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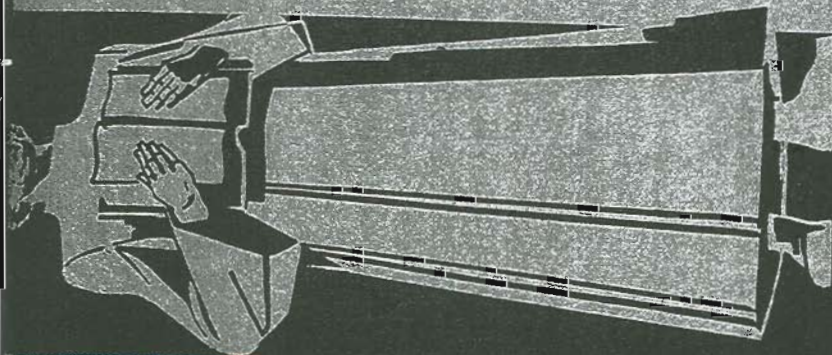
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Book Reviews

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# Book Reviews

## I. BIBLICAL STUDIES

HOW WE GOT OUR BIBLE. By Ralph Earle. Baker Book House, Grand Rapids, 1971. 119 pages. Paper. \$1.50.

This inexpensive little paperback surveys the general area of concern which scholars investigate under the title of introduction. It treats in thumbnail fashion the origin of the various canonical books, the process by which they were gathered into the canon, and the major ancient and modern translations.

Few excursi will mesmerize the adult Bible class as efficiently as a lengthy discussion of the North and South Galatian theories. As a result the parish pastor may tend to skim too lightly over such details. This volume is recommended as a possible middle course. The interested layman will find a brief, and for his purposes, adequate summary of that data which will enable him to view the respective document in its historical context.

D. O. Wenthe

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THE CHRISTIAN READER'S GUIDE TO THE OLD TESTAMENT. By David Waite Yohn, William B. Eerdmans Publishing Company, Grand Rapids, 1972. 200 pages. Paper. \$3.45.

Tom Wolfe's *Radical Chic* has caused some chagrin in certain jet set circles because of its telling lampoon of those who stumble over themselves in an attempt to be "chic" and to such an end invite Jerry Rubin or some stellar revolutionary to eviscerate the system in their chandeliered parlor.

Perhaps the theological world is long overdue for a similar work. The prophets who parrot the latest secular "chic" and then coat their oracle with a thin veneer of god-language are certainly deserving of such a rejoinder. David Yohn's collection of sermons might well be used as a case in point, for his effort might be more appropriately titled "The Social Worker's Guide to Old Testament Phraseology and the Manipulation Thereof."

Taking his que from De Chardin, the theology of hope, and other forms of realized eschatology, Yohn some thirty-three times ascends the pulpit and reassures the congregation that God will not allow the military-industrial complex to continue its oppression, that nationalism is of Satan, and that man will ultimately overcome such goblins. Why? Because under "covenant" men are affirming the capacities of their humanity!

The Old Testament assesses the human situation far differently and posits a more radical cure. God's action in the Messiah, not humanity's maturation, is the Christian reader's guide to the Old Testament.

D. O. Wenthe



INTRODUCTION TO BIBLICAL HEBREW. By Thomas O. Lambdin. Charles Scribner's Sons, New York, 1971. 345 pages. Cloth. \$10.00.

The author of this elementary grammar of Biblical Hebrew is professor of Semitic languages at Harvard University. The volume is composed of 55 lessons following the traditional pattern of giving elements of grammatical discussion, vocabulary and exercises. Vocabularies, paradigms, charts and a useful list of noun types are given in a number of appendices. The volume is designed for a full year's work in beginning Hebrew at the college level.

Although Lambdin's work may be classified as falling within the category of traditional grammars, he claims that there are a number of features that should be mentioned. Thus he writes: "The generous use of transliteration is meant to serve three purposes: to enable the student to perceive Hebrew as a language, and not an exercise in decipherment; to remove the customary initial obstacle, wherein the student was required to master innumerable pages of rather abstract philological and orthographical details before learning even a sentence of the language; and to facilitate the memorization of the paradigms, where the essential features are, in my opinion, set in greater relief than in conventional script" (p. iii).

The morphology of the verb is presented differently than has been done in J. Weingreen, *A Practical Grammar for Classical Hebrew* or A. B. Davidson and John Mauchline, *An Introductory Hebrew Grammar* (25th ed.). Lambdin claims that the Hebrew verb has been presented "in a way that best exploits the underlying similarities of the various forms, regardless of root types; this permits the introduction of the two most common verbs at an appropriately early point in the grammar and also allows the discussion of the derived "conjugations" to be unhampered by restriction to examples from sound roots" (pp. iii, iv).

Dr. Lambdin has corrected what he believes are deficiencies in other elementary Hebrew grammars. He has given as much space as possible to the systematic treatment of noun morphology and to the verb with object suffixes. In most grammars this material has been so simplified that the beginning student is placed at a great disadvantage, so that when the student begins with his first pages of unsimplified reading, he discovers that materials that he should have learned systematically, he must learn at random, in an inefficient manner and often with difficulty.

An outstanding feature of this grammar is the useful presentations on prose syntax and in this respect constitutes a great improvement on the brief sketches given in most introductory Hebrew grammars. The volume went through many drafts and the author has offered the volume to a larger audience now that it had been subjected to ten year's criticism and valuation.

In this day when theological students can graduate from theological seminaries without any knowledge of the Biblical languages whatever, we hope that in The Lutheran Church-Missouri Synod the emphasis on studying God's Word in the original languages, Hebrew, Biblical Aramaic and Greek will not be surrendered. Lambdin's grammar can be an excellent medium through which to become acquainted with the language in which most of the Old Testament is written.

Raymond F. Surburg

AN INTRODUCTION TO SOURCE ANALYSIS OF THE PENTATEUCH.  
 Auxiliary Studies in the Bible. By Robert M. Montgomery. Abingdon Press, Nashville and New York, 1971. 140 pages. Paper. \$2.95.

This is one in a series of books designed to teach interested individuals the refinements of different types of Biblical criticism, as used in both Old and New Testament studies in current Protestantism and Roman Catholicism. The volumes issued thus far use the programmatic method of study by means of which the student is instructed to perform different tasks, check, draw lines and underline. Montgomery's book uses 50 frames through which the reader, following an inductive method of learning, is introduced to the arguments developed by scholars over many decades during the 18th and 19th centuries in support of the Final Documentary Hypothesis. The user of the volume is encouraged to move along at his own speed.

In the introduction to the programmed materials the author advises the reader as follows:

Your attention will be directed to selected passages from the first five books of the Old Testament. As certain passages are presented, you will be introduced to several aspects of a theory that attempts to solve the puzzle of the several strands of thought in the Pentateuch. *Do not argue with the presentation!* (The italics are Montgomery's). Any theory looks at evidence considered relevant in a specific way. When at the end you understand how in the theory one views the evidence cited, you may of course decide to reject or accept the theory.

As the student progresses with the assignments he is given the correct answers on the same page or on the following one, so that progress can be checked at once and no erroneous concepts carried along the way. The goal of the unit is stated by Montgomery as follows:

Having completed the unit and then answering the questions and inspected materials selected from the Pentateuch the student should be able to identify the evidence supporting the theory that the Pentateuch is the work of at least four different schools of thought.

