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BOOK REVIEW

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UNTERSUCHUNGEN ÜBER DIE ALT-TESTAMENTLICHEN ZITATE BEI LUKAS. By Traugott Holtz. Berlin: Akademie-Verlag, 1968. xiii and 185 pages. Paper. DM 32.00.

This study is a helpful companion to Alfred Suhl's dissertation, *Die Funktion der alttestamentlichen Zitate und Anspielungen im Markusevangelium* (Gütersloh, 1965). From his preliminary survey of the data the author discovered that the Minor Prophets, Isaiah, and Psalms form the bulk of Luke's citations from the Old Testament. These three portions are therefore discussed first, and Holtz concludes that Luke had a personal and direct acquaintance with these books, paralleling the stress laid on them by Paul and the scribes at Qumran. The text known to Luke in these books is closely allied to that found in Codex Alexandrinus. In the second part of this *Habilitationschrift* Holtz discusses Pentateuchal references and concludes, especially from a lengthy analysis of Acts 7, that there is less probability of Luke's independent acquaintance with this portion of the Old Testament. The concluding section displays citations coming to Luke from diverse or uncertain directions.

Some of the conclusions of the writer, especially as they relate to the question of Luke's knowledge of the Pentateuch, the historical books, and also Ezekiel, Jeremiah, and Daniel, must await further assessment in the light of detailed analysis of Lukan material that does not include specific citations but nevertheless suggests dependence of some kind on these parts of the Old Testament. Also the literary problems, especially of Acts 7, are more complex than the writer's analysis would suggest, and Martin H. Scharlemann's findings on that chapter (*Stephen: A Singular Saint* [Rome, 1968]) need to be taken into account. But Holtz has given

much stimulation to further methodical study of the general problem of Luke's use of sources. FREDERICK W. DANKER

APOSTOLATE AND MINISTRY: THE NEW TESTAMENT DOCTRINE OF THE OFFICE OF THE MINISTRY. By Karl Heinrich Rengstorf. Translated by Paul D. Pahl. St. Louis: Concordia Publishing House, 1969. 124 pages. Cloth. \$4.95.

The complete original German title is more accurate than the paraphrased English title, for the author does not discuss the New Testament doctrine of the office of the ministry, but uses apostolic consciousness of office as a heuristic device to encourage the pastor in the discharge of his office. The New Testament knows nothing that corresponds exactly to our ministerial office. But especially St. Paul's understanding of his task contributes much to this reviewer's appreciation of the privilege and joy of participating in the work of the Holy Spirit.

This book (first published in 1934) does not offer counsel or formulation of the pastor's message to confront the practical issues of the day, but Rengstorf's insight into the resources for freedom from anxiety and frustration is valuable. The pastor is not to determine success in terms of immediate results or ecclesiastical approval or social acceptance. He is ultimately responsible to the Lord, who is the Sender. Thus his message transcends the vagaries of intellectual fashion or magisterial prudence.

FREDERICK W. DANKER

THE SECRET SAYINGS OF THE LIVING JESUS. By Ray Summers. Waco, Tex.: Word Books, 1968. 159 pages. Cloth. \$5.95.

Discovery of the Gospel of Thomas in 1946 encouraged fresh examination of the

history of the tradition of Jesus' sayings and led to reappraisal of "Gnosticism." This noncanonical work is not a gospel in the accepted sense of the term, but a collection of sayings, often containing a Gnostic twist, but not of the wild fanciful type characteristic of later developments.

Thomas apparently did not know the Synoptics in the form we now possess, and the latter more often appear to be closer to what Jesus might actually have said, but Thomas occasionally includes details that may be nearer to the original form. On the other hand, divergences in Thomas add further attention to the fact that Jesus' sayings underwent constant modification in practical usage.

