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Book Reviews

FIRST AID IN COUNSELLING. Edited by C. L. Mitton. T. & T. Clark, Edinburgh, 1968. 223 pages. Paper.

Counseling is readily acknowledged to be a primary responsibility and activity of the present day pastor. Because of his availability, his position, and his involvement in the day-to-day lives of the people of his community, the clergyman is frequently the first person sought out in time of an individual's need.¹ In addition, there is probably no other professional person in our society who works with as great a variety of individual problems and crises.

Pastoral counseling, therefore, can pose a serious question for the dedicated and concerned clergyman. How can one man effectively handle the gamut of human problems which encompass men's lives from birth until death?

It is the assumption of the writers in C. L. Mitton's *First Aid in Counseling*, a collection of articles published in *The Expository Times* between November, 1965, and September, 1967, that the pastor as the first to deal with a presented or revealed problem must provide effective guidance and direction before the individual is or can be referred to more specially trained professional personnel. Although it is recognized that referral may not always be possible or even justifiable, it is still clear that the pastor must be equipped to give at least the highly necessary and important initial assistance.

To review and evaluate the articles in Mitton's collection should best require a stated approach to pastoral counseling. For example, I may begin with a relatively obvious and naive question as to whether knowledge or skill is more important in this area of the pastor's work. It is logically simple to refute the idea and reality of mutual exclusion in the either-or structure of the question and to say that the pastor certainly needs both knowledge and skill, and perhaps in equal degree. Any presentation regarding counseling should be judged, therefore, by the extent to which it refers to both the understanding of the problem and the skill necessary to handle it.

However, it is less obviously significant to oppose knowledge on the one hand with the person of the pastor on the other. Is it possible that the kind of man the pastor is and the attitudes and concerns he shows can be as important in his first aid counseling as what he knows? Is it possible that effective counseling skills can be generated only by certain characteristics of the pastor's person and cannot essentially be separated from those characteristics? This review is projected from the vantage point of the affirmative response to these questions.

The Elements

The Person. Three characteristics of the pastor and his person are here presented as essential to his effectiveness in pastoral counseling. They are his genuineness as a Christian, his Christian love, and his empathy. In operation they cannot be separated from the pastor's skill

in communicating them, first because they will quite naturally be communicated to some degree if they are the "real article," and second because they would be helpful only to the extent to which they would be perceived by the counselee.

Evidence from the field of secular counseling and psychotherapy has accumulated to show that genuineness, non-possessive warmth, and empathy are primary contributors to effectiveness.² Pastoral counseling has its distinct correlates of these characteristics with more than adequate support from Scripture.

In respect to genuineness a pastor should be no less and no more than he is as a redeemed sinner. He can express his supreme joy in the Lord and a confidence like that of St. Paul who could "do all things in Christ" (Phil. 4, 13). At the same time he recognizes his limitations, his faults, and his sinful nature and is not afraid to join in confessing his faults to others (James, 5, 16). The pastor, therefore, presents himself as a model, sometimes like that of an ideal Christian and sometimes quite evidently "human", but regularly one which can enable others burdened with problems to see how life can be victorious even under extreme strain.

In communicating his Christian love the pastor not only attempts to show a concern like that of Jesus for, and a complete acceptance of, all others, rich and poor, weak and strong, ugly and beautiful, rebellious and submissive; he also shows in word and action that the other person is worth something, in fact that he is worth Jesus' sacrifice and death and likewise the pastor's own life. "This is my commandment, that ye love one another, as I have loved you" (John 15, 12). These are not just words in the pastor's vocabulary.

Empathy stems from Christian love. As an ability it involves putting oneself in the other's skin and perceiving his inner world of sorrow and struggle, of doubt and conviction, of bits of happiness and perhaps loads of pain, but always *as if* that inner world were his own. Losing the "as if" quality immerses the pastor in the problem and tends to nullify the objectivity and strength which he can offer. Only Jesus could and can invest himself fully in the other person without losing His strength. The pastor can only attempt with his human limitations to approach that ideal.

Knowledge and Understanding. Counseling for the pastor can be truly pastoral only if, along with the absorption of the Christ-like characteristics just mentioned, he retains his knowledge of the basic problem of man and its solution. The problem can be generalized under the term *identity*. Each person should recognize his identity in or relationship to the Lord as a redeemed sinner, interdependent with fellow human beings, but finally dependent only upon God.

The goal of the pastor in his counseling is to help the person solve his own problem and also to help him recognize how his identity in the Lord can provide him with the measure of strength and comfort needed to meet the continuing demands of his world. This is not to say that the person can be guaranteed smooth sailing through life, but that like Peter, Paul, Stephen, and the host of God's people he has God's Kingdom

within him and can live as God's instrument in this world with all the pain and happiness and tortures it will bring, and finally that he will attain eternal life in heaven as the free gift of God.

Application of the Elements

Each of the nineteen areas surveyed in Mitton's collection includes very pertinent information which is helpful to the pastor in understanding the particular problem. For example, it is undoubtedly helpful to have the "valley chart" which identifies the symptoms of alcoholism and the steps to recovery, and to be able to distinguish between drug dependence and habitual drug abuse. Certain of the areas, though, present information which is peculiar to problems as they are evident in Great Britain.

Identity. The relationship of the problems to the matter of identity is touched upon in only eleven of the areas and quite frequently is given no more than a token reference. In "Problems of Adolescence", Michael Duke does relate the identity crisis in youth as one which needs to have the loving guidance and sometimes strict direction of the Lord substituted for the authority of parents and elders. Much more should be said, however, about the role of forgiveness in the Christian family and in the Church in the transitional process of dependence upon man and its consequent rebellion in adolescence to an absolute dependence upon God.

Love. The need for Christian love and concern is brought into each of the articles, but sometimes only in a matter-of-fact way. Some of the authors, as the rest of us, sometimes seem to take this characteristic for granted in the pastor, and perhaps well we should. But even assuming its presence, we know that not all men communicate the warmth, the regard, the total concern to the same degree. Some seem to be unaware that they are conveying almost the opposite of love through such obvious evidences as an atmosphere of eternal "busyness," an air of superiority, a judgmental attitude when giving advice, a habit of talking too much, etc. The negative value of these evidences appears to be so much a matter of common sense, of course, but when they get in the way of everyone's counseling effectiveness, as they do so regularly, we must return to simple Scriptural truths and begin to retrain ourselves in simple behavioral patterns of Christian love.

Empathy. The communication of accurate empathy is not an easy attitude and skill to learn. As an expression of love for the other person it is portrayed in attending behavior, *i. e.*, following the other person's topics without interjecting one's own at too many intervals, reflecting the feeling of the counselee, and summarizing the feeling or emotional under- and over-tones.

Only eleven of the authors indicate the necessity of empathy in first aid counseling. Of the remaining eight it would seem that only Imlah and Lake, in writing about drug addicts and homosexuals respectively, might be able to rationalize that the pastor cannot possibly empathize adequately. Their insistence upon the pastor's adequate understanding of the problem would seem to suggest otherwise. Lake, though, seems

to register some ambivalence about the underlying sinfulness of homosexual activity.

Genuineness. This is a relatively new concept in the pastoral counseling literature. Although the term itself is not used in these articles, some component characteristics are mentioned (in twelve of the areas), such as simplicity and sincerity (delinquents), a strong faith (the aged), overcoming one's fears of death (the dying), calmness and confidence (the bereaved), a God-given security (men under attack), first-aid treatment of our own anxiety (nervous breakdown), self-awareness (suicide), and how one feels about an alcoholic (alcoholics). There is so much of importance in this particular characteristic of the pastoral counselor that it should bear much more intensive attention than that given in these articles.