The Pentateuch according to the theory popularized nearly a century ago is a fabric woven out of four different strands of material from as many different centuries, emanating from either the northern or southern kingdoms after the division of the Solomonic kingdom in 931 B.C. The Four Sources are: the Jahwist, produced before 850 B.C., in Judah; the Elohist, composed about 750 B.C. in the northern kingdom; Deuteronomy, the work of the Deuteronomic school, living in Judah, found in 622/621 B.C. in connection with the Josianic Reformation; and the Priestly Code, containing materials put in written form between 500-450 B.C. The same priests finally wove all four strands or sources into the books now known as the Torah and in the Septuagint as the Pentateuch.

In order to arrive at the position that the Pentateuch is a mosaic put together from different sources and not a unity composed by Moses Montgomery informs the student that he will have to do some detective work to realize the composite nature of the Torah.

In frames 1 and 2 the author shows how the Hebrew book *Pirke Aboth* and the *Midrash Genesis Rabbah* held to the Mosaic authorship. From a few New Testament passages he further shows that the New Testament

also took the same stance regarding the Mosaic authorship regarding the first five books of the Old Testament as did the Jewish tradition.

The reviewer appreciates the honesty of Montgomery's presentation. A number of times he refers to the Four Source Documentary Hypothesis as a "theory." He also candidly states in frame 4 "that the Jewish and Christian tradition did not invent the idea that Moses wrote the Torah, for this concept came to him from the Scriptures that they both read." Thus he cited Nehemiah 8:1-3. There are also references in Ezra and Chronicles. Does it not seem strange that Ezra, Nehemiah and the author of Chronicles, seem to know nothing of the existence of J,E,D and P, especially when they lived at a time when these sources were being allegedly woven into the Jewish Torah?

In the introduction Montgomery gave the advice: Do not argue with the *presentation*! This is a suggestion that those will find rather difficult to follow who have read books, monographs and articles that deal with the presuppositions underlying the approach of the proponents of the Documentary Hypothesis. The criteria employed by those who vivisect the Torah are the following: the use of different divine names in Genesis and Exodus (till Ex. 6:2,3), differences in vocabulary and style, contradictory doublets, and divergent and contradictory theologies.

Usually the student exposed to these views is told the objections to the *Mosaic* authorship that have been handed down for some 200 years now, but is not informed that competent Jewish, Lutheran, Protestant and Roman Catholic scholars have dealt with these arguments against the unity of the Pentateuch. Any person interested in the position upheld by writers in the Old Testament and by Christ, St. Paul and others in the New Testament should consult the books of men like Aalders, Allis, Archer, Green, Young, Segal, Steinmueller, C. Gordon, Motyer, Kyle, Unger, L. Fuerbringer, Solomon, Koenig, Harrison and others.

*Raymond F. Surburg*

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GENESIS IN SPACE AND TIME. By Francis A. Schaeffer. Inter-Varsity Press, Downers Grove, Illinois, 1972. Paper. 167 pages. \$2.25.

"Unless we are told about our beginnings, which secular history cannot trace, we cannot make sense of our present history . . . And it is exactly this that the history of Genesis 1-11 gives . . . Some people assume that one can spiritualize the history of the first eleven chapters of Genesis and it will make no difference." It makes all the difference in the world, says Schaeffer, and if these chapters and their content are rejected as factual, historical material, divinely given, then there is no possible way for me, or any man for all of that, "to understand the world as it is and myself as I am," and—not least—that "He who is the seed of the woman has bruised the serpent's head" (159f).

Schaeffer has struck responsive chords before, at least among those who take their Biblical theology seriously as obedient *listeners of*, and not smart-alecky *tellers to*, what God's Word, Holy Scripture, has to say, with his THE GOD WHO IS THERE, ESCAPE FROM REASON, etc. The "dean" of L'Abri has indubitable expertise in saying things in behalf of evangelical Christianity the way we would like to hear them said in a world often hostile to the Gospel and skeptical towards Holy Writ. Schaefer is no

skeptic. It is an unmitigated pleasure for a change to be able to read a contemporary theologian of standing who supports believingly what the Bible says, refuses to dance damnable dialectical jigs by which Scripture's meaning is cleverly read out of it at the same time that its material is "piously" worked over, and simply supports what he finds there: 1) a strong case for fiat creation (*ex nihilo*); 2) the flow of history when in the beginning the time continuum was set going; 3) the historicity of Adam and Eve, mankind's first parents, created body and soul in the image of God; 4) the successive events of the creative week; 5) the tying together—as Jesus does!—of Genesis 1 and 2 as a complementing unit and not two disparate accounts; 6) the identification of Satan as the Serpent who used the natural serpent for his instrument; 7) the Fall of man exactly as recorded in Genesis 3, with its terrible toll and effect in the relation between man and God, man and himself, man and other men, man and nature; 8) the account of the Noachic Flood and its widespread devastation; 9) the confusion of tongues at Babel; and through all, full support of the Messianic promise as first given in Genesis 3, 15 and oft repeated thereafter.

Schaefer tells the story of these first eleven chapters of Genesis so completely, yet so ingenuously, that every reader, friend or foe of Scriptural authority and inerrancy, pastor or layman, is carried along absorbed and immersed, not in lengthy argument, but in Scriptural testimony. The chapters, it seems to me, would lend themselves nicely for group study and discussion. There are little gems all along the way. For example, in speaking of Abel's faith (Gen. 4, 3-4 and Heb. 11,4), Schaefer compares it with that of Abraham (Rom. 3,4) and states: "This is God's description of faith—the very opposite of a Kierkegaardian leap into the void; God gave for Abraham a specific, propositional promise and Abraham believed God" (110). Again: "Not knowing or denying the createdness of things . . . is at the root of the blackness of modern man's difficulties. Give up creation as space-time, historic reality, and all that is left is uncreatedness. It is not that something does not exist, but that it just stands there, autonomous to itself, without solutions and without answers" (30). But: "History comes from some place. History is going somewhere. We are not born without a background. And there is a solution to the dilemma of man in the midst of history" (158). Also worth remembering: "God commands capital punishment simply because of the unique value of that which the murderer has killed" (146; cp. 51).

Schaefer has views on the millennium, "day" (*Yom*) in Genesis 1 and 2, and the genealogies which, as he admits, are moot points and open to debate. His candor here merely underscores the over-all excellence of this little volume.

*E. F. Klug*

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THE COVENANT FORMULARY. Klaus Baltzer and David E. Green (trans.) Fortress Press, Philadelphia, 1971. 221 pages. Cloth. \$12.00.

In this work Klaus Baltzer discusses the relationships of Biblical, Hittite, Jewish, and early Christian covenant forms, especially comparing their structures. He finds close similarities with all but clearly distinguishes Old Testament covenant forms from Hittite forms in emphasizing



the uniqueness of the acts of God as related in the antecedent history. Because of his methodology, Baltzer's conclusion that the law in late times was exalted with a concurrent silence of history is not valid and betrays a misunderstanding of the basic true Law/Gospel relationship throughout the Old Testament. To truly appreciate the value of this work, one must have a clear understanding of the traditio-historical critical and form critical methods, for it is from this perspective that Baltzer interprets the evidence and draws his conclusions, which therefore are less than completely tenable since they are based on a promise not as yet authenticated by Biblical scholarship.

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THE FLOOD RECONSIDERED. By Frederick A. Filby. Zondervan Publishing House, Grand Rapids, 1971. 148 pages. Paper.

Dr. Filby is a Christian Scientist, with a Ph.D. from University College, London. In his earlier work dealing with Genesis 1 he attempted to harmonize the data of Genesis 1 with the conclusions of historical geology. To do this he had to surrender the literal interpretation of Genesis 1. Dr. Filby states that he has had an increasing interest in those sections of the Bible which deal with events of great historical and scientific interest.

