic ethics which would justify war and killing of fellow human beings. Barth based his "Grenzfall" argument on the assumption that Hitler's Germany was an "Unstaat" or demonic force or anti-state according even to the concept of "State" in international law. Switzerland, on the other hand, represented a well ordered "moral" state. Yoder points out the flaws in Barth's logic, and at the same time tries to show the development of Barth's thought through the decades and to bring it in line with Barth's basic theology. Yoder's arguments

become rather tortuous, tedious, and long-winded at times. The reader is left with the impression that Barth was consistent in inconsistency.

*John F. Stach*

**CHRISTIANITY AND COMMUNISM TODAY.** By John C. Bennett. Association Press, New York; 1970. 192 pages. Cloth. \$4.50.

Dr. Bennett, until June 1970, president of Union Theological Seminary, New York, gives a sober and valuable evaluation of the tension between Communism and its opponents on the national, international, ideological, economic and political levels with special emphasis on the irreconcilable conflict between Christianity and Communism. He points out lucidly the fallacies of Communist ideology from the psychological, political, and economic standpoint. However, he especially shows very clearly the basic points of conflict between Christianity and Communism on which there can be no compromise.

The author begins by giving the historical background of the rise and growth of Communism in a soil prepared in part by the institutionalized Church. He faults the Church for its lack of awareness and concern in the past for social and economic problems and for supporting on theological grounds the status quo of contemporary social, political, and economic power structures regardless of the injustices which were perpetrated. He rightly maintains that the Church is not tied to any particular political, social, or economic structure whatever it may be at a given time in history.

He seems to place considerable faith in the historic necessity for a change in the rigid dogmatism of the Communist Creed. In support of his contention he points to the fact that Communism has ceased to be the monolithic structure that it was between 1917 and 1947. Communism has undergone splits along national and cultural lines. However, the conflict between Christianity and Communism has not been diminished to any degree. As a counter measure he advocates that all efforts be made for a peaceful co-existence with Communist nations, while at the same time he advises that the United States must maintain its military strength to avoid the temptation of Communist nations to eliminate the United States as an effective bulwark against Communism.

The role of the Church in the present world is to return to her historic role of proclaiming the Gospel and to be sensitive to social, racial, and economic injustices. He closes with the following sentence: "The first responsibility of the Christian Community is not to save any institution from Communism, but to present its faith by word and life to the people of all conditions and of all lands, that they may find for themselves the essential truth about life" (page 192).

*John F. Stach*

**ADAM'S FRACTURED RIB.** By Margaret Sittler Ermarth. Fortress Press, Philadelphia, 1970. 159 pages. Paper.

This production appeared before the LCA passed an enabling resolution permitting the ordination of women. The first woman has already

undergone the ordination ceremony. (This reviewer is not conceding the fact that there can ever be 'ordained women pastors.' If God does not recognize the possibility of women pastors, denominational resolutions and church laws cannot change this situation. It would be comparable to giving President Nixon the 'mother of the year' award. This would hardly make him a mother.) *The Springfielder* in several past issues has shown an avid interest in the subject, and thus this book should not escape our attention.

The authoress is a history professor at Wittenberg University, an LCA school in Ohio. As she uses her maiden name prominently (Sittler) she could very well be the daughter of the well known LCA professor in Chicago. From the very first page, her mind is of course made up that women should be pastors and their prohibition from the office is some type of deliberate male plot. There are no Biblical or Confessional arguments offered for the defense of her position, with perhaps some uncomplimentary remarks about "Yahweh, the tribal God of the Jews," (sic!) who seems to be the original anti-feminist. Obscure Old Testament passages dealing with the sins of women in particular are offered in evidence. (Would Prof. Ermarth come to the conclusion that 'the tribal God of the Jews' was anti-male, anti-Gentile, anti-Jewish, because of specific sins connected with these specific groups? How about the reference to the "sins of youth"? Are the Scriptures anti-youth? Tsk! Tsk!) Missouri Synod pastors will appreciate knowing that their church is pictured as the original 'ante-diluvian' in regard to women's rights, etc. Most of the material is not well arranged. Arguments are generally emotional pleas. Still the material is most interesting! A short section on the problems of women preachers is revealing. One pastoreess spoke of the problem of getting ordinary household chores done. Another arranged the naps of her children so they could spend a little more time with their 'pastor-mother.' Let the reader judge for himself from the following excerpt from one of these true life confessions: "Another problem is my own sensitivity. I long for a thicker skin, the kind I notice among my colleagues. (Men!) Perhaps one does tend to take everything too personally; blame and criticism hurt in a personal way. And lastly, of course, the physical capabilities of men grant them a great advantage over us." (p. 82). A woman pastor said this! Included in the advantages of a woman over a man in the pastoral office, visiting the sick and directing choirs were mentioned. (But of course, even in the Missouri Synod we do this.) Curious are the rules of some German Lutheran Churches that permit the participation of women in all parts of the church service, but do not allow them to officiate at marriages and funerals. That's discrimination! Marriages and funerals are to some extent civil functions and the state could be offended. Marriages and funerals are never commanded by our Lord. ("Let the dead bury their dead.") But the apostle, delivering a word for the Lord, has direct prohibitions concerning the conducting of public services I Cor. 14). The authoress admits the church's doctrinal confusion regarding the office of pastor and ordination. If such confusion exists, why is she, with no firm Scriptural evidence, so willing to break with tradition in letting women into the office of pastor? Admitted