A more recently discovered characteristic³ which should derive from the convictions of a genuine pastoral counselor and which apparently contributed to effectiveness is the feeling for and skill in confrontation. We would call it "rediscovered" since Jesus was not wont to be averse to its use in His contacts with people. Less than half of Mitton's writers refer to the need for this skill in first aid counseling, although it, too, like the others, would seem to have a definite role to play in all the problem areas. It appears to be especially appropriate in confronting the counselee with his own resources under God and with the positive aspects of the relationship between pastor and counselee.⁴

Conclusion

First Aid in Counseling does fill a need in offering an abbreviated review of specific problem-areas and can be used with some profit by the pastor in search of shortcut paths to getting information about problem cases that come to his attention. However, from the particular viewpoint herein stated, the book is quite inadequate in presenting throughout an effective Christian approach to the pastor's counseling tasks.

FOOTNOTES

1. Joint Commission on Mental Illness and Health, *Action for Mental Health* (New York: Science Editions, 1961), p. 103.
2. See Carl R. Rogers (Ed.), *The Therapeutic Relationship and its Impact* (Madison, Wisconsin: University of Wisconsin Press, 1967), and Charles B. Truax and Robert R. Carkhuff, *Toward Effective Counseling and Psychotherapy* (Chicago: Aldine, 1967).
3. Cf. Howard J. Clinebell, Jr., *Basic Types of Pastoral Counseling* (Nashville: Abingdon Press, 1966), Chapter 13; William Glasser, *Reality Therapy* (New York: Harper & Row, 1965); John W. Drakeford, *Integrity Therapy* (Nashville: Broadman Press, 1967); Robert R. Carkhuff & Bernard G. Berenson, *Beyond Counseling and Therapy* (New York: Holt, Rinehart and Winston, Inc., 1967), Chapter 11.
4. Cf. Kevin M. Mitchell, "Therapist Conditions Beyond the Core Facilitative Conditions: Immediacy and Confrontation," Paper presented at 1968 Convention of American Personnel and Guidance Association, Detroit, Michigan.
Allen Nauss

INTRODUCTION TO HERMENEUTICS. By Rene Marle. Herder and Herder, New York, 1967. 128 pages. Cloth. \$4.95.

This volume was originally published in French in 1963 and translated by E. Froment and R. Albrecht. It concerns itself with one of the great ecclesiastical problems of our time. The great concern of contemporary Protestant and Roman Catholic theology is the one of hermeneutics. Next to the quest for "the historical Jesus" is the modern quest as to how the Bible is to be interpreted. The Jesuit scholar Marle states that while hermeneutics is also a problem in Roman Catholic circles, it is this for different reasons and in different ways in the Church of Rome as compared with the problem as found in the various Protestant denominations. In his preface, Marle states the purpose of the volume to be as follows:

The present work does not pretend to enumerate all the factors involved in the hermeneutical question, whether Catholic or Protestant; rather, its aim is only to make known the major contributions to hermeneutical theology, to point out the issues at the heart of the dispute (and these are not always easy to determine) and thus to provide an introduction to a field of research which has become so characteristic of the theology of our time.

The book has six chapters. In the first chapter, the French author shows how periodically in the history of the Christian Church hermeneutics has constituted a problem for the Church. A study of the history of hermeneutics is a valuable aid in grasping some of the major hermeneutical issues of our day. It was especially during the Reformation that hermeneutics became a central concern, according to Marle. The new reformation was based solely upon the Bible and led to "the inevitable development of the cult of the Bible which the Reformation had resolved to advance, but mainly because of the principle of *"sola Scriptura"*, which the Reformation claimed as its only and entire basis" (p. 19). The French Jesuit scholar believes that the *sola Scriptura* principle was the introduction of a hermeneutical principle, "And this introduction brought about not only a new understanding of faith, but also a new Christian faith, a new Church" (p. 20). Out of the *sola Scriptura* developed a second Lutheran hermeneutical principle, namely, that the "whole of Scripture, or more precisely its very heart—*Christus trebit*—that which 'produces' Christ" (p. 20). The latter principle, the author further claimed, was taken up in Luther's discussion of Law and Gospel (*Gesetz und Evangelium*) which also became a principle of Protestant interpretation.

In his treatment of Protestant hermeneutical thought Marle concentrates on Barth, Bultmann, Ebeling, Fuchs, Ott, and Pannenberg, all German theologians. Marle finds worthwhile insights in the writings and viewpoints of these Protestant theologians. He deals with them fairly and points out what distinguishes one from the other.

In the last chapter, the French Jesuit discusses the problem of hermeneutics as it relates to Roman Catholic theology. He claims that the problem became a renewed one at the time of the modernistic crisis. M. J. Lagrange did some important basic research into the hermeneuti-

cal problem as it presented itself at the beginning of the twentieth century. Father Lagrange engaged in polemics with Alfred Loisy concerning the proper use of the historical method. Lagrange became particularly interested in the Old Testament. He was especially determined to measure the assertions of the Old Testament against the established dates of history and science in general. He was also interested in the topics of inspiration and inerrancy.

According to the author, the failure of Luther and modern Protestant exegetes and hermeneuticians is that they held the revelation in Scripture to be absolute objective. "The absolute objectivism of the Reformers and the transcendental reflections of modern theologians on hermeneutics stem from the same neglect of the mediation of history, or if we prefer, from the same neglect of living tradition as the fundamental instrument of revelation" (p. 110). Although the Roman Church has been experiencing some decisive changes it still adheres to a principle which will not permit it to recognize the position of any Protestant group. Thus, Marle writes: "The Catholic Church lives on the conviction that the gift of the Holy Spirit does not consist in an independent light thrown on the historical manifestation of the meaning of Scripture, and that this historical manifestation is merged with the Church itself" (p. 111). Again: "Thus, the discovery of this meaning can no more be made apart from the totality of this history in which it is realized, than it can be made apart from the hierarchal institution which assures its authenticity" (p. 111).

When a conflict arises in Roman Catholic circles regarding the interpretation of Scripture between exegetes and dogmaticians, it is incumbent on the exegete not to go his own way, but he is duty bound to take cognizance of the dogmatic teachings of the Church, and interpret according to the Church's decisions.

This volume is helpful in showing that the basic differences begun at the Reformation between Roman Catholicism and Lutheranism are the same after 400 years of history.

Raymond F. Surburg

INTERPRETING THE HOLY SCRIPTURES. By Herbert T. Mayer. Concordia Publishing House, St. Louis, 1967. 119 pages. Paper. \$1.50.

INSTRUCTOR'S GUIDE FOR INTERPRETING THE HOLY SCRIPTURES. Prepared by A. C. Mueller in cooperation with Herbert T. Mayer. Concordia Publishing House, St. Louis, 1967. 60 pages. Paper. \$1.75.

This volume is the latest addition to the *Concordia Leadership Training Series*, written by Herbert T. Mayer of the Exegetical Department of Concordia Seminary, St. Louis. Like other companion volumes in the series, this one contains eight chapters. Readers acquainted with the scope and complexities of the field of Biblical interpretation will admit that the author essayed a difficult task when he attempted to set forth in eight sessions the fundamental principles of Biblical hermeneutics. The book demonstrates to laymen that interpreting the Scriptures is not always the easiest task. The author is to be commended for the

lucid manner in which he has presented his materials and for the compact way he has organized them.

Between October 1, 1967 and December 17, 1967 THE LUTHERAN WITNESS REPORTER published a series of six articles (excerpts) in which were set forth the gist of the book, thereby increasing the reader potential who otherwise might have remained strangers to this material.

In chapter 1 such basic terms as "Word of God," "revelation," "inspiration" are discussed; concepts about which many books and monographs have been written in the last decades. Chapter 2 presents a history of interpretation, beginning with the New Testament and concluding with a brief discussion of recent developments in the field of Biblical theology. Chapter 3 delineates theological principles of interpretation and chapter 4 sets forth general principles of Biblical interpretation. After some basic general principles have been examined and enunciated, the author discusses in chapters 5 and 6 the interpretation of the Old and New Testaments respectively. In chapter 7 Mayer gives "a laboratory demonstration" of how the text in Mark 9:2-10 should properly be interpreted in accordance with the principles given in chapters 3-6. The eighth chapter suggests ways and means in which the contents of the book might be of help in fostering improved Bible teaching in the home and in the church.

