

Concordia Theological Monthly



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BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

THE FOUNDATIONS OF THE CHRISTIAN FAITH. By J. N. Sanders. Philosophical Library, New York. 199 pages, 9×6. \$3.75.

The author of this book is a theological lecturer at Peterhouse, Cambridge, and a parish priest in the Anglican Church. His primary aim in writing it has been to assist the student of the New Testament in evaluating the methods, principles, and limitations of historical criticism with special reference to the person and work of Christ. While chiefly intended for students of the New Testament, the book is sufficiently lucid and popular to be of assistance also to lay Bible teachers who desire to acquaint themselves with the scope and objectives of the modern historical critical school. It is also composed in criticism of Dr. Barnes' *The Rise of Christianity*, which appeared in 1946 and contains, as the author believes, conclusions which are due to an uncritical acceptance of a set of presuppositions alien to the subject matter. He traces the development of the New Testament doctrine from the teaching of Jesus through that of Paul, the author of Hebrews, and John. He concentrates on their Christology because in his opinion that is central to New Testament theology. He omits the discussion of the Epistles of Peter, James, John, and Jude, as also of the Apocalypse, because they contribute nothing new to the New Testament doctrine of Christ and His work. While the conservative New Testament student cannot agree to the principles which the writer sets forth, he will find his presentation of historical criticism both interesting and elucidating.

JOHN THEODORE MUELLER

THE INTERPRETER'S BIBLE. The Holy Scriptures in the King James and Revised Standard Versions with General Articles and Introduction, Exegesis, Exposition for Each Book of the Bible. In Twelve Volumes. Volume VIII. Abingdon-Cokesbury Press. New York. Nashville. 811 pp., 7×10. \$8.50 net.

Through the appearance of this volume one of the greatest literary undertakings in the religious field which our generation witnesses continues to develop. Last summer the first volume of this commentary to see the light of day, No. VII, was published. Here comes the second one in order of publication, Volume VIII. The former contained general introductions for the study of the New Testament and commentaries on Matthew and Mark. The present volume treats Luke and John. The talent which is marshalled in the production of this large work is most impressive.

One might say all the liberal and semiliberal scholarship of the United States and Canada has been mobilized for this effort and in addition several British scholars have been called into the ranks. Since a general discussion of the undertaking was submitted in the *CONCORDIA THEOLOGICAL MONTHLY* of July 1951 (Vol. 22, 7), the present review can and should be brief. As to the outward form employed, let us briefly say once more that at the top of a page the respective Authorized Version text and that of the Revised Standard Version are printed in parallel columns, that beneath it, extending across the page, is a commentary of a technical nature called exegesis, that under this section is found a third one, likewise extending across the page, which is called exposition, and consists in practical comments of a sermonic nature. Preceding a Biblical book, there is naturally found a discussion of the pertinent isagogical material. The authorship of the present volume is as follows: With respect to Luke's Gospel, the introduction and the exegesis are written by S. MacLean Gilmour of Queens Theological College, Kingston, Canada; the exposition is by Walter Russell Bowie of the Protestant Episcopal Theological Seminary, Virginia (ch. 1—6), John Knox of Union Seminary, New York (ch. 7—12), George A. Buttrick of Madison Avenue Presbyterian Church, New York (ch. 13—18), and Paul Scherer of Union Seminary, New York (ch. 19—24). As to John the introduction and exegesis are written by Wilbert F. Howard, principal of Handsworth College, Birmingham, England, and the exposition is from the pen of Arthur John Gossip of the University of Glasgow, Scotland.

A few details should be submitted. Luke's Gospel is held, though doubts and misgivings are uttered, to have as its author Luke the physician, the companion of St. Paul, and its date is assumed to be somewhere in the eighties or nineties of the first century. The views of Streeter on the sources of our present third Gospel are subjected to a careful analysis and to keen criticism. The Proto-Luke hypothesis of Streeter is rejected. A special chapter is devoted to the text of Luke in which the old MSS. and the chief printed editions of the Greek New Testament are briefly described.

The introduction to John's Gospel is an ambitious essay covering twenty-six pages. The case for the Apostle John as author is presented with fairness, though the writer is not sure that the Early Church was right in ascribing the Gospel to him. Much space is given to the consideration of leading ideas, under which head key words and theological conceptions are discussed. The writer endeavors to do the work of an interpreter—to set forth what the book before him has to say. Unfortunately he does not hesitate to assume the existence of contradictions between the Gospels. As a result he sees clouds where the simple unsophisticated Christian sees nothing but bright sunshine. Throughout the volume one finds much fine writing, frequent evidences of brilliant scholarship, and many words of deep wisdom, but likewise utterances that do

not agree with the dictum "The Scripture cannot be broken." Things for which one is grateful are, for instance, paragraphs like this one on election (dealing with John 6:37). "The doctrine of election does not of necessity imply belief in reprobation, and grave tenets of that kind. All that it says is — and it says it, dazed, confused, bewildered by a grace which has blinded it through excess of light — all that it says is that if we are Christ's at all, then we are his not because of anything we have done, and not through any native worth in us, but solely because God set himself to win us, ringed us about, and would not let us be; was resolute, persistent, obstinate, and had his gracious way. That is all that can be said and ought to be said; and it comes directly from experience." Yes, from experience, and we add: it represents precisely what the Scriptures teach.