ignorance is hardly a *carte blanche* for action in any case, secular or spiritual. All this would not be too serious except that the author was the chairman (not chairwoman) of the "Subcommittee on the Role of Women in the Life of the Church" for the LCA. As previously mentioned all Biblical directives in this matter are simply avoided with perhaps an occasional remark that the Bible does not forbid or command women pastors. The last remark in the body of material indicates the authoress' source of truth. "Keep our ears open to the Holy Spirit who speaks to us in every age." In this case, we had better test the spirits.

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THE REVELATION OF BAHÁ'U'LLAH AND THE BAB. Book 1: Descartes' Theory of Knowledge. By Ruhi Muhsen Afnan. Philosophical Library: New York, 1970. 222 pages. Cloth. \$7.50.

Afnan has now come out fully and openly to back Baha'ism. As the subtitle indicates, this is intended as the first of a series. As a creative religionist Afnan is alert to the use that can be made of the history of philosophy in the promotion of a new religious outlook. Descartes' principle is repudiated, in which he rejects or sets aside every belief and opinion until it has been verified by rational proof. Afnan believes that there has been a series of inspired prophets, including Moses, Zoroaster, Jesus, Mohammed, and Baha'U'llah. In his *The Great Prophets* Afnan was willing to include the last named only tentatively in his Mohammedan series of crisis revelations. He seems to have overcome his doubts.

The Eastern slope of Mount Carmel remains important. It is there that the greatest temple shrine in the world is to be built to honor the latest revelation to the world in Baha'U'llah. Is it not reasonable to believe that the world is in such a crisis that a new revelation is needed? (This is the thesis of most comparative religionists!) For anyone interested in watching the development of a new religion, reading in Baha'ism is a must. It even has its polemics: Jacques Maritain teaches for doctrines the commandments of men.

Otto F. Stahlke

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AQUEDUCT PAPERS. By Brian Kingslake. The Christopher Publishing House, North Quincy, Massachusetts, 1970. 197 pages. Cloth. \$4.95.

Brian Kingslake is minister of the Church of the Holy City, the National Church of the Swedenborgian denomination, in Washington, D.C. He claims to have used Swedenborgian ideas in this fantasy of the hereafter. Aqueduct is a Receptionist in the Balance-Land, to which all the dead go for a final review and a second chance. From the life beyond he is still able to contact his wife in her sleep, but his physical body he has left behind. A trip to hell is included.

One is reminded of the *Screwtape Letters*, but the same mastery is hardly there. Not recommended for those who are troubled in mind or in faith.

Otto F. Stahlke

## III. PASTORAL—PRACTICAL STUDIES

THE CHRISTIAN MISSION. By Richard J. Schultz. Concordia Publishing House, St. Louis, 1970. 96 pages. Paper. \$1.75.

The age old problem of who is to fulfill the function of proclaiming the Word, witnessing, teaching, worshipping, serving, and maintaining a fellowship in Christ is carefully discussed from the perspective of God's mission as the Christian's mission. God's mission is "sending." The Christian's mission is simply an extension—to himself, to his immediate contacts, and those outside of his little world. Whoever reads this pointed presentation will be well aware that he has been "gifted" for his mission.