In this volume he has brought together many significant facts related to the Genesis Flood, underscoring its historicity, its importance in the Biblical narrative, and its significance to contemporary students of the Scripture.

The author believes in the Biblical data as set forth in Genesis 6-9. The position of the writer is stated in the following words:

I have tried to show that the Biblical account is extremely ancient very detailed and reliable record of the experiences of one man, who with his family, alone escaped from a vast flood which swept across a very large area of Europe and Asia, and possibly beyond at a date which lies somewhere between the end of the Glacial Period and the rise of the great Empires of the Middle East. A careful study of geology, climatology, archaeology and ancient literature seems to fall exactly in line with these conclusions.

Dr. Filby accepts the geological timetable as developed by the proponents of uniformitarian geology. He cites with approval from the writings of British evolutionary geologists. It is his opinion that sometime after the Ice Age, and before the rise of the great dynasties, a great flood, caused either by the close approach of some heavenly body, by the movement of the continents, or both, swept from the Atlantic, the Mediterranean, and the Indian Oceans over much of Europe and Asia to Alaska and even beyond. It was during this time period that Palaeolithic man disappeared and the entire climate of Siberia was radically changed. Herds of mammoths were disposed of, some were instantly frozen to death, with a hundred million animals perishing.

The Flood was not a worldwide phenomenon according to Filby. He rejects the view set forth by Price, Morris, Whitcomb, Daly and others that the geological record found all over the earth can be interpreted as the effects of a universal flood. He seems to favor the stance of Patten as set forth in *The Biblical Flood and the Ice Age*. Many Christians will

take issue with Filby because of his acceptance of the conclusions of evolutionary historical geology.

In the remaining chapters the author has shown how in many ancient written sources, coming from all over the world, there are records of a great Flood. Filby defends chapters 6-9 against the vagaries of Penta-teuchal criticism, arguing that Moses wrote the Flood account. Three chapters are devoted to the background of the flood, the nature of the ark built by Noah, the deluge, dove and deliverance. The last chapter shows the relevance of the Flood account for today. Rightly the author calls attention to the words of Jesus Christ: "As it was in the days of Noah, even so shall it be also in the days of the Son of Man."

*Raymond F. Surburg*

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EARTH'S MOST CHALLENGING MYSTERIES. By Reginald Daly. Baker Book House, Grand Rapids, 1972. 403 pages. Paper. \$3.95.

Reginald Daly has written a thought-provoking book. In this volume he presents the variety of theories that have been proposed by scientists on such subjects as: the origin of life, the cause of the ice age, canyons and rivers in the Sea floor, six-mile deep ocean trenches, the formation of mountains, fossil graveyards in Siberia, marine fossils on mountain tops, the origin of coal, why mammoths and dinosaurs are extinct. These and other problems of science are discussed by the author, who is a believer in the teachings of the Holy Scriptures on creation and the flood.

It is the author's contention that to this day science has found no key and solution to the great mysteries just listed. Regarding these mysteries the writer states in the foreword:

It seems inevitable that a bewildering multiplicity of diverse theories should arise to cloud the issue and add confusion. For instance, over 60 conflicting theories, attempting to explain the cause of the ice age have succeeded merely in showing that geology is at the end of a dead-end street. Over 25 theories have been invented to explain the extinction of the dinosaurs. The continental drift theory moves the continents independently to and from, or over the poles, in an attempt to explain ice ages and intervening "interglacials," whereas the shifting crust theory moves the whole crust of the earth over and away from the poles as a single unit. The earth expansion theory is the direct antithesis of the old earth contraction theory, but most geologists no longer accept either one.

Because modern science has ruled out the doctrine of Biblical creation and adopted the uniformitarian approach to the earth's history, it has been unable to give a satisfactory answer for the cause of the ice age, the origin of coal, of oil, of the submerged canyons. Once a satisfactory answer has been given to these, it becomes much easier to solve the remaining mysteries, of oceanic trenches, mid-ocean ridges, the formation and origin of mountains and mountain chains.

The author believes that the Biblical teaching about a great universal flood is the key toward solving the many mysteries discussed by him in the 25 chapters of the book.

The reader will find that time after time Daly points out the weaknesses of the evolutionary theory. Its presuppositions are examined and



found wanting. Lyell's uniformitarianism is subjected to critical analysis and the weaknesses and flaws are mercilessly set forth. Daly is well acquainted with the scientific literature in the fields of evolution, geology and physics. Those who wish to read further in the various scientific disciplines touched upon by the author, will find a good Bibliography at the end of the book.

*Raymond F. Surburg*

PROPHET WITHOUT PORTFOLIO by Virgil H. Todd, The Christopher Publishing House, North Quincy, Mass., 1972. 161 pages. Cloth. \$4.95.

This rather expensive little study is recommended neither for the historical-critical exegete who might be in sympathy with its tri-section of Isaiah, nor for the grammatical-historical scholar who wants to know the latest critical thinking. Indeed, this work is not so much a study as a compendium of quotes from Albright, Vriezen, and company on Isaiah 40-55.

One is simply at a loss when he encounters the following type of pontification:

It should be emphasized here that there were three principle myths in circulation in the ancient world, myths which are clearly reflected in the Old Testament: 1) Tehom-Myth; 2) Yahweh-Myth; 3) Paradise-Myth. These myths, it has been explained, correspond to the three elemental human characteristics of fear, the sense of dependence, and the desire to be happy. (p. 153)

Such broad strokes ignore the substantial differences between the Mesopotamian myths and the Biblical accounts and certainly detract from scholarly objectivity.

Brief attention must be directed to the author's trisection of Isaiah—Is. 1-chps. 1-39, Is. 2-chps. 40-55, Is. 3-chps. 56-66. In endeavoring to explain why all three sections of Isaiah display many similarities, yet not wanting to entertain unitary authorship, Todd posits: 1) mechanical accident or 2) the hand of Isaiah's disciples in the later works. Somehow these most convenient hypotheses (in Todd's view, established data) are hardly of equal weight with the unanimous witness to unitary authorship as found in the New Testament and pre-Enlightenment Christian scholarship.

Unless one is of the bent to say Bacon wrote MacBeth, it is hard to posit multiple authorship. At a very minimum, Isaiah II would have accomplished an almost unheard of feat in world literature—the authorship of a great piece of writing and the maintenance of total anonymity. Or perhaps the cake should be awarded to Trito-Isaiah.

If, by chance, the reader has some hope of his sermon-series being compiled by later generations for homiletical study, it is urged that the subject matter, vocabulary, and literary style be bound by a certain homogeneity, lest that poetic masterpiece, delivered to the children on Christmas Eve, be credited not to you but to "you II."

*D. O. Wenthe*

WISDOM THE PRINCIPAL THING. By Kenneth L. Jensen, Pacific Meridian Publishing Co., Seattle, 1971. 167 pages. Paper. \$2.95.

This volume contains a group of sermon-studies on the *Book of Prov-*

erbs by the Rev K. L. Jensen, a Baptist pastor. By employing the categories of Hebrew poetic parallelism and occasionally referring to an individual Hebrew concept, he presents the proverbs in a fresh, and in the view of this reviewer, insightful fashion.

No doubt many a Lutheran pastor and layman has puzzled over the application of certain proverbs to the Christian life. The thoughts and ideas of this thorough, yet readable, study should provide some help along these lines. From the Lutheran perspective, there is a noticeable lack of reference to the means of grace and the Gospel as motivation and power for the life of sanctification.

Perhaps Lutheran students of God's Word should revisit *Proverbs* with an eye to "the third use" of the law. Certainly, we have not begun to exhaust the payload of this inspired collection.