In addition to a summary appraisal of the theological stance of the apocryphal work, Summers cites in parallel columns the text of Thomas, Matthew, and Luke, and in a fourth column parallels found elsewhere, including especially Mark. Indexes include a table for comparative reference, page references to those logia that come up for discussion, and a list of Scripture passages cited in the work. A selected bibliography of English titles concludes this popular study; but it is not "an important 'first,'" as the jacket states. **FREDERICK W. DANKER**

THE ZONDERVAN EXPANDED CONCORDANCE. Grand Rapids, Mich.: Zondervan Publishing House, 1969. 1848 pages. Cloth. \$14.95.

Selected words from the KJV, The Amplified Bible (A), the Berkeley Version in Modern English (B), American Standard Version (E), the New English Bible (N), Phillips (P), RSV (R), and the New Scofield Bible (S) are cited in the concordance. Readers of the KJV will perhaps profit most from its use. For example, under the key word "propitiation," first the KJV for Rom. 3:25 is cited, followed by various renderings in other versions, each designated by a key initial: "a reconciling sacrifice" (B); "expiating sin by his sacrificial death" (N); "an expiation . . ." (R). Thus the reader has the benefit of a synoptic interpretation. Unfortunately, for the next passage cited (Heb.

2:17) only A and E are noted: "make *p.* for sins." N, for example, reads "expiate." Such gaps are characteristic of the work. Neither under "strain" or "gnat" is the reader helped to understand the misprint "strain *at* a gnat" in Matt. 23:24 (KJV). At least under "gnat" N might have been cited: "Strain off a midge," thus clarifying that athletic prowess is not the point of the illustration. Under "straiten," Jer. 19:9 is the sole reference. Why not add R's rendering: "those who seek their life afflict them"?

Ultimately it is difficult to determine the purpose to be served by this catalog of words. The idea is ingenious, but, like three-dimensional motion pictures, its offspring is destined for oblivion. To implement it successfully would require a book far too unwieldy for the average reader. The day of new concordances for the nonprofessional Bible student is in fact at an end. Biblical translations have helped put out of business such secondary aids to interpretation.

In their place the layman requires word-books and discussions of basic themes and translations that include ample cross-references to related material. The gain in appreciation of the thought of the individual books of the Bible will far outweigh any loss incurred by the demise of concordances, other than those for the original languages and the older versions.

FREDERICK W. DANKER

THE SAMARITANS. By James A. Montgomery. New York: KTAV Publishing House, 1968. xxx and 358 pages. Cloth. \$12.50.

In 1907, the date of the first issue of this book, the Samaritan community numbered 152 individuals. The census now shows an increase, but the ancient sect still struggles for survival. But out of all proportion to its numbers is the steadily increasing interest in the Samaritans. Martin H. Scharlemann (*Stephen: A Singular Saint* [Rome, 1968]) indicates a number of points at which a knowledge of Samaritan history and thought may clarify our understanding especially of Acts 6—7. His bibliography supplements the detailed list in Montgomery's book, which

remains, after 60 years, a valued resource for knowledge of the history and theology of the Samaritans. Abraham S. Halkin, professor of Hebrew at the City College of New York, emphasizes in his introduction to this reprint that Mount Gerizim remains the chief point of controversy between Jew and Samaritan.

FREDERICK W. DANKER

PARAMENTE UND GERÄTE DES EVANGELISCHEN GOTTESDIENSTES. By Christian Rietschel. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1968. 71 pages. Paper. DM 6.50.

The series of which this volume is a part, *Handbücherei für die Gemeindearbeit*, is designed to give practical advice of every kind to the parish and its pastor. This volume succeeds in an outstanding way.

A short chapter describes the basis for Christian art and decoration in the church. The standard for paraments and church art must lie in its usefulness as a sign in understanding the sacraments and in the proclamation of the Gospel. It must proclaim the joy of salvation. For this reason art in the evangelical tradition will center on altar and pulpit. Individualism has no place.

Succeeding chapters discuss the type, materials, form, and size of liturgical vestments and paraments. The volume suggests a return to historical vestments for theological reasons. A discussion of eucharistic and baptismal vessels follows, together with a consideration of crucifix and cross in the evangelical church. Rietschel prefers a cross with corpus to an empty cross, since the empty cross appears Docetic. But a cross with the monogram of Christ is preferable to one with corpus, since it emphasizes the victory theme more. Here taste may differ.

