

really rather weak, particularly in view of the fact that the Protestant tradition was much wider than that which flourished in England, and, moreover, was elsewhere equally as concerned with the identification of Antichrist as were the English interpreters. Once again, the question of relevant sources raises its head.

Despite these reservations, Emerson has provided an important addition to our understanding of the Antichrist tradition, and has given a fresh warning to the unwary who might be tempted to jump to unwarranted conclusions concerning the enigmatic figure of Antichrist. The book is copiously and accurately documented with no less than seventy pages of tightly-packed footnotes, and it carries an impressive bibliography. It has an Index of Biblical Texts and also a General Index which, although lengthy, is weakened by excessive omissions.

The book is pleasant to the eye and is well-produced, although containing some interesting typographical errors. Thus, "Elias the Thisbite" (p. 99) should probably be "Elias the Tishbite"; "worhiped" (p. 152) should be "worshipped" (or in the American spelling "worshipped"); and Elizabeth's "ascension" (p. 227) should probably be her "accession," which would presumably have been more to the liking of her bishops. And we should not conclude that Simon Magus (p. 27) is a magician with musical abilities since he performs wonders and "sings"!

Such minor blemishes do not, of course, affect the medieval theology of Antichrist, a theology which has been amply and adequately investigated in this study. Initial apprehensions about a professor of English (Emerson's position at Walla Walla College) venturing into the arena of medieval theology are sufficiently dispelled by the work itself, and the book as a whole confirms its author as a mature, informed, and fluent scholar.

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Forell, George Wolfgang. *The Luther Legacy*. Minneapolis: Augsburg Publishing House, 1983. 79 pages. Paperback, \$3.95.

For anyone, young person or adult, who does not wish to plow through any of the definitive works on Luther's life and thought, Forell's little book is a good introduction. Written in an uncomplicated, yet precise, readable style, it captivates the reader's attention with all of the salient facts of the great Reformer's life. It is obvious that the author is well informed and is able vividly to portray Luther in his historical setting

by bringing to the subject his own vast knowledge of Reformation history and European history of that time.

There is something for the more astute and mature reader, too, as the author's stated intention is to share what, in his opinion, is Luther's legacy. One reads on with intense interest to discover just what it might be, and is not disappointed.

Luther's legacy, as pointed out by Forell, falls into several categories: (1) Luther has taught us that reformation "must be a permanent element in the life of the Christian church. . . . Only a church that is willing to be reformed today can honestly claim Luther as its reformer" (p. 76). (2) Luther took theology into the home, the street, and the places of business and government. "When the church makes theology a secret science understandable only to an intellectual elite, it has betrayed the heritage of Luther" (ibid.). (3) Reformation comes not by way of a person, but by way of The Person, the Word of God incarnate—Jesus Christ the Lord. "We could not celebrate Luther's birthday better than by beginning a serious study of the Bible in all our churches" (p. 78). (4) Luther taught us that salvation is by grace through faith in Jesus Christ alone. Therefore, "a church that is socially, radically, intellectually, or even morally exclusive does not take Luther very seriously" (ibid.). Indeed, the "legacy of Luther lives most faithfully wherever God's Word is proclaimed regardless of race or social class, nationality or sex" (p. 79).

As far as this reviewer is concerned, the heart of the book is to be found in Forell's comment concerning Luther's performance at the Diet of Worms (April 17-18, 1521): "The strength of Luther's position resided in his unwillingness to play politics. In a very political meeting, he caught everybody off guard by talking about loyalty to the Word of God" (pp. 53, 55). Luther's example in this regard needs to be emulated today if the Church is to experience continual reformation and renewal, and if the world is to be impressed and attracted by the Church's witness.

As I read, my mind conjured up images of a more youthful Forell, who back in the late 1950s and early 1960s lectured to us students in Systematic Theology I, II, and III, at the old Chicago Lutheran Theological Seminary in Maywood, Illinois. The passion for his subject still burns.

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C. RAYMOND HOLMES

Kaiser, Walter C., Jr. *Toward Old Testament Ethics*. Grand Rapids, Mich.: Zondervan Publishing House, 1983. xiv + 345 pp. \$14.95.

The author is Academic Dean and Professor of Old Testament and Semitic Languages at Trinity Evangelical Divinity School in Deerfield, Illinois. This treatment of OT ethics stands side by side with his "toward"