D. O. Wenthe

AMOS: PROPHET OF SOCIAL JUSTICE. By Page H. Kelly. Baker Book House: Grand Rapids, 1972. 132 pages. Paper. \$1.25.

This monograph discusses the problem of social justice as part of the "Contemporary Discussion Series" published by Baker Book House. Kelly develops the message of Amos around the concept of social justice and relates it to contemporary life with a series of probing questions at the end of each chapter. His format lends itself for Bible study and discussion. As a commentary on the Book of Amos, it falls below the acceptable standard. The discussion of 1:3—2:3 fails to indicate the common denominator that ties this section together—"brotherhood" (cf. S. M. Paul. "Amos 1:3—2:3: A Concatenous Literary Pattern," *JBL*, Dec. '71). Lions do not roar when they are stalking prey; if they did, they would be at a disadvantage. Idolatry is not "self-deception;" it is apostasy. Minor criticism, such as the above, does not undercut the emphasis on social justice; hopefully, it is not "unjust."

William F. Meyer

THE CITY AND THE SIGN. By Geoffrey T. Bull. Baker Book House. Grand Rapids, 1972. 156 pages. Cloth. \$3.96.

God has a purpose for everything . . . and it is all part of a Divine plan that is only clarified to mortals in retrospect. Each individual plays an integral role within that plan. Some find their niche with less difficulty or intense struggle than others. But many are like Jonah. "Resurrection" must take place before they are willing to fulfill their role. Even then some are reluctant to concede to their "new-birth." This is truly a quest of self-hood.

Bull is a storyteller; lucid, picturesque, stimulating. The familiar takes on life; history is transformed into personal experience; exegetical detail is blended with a holistic Scriptural view.

The reviewer recommends this brief study for devotional reading, an approach to relevant interpretation, and a stimulating guide for Bible study.

W. F. Meyer

THE LORD RULES—LET'S SERVE HIM! By Leslie F. Brandt. Concordia Publishing House, St. Louis, 1972. 78 pages. Paper.

Brandt has published two volumes of contemporary psalms patterned after the psalms of the Old Testament. "This third volume picks up all of the Old Testament psalms not included in the first two volumes and re-interprets them to portray what the feelings and attitudes of a 20th century Christian may be in respect to his own worth, his nation and his world, and God's purposes for him in his day-by-day sojourn through this world." It is the contention of the author that "today's Christian, like the ancient psalmist, can honestly and openly express his doubts and perplexities to his loving God. At the same time he can lay claim to God's promises and demonstrates his faith in celebration of His presence in the world today." The author's use of the first person singular vividly and boldly captures the loud and clear communication between the psalmists and their God.

Brandt transforms the ancient cultural similes of the psalms into 20th century expressions which emotively express the feelings and theological significance of the psalter. His expressions of God's gifts and our joyful responses are Gospel at its best. One could not help but utilize this volume for private or corporate devotions; especially as model prayers.

*W. F. Meyer*

THE ARAB-ISRAELI STRUGGLE. By Charles F. Pfeiffer. Baker Book House, Grand Rapids, 1972. 112 pages. Paperback. \$.95.

Whoever wishes to objectively discuss the Arab-Israeli struggle greatly intensifies the struggle of objectivity within himself. Even when one presents the struggle from an historical perspective, editorial comments reflect deep seated opinions. However, this is not intended as an indictment against the author; rather, a compliment.

Pfeiffer briefly and precisely writes a historical resume of the Arab-Israeli struggle from 1900 to the present, illustrating how "ethnic and linguistic families" often do not live in peaceful harmony, especially when rights to or ownership of land is in question. The significant question the author attempts to answer: "Is Peace Possible?" cannot be answered with certainty. Historical evidence suggests a negative reply; but the author holds out with Christian optimism.

Those who are confronted with the persistent question: What about the Arab-Israeli struggle? have here an excellent brief but unemotional study for a quick overview.

*W. F. Meyer*

THE DEAD SEA SCROLLS AND THE NEW TESTAMENT. By William S. LaSor. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 281 pages. Paper. \$3.95.

Another book on the Dead Sea Scrolls reminds one of William F. Albright's remark that this "greatest manuscript discovery of modern times" would revolutionize the whole study of the beginnings of New Testament theology and writings. This work not only presents to the reader a careful analysis of the Scrolls and articles about them; it dig-



cusses key New Testament doctrines in their relationship (real or supposed) to the finds of the Scrolls. An example is the doctrine of Justification, the most characteristic of Pauline teaching. (It will be remembered that Paul quotes Hab. 2:4 and that there is a Qumran Commentary on Habbakuk). Paul emphasizes the *iustitia Dei* and its relationship to *fides*, the faith dogmatically expressed in our Confessions and elsewhere as *fides iustificans*. Professor LaSor points out how the theme of righteousness is traced in the Qumran writings, especially in the Thanksgiving Hymns, pp. 168ff. He also discusses atonement and resurrection in the light of the Scrolls and concludes that "if the Qumran sect believed in a general resurrection . . . this of course would include the Teacher's resurrection. But this is not in any way similar to the teaching that God placed a seal of approval on the work of His Son incarnate . . . by raising him from the dead," pp. 225ff. An interesting and valuable Appendix leads the reader to ponder the Scrolls, the New Testament, and historical criticism, pp. 257ff. He concludes in agreement with Millar Burrows: No historic statement of Christian faith is disproved by the Dead Sea Scrolls.

John F. Johnson

LIFE IN CHRIST. By Norman Pittenger. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 128 pages. Paper. \$1.95.

There comes a time in the life of the professional theologian when he wants to state, simply and straightforward, what really matters in the sphere of faith and life. That time apparently came for Norman Pittenger whose numerous books have not dampened his quest to know what it means to be a disciple of Jesus Christ. Leaning heavily on the Pauline "en Christo" dynamic, the author delineates the foundation, characteristics, fruits, and goal of the life which we have in Christ Jesus our Lord. This book is eminently Biblical in tone and approach. The New Testament "communicates to us all that we really know" about the event of God's redemptive love in Christ. The stories are told "from faith to faith." Professor Pittenger sweeps away so much of the debris of critical analysis when he simply states that whatever difficulty scholars find in trying to piece together preaching and teaching, incident and saying, "the big thing is clear: Jesus was like this, he spoke like this, he acted like this, he lived like this . . . It is the total impact which matters most; it is response in commitment through faith (in Christ) which is desired and expected, above and beyond anything else." With regard to the nourishment of life in Christ, the author comes off exceptionally well. It is too bad, he says, that the desire of Luther and Calvin to have both Eucharist and proclamation as the normal mode of worship did not come off. The author's style and the book's content commend this devotional work.

John F. Johnson

COMMANDS OF CHRIST. By Paul S. Minear. Abingdon, Nashville and New York, 1972. 190 pages. Cloth. \$4.95.

Dr Minear's academic career has taken him to the theological faculties of Garrett, Andover-Newton and Yale and now to the post of vice-rector of the Ecumenical Institute for Advanced Studies in Jerusalem. *Commands of Christ* attempts to straddle two areas, recent New Testament criticism

and the life of Christian piety. Whether such an amalgamation can ever succeed, even in the case of such a renowned New Testament scholar, is another question. Minear faces the problem of how the New Testament, more particularly the words of Jesus, can have validity in the life of the Christian, when the New Testament scholars have questioned his existence. From the ashes Minear tries to reconstruct a religious edifice which can provide some type of ethical structure for the contemporary man. In his task, both form and redaction criticism are applied. As an example of contemporary New Testament scholarship, it is not totally without success; however, as a call to arms in Christian warfare the voice of Christ is hidden beneath so many strata and sub-strata that one is not sure that the sentences are really any more imperatives. For practical Christianity, there are too many technical arguments and for critical New Testament studies there are not enough.