Those pastors and parochial school teachers of an older generation, who will serve as leaders for this training course, will recognize many rules and interpretative positions that traditionally have been held by Lutherans dating back to Luther and the Reformation. The author, in contradistinction to many present day Lutherans and Protestant interpreters, correctly distinguishes between "hermeneutics," the rules controlling correct interpretation, and "exegesis," the practice of interpretation. The "new hermeneutic" rejects this distinction. The informed student, however, will also note the inclusion of certain developments in twentieth century Biblical studies, which in some respects represent a change from what was formerly adhered to in conservative Lutheran circles.

This reviewer finds himself at variance with the author on a number of positions taken in this volume. In writing about the three solas of Lutheranism, Mayer defines *sola scriptura* as follows:

Sola scriptura . . . simply affirms that the Bible tells Christians all they need to know about God's grace and saving faith and is the source and only *norm* or *standard* of Christian faith and life. *Sola scriptura* is, then, a statement about the primary importance of the Bible and its message of justification by grace through faith. In a sense, it underscores also the importance of *solus Christus* as a basic hermeneutical principle.

This quotation can be interpreted to mean that only when and where the Scriptures deal with matters pertaining to salvation are they the source and norm for teaching, thus leaving the Bible's statement on cosmology, history and other subjects as not binding and valuable for belief by Christians.

Prof. Mayer stresses the importance of realizing that God's revelation took place through a series of mighty acts. Correctly he notes that God often caused men and women to explain to people the meaning of His actions in history. "Much of the Bible, then, is inspired record of and witness to God's revelation of Himself through His mighty acts. Many chapters in the Bible report how His people later meditated upon these acts and found guidance, faith, and strength for their own day (Ps. 135 and 136 are two examples)." There are, however, many chapters and books in the Bible which simply cannot be accounted for by the utilization of the scheme of mighty acts plus human response. How does one explain the Wisdom books and many of the New Testament epistles according to this pattern? It should be noted that those scholars in the twentieth century who proposed revelations by means of the "acts of God" were endeavoring to distinguish in the Bible between that which was divine and that which was human and therefore fallible and subject to error. G. Ernst Wright devised revelation by the mighty acts of God to circumvent the belief in an inerrant written Scripture.

An emphasis foreign to historical Lutheran hermeneutics is the use of form criticism, employed today in both Old and New Testament studies. Readers are told by the author that there are good features in this methodology that can be adopted by Lutheran interpreters. Among the new literary genre with which scholars are now operating are "myth," "saga," "legend," "miracle tales," etc. Thus Mayer states that scholars today find myth in Genesis 1-11, to which he voices no objection. However, when discussing the passion narrative the author finds them completely devoid of "myth signals." On what basis does Genesis 3 contain myth while Matthew 28, Mark 16, Luke 24 and John 20-21 do not? It is assumed that a serpent talking today as is related in the closing chapters of the four evangelists. By what criteria is Genesis 3 symbolical or mythical while the resurrection narratives are factual?

Those willing to learn the proper rules for exegesis are told that they must determine the "then and there" of a text. To illustrate what is meant by this Mayer cites Psalm 110, alleged to be a poem used at the coronation of an eastern ruler. The "then and there" meaning would be that in this Psalm "we have a call to the Israelites to give thanks because God has kept His promises to them and has preserved their religious and national independence and strength through the office of the king, an office which was again being filled by another candidate chosen and anointed by God" (p. 61). That is how probably the first hearers understood it. Thus, according to Mayer, the original Old Testament readers had no idea that this Psalm referred to Jesus the Messiah. However, Psalm 110 is quoted more frequently in the New Testament than any other psalm and is consistently interpreted as a prediction about Christ and His work. We, therefore, believe that the author's interpretation, following the higher critical position of Old Testament scholarship, is not sustained by the New Testament. According to the statement of Christ (Mark 12:35-37) the true interpretation is that He

was in David's mind when the latter uttered and wrote this Psalm. Furthermore, against the author's interpretation the fact remains that no Israelite king held the office both of priest and king. Therefore, in this Psalm the king referred to could not have been merely an Israelite king for Psalm 110 predicts that David's descendant, Jesus Christ, would also be a priest after the order of Melchizedek. The author is advocating an exegesis of this Psalm which has ruled out direct Messianic prophecies and he is following an exegesis which has labeled such psalms as Psalms 2, 40, 45 and 110 as merely regal psalms.

Prof. Mayer concedes that the Old Testament contains Messianic prophecies, some of which were predictive; other Messianic prophecies were typical. As an example of typical prophecy the passage of Isaiah 7:14 is cited where the *almah* spoken of is said to be a type of the Virgin Mary. It is true that many Christian scholars hold to the typical interpretation of Isaiah 7:14. Although in the past exegetical history of the Lutheran Church this passage was considered a direct prophecy, the impression is given that the typological interpretation is the only valid one. Luther did not hold to the typical interpretation nor do many other scholars. This reviewer fails to see how a woman living in Ahab's time could adequately be a *type* of the Virgin birth, for it would mean that this woman also was a virgin and thus in Biblical history there would be the record of two virgin births.

The author states that one of the hermeneutical principles used by the Bible student is the following: "In short, the Bible student is reminded that his study and explanation of a Biblical text is wrong or incomplete until he has been addressed by His Creator in terms of both Law and Gospel." (p. 42). That Law and Gospel are two fundamental doctrines of the Scriptures no Lutheran exegete would deny, but that every passage and pericope must deal either with Law and Gospel is difficult to prove. While there are many statements in Scripture that treat clearly of these two doctrines, not every passage can legitimately be thus interpreted. Another perplexing statement in this connection is made: "Again and again the Bible student will find that a passage which he understood as Law one day will speak Gospel another day" (p. 42). This would seem to say that a passage is determined by one's mood on a given day thereby violating the principle that Scripture has one and only one intended meaning. Since Law and Gospel are such diametrically opposed doctrines in their content, purpose and effect, a passage ought to be clearly classifiable as to whether it is either Law or Gospel.

The Concordia Course recognizes the distinction made between "the Jesus of history" and "the Christ of faith." On pages 83-84 the claim is made that in the Four Gospels we do not possess reliable information about the sayings and deeds of Jesus. The reader is told that it is necessary to distinguish between what Jesus said and did and what the church believed that He said and did. Modern critical scholarship does not accept the view held by the apostolic church and so there has come into being a "quest" for the historical Jesus. In support of this questionable position, Mayer writes: "The benefit of the 'quest' lies in its emphasis that the gospels have come from the faith of the first genera-

tion of Christians and that they are a call to Spirit-given faith in Jesus as the Christ, the son of God and Savior of the world" (pp. 84-85). But how can the reader of the gospels be a follower of Jesus' way of life when he is uncertain of what Jesus said and did! How does this quest for the so-called "historical Jesus" agree with the claim of Luke to his friend Theophilus? Luke said to Theophilus:

Many have done their best to write a report of the things that have taken place among us. They wrote what we have been told by those who saw these things from the beginning and proclaimed the message. And so, Theophilus, because I have carefully studied all these matters from the beginning, I thought to write an orderly account for you. I do this so that you will know the full truth of all those matters which you have been taught (Luke 1:1-4, *Good News for Modern Man*).

This reviewer prefers the position of Dr. Arndt as reflected in another course in The Concordia Leadership Training Series: *New Testament History*, who accepts the gospel data as recorded.

