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Book Review — Literatur

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis, Mo.

Christ in the Pentateuch. By Josiah B. Tidwell. Zondervan Publishing House, Grand Rapids, Mich. 384 pages, 5¼×7½. Price, \$2.75.

It is refreshing to find a book published which so clearly teaches the verbal inspiration of the Bible and the deity and vicarious atonement of Jesus Christ prophesied also in the Old Testament. Unfortunately too much speculation on matters not revealed in the Bible mars the usefulness of the book. There is, e.g., no indication in Scripture that Adam suffered or that God shed Adam's blood to create Eve. (P. 64.) Nor is there any statement in Scripture justifying the assumption that "God set up at the east side of the garden an altar of justice and mercy. The cherubim and fiery presence (chap. 3:24) are the same as those He later instructed Moses to use in connection with the altar of mercy and grace on the Ark of the Covenant in the Tabernacle (Ex. 25:18, 22)." — "The offering demanded here at the gate of the Garden was a sin-offering. It had to be burned on the outside of the garden and its blood (poured-out life) placed upon the mercy-seat to make atonement for sin." "It was here, then, that all offerings for sin were to be presented and where men were approvingly accepted or were rejected by the Lord. This was the scene of the sacrifices of Cain and Abel, who came to God with their offerings." "The flaming sword was not therefore for the purpose of shutting up the way of the tree of life to prevent men from coming to it but to open up to sinful man a merciful way back to that tree." (Pp. 28, 29.)

Other unwarranted statements are found. We are told: "It is to be noted that this seventh day on which God rested was not the seventh but the first day of man's life. The Eden Sabbath was the first day of human life." (P. 67.) Man was created not on the seventh but on the sixth day, so that the seventh day of creation was the second day of human life. The author holds that the Sabbath was one of the three things man brought out of Eden, the other two being labor and marriage. The Sabbath "was therefore made for man as man, for the first man as the progenitor of all races and nations." (P. 67.) The Sabbath as a divine institution dates only from the Mosaic legislation, Ex. 20, and was intended only for the children of Israel; cp. Col. 2:16, 17. A disturbing printer's error crept in on page 265, where the heading "The Brazen Altar" should read "The Brazen Laver."

Though unwarranted speculations and statements mar the usefulness of the book, we find passages of surpassing beauty scattered throughout its pages, e.g.: "What a transcendent being was He that this terrible death on Calvary should be but the pricking of His heel, and more still, that the effort put forth by Satan in doing it would destroy Satan; or that the conflict was so unequal that in making His death-blow, the devil would be able to do no more than make the most insignificant

wound upon Jesus! This suggests the superiority of Jesus over Satan and physical things and shows us how suitable He is for us to trust. The one supreme Person, very God, is He, full of majesty and glory. How safe from the Serpent are all who shelter under His protection!" (Pp. 79, 80.)

TH. LAETSCH

The Exegetical Grammar of the Greek New Testament. By Wm. Douglas Chamberlain, M. A., Ph. D., D. D. The Macmillan Company, New York. 233 pages, 5½×8½. Price, \$4.00.