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THE POETIC JESUS. By Andrew Young. Harper and Row, New York, 1972. 88 pages. Cloth. \$3.95.

A reverent but inadequate attempt to encapsule the life, times and dying of Jesus in a poetic "synoptic" type approach, which falls short of its intent of being a good "prose-poem" treatment.

*John Fritz*

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COMMENTARY ON GALATIANS By William Hendriksen. The Geneva Series of Commentaries. The Banner of Truth Trust, London, 1969. 256 pages. Cloth. 21 shillings.

William Hendriksen hardly needs an introduction. He is known for his commentaries on John, I Corinthians, II Corinthians, Philippians and the Pastoral Epistles, all in the Geneva Series.

Hendriksen has done a vast amount of work in preparation for writing his commentary. He has left no stone unturned. He is a sound interpreter. (cf. his study of "the Israel of God" pp. 247). In his treatment of 3:16 he leaves no doubt in the reader's mind as to the fact that the O. T. truly speaks of Christ. The Lutheran will feel at home with his treatment of Genesis 3:15; Micah 5:2; Is. 53; Gen. 49:10 and others. In his exposition of 3:10-12 he shows a proper understanding of the second and third uses of the Law.

There are many fine passages in the book. Two will suffice here. "The O. T. is not a hodgepodge of conflicting theologies—the theology of John, the theology of Paul, etc.—but a harmonious, beautifully variegated, unit" (p. 86). In his explanation of 3:11 he writes: "In this case, too, as with the quotation from the story of Abraham, I beg to differ from those who think that Paul's appeal to an O. T. passage in his battle with the Judaizers is unfetched. These interpreters seem to see little if any connection between the 'faith versus law-works controversy' of Paul's day and the 'faith versus legalistic self-confidence contrast' described in Habakkuk's prophecy" (p. 128).

As to isagogical matters Hendriksen is of the South Galatian persuasion, fixes the date of composition A.D. 50-53, accepts the Pauline authorship, and identifies Acts 15 with Gal. 2:1-10.

The author is a Reformed theologian and therefore does not accept baptism as a means of grace (p. 149). On page 210 he lists "desecrating the sabbath" (without further explanation) as a sin. Though he does regard faith as a gift of the Holy Spirit (cf. p. 197 for one such reference), on pages 106, 107, 140, 217 and 244 one notices a synergistic tendency. We quote the first reference: "Salvation is, indeed, a very personal affair: each individual must make his own decision."

In his exposition of 1:6.7 Mr. Hendriksen's Calvinism shows through: "The fact that the internal call results in salvation, in other words, that God's grace is irresistible, in the sense that it cannot be resisted effectively to the very end, is clear from such passages (six passages quoted)." In the chain of means whereby this calling is made effectual, and this grade irresistible, earnest warnings and obedience to these warnings are important links." But in his defense it must be said that with reference to "you have fallen from grace" (5:4) he states: "We should not try to diminish the force of these words, in the interest, perhaps, of this or that theologian presupposition." On pages 214-215 he speaks of "the legalist . . . who struggles and struggles . . . This condition lasts until grace finally breaks down all the barriers of opposition."

The very first paragraph of the introduction to this book speaks of Luther's estimate of Galatians. And Mr. Hendriksen's frequent references to Lenski show his respect for the Lutheran point of view. Except for the criticisms noted above, the commentary is recommended.

*Harold H. Buls*

FIRST CORINTHIANS FOR TODAY. By Robert J. Dean. Broadman Press, Nashville, 1972. 1060 pages. Paper.

A readable Baptist-oriented treatment of First Corinthians which succeeds in part in utilizing Paul's teachings as the solution to modern problems. It succeeds in part, but for the Lutheran contains an inadequate treatment of significant Corinthian paragraphs, particularly in the area of woman in the church and again in treatment of the Eucharist. A Lutheran pastor using this book with the laity will need to make certain corrections and give guidance to those reading it.

*John Fritz*

## II. THEOLOGICAL—HISTORICAL STUDIES

CONTEMPORARY CHRISTIAN TRENDS. William M. Pinson, Jr. and Clyde E. Fant, Jr., Editors. Word Books, Waco, Texas, 1972. 217 pages. Cloth. \$5.95.

This collection of thirteen essays covers such diverse topics as renewal, the church and social issues, the ecumenical movement, church history, hermeneutics and others, and just plain theology. Word Publishers in Texas always struck this reviewer as being rather 'fundamentalistic' in nature. This volume will dissipate that misconception quickly. Included among the writers are such prominent names as Martin Marty, Eugene Carson Blake and Joseph M. Kitagawa. A few essays should be singled out for brief comment. Killinger of Vanderbilt opts for preaching to contemporary problems. If political, so be it. The history of the Bible is



orsaken for the meaning of the present. Not so important is Biblical interpretation, but how the word of God interprets (Ebeling). It's the old business of knowing not what it once meant, but what kind of meaning we squeeze out of the present situation. This earns the fancy name of 'linguistic existentialism.' These are no kind words for the language of Zion. That's what Billy Graham uses. Marty engages in the original sin of church historians in defending his art. The best essay, though among the briefest, is provided by Fuller of New York's Union Seminary. The Anglican divine provides a convenient map through the maze of current New Testament studies.

Each essay gives a brief biography of the writer, credentials included, and concludes with footnotes for a slightly more profound discussion of the issues. Each writer also provides suggested readings in books and periodicals. It's like the old Washington Market on the lower west side of New York where each of the vendors want the buyer's attention. Nothing wrong with that. A very useful book that should go far.

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THE SHAPE OF THE QUESTION. The Mission of the Church in a Secular Age. By Kent S. Knutson. Augsburg Publishing Company, Minneapolis, 1972. Paper. 128 pages. \$2.50.

A certain sadness wells over one at the thought that the church in our day is ineffective in reaching people. If there is one thing every earnest churchman--pulpit or pew--wants, it would be that God's precious Word and Gospel might be the balm of Gilead for sin-laden mankind, the oil of joy for mourning, the garment of righteousness for the spirit of heaviness.

Knutson's concern is basically a good one, though not a new one, namely, that the church must have a care to be addressing man at his point of need, or, in other words, answering the questions which he is really asking. The only trouble with that kind of approach is that it sets its attention so completely on secular man and what he thinks is wrong with himself and the world, that it tends to overlook the Bible itself *which reads him and all men best of all* and speaks most directly and accurately to human need. The Bible says it plainly that *Christ as the Savior from sin* is what man needs today—as in times past and in those yet to come—and not merely as a savior from the increasing load of responsibilities within a troubled social order. Instead of letting this come out clearly, Knutson seems bent on reshaping and rewording articles of the Christian faith which have been notoriously unpalatable to secular man—God's creation, man's fall, sin, forgiveness, inspiration and absolute authority of God's Holy Scriptures, the real presence of Christ's essential body and blood in the Sacrament, the reality of Satan, heaven and hell, etc. True, Knutson wants Jesus Christ to remain as the "word to break the silence and to speak to man in this time," and he disavows sympathy for the extreme reductionism of higher-critical theologizing; but in the end his main purpose seems to be that of telling the church in our day to hold on to a few essentials and let outmoded things go, like insistence on absolute authority of Scripture, or full consensus of teaching and belief in Christian doctrine—a stance hardly Luther-like, nor in tune with the Lutheran Confessions.