Raymond F. Surburg

FIGURES OF SPEECH USED IN THE BIBLE, EXPLAINED AND ILLUSTRATED. By E. W. Bullinger. Baker Book House, Grand Rapids, 1968. 1104 pages. Cloth. \$14.95.

This volume is a reprint of one that was published in 1898 by Messrs. Eyre and Spottiswoode of London. This book is unique. It contains a comprehensive and detailed study of the figures of speech used in the Bible. Although it was published seventy years ago, it has never been duplicated or equalled in point of thoroughness and detail.

In his introduction, Dr. Bullinger wrote: "Jehovah has been pleased to give us the revelation of His mind and will in words. It is therefore absolutely necessary that we should understand not merely the meanings of the words themselves, but also the laws which govern their usage and combination." Bullinger correctly pointed out "that language is governed by law; but, in order to increase the power of a word, or the force of an expression, these laws are designedly departed from, and words and sentences are thrown into, and used in new forms, or figures" (p. v.).

The Greeks of old were responsible for reducing these new and peculiar forms to a science, and gave names to more than two hundred of them. The science of the study of figures of speech was advanced by Roman scholars, but during the Middle Ages its study fell into decline. The knowledge of this ancient science is today nearly completely forgotten. In fact, the expression "figure of speech" is used in a different sense today and has almost an opposite meaning from the ancient usage.

The Greeks used the word *Schema*, the Romans the word *Figura* to designate the manifold forms which words and sentences assumed. In both instances the meaning is the same, namely, "a shape" or "figure." In I Corinthians 7:31 Paul employs the word *Schema*: "The fashion of this world passeth away," and in Philippians 2:8, he has "being found in fashion as a man."

When figures are applied to words or a sentence, they take on a different connotation from the ordinary and natural form. "This is always for the purpose of giving additional force, more life, intensified feeling, and greater emphasis. Whereas today Figurative language is ignorantly spoken of as though it made less of the meaning, and deprived the words of their power and force. A passage of God's Word is quoted; and it is met with the cry, 'Oh, that is figurative'—implying that its meaning, or that it has no meaning at all. But the very opposite is the case. For an unusual form (*figura*) is never used except to add force to the truth conveyed, emphasis to the statement of it, and depth to the meaning of it. When we apply this science then to God's Words and to Divine truths, we see at once that no branch of Bible study can be more important, or offer greater promise of substantial reward" (pp. v-vi).

Bullinger regarded the figures of speech to be a key to the interpretation and elucidation of the Scriptures. The author must be credited with having done more than any other scholar to open the eyes of students to the key that the study of figures opens.

In this volume Bullinger cataloged and discussed no less than two hundred and fifty distinct figures. Then in systematic order he gave 1) the proper pronunciation of each figure, 2) its etymology, or origin, 3) a number of Scripture passages in full where the figure is used, giving a full explanation of its use in each instance.

This large volume may be utilized either for direct and systematic study of figures of speech as employed in the Old and New Testament Scriptures, or it may become a constant companion to the Bible as a reference volume. A copious index of Text and Passages illustrated conclude the volume.

Raymond F. Surburg

OLD AND NEW IN INTERPRETATION. By James Barr. Harper & Row, New York, 1966. 215 pages. Cloth. \$5.50.

In this book the reader will find James Barr's revision of his Currie lectures at Austin Presbyterian Theological Seminary, Texas. Concerns which were discussed by Barr in some of his earlier writings, *The Semantics of Biblical Language* (Oxford, 1961) and *Biblical Words for Time* (No. 37 in the SCM series *Studies in Biblical Theology*), are again taken up. In *Old and New in Interpretation* he states that hermeneutical anxiety is one of the most crucial problems in American theological education. He claims that the present anxiety to converse about hermeneutics is not getting anywhere, because theological students have a poor knowledge of the contents of the Scriptures.

Barr has organized his materials into six chapters. In chapter 1 he outlines briefly his theological position, which he expands in a later chapter. Chapter 2 takes up the Hebrew-Greek thought contrast, which was previously discussed in *The Semantics of Biblical Language*. In chapter 3 the author attempts "with some trepidation, to give reasons for moving away from the history-centered values of much modern theology, with the conjunction of revelation and history as its base" (p. 131). In chapter 4 the question of typology and allegory are taken up, two methods of interpretation that have been linked up with a history-

centered approach to the Scriptures. Chapter 5 gives Barr's understanding of how the Old and the New Testaments are linked in the work of salvation. The sixth chapter endeavors to set forth two matters: firstly, how to deal with the theoretical presuppositions of the interpreter, and secondly, to recommend what the practical outcomes are for the work of the ministry.

The majority content of the book is critical; in this volume he has expressed negative views on a whole series of incongruities exhibited in the writing of new-look theologians, who have found favor with so many in our day.

Conservative students of the Bible will appreciate many of the criticisms levelled at modern critical positions by the eminent Scotch Old Testament scholar. Barr takes to task the existentialist position of neo-orthodox Biblical interpretation. In this book the former Princeton professor criticizes G. Ernst Wright and Bernhard Anderson for their theory of revelation by the "God Who Acts." In criticism, he writes: "There is no history of the acts of God alone, but a history in which the tradition grows and suffers change, in which the tradition itself is affected by the impact of events; and these events may be in some cases acts of God, in others not" (p. 19). Barr has correctly pointed out regarding the event of the Exodus, which for many modern critics is supposedly the beginning of Jahweh's revelation to Israel, that the deliverance was foretold by Jahweh to Moses long before it happened and even after it happened it was Jahweh's interpretation which enabled the children of Israel and future generations to understand its real significance. Thus Barr writes: "We think that we cannot imagine verbal communication between God and man, and we worry about terrible consequences which would ensue in the Church, and of serious damage to the rationality of our presentation of Christianity, if it were admitted that such verbal communication is important" (p. 79), and then he proceeds to assert that this is just what is dominant in a Biblical revelation.

Most of the material in the book is of a critical nature. He also berates "fundamentalism" in the appendix, lest because of his strictures directed at his co-critical scholars he be considered as espousing the view of fundamentalism. Despite the latter's caustic characterization of "fundamentalism" the conservative reader will find many interesting insights and useful material for his study of the Old Testament.

Raymond F. Surburg

JOB, OUR CONTEMPORARY. By H. Harold Kent. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1967. 65 pages. Paper. \$1.25.

In the foreword to this book Chancellor John B. Sterling of Queen's University, Ontario, refers to the author as a man who knows bricks, mortar, steel, concrete, etc., while H. Harold Kent is identified on the back cover of the book as pastor of Emmanuel Church (Evangelical) of Toronto. There is no doubt that what the foreword says is true: the author tries to interpret the book of Job in terms that a layman can comprehend and find meaningful.

Of the chapters the one entitled "The Necessity of a Mediator" is probably the best witness to the author's correct understanding and interpretation of Scripture interpreted by Scripture. The Redeemer is the *Goel* and the word describes the Lord Jesus Christ (p. 53). Still, the "without my flesh" in the quote of Job 19:25-27 is not based on the rest of Scripture. Luther knew the Hebrew too, but refused to take the *min* as separative and rightly so, since the local sense of the *min* is first and best, especially in view of the context.

M. J. Naumann

THE WAR AGAINST THE JEW. By Dagobert D. Runes. Philosophical Library, New York, 1968. 192 pages. Cloth. \$6.00.

Books from this publishing company are usually not very cheap, and \$6.00 is steep for less than 200 pages without illustrations, etc. But we must admit that it would do Christians some good to read the list of indictments against practically every church, ruler, writer, etc., that ever did some wrong to descendants of Abraham. That some of this is horrible beyond description no one familiar with what happened in Nazi Germany will deny. In the preface to the list the author explains that he really means the war of the *Christian churches* against the Jew. He pleads with Christians not to continue to teach hate of the Jews in Christian churches, seminaries, and Sunday schools. We believe that in the fury of the author's hurt, and we know he has been hurt for he dedicates the book "To the memory of my mother, victim of the fury of anti-Semitic prejudice," he cannot be expected to understand either the Old or the New Testament. He accepts the Old but considers the New Testament a reason for anti-Semitic hatred among Christians.