A discussion of materials to be used is followed by very practical suggestions for cleaning, preservation, and so on.

The practical nature of the book is shown in the suggestion that a little salt on a candle will prevent dripping (p. 37). This reviewer cannot vouch for the accuracy of this observation, but the comment is typical of the book. If you can read German and are

interested in this subject, this book has much in it that is useful.

EDGAR KRENTZ

THE GATES OF JERUSALEM. By Solomon H. Steckoll. Photographs by Dalia Amotz. New York: Frederick A. Praeger, 1968. 55 pages, 6 color plates, 25 black-and-white plates. Cloth. \$5.95.

This popularly written book recounts the story of the walls and gates of Jerusalem. The author has a flair for telling the bit of social or political history that will illuminate the millennia of history these walls, at least in their foundations, have witnessed.

Visitors to the city of Jerusalem will have their memories refreshed and armchair travelers will have their appetites tickled by this pleasant and informative book.

Especially interesting is the way old names remained in use long after the reason for the name disappeared, for example, the Arabic Bab al-'Amoud for the Damascus gate. The name means Gate of the Pillar and was based on the pillar erected near the spot in the second century. The pillar, pictured on the Madeba mosaic map, has long disappeared. The name still witnesses to it.

EDGAR KRENTZ

THE BUILDING OF THE CHURCH. By Charles E. Jefferson. Grand Rapids, Mich.: Baker Book House, 1969. 306 pages. Paper. \$2.95.

In his day Jefferson (d. 1937) was the famous Congregational preacher of New York City's Broadway Tabernacle. His sermons are being reprinted. This volume contains his Beecher Lectures from the year 1910, issued in the "Notable Books on Preaching" series edited by Ralph G. Turnbull. This is a remarkably fine book. The style shows little affinity with the late-Victorian fashions of its day, unless it would be the gargantuan paragraphs. The language is simple and direct to a fault. But of chief note is the content. Jefferson gives little direct advice concerning the construction of sermons, and hinges the preaching task on the meaning of the church. He does so because he feels that all human institutions are on trial and therefore the basic purpose of the

Christian ministry and church has to be affirmed anew. This setting produces a remarkably contemporary feeling to the work. After a chapter on the New Testament concept of building the church, the other objects of "building" are: the Brotherhood, the Individual, Moods and Tempers, Thrones, the Holy Catholic Church, the Plan, the Builder. This is a good refresher for a pastor by himself or for a group, especially in this year of parish renewal.

RICHARD R. CAEMMERER SR.

THE FIRST EPISTLE TO THE CORINTHIANS. By C. K. Barrett. New York: Harper & Row, 1968. xi and 410 pages. Cloth. \$8.00.

Understanding Paul's Corinthian correspondence is singularly complicated because of the varied problems to which the apostle addressed himself. Since the specific situation is frequently difficult to reconstruct, some of his answers, clear for the most part to the original readers, are for us frustratingly obscure. A number of detailed studies appearing in the last decades have helped clarify some of the problems, and many of the results of these investigations are discussed by Barrett, along with reasoned objections for views rejected.

Examination of A. Isaksson's work, *Marriage and Ministry in the New Temple* (1965) might have led Barrett to revise some of his conclusions on chapters 7 and 11. The discussion on a woman's coiffure is not too helpful; especially the connection between 11:5 and vv. 14-15 remains unclarified. A solution seems to lie along these lines: Woman's hair should be put up and not worn loose for appearance in the public assembly. Long hair is her natural endowment, designed for the purpose of providing her with a natural covering when put up. It would be a mark of effeminacy for a man to put his hair up in this way. The statuary of the time documents this interpretation.

On the problem of the relation between Paul's verdict about women at 14:34 and his earlier discussion in 11:3-16, it is possible that neither option discussed by Barrett is

correct. A third suggests itself. In 11:3-16 Paul deals with the problem of women wearing their hair long in public. The fact that they do this when they prophesy is all the more reprehensible. In 11:17 the apostle goes on to say that his remarks are not to be construed as approval of public prophesying by women. Then he takes up a series of problems relating to the assembly, climaxing with his own decision on the woman's role. (14:34 ff.)