If we express disappointment in Knutson's effort, it simply is because we regret seeing articles of faith handled in a way that injects new confusion into the doctrine and the mission of the church in our day. There is, it is true, good evangelical content in much of what Knutson has to suggest; but the way the question shapes up for me after reading *The Shape of the Question* is this: Are these in fact the *best* answers the church has for the world in our day? If so, then even though the world were tuned in—which is to be doubted!—the church would not be serving its Lord most nearly and conformably with HIS Word.

*E. F. Klug*

CHRISTIAN REVOLUTION FOR CHURCH RENEWAL. By Robert C. Linthicum. Westminster Press, Philadelphia, 1972. 173 pages. Paper. \$3.25.

Another renewal book which equates "success" in church ministry with ecumenical practices and statistical growth. A readable book, but really not at all revolutionary in its approach as the title would indicate.

*John Fritz*

REVOLUTION IN ROME. By David F. Wells. InterVarsity Pres, Downers Grove, Ill., 1972. 149 pages. \$4.95.

A basic thesis for Wells, professor at Trinity Evangelical Divinity School, is that the old notion, Rome never changes, is *passe*. "Those days are now over," he insists, for "Rome has changed and is continuing to change."

If it is the unprecedented disarray brought on by Rome's avant-garde progressives, it probably would be difficult to demur from his claim; but the question is whether his decision to allow "progressives rather than conservatives to state contemporary belief" for the Roman church is sound. Everyone grants, including Romanists, that the papal office has set new directions with changes in the liturgy, use of the vernacular, congregational participation, Bible study, "two kinds" in Communion, etc. But Wells seems to be loading more freight on to the progressives' bandwagon in support of the notion that "both the spirit and the doctrine of Catholicism are changing," than the old nag can rightly be expected to pull. In fact, he views the reign of Paul VI as a kind of interim period of "clumsy intervention" which must finally succumb again to the spirit of John XXIII's *aggiornamento* (which he translates "modernization" rather than "renewal") through the convening of Vatican III no later than 1980!

It remains to be seen, therefore, how good a prophet Wells is. Without question his efforts here, while debatable, are outstanding in style and content. He allows the reader to cover the whole business in one sitting, supplying him with virtually everything he would want to know about the goings-on in the "new" Rome. The important protagonists are named and their "contributions" to the present stir are put within easy reach. As stated, the greatest single criticism would have to be against the author's position that the "doctrine of the church has been significantly modified" and that "the theology of the Counter Reformation will not again be an option" for the Roman church.

*E. F. Klug*

CROSS-CURRENTS IN THE PERSONALITY OF MARTIN LUTHER by Vergilius Ferm. Christopher Publishing House, North Quincy, Mass., 1972. 186 pages. Cloth. \$6.50.

Psychoanalysis is difficult under any circumstances, but especially when the subject is already dead. Luther, however, left posterity such a vast storehouse of material, either by his own hand or that of others in the circle around him, that practitioners of the art of probing man's mind and personality have difficulty putting down the urge to "give Luther the works" too. The conclusions are most often highly debatable. Witness a case in point, Erik Erikson's study, *Young Man Luther*, now largely discredited by objective scholarship. Can Ferm, therefore, hope for better results? His effort actually goes back 50 years, when as a graduate student he essayed to write a thesis on Luther as a religious genius in whom cross-currents were at work to shape the man and his achievements. He intended to look at Luther's life through a set of arbitrary psycho-physiological dichotomies adopted for his study. At that time, 50 years ago, Roland Bainton, his faculty adviser at Yale, expressed certain *Bedenken*, and as a result the thesis did not come to the light of day until now. The question, of course, is whether the conclusions are any more valid and viable today than at that time, or whether Ferm has "shaped" Luther according to the preconceived set of psychological cross-currents into which he has poured the man and his work. The quotations by which Ferm hopes to establish his case are often very long, taken from sundry works and times in Luther's life, but they seem to become mere padding for the skeleton the author has constructed in a *a priori* manner.

Theologically and historically, therefore, the book contributes nothing new—it probably was not intended to—and it is also a question whether the dichotomies of personality cross-currents, developed by Ferm, actually add new insight into Luther and his work. However, some may disagree and may feel that Ferm has opened up a few new possibilities in the study of that complex giant of the Reformation, whom everybody would like to claim in some way, who towers like a skyscraper above everyone in the modern era, and who finally and always seems inaccessible to anybody who tries to embrace or possess him fully in his person or work, simple soul though he actually was in so many ways.

E. F. Klug

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WHAT YOU BELIEVE AND WHY. By Leslie Woodson. Zondervan Publishing Company, Grand Rapids, 1972. 160 pages. Paper. \$1.95.

This book is supposed to make Bible teachings understandable to the man on the street. This is necessary, in the author's opinion, because our contemporary age leaves little or no time for proper contemplation and investigation of the chief matters of the faith. The opening chapters deal with theology, Christology, pneumatology and ecclesiology. Then come discussions of man and the world in which he lives, followed by chapters on what the author calls the Bible and its teachings. While the traditional *ordo* as explicated in Lutheran Dogmatics is not adhered to, the doctrinal discussions do bear witness to the Bible concept of redemption through the sacrificial life/death of Jesus Christ. One is, however, disappointed in the sparse references to the victory of Christ in resurrection. A "plus" is



the author's attempt to speak to such issues as ecology and race; a decided "minus" is the attempt to interpret Biblical eschatology in terms of millennialism and highly literalistic use of numerology. Questions for study at the end of each chapter are in keeping with the author's intention to have this study guide assist the man on the street in learning more of what the Bible says and the ancient Church believed and taught.

*John F. Johnson*

PLAIN TALK ABOUT REAL CHRISTIANS. By Manford George Gutzke. Baker Book House, Grand Rapids, 1972. 118 pages. Paper. \$1.95.

In nine chapters the author, who has served as a Bible teacher on a radio program, attempts to share the meaning and joys of being what he calls a "real" Christian. His understanding of Christian becomes clear when he quite properly states that the word is used loosely in our culture to refer to an ethic, personal character, society, a way of doing things, or what a person happens not to be (e.g., a Buddhist). The Christian is rather "the man who is personally acquainted with Jesus Christ and trusts in Him for salvation," p. 68. Well and good. But when he undertakes a discussion of the role of the Spirit in the life of the Christian he comes off rather badly. The work of the Holy Spirit becomes a kind of inoculation which makes one, in varying degrees, immune to the appeal of the "world."

When he takes up the topic of the "almost Christian" the author feels constrained to discuss the ordination or non-ordination of St. Paul. No one ever ordained him! In fact, Paul was a layman—not even a priest! I suggest that Paul's experience—"an apostle by commission from 'Jesus Christ' (Gal. 1:1) would qualify him in most ecclesiastical courts of canon jurisprudence. And are we aware that Jesus was a layman, too? He was not a priest either. Heb. 1:1-3 comforts us in this respect. It only serves to confuse the issue when one undertakes to muse about the lay or clerical status of our Lord.

*John F. Johnson*

THE PURITAN HOPE. By Ian Murray. The Banner of Truth Trust; London, 1971. 301 pages. Cloth. Ca. \$3.00.

Several publications from the Banner of Truth Trust have crossed our desk in the last few years. As is evident from the type of publications, the organization, founded in 1957, is committed to a revival of the free church movement in Great Britain, particularly the Puritan or Presbyterian movements. At first their motives were not exactly clear, especially to a Lutheran in America. Recent publications, however, are quite serious and valuable. Lutherans share an entirely different tradition than the Puritans which is accented by the continental tradition of the former and the English tradition of the other. Since Lutheranism has flowered in America, the land of the Puritans, a deeper understanding of the movement will at least help to understand our situation.