On the second fly-leaf he addresses Christianity with the admonition: "Raise not your children in disdain of Israel; I say unto you, take out the venom from your Scripture so that my people may live." This sounds like a quote from somewhere, but probably is meant to show the aim of the book.

The reviewer is not going to go into an apology for anything evil done to these people known as the Jews. A sample of the extreme evaluation of historic facts is this statement concerning Luther: "This terrible man was a predecessor of Hitler." We would, however, like to say to the people who read the review of this book that the Christian church at all times should have said to Christians and what should have been preached to all of the House of Israel. We say it, knowing that it will be understood by the author as another evidence of anti-Semitism.

To all sincere Christians we will have to say that God has reserved all vengeance to Himself, and even where He sent the scourge of the Babylonians or the Nazis over His people, God will Himself punish the wrong done to His people of the Old Covenant. The weight of God's promise to Abraham, "I will bless thy blessers and curse him that curses thee," is so great and so eternal that it determines not only the destinies of nations but also of individuals. But it must be remembered that the leaders and the people of Jerusalem brought the weight of this statement on themselves in the terrible self-imprecation: "His blood come upon us and upon our children!" We know that Christ, the Son of God,

came into His own and His own received Him not. We know that Peter, full of the Holy Spirit, was not inciting to a pogrom when he said: "Ye killed the Prince of Life. . . ." Peter was calling for repentance. To all Jews goes the appeal: "Believe on the Lord Jesus Christ and be saved!" To Christian and Jew alike it is said: "He that believes is saved, he that believes not is damned."

To the author and all his people we put the question: Do you agree with what was done to Jesus of Nazareth? Do you still uphold the condemnation pronounced on Jesus by the Sanhedrin? Do you still hold Jesus of Nazareth to be a blasphemer because He has made Himself the Son of God? Or, will the people of Israel, in assembly, declare this condemnation to have been wrong? This they could never do unless they confessed that Jesus is the Christ, the Messiah. By that confession they would accept Him as their Lord and God and would be true Christians. . . .

To all we must say, Never should a Christian preach or practice hatred toward the Jew, and never can anti-Semitism be condoned. Every Christian is unworthy of the name if he cannot pray for the people of Israel: "Father, forgive them, for they know not what they do."

It is, however, not anti-Semitism what God threatened to those who would not keep His covenant, as in Deuteronomy 28:15 ff.

It is time that Christian people testified against anti-Semitism in word and deed. The horrible things done to those who are of the same race and blood according to the fathers as our Savior have turned God's face away from churches and churchmen in all generations. But yet, so to testify against anti-Semitism is to confess Christ crucified as Messiah and Lord of all men.

Martin J. Naumann

PRINCIPLES OF BIBLICAL INTERPRETATION IN THE LUTHERAN CONFESSIONS. By Ralph A. Bohlmann. Concordia Publishing House, St. Louis. 1968. 144 pages. Cloth. \$4.95.

For Lutherans who are perplexed and dismayed by the way the task of interpreting the Bible has been needlessly complicated in our day, Ralph Bohlmann's book offers help and guidance which is urgently needed. Because this book offers help and guidance for interpreting the Bible by spelling out the principles of Biblical interpretation implicitly and explicitly contained in our Symbols, no Lutheran who takes our Confessions seriously will fail to recognize that this book is a valuable contribution to the current hermeneutical discussion.

In the first four chapters (Part I), "The Confessional View of Holy Scripture" is treated in a manner that takes into consideration every significant statement of our Symbols, avoiding an imbalance of emphasis that could result in a distortion of the Confessional witness concerning the nature, function, clarity and central message of the Sacred Scriptures. Irrefutable evidence is submitted to show that our Symbols consistently hold that the Bible is God's Word (not in some derivative, but in the primary sense of the term), and that our Symbols appeal to the Scriptures not only as causative authority, but as normative authority in the Church.

Part II of this book deals expressly with "Confessional Principles of Biblical Interpretation." The author shows how our Symbols, on the basis of a proper understanding of the article of justification and of the Law-Gospel distinction, proceed to pay due attention to grammar, to permit the Scriptures to interpret themselves, and thus derive the one and only correct sense of the Biblical word precisely from what is written.

This reviewer wonders whether it might not be fruitful to explore the significance of the distinction between the *literal* sense and the *simple* sense of words which seems to be suggested in the sermon of Luther on Christ's descent into hell, which is quoted in part in Article IX of the Formula of Concord. The literal sense of "He descended into hell" would include merely the idea of local motion downward without a reference to what was accomplished; the *simple* sense is that Christ destroyed the power of hell, a sense which does not tell us what direction hell is from here, but which does say something significant about what Christ did, and yields us marvelous consolation.

H. A. Huth

EVOLUTION AND THE MODERN CHRISTIAN. By Henry M. Morris. The Presbyterian and Reformed Publishing Company, Philadelphia, 1967. 72 pages. Paper. \$1.00.

In its simplicity and fidelity to Scripture, this small book can do a great service to all its readers. Any member of a Christian congregation concerned about the seemingly self-evident acceptance of the evolutionary theories will find that Dr. Morris does not evade questions that seem hard to answer, but counters them with clear and simple statements of facts from the scientific data available to him as a scientist and with the testimony of the Word of God which he knows to be infallible.

We respect Dr. Morris as one of the many believing scientists who know by the Word, and by the faith created by the Word, to quote the *Brief Statement*, that "God has created heaven and earth, and that in the manner and in the space of time recorded in the Holy Scriptures."

A pastor could do his members a favor, and also help himself in his work by distributing this booklet among his members, young and old. It could easily be an outline for a Bible class or course of instruction.

Martin J. Naumann

THE RIGHTEOUSNESS OF THE KINGDOM. By Walter Rauschenbusch. Edited and introduced by Max L. Stackhouse. Abingdon Press, Nashville and New York, 1968. 320 pages. Cloth. \$5.95.

"Kingdom of God" was the key concept in the thinking of Rauschenbusch, often called the father of the social gospel. In the interacting of the Kingdom with and within history he envisioned a theology sensitive to both Biblical concerns and social needs. So consuming was his obsession with the latter that for him everything in the Christian faith had to be looked at, filtered through, molded and tested by the determinative principle of the Kingdom of God acting with its redemptive and healing power on society. (Cf. Rauschenbusch's best-known work, pub-

lished in 1917, *A Theology for the Social Gospel*, in which he deliberately seeks to adjust the chief articles of the Christian faith to conform to his own theological system, the so-called social gospel.) As a result, salvation, to his way of thinking, must focus on the *social* matrix of man's existence and on the imperatives that the followers of Christ have been given for living and acting redemptively in the structure and dynamics of the home and family, in labor and industry, in government, in the cities, in education, etc. It is hard to escape the conclusion, when reading Rauschenbusch, that the social order which Christians were to establish through the dynamic of the Kingdom of God which was in them and of which they were a constitutive part, was in the final analysis a utopian, messianic kind of theocracy. When Rauschenbusch said that "the Messianic hope was a revolutionary hope" (p. 72), he meant this exactly in the terms that his modern counterparts and fellow "prophets" conceive to be the mission of the church in the world today, "to found a new society on earth" (p. 63). This was the church's redemptive task, its main and only one, given by the Lord, "the establishment of the perfect theocracy" (p. 81). "Christ's purpose," according to Rauschenbusch, "was the establishment and extension of the Kingdom of God, the regeneration of human society" (p. 152), and if this renewal was not realizable in every detail in this aeon, nonetheless it was to be the goal.