Also, the discussion on 1 Cor. 13:12 obscures the main point that now one sees *indirectly*. Barrett makes no reference to N. Hugedé's more illuminating treatment, *La métaphore du miroir* (1957).

Laymen will profit from this commentary, but fresh solutions for the real problems, of which only a few have been cited, will require of the pastor earnest study of the Greek text and of the specialized literature on this heady potion of Paul's correspondence.

FREDERICK W. DANKER

DIE JOHANNES-BRIEFE. By Rudolf Bultmann. Göttingen: Vandenhoeck & Ruprecht, 1967. 113 pages. Cloth. DM 11.00.

The introduction to this brief commentary is scanty. Bultmann refers the reader to the usual books on isagogics, to Rudolf Schnackenburg's large commentary, and to Ernst Haenchen's essays on issues in 1 John. Even Bultmann's own previous work on the sources and editing of 1 John is not so much incorporated as presupposed.

Bultmann now isolates 1:6-10 (except 7b); 2:4-5; 2:9-11 as the source. He thinks it stemmed from the same Gnostic, non-Christian circles from which the Prologue of the Fourth Gospel and its Revelation Speeches also came. A Christian took the source (it consists of a series of three-member stanzas), commented on it, and turned it into a Christian production. The resulting text was subsequently worked over by another and more orthodox Christian editor.

Bultmann's theory regarding 1 John thus parallels his views on the Fourth Gospel. Here as there the style and interests of the appendix (1 John 5:14-21; John 21) reveal

the character of the editor and allow one to trace his hand in the body of the epistle (or gospel). The classification of sins and institutionalization of forgiveness (5:15-17) are not in conformity with the more dynamic views of 1:5—2:2 and 3:4-10. Other marks of the ecclesiastical editor, disclosed by stylistic analysis and by comparison with the results of Bultmann's research on the Fourth Gospel, are the futuristic eschatology (2:28; 3:2; 4:17) and passages in which the blood of Jesus is referred to (1:7 b; 2:2; 4:10 b), apparently in an effort to bring 1 John into line with the sacramental teaching of the church around A. D. 90—100.

Bultmann thinks efforts to outline 1 John are doomed from the start. 1:5—2:27 was the original draft. What follows handles some of the themes there stated, but it is not structurally integrated.

Bultmann's reconstruction of the literary history of 1 John is brilliant and provocative but rests on numerous unproved historical and theological assumptions.

As usual, Bultmann's exegetical comments are penetrating. For example, he characterizes well the heretics opposed by 1 John. They claimed to belong to the Christian community and so in some sense they must have believed in Jesus, perhaps regarding Him as Revealer, Savior, and even Pre-existent One. But in spite of their high Christology they denied that Jesus Christ "has come in the flesh" (1 John 4:2-3; 2 John 7), that the Christ is identical with the flesh-and-blood Jesus. They espoused some form of Gnosticism, which always radically separates God and the world of sense. They could not grasp the scandalous Christian notion of revelation, the paradox that a historical event (or figure) is the eschatological event (or figure). They lived by a theory and not from Jesus Christ. Furthermore, they drew consequences which endangered or destroyed community. They set up a pure church within the church and despised their brothers who disagreed with them. They proudly thought that they had the true doctrine, that they were the true

believers, and they kept their distance from others.

ROBERT H. SMITH

DAS TAUFGESPRÄCH. By Elisabeth Baden. Berlin and Hamburg: Lutherisches Verlagshaus, 1968. 48 pages. Paper. DM 4.80.

Pastors of provincial churches in Germany sometimes say that their parish is their most promising mission field. This small volume, the 17th of the series *Missionierende Gemeinde*, aims at aiding the pastor and his lay board to make Baptism an important missionary instrument in sowing and reaping that field. Here the pastor and his board may find helpful suggestions toward a greater appreciation of Baptism, not only as a means of grace (Gospel) for the child that is to be baptized, but also as a path to the hearts and minds of his parents and sponsors. To achieve this purpose, it suggests certain liturgical practices and adds a number of letters to be sent to parents and sponsors by pastors and elders. Though intended primarily for the German Lutheran provincial churches, it may prove helpful to pastors in America also.