Coupled with the author's terse, to-the-point discussion of a Christian's mission is a keenly devised structural approach, which carefully outlines the significant aspects of that mission. Each of the twelve chapters begins with a life-situation-problem followed by the discussion proper. At the end of each chapter, guidelines for study and reflection are included under the headings: BIBLE READING AND STUDY; PROBLEMS AND PROJECTS; THINKING IT THROUGH FOR MYSELF. This format could serve well for family discussion, Bible classes, and even suggestive for a series of sermons.

The CHRISTIAN'S MISSION is part of the DISCIPLESHIP SERIES, which "has been designed to focus on the skills of Christian living—the use of the Bible, the Christian's mission, the Christian family, Christian worship, and an understanding of the church since Pentecost. Each book has been field tested." The reviewer considers it an essential aid for personal involvement in God's mission.

William F. Meyer

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PASTORAL IMPLICATIONS OF BIBLICAL THEOLOGY. By Stewart Lawton. The Seabury Press, New York, 1968. 189 pages. Cloth. \$3.95.

This is the second in the series, *The Library of Practical Theology*, published by the Episcopalian Seabury Press. In the editorial preface, Martin Thornton states as the purpose of this series to be: "Our aim is to try to be of some service in meeting this new situation in a practical way, neither taking sides in current controversy nor forcing any particular viewpoint upon our readers. We hope rather, to assist them to follow their own theological reasoning, and to interpret their own religious experience, with greater clarity."

No one can quarrel with the title of the volume for a true Biblical theology must have pastoral implications. This volume desires to show the implications of both Old and New Testament theologies for the pastoral ministry. Out of seven chapters only two deal with that portion of the Bible that occupies three fourths of the Bible, the Old Testament. In the introductory chapter the author gives a brief history of the principles of interpretation emphasized in past church history. In this volume Dr. Lawton attempts to evaluate past and current scholarship as well as the more popular religious thought of the day. It is the assumption of this

volume, as well as that of *The Library of Practical Theology*, that a certain amount of knowledge of historical theology be possessed by its readers.

Dr. Lawton's volume attempts a restatement of traditional Christian doctrines. The use of historical criticism and most of its conclusions are accepted by the author. He devotes his last chapter to the subject of "miracles," which he rejects as they are described as occurring in the Bible. "Biblicism" is berated as guilty of misinterpretation of the meaning of the Bible. This reviewer does not believe that the reader is allowed to make up his own mind regarding what he would believe for Dr. Lawton, who has been involved in preparing men for the ministry for the last twenty two years, had set forth a definite position, which is characterized by a permissiveness that will allow a restatement of biblical doctrines to the extent of eliminating the true doctrine of the trinity but refusing, however, to accept the position about deity set forth in Robinson's *Honest to God*. Nor is he sympathetic to a philosophy that would make possible only some religious beliefs. Buddhism, he claims, is not an option for Christianity. Bultmann goes to extremes that Dr. Lawton will not allow.

The kingdom of God is described as the attainment of a perfect brotherhood in which all men recognize each other as children of God and live in peace, harmony and love each other. Religion is concerned with this life; there is no eschatology at all. The reinterpretation of biblical theology in this book is a far cry from the theology set forth in the 39 Articles as once held by the Church of England.

*Raymond F. Surburg*

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THE TURNING POINT. By Vincent Guerra. The Warner Press, Anderson, Indiana, 1970. 145 pages. Paper. \$2.50.

COME HELP CHANGE THE WORLD. By William Bright. Fleming Revell Company, Old Tappan, New Jersey, 1970. 207 pages. Cloth. \$4.95.

These two intensely personal volumes address themselves to young people. Both are written by dynamic young men "on a mission"—albeit their missions focus on disparate segments of our nations youth. They are both at least partially autobiographical, and both are written in fast-moving, if not somewhat shallow language drawn from a youth culture struggling to address itself to its own problems with its own vocabulary.

Here the similarities end, for Vince Guerra and Bill Bright are involved in worlds far removed from one another.

*Come Help Change the World* is essentially the story of Campus Crusade for Christ. Crusade's origins, operation, and Bill Bright's deep, personal involvement in the movement, form the central thrust of the book. There is no doubt about the excitement and electricity generated. Young people on the university campus today are drawn, and being drawn to the dynamic young men and women who gather across denominational lines to participate in Bible study, faith discussions, and the rallies, some of which have outdone the rock festivals in enthusiasm and size. Although the theological implications involved in these Reformed-styled programs

leave something to be desired, it's good to know where the so-called competition is--and these days it's right down the way at ecumenical headquarters: Intervarsity, Campus Crusade, et. al. All right all you campus pastors: TO WORK!