As is generally known, Rauschenbusch rejected Scripture's teaching on the total depravity of man and substituted the social gospel for the Gospel of the forgiveness of sins, thus hopelessly confusing sanctification and justification, hopelessly distorting Law and Gospel by telescoping the one into the other. However, when all is said and done and these chief and vital criticisms have been leveled at his theology, the fact also remains that Rauschenbusch and his tribe, and what they stood for, may in a sense be said to prick the conscience of every one of Christ's followers as the unpaid debts of a church which often did so little to alleviate the social evils against which he was speaking and agitating. Addressing itself to the needs and dressing the wounds of the sick body of mankind have always been and still are among the proper tasks and responsibilities of the church. Rauschenbusch chasteningly reminded Christians of his day that they alone really knew what the law of love meant, and, as he also correctly observed, "only a Christian can make it work" (p. 185).

There are some powerful passages in this previously unpublished manuscript. Especially eloquent and penetrating are Rauschenbusch's indictments of Christians and the Christian church for easy accommodation to the secular realm, often to the great hurt of others in the human family. Judgment narrows down particularly upon social rank, wealth (where Rauschenbusch sounds remarkably like Luther who likewise had his serious misgivings about the getting and possessing of great wealth when so many of God's children were in dire want), sex and family, and the state. It is one these subjects probably that the reader will find Rauschenbusch most stimulating, though at the same time his insights, as well as his exegesis, will often rightfully be open to challenge and debate.

The pages of Rauschenbusch's manuscript lay apparently overlooked for more than half a century, coming eventually into the American Baptist Historical Archives in Rochester, New York, where they again remained "buried" for a time. The editor, Max L. Stackhouse, who revised the manuscript at a number of places because it was not in final form, notes that it undoubtedly came from the early period of Rauschenbusch's life. If this be true, then there is evidence for the early date at which his theology was formulated, as well as for the excellent literary quality of his style.

The interesting thing about the book, as well as its most execrable feature, is that it sounds like a page out of contemporary theology which, in its efforts to renew the church, has shunted aside the Gospel of forgiveness of sins through Christ and, like Rauschenbusch, chosen the social matrix as the redemptive message of the church for our day. Both parties, Rauschenbusch and today's theologians of radical renewal, have exalted man's inherent capacity for righteousness, wrongfully subdued the righteousness of God which is ours through Christ's atoning sacrifice, and conceived of Jesus' work primarily as a dynamic against evil.

The editor provides a helpful introduction to the work, in which he attempts primarily to demonstrate the continuing importance of the thought of Rauschenbusch, professor at Rochester Theological Seminary until his death in 1918. Included with the introduction is a provocative comparison between Rauschenbusch and Bultmann, both of whom operate with the concept of the Kingdom of God as a kind of polar center for their theological systems. With the index there is a bibliography, listing books and articles by Rauschenbusch, truly an impressive production by a very prolific writer.

E. F. Klug

WARNINGS TO THE CHURCHES. By J. C. Ryle. The Banner of Truth Trust, London, 1967. 171 pages. Paper. 5S.

These essays written in the style of evangelistic preaching come originally from the last century are republished in England in connection with the decline of the churches in that country. On that account, they can still be contemporary in purpose. The author, who seems to be of an extreme free church background, is very harsh on what seems to be every form of church government in Great Britain. A main target of his concern is the formalism of the church. This call for renewal can be read with profit, especially by the pastor who wants to make his approach to his people a little more fiery. Unfortunately the essayist is overly imbued with the spirit of anti-clericalism.

David P. Scaer

THE FUTURE OF BELIEF DEBATE. Edited by Gregory Baum. Herder and Herder, New York, 1967. 231 pages. Cloth \$4.95; paper \$2.45.

The God is Dead controversy among the Protestants is so well situated in the limelight of religious news that the parallel movement in Roman Catholicism is not receiving the attention that it deserves. *The*

Future of Belief Debate would be comparable to the replies to Bishop Robinson's position, published as *The Honest to God Debate*. What is so amazing is that the barnacled Church of Rome, with its firm dogmatical position, is being tossed around by a storm which is proportionately more severe than the waves which have continually beaten against the sides of weather beaten Protestant denominations.

The 'Bishop Robinson' in the Roman Church is in this case Leslie Dewart. Exegetically, he is a Bultmannian in his desire to free the New Testament Scriptures of mythology. Theologically (in the narrow sense), he is a Tillichian. Harvey Cox, *The Secular City* theologian, writes, "But in comparison with Dewart's, Tillich's ideas seem cautious. It is Dewart's God rather than Tillich's who is 'beyond theism.'" Philosophically, he is existentialist and anti-scholastic, i.e., he calls into the question the philosophical basis of the Roman Church which has relied so heavily on St. Thomas Aquinas. Dewart has called for the dehellenization of Christian dogma, leaning more on an existential approach. In the "Afterword" Dewart favors and defends Descartes, the *cogito ergo sum* philosopher, who really more than any one else is the progenitor of contemporary existentialism, even in theology. Missouri Synod Lutherans will be particularly interested in the essay by Jaroslav Pelikan, who finds Dewart's idea of the "hellenization of Christianity" and "oversimplification and caricature." Of course the older pastors and theologians will immediately recognize that Dewart's major thesis on the hellenization of Christianity is really a throwback to Adolf von Harnack with his world-shattering *Wesen des Christentums*, first published around the turn of the century. This volume shows the Roman Catholic theologians are wrestling with many issues that were once considered only the domain of the Protestants. For a fuller understanding of what really is happening in theology today, this book should be read. The paperback edition puts this book within the grasp of most of our pastors.

David P. Scaer

JESUS—GOD AND MAN. By Wolfhart Pannenberg. Translated by Lewis L. Wilkens and Duane A. Priebe. Westminster Press, Philadelphia, 1968. 415 pages. Cloth. \$10.00.

The jacket of this book contains the endorsement from Carl E. Braaten of the Lutheran Church in America stating that this is the most significant book in Christology since Emil Brunner's *The Mediator*. This is an understatement! Wolfhart Pannenberg, who is making for himself a name both here and in Europe, is one of the rising theological lights in our generation. His approach is basically different from the neo-orthodoxy of Brunner and Barth and the existentialism of Bultmann as he sees a historical base for the Gospel. The author lectures in systematic theology and this volume belongs to this field; however, here for once we have a European theologian who is willing to test the dogmatical Christology of the church on the Scriptures themselves according to the historical critical method. Several of Pannenberg's conclusions will be somewhat shocking to those in our church still unfamiliar with the method. Thus, for example, the Virgin Birth of our Lord and some

incidents, especially those concerning the apostles on Easter are considered legendary. To oppose this book or the author's intentions on these bases would be extremely superficial.

Pannenberg, if we would dare classify him, belongs, at least in part, to the tradition of the *Heilsgeschichte* school, which believes that behind the Scriptures there is real history. To arrive at what really happened, form criticism and any other valid tool of historical research may be used. Though some of the results will not please the traditionalist, others most certainly will. He finds quite untenable the method of Kähler and Bultmann which contents itself with the Scriptures as documents of faith and which takes a virtually agnostic stance to the question of whether or not the events recorded actually took place.

Of deepest interest here is the question of the resurrection of Jesus Christ. After a thorough discussion on issue of the traditions of the empty tombs vs. those of the appearances he concludes that these are not opposing concepts but complementary. Paul, who is mentioned in contemporary theology as not knowing about the tradition of the empty tomb, is said to know about it, as he refers to Christ's burial in 1 Cor. 15:4. If there was no belief in the empty tomb there would be no mention of the burial.

The author's main intent is to write a systematical theology on the doctrine of Jesus Christ and thus he follows a dogmatical outline rather than exegetical, which would be limited to individual books or authors. The doctrine of the atonement is understood in the substitutionary sense. The phrase in the creed, "He descended into hell," is taken to mean the nadir point in Christ's suffering and 1 Peter 3:18f., which has been the traditional *sedes doctrinae* for descent, refers to an actual proclamation of the Gospel for savings purposes, thus indicating the universality of the Christian message.