LEWIS W. SPITZ SR.

DIE UNVOLLENDETE REFORMATION DES 16. JAHRHUNDERTS. By Hans-Werner Bartsch. Hamburg: Herbert Reich — Evangelischer Verlag, 1968. 98 pages. Paper. DM 5.00.

ALBERT SCHWEITZER GESPRÄCH BASEL 1967. Hermann Baur and Robert Minder, Editors. Hamburg: Herbert Reich — Evangelischer Verlag, 1969. 104 pages. Paper. DM 5.00.

The above booklets are Numbers 35/36 and 42/43 respectively of *Evangelische Zeitschriften*. Bartsch has reached the conclusion that the authors of the ecumenical creeds as well as those of the 16th-century creeds did not really understand the New Testament. Their errors, he believes, should be corrected and, in general, both groups of creeds should be demythologized.

Baur and Minder submit the conversations of 15 admirers of Albert Schweitzer based on guidelines submitted to the speakers half a year before the discussions. Readers interested

in the Lambarene theologian, organist, and physician will find these evaluations of the latter's achievements interesting, even if not convincing.

LEWIS W. SPITZ SR.

BIBLIOGRAPHIE DER HERMENEUTIK UND IHRER ANWENDUNGSBE-REICHE SEIT SCHLEIERMACHER. By Norbert Henrichs. Düsseldorf: Philosophia Verlag, 1968. xxii and 246 pages. Cloth. Price not given.

Hermeneutics is one of the magic words in recent theological and philosophical discussion. As a result the literature on hermeneutics is vast and growing every day. The present volume is a good beginning at a comprehensive bibliography of the area.

It recognizes that a decisive change took place in hermeneutical discussions with Schleiermacher, who introduced a psychological element into hermeneutical theory. At the same time the bibliography recognizes that there was important literature on hermeneutics before him. It has one of the most comprehensive lists of early works to be found anywhere.

The first section includes works on hermeneutics in general, whether considered from a philosophical, psychological, or literary standpoint. The section includes bibliographies of some key figures, such as Dilthey, Spranger, and Jaspers.

The second section takes up the hermeneutical theory dealing with special areas of thought: theology, philology, history, art, and jurisprudence. The bulk of the pages are devoted to theology. Materials indexed include books, monographs, journal and *Festschrift* articles, and even articles in encyclopedias and lexica. Inside of each division the material is broken down into sub-topics. Thus theological hermeneutics includes divisions on the history of hermeneutics, different schools, typology, *sensus plenior*, historical critical method, and many others. This reviewer wishes that the author had included a separate section on the recent controversy in German Evangelical theology.

Thousands of entries are here. Yet a few very significant items were missed, for example, Klaus Scholder's work on the origins

of Biblical criticism in the 17th century, Krister Stendahl's essay on Biblical theology in the *Interpreter's Dictionary of the Bible*, and Bruce Vawter's reservations about the *sensus plenior* concept. In general, the coverage of German literature is excellent, while that of English literature is rather spotty (including the listing of English translations). A very few typos were noted. For Brighth on p.229 read Bright, for Länchli on p.132 read Lächli, for Mensel on p.113 read Meusel.

Still, this is a very useful work that belongs in the bibliography collection of every theological library. It will be used frequently. Use will demonstrate its usefulness.

EDGAR KRENTZ

GIFTS OF GRACE. By Robert William Schumm. Danville, Ill.: Interstate Printers and Publishers, 1969. 78 pages. Paper. Price not given.

The 13 sermons of this useful volume employ beatitudes spoken by Jesus according to the Gospel of St. Matthew, with an epilog based on John 20:29. They reveal much use of the original Greek and considerable literary allusion. The author, a Methodist pastor, is active in civic affairs. His Gospel applications are ample and direct.

RICHARD R. CAEMMERER SR.