Vince Guerra's story is grim, grisly, and right out of the ghetto. And when Art Linkletter pens a foreword these days, you know the subject matter will be drugs; and it is. Here we have the story of one who made it, as disastrous as that usually is. However, he also made it back. Against an almost hopeless background of New York City's back alleys and ghetto jungles Mr. Guerra took his schooling in thievery, truancy, and petty crimes, graduating ultimately to "the big time" of crime and drugs. It is this latter that came perilously close to ruining him completely--as is usually and tragically the case. But *The Turning Point*, discussed in terms of Jesus' entrance into a broken life, comes to turn things around. From that point on it's off the back roads and on to a mended life.

Neither Guerra nor Bright leave it to chance. They mince no words in telling young people about the glories of serving Christ, as well as the horrors involved in going it alone and without Christ. They have been the full route and you know where it's at. We do well to travel the route at least vicariously.

Warren N. Wilbert

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CELEBRATION OF AWARENESS. By Ivan D. Illich. Doubleday and Company, New York, 1970. Cloth. 189 pages. \$5.95.

Illich's career has taken him from Vienna to a Roman Catholic parish in the Spanish speaking section of New York City to the University of Puerto Rico, where he served as vice-rector, and then finally, to the avant-garde Cuernavaca center in Mexico, where he serves as director. He belongs to the growing number of disenchanted priests who find themselves within the walls of the Roman Catholic Church, but who can no longer practice their priestly functions. The volume is essentially a collection of previously published essays and publicly given addresses in which the author reflects his own posture to the church. He wants to belong to the futuristic movement in theology, but the commitment is more emotional than intellectual. His heart and soul are in Latin America and the church machinery is more of an obstacle than a help. From this frustration and not from profound theological commitment, he aligns himself with what might be considered the more radical elements. Much of the material is directed specifically to the official American attitude to Latin America. But this is no typical "liberal socialistic" diatribe for more money, but a plea for the Anglo-Saxon elements to lay off the Latin culture. Sometimes it is difficult to identify Illich's ax. The Pope's encyclical on birth control is described in such uncouth language as "juridical," "lacking in courage" and abounding in "bad taste." But with equal disdain, there is no use for the North American population expert who invades Latin America with his "U. S.-produced 'serpents'". Hit with even more ardor is the scheme to send the South American population to school. Functional reading, yes; school, no! Not a few American educators will squirm

and squeam under these sections. Illich surely wants to be remembered as a reformer, and he should. But there are always plenty of reformers around. Here's a reformer out to reform the reformers. Good! Nothing is more distasteful than a calcified reform movement bragging about its liberal approach.

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THE CHRISTIAN AND HIS DECISIONS. By Harmon L. Smith and Louis W. Hodges. Abingdon Press, Nashville, Tenn., 1969, 328 pages. Cloth. \$7.95.

The sub-title for this book is *An Introduction to Christian Ethics* but this is just more than just a textbook to ethics as an independent science. The authors or rather compilers have gathered from the flowering fields of neo-orthodoxy essays on such pertinent subjects as revelation, authority, God, Christ, man, church and eschatology. The array includes such famous names as Tillich, H. Richard Niebuhr, and Emil Brunner. John A. T. Robinson, the 'Honest to God' bishop, fills slot on the church with the article, "The Christian Society and This World." A second section lays down the principles for Christian ethics. One of the sub-sections, entitled "Gospel and Law," (the unfortunate Barthian inversion), contains an article by the late Basle theologian. The final section in the book is written by the authors themselves and deals with putting the ethical decisions into practice. The authors find it impossible to adopt the radical stance of Bishop Robinson and find it even more impossible to go back to what they call the "old morality." Since the question of sex always seems to attract the most attention, it might be worthwhile exploring here. The premise is offered that marriage is made for man and not the reverse. On that account neither polygamy nor monogamy nor any other relationship monopolizes divine approval. Since neo-orthodoxy cannot accept a definite verbal revelation from God, it could be predicted that all their ethical statements would also be equivocal.