Also brought into the discussion is the area of the history of dogma. Most interesting is the origin of the doctrine of the Trinity in its classical form. Of particular interest to the pastor who has learned his dogmatics from Franz Pieper's three volumes will be Pannenberg's evaluation of those theologians so well known at the turn of the century, but so little discussed now. While both theologians give essentially the same type criticism of the period, perhaps Pannenberg's is a little more helpful. Most of us can still recall Pieper's discussion of the sanctified "I" (*Ichtheologie*) in the Erlangen theology. Pannenberg, however, chides the Erlangen theology for holding to practically all of the traditional doctrines, including, as he mentions, the virgin birth, on the basis of Christian consciousness. Christian consciousness or faith tells you nothing unless there is a firm historical base. Those who like to compare notes will find that both Pieper and Pannenberg are equal critical of the kenotic theory of the incarnation put forth by Satorious and Thomasius along with others.

This reviewer has several criticisms of Pannenberg's Christology. Christ as God is not really fully aware of who He really is till the resurrection. One gets the impression that what happened to Jesus on the third day came as kind of a surprise or revelation not only to the disci-

ples but also to the corpse itself. Of course, here one enters the problem of whether Jesus actually prophesied His own death or were these statements of faith put back into the mouth of Jesus after the resurrection.

This hesitancy to adopt the ecclesiastical Christology results from Pannenberg's avowed intention to look at Jesus historically, as He really *was*. On this point this reviewer is in full sympathy with him. The church worships a Christ who *is* simply on the basis of the Jesus who *was*.

Pannenberg has outlined an approach to Christology and to the whole sphere of dogmatical theology that should become norm for our generation, that is, if dogmatical theology is to survive as a prominent discipline in our seminaries. In Europe exegetical theology holds the highest rank and in our country it would probably be either exegetical or practical. Pannenberg describes his approach to Christ as "from below" over against the one "from above." Dogmatical theology falls into disrepute especially among students because its results, which are loaded down with the encrustations of church history, especially of the 16th and 17th century, seem to be irrelevant in the face of exegetical studies. Many theologians use the dogma of the church as fort out of which they go to make sorties in the field of exegesis. This approach is obviously untenous and if dogmatical theology does survive, it survives as a sub-discipline under historical theology, becoming really more like a history of dogma.

In presenting his Christology, which is in reality a dogmatical treatise, Pannenberg has not taken refuge in the history of the church, but has seriously discussed those exegetical questions prominent in our time. Each reader will come to his own conclusions on whether or not he has succeeded in every point, but he has wrestled with the task and he is in our generation among the very few who have even near succeeded.

The approach "from above" is used by Regin Preter in *Creation and Redemption*. While many traditional doctrines are lucidly presented, e.g. Trinity and baptism, this reviewer was always mystified wondering how did Preter come to know all these things. How can one have a high doctrine of the Trinity and still call the resurrection of Jesus ambiguous as Preter does?

Pannenberg has given the church a Christology, whose conclusions do have moorings in exegetical theology. The serious student of theology will not be able to avoid this book.

David P. Scaer

PROTESTANT CROSSCURRENTS IN MISSION: THE ECUMENICAL-CONSERVATIVE ENCOUNTER. Norman A. Horner, editor. Abingdon Press, Nashville and New York, 1968. 224 pages. Cloth. \$4.50.

There are generally two sides to every question. The church sometimes fails in trying to pretend that there is really only one. This volume, as indicated by the title, discusses the two basic approaches to foreign missionary work. Speaking in a very general way, perhaps too general, these two approaches may be outlined in this way. The one

approach desires to pool all missionary resources together and sees its task as related to the specific problems of the world. David Stowe, an executive for mission work in the N.C.C., mentions the following as legitimate concerns for missions: knowledge explosion, secularity, cybernetics and automation, communications explosion, cosmopolitanization, continuing education, nation-building, government planning and urbanization. The second approach is what has been considered the more traditional. Man is under sin and unless converted to faith in the Lord Jesus Christ is lost and without any hope of redemption. On that account Harold Lindsell deplores universalism, a type of Christianization of the world without individual commitment, and syncreticism, the concept that recognizes the validity of all beliefs for salvation.

In all there are six essayists. For each of the three sections there is one representing the "ecumenical" and another representing the "conservative." Every denomination and, in particular, every mission board and individual missionary should and must have their own "philosophy of mission." While this volume does not give any pat answers, it offers the two options, and perhaps the only two options that can be chosen. This book can serve as a kind of check list for those mentioned above and is really "must" reading for every mission board member. Pastoral conferences would both enjoy and profit from a study of it and theological students should at least be acquainted with its options before graduating.

Here is a truly unbiased book. Not that nobody takes sides, but the sides are identified and nobody really wins. Even if the effectiveness of either approach is not answered by the essays, the editor, who kind of stands in the middle, includes this observation:

Almost two thirds of all American Protestant missionaries now serving abroad have been sent by nondenominational societies, or faith missions as they are often called, and by denominations unaffiliated with the ecumenical mainstream. No authentic theology of missions would permit an equation of effectiveness with numbers, and so the significance of this figure can be easily distorted. Nevertheless, the sheer numerical strength of this conservative evangelical enterprise is impressive.

David P. Scaer

MAN IN GOD'S MILIEU. By Bastian Kruithof. Baker Book House, Grand Rapids, Mich., 1968. 144 pages. Paperback. \$1.95.

Occasionally the droll business of book reviewing can become a little exciting. A "sleeper" on the book market can stir even the most languid of book reviewers and cause him to want to share the good news with his friends. Bastian Kruithof, Professor of Bible and Religion at Hope College (supported by the Reformed Church in America), Holland, Michigan, has, in the opinion of this reviewer, produced that kind of book with his excellently clear and penetrating study of *Man in God's Milieu*. It is sensitively attune to what is going on around man in the *saeculum*, or world, and deftly gets at the critical interacting of the Christian faith and culture, or society. Kruithof takes up almost all of the subjects that matter for the Christian in today's world. The problem of authority in man's

thinking and knowing. The significance of God's revelation, where he points out that we are "alarmed when the Word of God is deprived of its objective validity and authority and is considered the Word only when it comes to grips with the individual" (p. 43). The problem of evil in man's existence. The relation of the Christian faith and science (Kruithof opens himself to challenge in this chapter when he opts for days of more than 24 hours in the creation account and grants that evolution, or some facets of it, may have been the manner of God's creating). The need for the study of the humanities in a society so strongly oriented to science and technology, lest there occur "an atomization that defies the sense of wholeness" (p. 89). The aesthetic sensitivity of the Christian faith, which sees the close tie that religion and art or art-forms have had in the past and which faces squarely the truth that "if Christianity has its cultured despisers, it will not do for the Christian to return the compliment" (p. 103). The clash between Christianity and secularism, in which chapter the author argues for awareness of the fact that there is such a thing as "holy worldliness," and that "religion concerned too much with itself is spiritual incest" (p. 112). In this connection the reminder, too, that no matter how dismal the future of the church may appear to some people today, "a Church alive enough to criticize itself and to withstand criticism is not in danger of being written off" (p. 115). Moreover, when it comes to the question of the relevance of the church and its message today, "that all-important something is the unadulterated Gospel which alone can heal the sickness of our civilization" (p. 119). On the question of ecumenicity: "A united front of the Church is not solidified if Scripture is watered down and the basic confession is glossed over" (p. 123). Kruithof thinks that this can be achieved within the NCC and the WCC, of which his church body is a member. In that theologically compromised milieu, it is to be doubted that the church will find the most effective vantage point from which to proclaim the Christian faith, as he claims. He deals excellently with the subject of the new morality. Good, too, is his defense of the kind of eschatology that looks for the resurrection, the return of the Lord, and heaven, though the matter of the resurrection of the body is somewhat by-passed.