WILLIAM F. ARNDT

BIBLISCH-THEOLOGISCHES HANDWOERTERBUCH ZUR LUTHERBIBEL.

Von Edo Osterloh u. Hans Engelland. Vandenhoeck and Ruprecht, Goettingen, 1951. In 8-10 Lieferungen (sections of 80 pages) 8×11, @ DM 3:40 on a subscription basis.

Oberkirchenrat Osterloh is executive secretary for education in the Church of Oldenburg, and he served as essayist at the 1949 Bad Boll Conference on education. Hans Engelland is the author of the excellent study: *Melanchthon: Glauben und Handeln* (1931). Some thirty German scholars, including such men as Heinz Brunotte, Georg Merz, Edmund Schlink, are assisting the editors in chief. The immediate purpose of this *Handwoerterbuch* is to assist the non-theologically trained church worker (teachers of religion, catechists, parish workers, deacons) to understand the Bible. The *Handwoerterbuch* is not a concordance nor merely a lexicon. It aims to offer, on the basis of the entire German Bible, material comparable with that offered on the basis of the Greek New Testament in Kittel's *Theologisches Woerterbuch zum Neuen Testament*. The editors have not restricted themselves to words actually appearing in Luther's translation, but define a relatively large number of concepts germane to dogmatics and the history of doctrine, such as Docetism, Doxology, Gnosticism, Chiliasm. There are not only cross references in all significant articles to supplementary materials in other articles, but also an index which enables readers of the newer translations, such as *Das Neue Testament Deutsch*, *Menge Bibel*, *Zürcher Bibel*, to use this *Handwoerterbuch*. Modern scholarship is employed to a large extent, but chiefly in the interest of making the Bible all the more relevant to the people for whom this *Handwoerterbuch* is primarily intended. The editors' method may be illustrated by the four-page treatise on "erlösen" (redeem). The study is introduced by the statement that Luther's heading "Von der Erlösung" has embodied this term and its many cognates in the German theological language. The author (Klessmann) points out that the term occurs very frequently in the Old Testament, but that the term and its cognates are used only eighteen times in the New Testament, and discusses the various con-

notations of the term in Luther's Bible on a rather high plane. The article on *Gemeinde*, as another example of the editors' method, treats twelve subtopics, such as the term in the Old Testament, the "*Gemeinde Gottes*," "*Gemeinde als Leib Christi*." This *Handwoerterbuch* will certainly prove to be a tremendous stimulus for the theological student's and the pastor's independent study along lines suggested by this new publication.

F. E. MAYER

THE JOURNAL OF JOHN WESLEY, with an introduction by Hugh Price Hughes, M. A., and an appreciation of the Journal by Augustine Birrell, K. C. Edited by Percy Livingstone Parker. The Moody press, Chicago. \$3.50.

JOHN WESLEY'S JOURNAL, as abridged by Nehemiah Curnock. Philosophical Library, New York, 433 pages. \$3.75.

These are two new editions of John Wesley's "Journal" (Diary), both greatly abridged. The original Journal is still preserved in 26 bound volumes, but has never been printed; numerous extracts, however, have been issued from time to time. The so-called Standard Edition in 4 volumes is here condensed in one volume, the second-mentioned volume, though of a similar number of pages, containing much more of the text; the print is much smaller and more crowded on the page.—The Moody edition contains an interesting appreciation of Wesley's Journal by Augustine Birrell, King's Counsel. Wesley began his published Journal on October 14, 1735, and its last entry is on Sunday, October 24, 1790. "Between those two Octobers there lies the most amazing record of human exertion ever penned or endured." Eight thousand miles, mostly on horseback, was his annual record, during which he seldom preached less frequently than one thousand times a year. Very evidently, John Wesley was "a man of action," "the greatest force of the eighteenth century in England. No man lived nearer the center than John Wesley. No single figure influenced so many minds, no single voice touched so many hearts. No other man did such a life's work for England."—In the opinion of this reviewer, Hughes states the chief value of the *Journal* when he says that "there is no book in existence that gives you so exact and vivid a description of the eighteenth century in England as Wesley's *Journal*." There we can learn to know the character of the times during which Wesley lived and worked; particularly also the character of the national Church at that time, how this Church, never since its reformation, and partly because of the nature of its reformation, very watchful and emphatic in stressing the essentials of Christianity, had degenerated under the influence of latitudinarianism, of deism, of Unitarianism, etc. The influence of Wesley reached far beyond the limits of his own denomination into the life of the Anglican Church and after that into the American Church.—Almost every page, of course, gives evidence of the characteristic trait of Wesley's preaching: the excessive appeal to the emotions, the insistence that a true conversion must

be "felt" at the moment when it happens; there are endless examples of such "loud" conversions, usually of those who came to attack the preacher. It becomes monotonous; in fact, you cannot escape the impression that the selection of the entries in the *Journal* has been made with that point in view.