In general this volume may be considered a popular dogmatics, along with a section on ethics of neo-orthodoxy. It can be used at any level including the college classroom. After reading it the student should be acquainted with the major facets of the neo-orthodox approach. The hope of this reviewer is that the reader can also be taught to be critical of it.

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POLLUTION AND THE DEATH OF MAN: THE CHRISTIAN VIEW OF ECOLOGY. By Francis A. Schaeffer. Tyndale House Publishers, Wheaton, Illinois, 1970. 125 pages. Paper.

The author's goal in directing Christian principles to a contemporary problem is easily achieved. Most present concerns for the destruction of the globe through the emission of toxic elements created by human technology revolve around the poles of man to man. Man's responsibility to this sphere suspended in space is not an independent responsibility as if man were abandoned. Man occupies the position between God and the



world by virtue of the creation. Sin, the redemption by Christ, and the final judgment are all considered in assessing man's role in bringing healing to the scarred universe. Schaeffer is a well known conservative Protestant theologian and has shown that the ills brought on by society on society itself can be as close to the heart of a conservative theologian as they can be to a liberal one. At least they should be. It would be tragic if the liberal theology would have a monopoly on social concerns.

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**THE CHRISTIAN ENCOUNTERS GOVERNMENT, ECONOMIC POLICY AND INDIVIDUAL WELFARE.** By Harold A. Gram. Concordia Publishing House, St. Louis, Missouri, 1970. 102 pages. \$1.50.

The author is vice-president of Valparaiso University. He was dean of the university's College of Business from 1964 to 1969. He first sets down the classical economic theories of Adam Smith and David Ricardo. These theories got a severe shock in the great depression of the 1930's. Lord Keynes took issue with the optimism of the classical theory, and pointed out weaknesses in the modern economic system. He maintained that the world needs, not rugged individualism, but action by large business firms and by government in order to insure prosperity and jobs for all.

Lord Keynes' ideas induced an economic revolution. The author attempts to explain this. The explanation appears quite intricate, but may help people who are involved in business and have understanding for the problems to understand better the larger problem of preventing future depressions, rather than merely dealing with them after they have arisen.

*Fred Kramer*

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**DRUGS AND DRUG ABUSE: THE CHRISTIAN ENCOUNTERS SERIES.**

By James Cassens. Concordia Publishing House. St. Louis, Missouri, 1970. 136 pages. \$1.50.

The foreword is by Dr. Frede Mortensen, a specialist in internal medicine, and a member of the Commission on Theology and Church Relations of the Lutheran Church—Missouri Synod. Dr. Mortensen pronounces the material in this book medically correct. The author himself, currently teaching at Concordia Teachers' College, River Forest, Illinois, holds a B.D. degree from Concordia Seminary, St. Louis, and a Ph.D. degree in Clinical Psychology from Chicago University. The author's object is not to damn the "now generation," psychedelic drugs and their abuse, but rather to understand this generation, and to understand the reasons why so many of today's young people turn to the use of the so-called mind-expanding drugs. He discusses each one of the drugs under consideration together with the effects they do or may produce, LSD, marijuana, the amphetamines (pep pills) and barbiturates (sleeping pills). He shows what beneficial uses these drugs may serve when used respon-

sibly, and what the dreadful results are likely to be when they are abused.

There is a final chapter, a Christian perspective on drugs. One can only hope that parents troubled by our drug culture, and many Christian young people, will read the book and learn.

*Fred Kramer*

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#### AUDIOVISUAL FACILITIES AND EQUIPMENT FOR CHURCHMEN. B.

F. Jackson, editor. Volume III COMMUNICATION FOR CHURCHMEN SERIES. Abingdon, Nashville, 1970. 313 pages. Cloth. \$7.50.

If you are one of the growing number of people who are struggling with the impact of modern communication technology for learning, this volume should be considered an important resource for you. Although planned obsolescence has become a part of most material we buy, the authors suggest that you can realistically design your environment and equip it with essential equipment capable of meeting your present needs and complementing your future goals. The key is planning. Instead of merely telling you that planning is necessary, planning principles and technical guidelines for improving usage of specific equipment are carefully spelled out. Practical considerations are given such as the fact that a main amplifier is the last piece of equipment you need consider as you plan a sound system. In addition many practical helps in the form of bibliographical aids are provided to guide you to manuals and catalogs. Innovative ideas such as a cartridge tape player providing both picture and sound through an ordinary television set are suggested with appropriate data which will enable you to plan a combination of equipment for your learning environment.