The author's style is crisp, clear, never boring. He has a facility for putting his thoughts into virtual aphorisms which cause the reader to want to hold on to them and use them again as launching pads for his own teaching and preaching. What more could be said for a good little book which makes such strong testimony for the relevance of the Christian faith than that it for the most part is a page out of one's own heart and speaks as one would want to speak? *E. F. Klug*

MORAL DUTY AND LEGAL RESPONSIBILITY. Edited by Philip E. Davis. Appleton-Century-Crofts, New York, 1966. ix and 288 pages. Paper.

A collection of legal cases is presented here interesting in point of the relation between moral duty and legal responsibility. The subtitle of the book is "A Philosophical Legal Casebook." In the preface the

editor suggests that the merit of philosophy lies in its abstract and generalizing character thereby presenting a sort of map, a framework of concepts, within which questions of blame and responsibility can be discussed.

The first part of the volume presents cases which deal with the problem of assigning responsibility. Part II concerns problems of making and justifying a judgment of legal responsibility. The sentence "It may be that men are sometimes held morally responsible for their thoughts as well as their acts, but they are never held legally responsible for them" (p. vii) show that the role of judgment and condemnation of the courts of law of this world is within a much more limited area than the one over which God, the all-seeing Judge, presides. There is an interesting moral and philosophical aspect of the cases presented that suggests to the Christian reader that the question of guilt and punishment on the basis of responsibility could be still better evaluated by theology. Although no attempt is made to show that this would be the case, yet the reader theologically or religiously interested must feel that the term *responsibility* would gain in intensity and weight of understanding not only in the sense of responsibility for something, but in the sense of responsibility to God. This may not be the place to emphasize the term *responsibility* to God, but it may be helpful to understand the concept by analyzing it as to its etymological sense. Responsibility is the ability to respond, to answer, it is "answerability" assigned to man by God who gave man reason and sense and the ability to speak in answer to God. Man will have to answer to God for everything, even every word he speaks. Man's unwillingness to be responsible for and to someone is a sign of the loss of the image of God.

Naturally the court of law can only be a dim reflection of divine justice. Most of the cases presented in the book are such where the judge did or did not (as he should have) recognize moral obligations. Although, as a judge will admit, a certain appeal to the moral sense can scarcely be denied in certain cases, yet in a number of decisions made legally the moral or ethical value has to be overlooked. A decision sometimes may be more a moral than a legal one, and could be challenged for that reason by another court; sometimes it is the other way around and for that reason probably is not considered "fair" by non-legal minds.

All the cases presented are interesting. They have not been stripped of legal language, yet have very little jargon. There is a glossary of some of the more technical terms as well as a list of legal abbreviations. The cases range from the middle of the nineteenth century to our day. A sensational case is the one of *United States vs. Holmes, 1842*, a trial of the mate of the shipwrecked "William Brown" who caused fourteen men to be thrown overboard when the overfilled lifeboat threatened to sink and drown all the passengers in it. The accused was punished by six months' hard labor and \$20 fine.

Introductions to groups of cases as well as comments by the editor point out the difficulties in the majority of the cases centering around the concept of responsibility and moral law.

M. J. Naumann

TO ADVANCE THE GOSPEL. Edited by R. Pierce Beaver. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1967. 225 pages. Cloth. \$5.95. Paper. \$2.95.

The subtitle of this valuable sourcebook is: *Selections From the Writings of Rufus Anderson*. The now rare and important primary source material of Dr. Rufus Anderson has been edited with an introduction by R. Pierce Beaver, an eminent historian of missions at the University of Chicago. In a series of works Dr. Beaver is endeavoring to make available source material on the rise and development of American missions. *To Advance the Gospel* is his second in this series. The first is *Pioneers in Mission: the Early American Missionary Ordination Sermons, Charges and Introductions*.

This volume has been designed to present the reader with the main features of Rufus Anderson's mission theory. Dr. Anderson has been described by his posthumous pupil, Robert E. Speer, as "the most original, the most constructive, and the most courageous student of missionary policy whom the country has produced, and one of the two most aggressive and creative administrators of missionary work." Beaver calls him the "grand strategist of American missions." He further comments: "After ten years of 'apprenticeship' as assistant secretary of the American Board of Commissioners for Foreign Missions, Dr. Anderson was for the next third of a century in office and then for another fourteen years in retirement the acknowledged theoretician of the American missionary enterprise. . . . He died acclaimed as the restorer of the apostolic model for mission."

The editor's 35-page introduction is an excellent guide and epitome of the subsequent source material. After a short review of Anderson's life and work, he describes the mission climate of Anderson's times. Beaver then goes on to outline his mission thought and unique contribution in that area. Then comes the actual selection of Rufus Anderson's writings that cover a wide variety of subjects pertaining to mission theory, polity and practice.

This is a valuable book for the student of missions and missionaries. It is a great contribution in its field, and Dr. Beaver is to be commended and urged to bring to light more such material with regard to American missions. No missionary can now afford the luxury of being ignorant of the thought of one of the greatest missiologists in the world.

Otto C. Hintze

LIFE IN TWO WORLDS: A BIOGRAPHY OF WILLIAM SIHLER. Lewis W. Spitz. St. Louis: Concordia Publishing House, 1968. 199 pp. \$3.95.

In this biography of the first Vice President of the Missouri Synod, the Stanford University Renaissance historian, Lewis Spitz, offers the reader an important new resource for the interpretation of the history of Lutheranism in the American Midwest and particularly of The Lutheran Church—Missouri Synod. The early history of this synod has often been interpreted in terms of the central significance of C. F. W. Walther.

William Sihler was, as Spitz makes clear, almost as crucial for the early development of the Missouri Synod as Walther. Like Walther he was an educator of pastors and a leading participant in most of the theological controversies in which the synod was involved during its early decades.

The title of the book indicates that Sihler cannot be understood simply as a strongly confessional church leader in the "world" of American Lutheranism. He was in his youth a citizen of another "world," the world of early 19th century German Romanticism. Then he was an admirer of F. D. Schleiermacher and a budding literary critic. After an army career and a period of activity in Dresden in Saxony as a teacher, Sihler underwent a profound experience of evangelical awakening, followed by a conversion to confessional Lutheranism.

The religious tensions experienced by Sihler were by no means unique. The Walther brothers and their colleagues who accompanied Martin Stephan to Missouri in 1839 had undergone similar experiences—particularly C. F. W. Walther. One can perhaps wonder whether there is a possible connection between these experiences of profound religious conversion and the ensuing deep religious or confessional commitments so obvious in the lives of Sihler and Walther.

Spitz gives great attention to the role of Sihler in the early development of the Synodical Conference. Sihler's "Theses Concerning Church Fellowship," which were first presented to the Synodical Conference in 1873 as a comprehensive statement of that organization's confessional principle, are reproduced in their entirety on pages 144 to 148. They succinctly summarize the views of Sihler which were shared by most members of the Synodical Conference in that era. Ecclesiastical practice, according to Thesis six, should be in accordance with a church's confession. According to Thesis five, churches should agree on conclusions logically drawn from the Augsburg Confession and not simply on the statements of that confession.

Sihler's commitment to the culture and language of Germany are also carefully delineated. This parochial German cultural nationalism prevailed in the Missouri Synod until the end of the First World War. Sihler was merely one of many German-American Lutherans who contributed to this situation.

This volume can stand beside A. R. Wentz' biography of Samuel Simon Schmucker, *Pioneer in Christian Unity*, as an outstanding current contribution to the biographical analysis of Lutheranism in the 19th century. Anyone who wants to understand the distinctive character of the Missouri Synod, especially as it developed during the 19th century, will find this book an invaluable aid for reflection.

James Weis