The author, a preacher in the English free church movement, relates his own conversion experiences and then traces what he considers to be the true church in England from the sixteenth century Reformation to the eighteenth century in England and America. The death of Spurgeon is regarded as the end of Puritan influence in England. Puritanism refers

not so much to a denomination, but to a movement present in various churches which can be recognized by a number of characteristics: commitment to the Calvinistic confessions; the hope that the church, the elect, will gain control of the state; a 'Christian' state marked outward marks of piety, including solemn use of language and avoidance of frivolity; distrust of churchly ritual; millennialism with a hope of a wholesale inclusion of the Jews in the kingdom; devotion to Bible reading; understanding current world events as foretold by Biblical prophecy; some type of conversion experience connected with revivalistic preaching; the inactivity of the church is responsible for Christ's kingdom not becoming visibly manifest in the world.

Puritanical hopes were dashed with the decline of the *pax Britannica* in our century. American readers will easily recognize the parallel in the *pax Americana*, a phenomenon in American politics and foreign policy. Recent studies have shown the New England Puritans originated in our country that idea that America is now the manifestation of the kingdom of God. Billy Graham and President Nixon show clear traces of this theology in their public pronouncements.

Lutherans naturally feel a kinship with the Puritans because of their strong reliance on the Bible and commitment to the basic credal formulations. But the differences are vast if not immediately obvious. Christ in Lutheran theology is the means and the goal. He is Himself the kingdom. In Puritanism Christ is the means for God to establish His kingdom on earth. In Calvinism, the kingdom has political overtones with which Lutherans are fortunately uncomfortable. Yes, Rome is the seat of the anti-Christ, but is Geneva, Edinburgh or London a more preferable place?

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THE LUTHERAN HISTORICAL CONFERENCE: ESSAYS AND REPORTS, 1970. Issued as Volume IV (1970). Viking Printing Company, Concordia Historical Institute, St. Louis, 1972. Paper. 97 pages. \$3.50.

In this volume of its *Essays and Reports*, the Lutheran Historical Conference celebrates the 150th anniversary of the organization of the General Synod, the parent Lutheran "synod of synods." Of the four major essays presented at the Gettysburg meeting, that of the Rev. Frederick S. Weiser, entitled "Concept of Baptism Among Colonial Pennsylvania German Lutheran and Reformed Church People," will no doubt attract the widest audience. From a close examination of beautifully hand-lettered *Taufscheine* (baptismal certificates), Weiser offers us an intriguing amount of information regarding the practice of Baptism in southeastern Pennsylvania. The translation of a Baptismal liturgy that has its roots in the late 1740's adds to the value of this study of what was both visual art, public record, and act of piety. In "The American General Synod and World Lutheranism," Dr. E. Theodore Bachman presents vignettes of the transatlantic persuasion between founders and heirs of the General Synod and world Lutheranism. The perpetual open-door stance of the General Synod is also brought into focus by Dr. John Constable, of Concordia Seminary, St. Louis, in his essay, "The Conciliar Spirit in Lutheranism." Prof. Constable rescues Samuel Simon Schmucker from what has been a bad press in some circles, and points to the effec-

tiveness of the General Synod's principle of "inclusive federation" in meeting the pressing needs of Lutherans in Jacksonian America. Finally, Dr. Abdel Ross Wentz, the dean of American Lutheran church historians, assesses the pioneering contributions of Henry Eyster Jacobs (1844-1932) to the historiography of Lutheranism. Dr. Jacobs, Wentz asserts, shall be remembered not only for his writing and research but for the immeasurable impact he had on the more than a thousand students in church history at the Gettysburg and Mt. Airy Seminaries. The Lutheran Historical Conference, now ten years old, is to be commended for making public the internal dialogue of the fifth biennial forum of Lutheran archivists, historians, and librarians.

*Milton Sernett*

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GEORGE WHITEFIELD AND THE GREAT AWAKENING. By John Pollack. Doubleday & Company, New York, 1972. 272 pages. Cloth. \$6.95.

Some wag once said that George Whitefield (1714-1770) could light the fires of a revival by simply crying out "Mesopotamia." In the pre-mass media age, certainly no preacher reached as many spiritually hungry souls as did this English evangelist. Whitefield referred to himself as an "outside worker" in the house of the Lord, a man of passion who was convinced that he spoke as "a dying man to dying men." This sense of compelling urgency is faithfully captured in Pollack's spirited and engaging biography.

The Lutheran reader will be pleasantly surprised, no doubt, at the *sola gratia* thrust of Whitefield's preaching. In England, Scotland, Wales, and the American Colonies (which he visited seven times), Whitefield preached of "Amazing Grace" and the necessity of the "New Birth." His aim, whether in the parlours of the genteel classes or whether outdoors before crowds of commoners, was to rescue men and women from false confidence and dead formularies. Plagued by the fear of becoming enamoured of his own unusual gifts and sway over audiences, Whitefield constantly ransacked the closet of his own soul for the telltale signs of self-pride and ecclesiastical ambition. Already the talk of all London at the age of twenty-two, Whitefield burned himself out by constantly preaching and traveling. Those that heard him, even skeptics like Benjamin Franklin, never ceased to marvel at his phenomenal voice, which Franklin estimated could easily reach thirty thousand people.

A Church of England clergyman, John Pollack left his parish in 1958 to follow an urge "to preach with my pen." One of his previous fourteen books was a biography of Billy Graham, who personifies the modern-day equivalent of Whitefield's desire to be ecclesiastically all things to all men so that he might by all means save some. Pollack's style is light and breezy, neither encumbered by documentary minutiae nor sidetracked by skirmishes with Whitefield specialists. But Pollack has done his homework; countless small details, snippets from primary sources, and a marvelous sense of the mood of 18th century England and America evidence professional competence. Pollack's over-the-shoulder look (like that of a television camera) at Whitefield and his times is popular history at its best.

*Milton Sernett*



IN HIS IMAGE, BUT . . . RACISM IN SOUTHERN RELIGION, 1780-1910.

By H (ilary) Shelton. Durham, N. C.; Duke University Press, 1972.  
viii + 305 + index. \$8.50.

Every institution, be it civil or ecclesiastical, becomes alarmed when one who is not a "house historian" brings to light the most incriminating pages in its past. *In His Image, But . . .* does alarm and upset, for it is a blistering yet responsible presentation of the almost monolithic support that white Southern Christians gave to slavery and racism, and of how, in denying brotherhood to the Negro, they violated the equality which they subscribed to in the doctrine of *imago Dei*. "God created man in his own image" (Gen. 1:27).

Prof. Shelton, himself a native North Carolinian and currently James B. Duke Professor Emeritus of American Religious Thought at Duke University, is well aware that Northern churches did not have a clean bill of health either, but in choosing to focus on those in the South from the end of the American Revolution to shortly before W. W. I he is simply trying to tell the whole story, much of which, in piecemeal fashion, we have already known. Perhaps it is simply the marshalling of so much evidence that really upsets. For now it is banefully apparent that with the exception of the Society of Friends and a few courageous individuals in other denominations, the religious establishments in both the Old South and the post-Appotomax South helped write the racist ideology that kept the Negro first, in chains, and, later, in Jim Crow isolation.