Whether you are considering a building program, a renovation of present facilities or simply adding several pieces of audiovisual equipment to your facilities, the book will prove to be a valuable tool for your planning, designing and integrating a communication system to your needs and goals.

*William L. Wickenkamp*

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CALL TO MISSION. By Stephen Neill. Fortress Press, Philadelphia, 1970. 113 pages, Cloth, \$3.95.

STEPHEN NEILL is a renowned writer on missions, the encounter with other religions, and Anglicanism. In this little book Dr. Neill asks, "Why Missions?" "What the Missionaries Did Wrong" "What the Missionaries Did Right" "Where Do We Go From Here?" and "The Missionary of the Future."

The author upholds the validity of the Biblical call to mission against the viewpoints of our day: religious toleration and a pluralistic society do not argue for mission; the cultural anthropologist says that it is wrong to change any man's religion; the weaknesses and failures of Western civilization hardly validate the mission of Western culture, though it is argued that the Gospel made the west strong, and it was formerly argued

that missions were good for trade. Neither will "Christian democracy" serve as a validating cause.

Dr. Neill reflects the ecumenical pessimism in the cause of missions which has produced much retrenchment. His *Call to Mission* seems destined to fall on deaf ears. It is devoutly to be hoped that no Church of the Gospel will fall into this category.

*Otto F. Stahlke*

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THE MEANING OF THE CITY. By Jacques Ellul. Translated by Dennis Pardee, with an introduction by John Wilkinson. Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan. 1970. 209 pages.

Jacques Ellul is a layman, a professor of the Law Faculty at the University of Bordeaux. He is considered one of the world's outstanding sociologists, as well as a lay theologian whose voice deserves to be heard. The author states his intention as being only to discover what the Bible reveals concerning the city, nothing else. He begins with Cain, who, when he went away from the presence of the Lord, banished as it were, built a city. In building this city he expressed his rebellion against God, and sought a place of refuge from danger from his fellow men. The writer then discusses a number of cities, particularly the cities in Assyria, built by Nimrod. Under Nimrod the city becomes a center from which war is waged and ever since that time urban civilization has been warring civilization. The author finds Solomon's departure from the Lord beginning when he built cities. From then on he went from one act of disobedience to the next.

Because the cities of which the Scripture speaks, particularly in Genesis, were not large cities in the sense of the modern metropolis, Ellul sees in these accounts generally a prophetic Biblical doctrine of the city, which could however not have been properly understood until the advent of the monster cities of our time. Ellul sees no help for the city and its monstrous moral, personal, and other problems. Studying what Scripture says concerning Babylon he says that this can be applied to every other city, and to today's cities even more than to any cities known to the prophets in the Old Testament. He finds that into every aspect of the city there has been built the tendency to exclude God. In the great city man loses his freedom, becomes a slave of luxury and sin. Cities may be built by intelligent men of good will, who pool their knowledge and skills, but they lead to man's enslavement and ruin. The modern city, he finds, calls for factories, noise, smoke, alcohol, prostitution, drugs, etc. Industry in turn calls for cities. Ellul says that urbanists are trying to rebuild the cities, to do away with their ills. He is however convinced that they cannot do it. The "spirit" of the city will not let them succeed. Man cannot change the evil spirit of the city. Therefore the cities must remain what they have always been.

Toward the end of the book Ellul discusses Jerusalem as a city set apart. In itself, Jerusalem is not much, never has been much. In a way it shares in the incurable ills of all cities. Yet Jerusalem is special in that in the end of time God Himself will build the new Jerusalem, this will be

a city in which he will dwell and in which all evil will be done away.

It does not become clear whether Ellul conceives of the new Jerusalem in a millenarian sense. It rather seems to this reviewer that he does not so see it. But the matter does not become fully plain.

As a sociological document setting forth the evils of the city this book is very well written and worth the reader's while. In his use and understanding of Scripture Ellul subscribes to the modern theory that much in the Bible is myth. He does not, however, want to understand this in a destructive sense, but rather assumes that myth is an important vehicle of theological truth, so that the accounts which he considers mythical, and this includes both the early chapters of Genesis, the Book of Jonah, and the account of the new Jerusalem, represent, not so much reality, as theological truth.