THEO. HOYER

LUTHER NOW. Hanns Lilje. Translated by Carl J. Schindler. Muhlenberg Press, Philadelphia, 190 + xv pages. \$2.50 net.

(A review of the German original work appeared in C. T. M., October, 1951, p. 782.)

This is not merely a biography of Luther; in fact, the brief outline of Luther's life and work fills exactly 50 pages of the book. The emphasis in the title is on the "Now"—Luther *now*. To quote the translator's Preface: "The importance of this book lies in the fact that the author knows Luther's thought world as intimately as he knows the modern mind. He is profoundly conscious of the conflict between these two fundamentally different philosophies of life and the many attempts to resolve it by the assertion that Protestantism and liberalism have essentially the same aims and arrive at the same conclusions. Dr. Lilje rejects this synthesis. He carefully disentangles the strains of Reformation thinking and modern individualism and offers his own interpretation of the contributions that Luther can make to the religiously barren civilization of the twentieth century." When he continues to say that much in the book will startle the American reader because, after all, it is in every respect a European book, he points to the chief value of the book to our readers: "It introduces us to certain aspects of the Reformation which we ordinarily overlook because our political, social, and intellectual heritage has been different." The Luther student indeed knows the world in which Luther worked; but to most Americans it is a strange world. This book may help them to realize what the conditions were which Luther faced and which to some extent influenced his work. *Luther Now* is the book of the month of June for the Concordia Book Club. We hope it will be widely read.

THEO. HOYER

WE CAN HAVE REVIVAL NOW. By John R. Rice. Sword of the Lord Publishers, 214 W. Wesley St., Wheaton, Ill., 1950. 201 pages, 5¾ × 8. \$2.00.

STIR UP THE GIFT. By Paul S. Rees. Zondervan Publishing House, Grand Rapids, Mich., 1952. 5½ × 7¾, 158 pages. \$2.00.

These volumes comprise the first two units of annual lectures at Bob Jones University, Greenville, S. C., on evangelism. This university was founded by an evangelist. The 1950 volume is by a practicing evangelist and is published by his own publishing concern. Dr. Rice focuses his volume upon the traditional revivalistic concept of mass evangelism. He identifies revival with evangelism, but is interested in that phase of evangelism by which thousands are "saved in a single campaign" (p. 12).

He reviews various objections and presumable obstacles to "revival" in this sense and maintains that the present time is as suitable as any for this type of work. He seeks to rebut the claim of "ultra-dispensationalism" that the times are unsuitable for revival by defending his own premillennial position: the first coming of Christ is "His coming into the air invisibly to raise the Christian dead and receive them and us together and carry us away for a honeymoon in heaven." Then comes a period of Tribulation, in the seventieth week of Daniel, after which Christ will return with saints and angels "to fight the battle of Armageddon, to destroy the kingdom of the Antichrist, and to set up His throne at Jerusalem and reign on the earth for a thousand years of joy and peace" (p. 60). Dr. Rice does have a useful emphasis for the idea of "The Last Days" covering the entire New Testament age, and that whole age being a time of revival (p. 66 f.). The volume is charged with an interesting pressure for evangelism but focuses upon the work of the professional evangelist.

The second volume, by the pastor of the First Covenant Church in Minneapolis and a well-known evangelist, is, though brief, quite scholarly in nature and is a useful handbook on the history and practice of evangelism. Dr. Rees is critical of sacramentalism as repudiating or weakening evangelism (p. 55). His accent on the function of every believer in evangelism is most salutary (p. 57). The accent of the book on "calling for a decisive acceptance of God's saving act in Christ" obscures the typical Lutheran stress on the Gospel, producing the acceptance (p. 70). Unique in evangelistic literature is the stress on the Church. "What is further true — and long overdue for consideration — is that the New Testament knows no evangelism that operates independently of churches" (p. 78). Hence the author surveys many methods of evangelism and includes among them the plan of a church-membership instruction class (p. 125). This is a useful volume!

RICHARD R. CAEMMERER

BOOKS RECEIVED

From Concordia Publishing House, St. Louis, Mo.:

1952 Vacation Bible School Material. By Arthur W. Gross. Workbooks: GOD'S LITTLE CHILDREN (Beginner), 26 cents net; LIVING AS GOD'S CHILDREN (Primary), 36 cents net; WALKING WITH GOD (Junior), 36 cents net; IN GOD'S PATHWAYS (Senior), 36 cents net; TEACHER'S MANUAL, 60 cents net. Handicraft Projects: BEGINNER, PRIMARY, JUNIOR, and SENIOR, 23 cents each, net.

From Philosophical Library, New York:

IMMORTAL LONGINGS. Sermons by G. T. Bellhouse, Minister of St. Andrew's Presbyterian Church, Eastbourne, England. 5 × 7½, 128 pages. \$2.75.

MID-CENTURY APPRAISAL OF CIVILIZATION. Measure of Decline and Method of Restoration. By Willis D. P. Warren. 5½ × 7¾, 80 pages. \$3.75.