THE HOLY INFECTION. By Paul G. Bretscher. St. Louis: Concordia Publishing House. 1969. 152 pages. Cloth. \$4.95.

Bretscher, once more a pastor in the community where he had been a college teacher of religion, again has produced a book that cannot be read too fast. Originally presented as lectures, these chapters need the maximum of 150 words to the minute for genuine absorption. The book makes the point that the community of Christians, even the parish congregation, has to be a "holy infection" penetrating its diseased world with the healing of the Word of God. The chapters direct themselves to the processes of worship, fellowship, education, service, and witness. The covering accent is "holy," genuine set-apartness by and for God, to which any secular

parallel is in contrast. The secular competitions in apposition to the church's processes are "the cacophony of men," "the fragmentation of men," "the relativism of men," "the calculation of men," and "the deadness of men." Bretscher's judgments are sweeping and sharp, expressed in terms that evidence and demand hard thinking. He makes short shrift of a Gospel affirmation that is less than the Word of Jesus Christ.

RICHARD R. CAEMMERER SR.

WALKING AND TALKING WITH GOD.

By Arthur E. Graf. Jefferson City, Mo.: Faith Publications, 1969. 174 pages. \$3.95.

The author, an experienced parish preacher and formerly a professor of theology, publishes two series of sermons, eleven on characters from the Old Testament, nine on segments of the Lord's Prayer. The sermons are consistent in their expression of pastoral concern. Motivation by the Gospel is explicit, especially in the second series.

RICHARD R. CAEMMERER SR.

THE TAUROBOLIUM: ITS EVOLUTION AND TERMINOLOGY.

By Robert Duthoy. Leiden: E. J. Brill, 1969. xvi and 129 pages. Cloth. Price not given.

The ancient rite in which an initiate (?) or priest in a pit lets the blood of a slaughtered bull flow down over him has often exercised a fascination on modern interpreters of the ancient world. It is assumed or argued that the rite was a rite of regeneration that led to rebirth to a divine life. (See, for instance, Harold Rideout Willoughby, *Pagan Regeneration* [Chicago, 1929], pp. 129—32.) The surface similarities to Christian baptism, especially at a time when immersion was the normal mode, naturally suggested influence on Paul, for example, in Rom. 6 or 1 Cor. 15:29.

The present and most recent study of this ancient ritual tries a new methodological approach. The only surviving connected description of the ritual comes from the relatively late Christian author Prudentius (late fourth century). Duthoy therefore concentrates his interest on the 133 surviving

inscriptions that mention the taurobolion. He first prints them out in extenso, together with the description of the monument and place of origin as given in the definitive publication.

This is followed by a careful study of the descriptive phrases and, above all, the verbs used in these texts to describe the action in the rite.

A three stage development is suggested from this evidence:

1. The taurobolion is a sacrificial rite offered for the safety of emperor, state, or individual. It was tied to the cult of Cybele and emphasized the powers (*vires*) symbolized by the *genitalia* of the animal. The major verb used to describe this action was *facere*.

2. The second stage continued this, but added some rite with the *cernus*, probably a sacrificial vessel used to catch the bull's blood. This blood was then given to the faithful, as indicated by the occurrence of the verbs *tradere* and *accipere*. This reconstruction is without real documentary evidence, but does make the transition to stage three understandable.

3. This is a late development coming in the fourth century. Now Prudentius' description is accurate. The rite is a rite of blood purification, celebrated mainly by prominent people. (It is still not a rite of regeneration or ritual castration, as has been suggested.) Duthoy argues that this third stage might well have been caused by a kind of apologetic borrowing from Christianity. But he suggests this with extreme reticence. He does not mention that this might account for the sudden growth of important people who *percipere taurobolium*.

This work is a model of clarity. It argues from the primary texts themselves, although it carefully examines the theories of others. Incidentally, it might be mentioned that Père Lagrange came close to the conclusions adopted here. The volume is a valuable addition to the series *Études préliminaires aux religions orientales dans l'Empire Romain*, of which it is Volume 10.

EDGAR KRENTZ