Fred Kramer

A FIRST BOOK OF READINGS FROM THE WORKS OF MARTIN LLOYD-JONES. Selected by Frank Cumbers. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1970. 366 pages. Paper. \$2.95.

Martyn Lloyd-Jones was pastor of the influential Westminster Chapel, London, from 1938 to May, 1968. He was the successor of Campbell Morgan, internationally known evangelist and author. When Lloyd-Jones retired, the Methodist Recorder wrote: "End of a marathon ministry," and A. E. Gould spoke of "one of the most influential Free Church ministries of our time." Often as many as two thousand people would crowd into Westminster Chapel to hear simple, expository preaching, which was done in a setting quite bare of liturgical ornament.

During a very busy pastorate which saw him having conferences and counselling sessions with a stream of ministers, missionaries and secretaries of evangelical organizations, he also found time to set forth and defend the truths of the Scripture. Mr. Frank Cumbers has selected readings for each day of the year from the following published books of Dr. Lloyd-Jones: *The Plight of Man and the Power of God*; *Studies on the Sermon on the Mount*; *From Fear to Faith*; *The Approach to Truth*; *Scientific and Religious*; *The Basis of Christian Unity*; *Spiritual Depression*; *Authority, Truth Unchanged, Unchanging*; *Faith on Trial*; and *The Weapons of Our Warfare*.

The reader of these selections will soon discover where Martin Lloyd-Jones stood on theological questions. He believed in the power of the Scriptures to effect changes in the lives and hearts of men. Often his Bible Studies, held on Friday evenings would be attended by twelve hundred people, who had come with pencil and notebook to study the Bible. Mr. Cumbers reports that Lloyd-Jones preached on Sunday mornings for five years on Paul's Epistle to the Ephesians! For the pastor of the Congregationalist Westminster Chapel the Bible was all that mattered. For him it was the greatest of Christian books because it was the inspired Word of God.

The cardinal doctrines of the Christian faith are clearly enunciated. The vicarious and substitutionary death of Christ is clearly presented. The

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necessity for a change of heart is impressed on the reader. In this day of theological deterioration in all branches of Christendom, it is refreshing to read even these excerpts from the writings of Dr. Lloyd-Jones, who retired that he might devote more time to writing. These excerpts will, no doubt, create the desire to acquire and read some of the volumes from which these selections have been taken.