As a result of the Second Great Awakening, the great Evangelical communions, particularly the Methodists and Baptists, captured the South. In so doing, they compromised an earlier anti-slavery stand and, by about 1830, began to promote the "positive good" of slavery on Biblical grounds. In fact, one of the chief aims of pro-slavery clergymen, like the Rev. Robert L. Dabney, was to continually push the Biblical defense of slavery in order to clothe their Northern critics in the garb of the infidel and the skeptic. One by one the great denominations split, and on each occasion the Southern wing claimed that "It is in the order of nature, and of God that the being of superior faculties and knowledge . . . should control and dispose of those who are inferior." Southern Lutherans, such as the Rev. John Bachman of Charleston, evidenced concern for the Negro's soul, as did most Evangelicals in the slave states, but they too chimed in with the counter-creed of Negro inferiority. When emancipation came, the Southern churches were the first to establish the color-line. Throughout Reconstruction and the Jim Crow era, when lynchings were a daily occurrence and the Ku Klux Klan waved both the Bible and the flaming cross, the Southern churches either kept a discreet silence or continued to feed the racist grist-mill. Even those few Blacks who stayed with the white denominations were "bidden to call upon God . . . from a place apart."

*In His Image, But . . .* is an important book. It needed to be written. If it only succeeds in fostering in the contemporary reader either a feeling of self-righteous condemnation or self-incriminating guilt over the sins of the past, then it will have failed its purpose. But surely there is a lesson here. Whenever the Christian community so aligns itself with the powers that be or so closely identifies itself with the prevailing evils that belie the principles of equality and brotherhood that are inherent in the

doctrine of the *imago Dei*, then it has lost its prophetic mission and ceases to be the Church. Prof. Shelton's book is strongly urged upon anyone who like the prophet Jeremiah recognizes that it is necessary that "the sin of Judah is written with a pen of iron." One can only hope that the actions of white Christians toward the Negro from 1910 until the present will warrant the writing of less reproachful history in the future.

Milton Sernett

WHAT THEOLOGIAN DO. Edited by F. G. Healey. William B. Eerdmans Publishing Company, Grand Rapids, 1971. 354 pages. Paper. \$3.95.

In Great Britain this volume was published in 1970 under the title *Preface to Christian Studies*. Here the reader will find 13 British scholars setting forth their views regarding the present status of various Biblical and theological disciplines. The areas of exegetical, historical, systematic and practical theology are covered. Formerly, a book like this would have been a volume listed in the area of theological propaedeutics, an introductory course at most theological seminaries forty and thirty years ago. The American title is obviously chosen to sell more books because it is consonant with the idea that theology to be alive must be functional.

*What Theologians Do* is designed to be a guide to the modern study of religion, and thus more particularly to the whole range of Christian studies. The publisher's blurb claims that "it is intended especially, though not exclusively, for the growing number of individuals who are interested in learning more about Christian beliefs, practices and institutions."

The following British scholars are contributors to the volume: F. G. Healey, editor who wrote on "Christian Theology: Its Nature and Scope." C. F. D. Moule wrote on "The New Testament," P. R. Ackroyd on "The Old Testament," F. F. Bruce on "Inter-testamental Literature," E. Gordon Rupp on "The Study of Church History," T. H. L. Parker on "Creeds and Confessions," M. F. Wiles on "The Study of Christian Doctrine," Ninian Smart on "Scientific Study of Religion," J. Heywood Thomas on "Philosophical Theology," J. E. Newport on "The Study of Applied Theology," J. G. David on "The Study of Worship," N. H. G. Robinson on "Christian Ethics," and Stephen Neill on "The Ecumenical Dimension in Theology." The appendix deals with "Language Study and Theology."

This book is valuable in showing what British theologians are thinking and what is being taught at various British universities. Each contributor gives a brief bibliography of books that are recommended for further reading by the interested student. Some of the contributions are descriptive while others are both descriptive and prescriptive.

In the Biblical studies the results of historical criticism and its methodology are accepted and applied. A number of contributors denounce the Biblical doctrine of the inerrancy and verbal inspiration of the Bible. Although all of the contributors are members of some Protestant group they no longer subscribe to the *Sola Scriptura* principle of early Protestantism. Human philosophy and the demands of the culture are more normative for many of the writers than is the Holy Scriptures. Many statements and interpretations in this volume will be unacceptable to pastors and scholars committed to the Biblical teaching of *Sola Scriptura*, *Sola Gratia*, *Sola Fidei* and *Solus Christus*.

The chapter on "The Ecumenical Dimensions in Theology" is informative but sad reading. Dr. Neill, a proponent of theological ecumenism, gives ten principles that should be accepted, as controlling the ecumenical movement. He claims that in the future no church should accept a person for the ecumenical vocation who does not subscribe to the ten affirmations he has outlined. Number six of these reads as follows: "There is no place for rigid dogmatism, for uninformed criticism, for levity, or for superficiality" (p. 309). One wonders why the sentence "no man, or woman should be allowed to enter the service of the Church, if unable to accord assent to a brief list of ecumenical affirmations" is not a dogmatical statement. Possibly there is a difference between being just dogmatic and "rigidly dogmatic!" In this chapter Neill also shows that revolution is a part of the program of the World Council of Churches. (pp. 301-302).

While chapters in this volume are instructive in showing the present state of mind of much of European and American theology, it also reveals the sad condition into which the queen of the sciences has fallen.

Raymond F. Surburg

## BOOKS RECEIVED

- That's Happened to My Johnny?* Contemporary . . . Visual Sermons. By Richard W. Pratt. C.S.S. Publishing Company, Lima, Ohio, 1972. 47 pages. Paper. \$2.95.
- The Groundwork of Christian Ethics.* By N. H. G. Robinson. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 336 pages. Cloth. \$7.95.
- Romans: A Letter to Non-Conformists.* By Robert H. Baylis. Inter Varsity Press, Downers Grove, Illinois, 1972. 70 pages. Paper. \$1.25.
- Grammatical Aids for Students of New Testament Greek.* By Walter Mueller. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 86 pages. Paper. \$2.45.
- Why Men Look at Preaching.* By Marvin J. Dirks. The Christopher Publishing House, North Quincy, Mass., 1972. 326 pages. Cloth. \$6.50.
- Existentialism and Creativity.* By Mitchell Bedford. Philosophical Library, New York, 1972. 375 pages. Cloth. \$12.50.
- The God Who Makes a Difference. A Christian Appeal to Reason.* By Bernard L. Ramm. Word Books Publisher, Waco, Texas, 1972. 160 pages. Cloth. \$5.95.
- Revolution in Rome.* By David F. Wells. Foreword by John R. W. Stott. InterVarsity Press, Downers Grove, Illinois, 1972. 149 pages. Cloth. \$4.95.
- The Structure of Biblical Authority.* By Meredith G. Kline. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1972. 183 pages. Paper. \$2.95.
- Place of Sacraments. A Study of Baptism and the Lord's Supper.* By Vernard Eller. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1972. 144 pages. Paper. \$2.95.
- Empowering the Helpers to Help.* The development and evaluation of Mental Health Consultation to aid clergymen in pastoral work. By Ruth B. Caplan. The Seabury Press, New York, 1972. 241 pages. Cloth. \$6.95.
- Where do I go to Buy Happiness.* Insights of a Christian Counselor. By Elizabeth Skoglund. Inter Varsity Press, Downers Grove, Illinois, 1972. 157 pages. Cloth. \$3.95.
- Triumph and Defeat.* By Donnis & Gladys Martin. The Christopher Publishing House, North Quincy, Mass., 1972. 318 pages. Cloth. \$5.95.
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- History of Israelite Religion.* By Georg Fohrer. Abingdon Press, Nashville and New York, 1972. 414 pages. Cloth. \$10.95.
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