*Raymond F. Surburg*

## BOOKS RECEIVED

- Ezra Pound: A Critical Essay.* By Marion Montgomery. William B. Eerdmans/Publisher. Grand Rapids, 1970. 48 pages. Paper. \$.95.
- Christopher Fry: A Critical Essay.* By Stanley M. Wiersma. William B. Eerdmans/Publisher. Grand Rapids, 1970. 48 pages. Paper. 95c.
- John Steinbeck: A Critical Essay.* By John Clark Pratt. William B. Eerdmans/Publisher. Grand Rapids, 1970. 48 pages. Paper. 95c.
- William Faulkner: A Critical Essay.* By Fr. Martin Jarrett-Kerr. William B. Eerdmans/Publisher. Grand Rapids, 1970. 48 pages. Paper. 95c.
- A Sick World and Healing Christ.* By Herbert Lindenmann. Concordia Publishing House. Saint Louis, 1970. 102 pages. Paper. \$1.95.
- Community Mental Health: The Role of Church and Temple.* By Howard J. Clinebell, Jr., Editor. Abingdon Press, Nashville, 1970. 288 pages. Paper. \$4.25.
- A Society Ordained by God.* By James T. Johnson. Abingdon Press, Nashville, 1970. 219 pages. Paper. \$3.95.
- The Golden Thread* John Raymond Berry, editor. Philosophical Library, New York, 1970. 128 pages. Cloth. \$4.95.
- Ethics and the New Medicine.* By Harmon L. Smith. Abingdon Press, Nashville, 1970. 174 pages. Paper. \$2.95.
- Professional Growth for Clergymen.* Robert C. Leslie & Emily Hartshorne Mudd, editors. Abingdon Press, Nashville, 1970. 192 pages. Cloth. \$4.75.
- Celebration of Awareness: A Call for Institutional Revolution.* By Ivan Illich. Doubleday & Company, Inc., New York, 1970. 189 pages. Cloth. \$5.95.
- The Continuing Quest.* By James B. Hofrenning, editor. Augsburg Publishing House, 1970. 154 pages. Cloth. \$4.95.
- Introducing Jacques Ellul.* James Y. Holloway, editor. Wm. B. Eerdmans/Publishing Co., 1970. 183 pages. Paper. \$2.45.
- Interpretation and Imagination.* By Charles L. Rice. Fortress Press, Philadelphia, 1970. 158 pages. Paper. \$3.50.
- Call to Mission.* By Stephen Neill. Fortress Press, Philadelphia, 1970. 113 pages. Cloth. \$3.95.
- Power of Pure Stewardship.* By Carl W. Berner Sr., Concordia Publishing House, St. Louis, 1970. 125 pages. Paper.
- For Sinners Only.* By Jacob D. Eppinga. William B. Eerdmans Publishing Co., Grand Rapids, 1970. 142 pages. Cloth. \$1.50.
- Secular Christianity and God Who Acts.* By Robert J. Blaikie. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1970. 256 pages. Paper. \$2.95.
- Evangelism in the Early Church.* By Michael Green. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1970. 349 pages. Cloth. \$7.95.
- The Creation of Death and Life.* By Rachel H. King. Philosophical Library, New York, 1970. 444 pages. Cloth. \$8.95.
- A Theology of the Holy Spirit. A Pentecostal Experience and the New Testament Witness.* By Frederick Dale Bruner. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1970. 390 pages. Cloth. \$7.95.
- Expository Sermons on the Book of Daniel.* Volume II Chapters 1-3. By W. A. Criswell. Zondervan Publishing House, Grand Rapids, 1970. 147 pages. Cloth. \$3.50.
- A Philosophy of Man and Society.* By Forrest H. Peterson. Philosophical Library, New York, 1970. 224 pages. Cloth. \$8.50.
- Marching Orders.* By Olov Hartman. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1970. 192 pages. Cloth. \$4.50.
- Dictionary of Pagan Religions.* By Harry E. Wedeck and Wade Baskin. Philosophical Library, New York, 1971. 563 pages. Cloth. \$10.00.
- Tillichean Theology and Educational Philosophy.* By Samuel E. Lo. Philosophical Library, New York, 1970. 126 pages. Cloth. \$6.95.
- Bovaryism.* By Jules De Gaultier. Translated by Gerald M. Spring. Philosophical Library, New York, 1970. 173 pages. Cloth. \$8.75.
- All the Animals of the Bible Lands.* By G. S. Cansdale. Zondervan Publishing House, 1970. 272 pages. Cloth. \$6.95.
- God in the Dock: Essays on Theology and Ethics.* Edited by Walter Hooper. Wm. B. Eerdmans Publishing House, 1970. 346 pages. Cloth. \$6.95.
- Destination.* By Peter Caruso. Philosophical Library. New York, 1970. 467 pages. Cloth. \$10.00.
- One People.* By John R. W. Stott. Inter-Varsity Press, Downers Grove, Illinois, 1968. 94 pages. Paper. \$1.50.
- The Tests of Faith.* By J. A. Motyer. Inter-Varsity Press, London, 1970. 126 pages. Paper. \$1.50.
- The Living God.* By R. T. France. Inter-Varsity Press, London, 1970. 128 pages. Paper. \$1.50.

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- Student Power in World Evangelism.* By David M. Howard. Inter-Varsity Press, Downers Grove, Illinois, 1970. 129 pages. Paper. \$1.25.
- New Dimensions in Pastoral Care.* By Wayne E. Oates. Fortress Press, Philadelphia, 1970. 86 pages. Paper. \$1.95.
- Teilhard de Chardin: An Analysis and Assessment.* By D. Gareth Jones. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1969. 72 pages. Paper. \$1.25.
- Listen to Me.* By Gladys Hunt. Inter-Varsity Press, Downers Grove, Illinois, 1969. 165 pages. Paper. \$1.95.
- Please Help Me, Please Love Me.* By Walter Trobisch. Inter-Varsity Press, Downers Grove, Illinois, 1970. 64 pages. Paper. \$.95.
- Learning to Be a Man.* By Kenneth G. Smith. Inter-Varsity Press, Downers Grove, Illinois, 1970. 116 pages. Paper. \$1.50.
- Learning to Be a Woman.* By Kenneth G. Smith, Inter-Varsity Press, Downers Grove, Illinois, 1970. 118 pages. Paper. \$1.50.