To all pastors and theological students who would like to review the chief grammatical facts pertaining to the Greek of the New Testament and who are looking for a somewhat new approach, we cordially recommend this book. It contains all the necessary grammatical material, both with respect to forms and syntax, and besides, it submits numerous hints which are of particular interest to the exegete. As far as the formal grammar part is concerned, the book is not exhaustive. It confines itself to what is essential. For that very reason it lends itself well to purposes of review. It is particularly the other feature of the book, the suggestions and principles pertaining to the interpretation of the text, which will be enjoyed by pastors and other Bible students acquainted with Greek. It is true that there is no grammar for New Testament Greek which does not to some extent include helpful hints for the interpreter. How can a person discuss a text endeavoring to illustrate some grammatical rule without making some remarks that an interpreter can use? But in this book the aim to serve the interpreter is always prominent. In the introduction a definition and discussion of exegesis are given. This is followed by several pages which deal with exegetical procedure. Next the author writes on the subject: "Building a Greek Vocabulary." What he stresses there are the prefixes and suffixes for nouns and verbs, which at once aid a person in determining to which general class from the point of view of significance the respective word belongs. These opening pages give the reader an idea of what he can expect in the body of the work. To illustrate the author's method, I shall submit what he says on the conjunction *δέ* (p. 150). "*Δέ*, 'and,' 'but.' The earliest usage seems to have been a 'continuative' use in narrative with the meaning 'in the next place.' In this sense it is used mainly in the historical books in the New Testament, especially in Matthew and Luke. A good passage illustrating the mere copulative force is the genealogical table Matt. 1:2-16. The adversative use, 'on the other hand,' 'but,' will be discussed under adversative conjunctions." — Where adversative conjunctions are spoken of (p. 151), we find these remarks: "*Δέ* is often adversative: *μή* θησαυρίζετε . . . θησαυρίζετε *δέ* (Matt. 6:19), 'Quit laying up treasure . . . but keep on laying up.' In Jas. 1:13 it is continuative, but in v. 14 it is adversative. In *ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς Πνεύματι Ἁγίῳ* (Mark 1:8), 'I baptized you with water, but He shall baptize you with the Holy Spirit,' the *δέ* contrasts the agents, the media, and the time of John's and Jesus' baptism. Often the contrast is made more manifest by the use of *μέν*: *ἐγὼ μὲν . . . ὁ δὲ ὀπίσω μου ἐρχόμενος* (Matt. 3:11), 'I, on the one hand; . . . but, on the other hand, the One coming after me.'" — Generally speaking, the author

has adopted the views of Robertson with respect to grammatical definitions and distinctions, for instance, in reference to conditional clauses. The work is well printed. The suggestion might be made that several pastors jointly buy the book and, setting aside an hour or two a week, together review the grammatical material underlying the exegesis of the Greek text. May the work accomplish the noble purposes for which it was written!

W. ARNDT

The Gospel According to St. Luke. By G. C. Gast. Supplemented by H. E. Koch. Prepared under the auspices of the Luther League of the American Lutheran Church. The Lutheran Book Concern, Columbus, O. 190 pages, 5×7¼. Paper binding. Price, 35 cts.

The title-page of this work, whose chief author is a member of the Lutheran Seminary faculty at Columbus, O., gives information on the nature and purpose of this work. In explaining the aim more fully, the author says (p. 10): "The lesson expositions in this course were prepared for the youth of the Church who are of high-school age with a view of acquainting them with Dr. Luke's missionary gospel, so that, like Theophilus, to whom it was originally addressed, they may become more certain of the facts of salvation in Jesus Christ wherein they have been taught in Sunday-school and in catechetical classes. If this objective has been attained, it is certain that the course can be used by groups of Christians of more advanced age. In which cases the author sincerely prays the same effect may accrue. The magnifying of Jesus' Messiahship in mortal minds in modern times is the pole-star of the purpose of this gospel-study. The more specific aim of the course may be expressed in this way, *viz.*, that the pupil will know the thought content of Luke's gospel; that he will better understand its message and meaning for his own soul and life; that he will be moved to a deeper appreciation of, and more intense love for, the Son of Man and Son of God, his personal Savior and Lord; that he will be guided into channels of living discipleship, the most natural expression of the challenge this study has presented to him in the portrayal of the life and work of that perfect Son of Man whom the Father has exalted to His right hand in glory. Thus will be accomplished in the pupil's life what occurred in Theophilus's life, and the Gospel's missionary purpose will again prevail. And where this happens, without a doubt, it will move the pupil to greater mission-mindedness, so that he will be more ready to speak of the things he has mentally seen and heard in the study of this gospel."

The form into which the material is cast is quite helpful. The work follows the chapter division of our King James Version somewhat closely, that is, the book has twenty-four chapters. Each chapter of the book is divided into paragraphs, all of which are provided with brief headings giving the contents. The paragraphs in as few words as possible set forth the chief contents of the respective gospel section, providing explanations where necessary. At the end of the chapter is given in smaller type a section headed "For Study and Discussion," in which attention is drawn to important points chiefly through questions that are to be answered by the students or the class. To avoid misunderstanding, we

ought to add that the text of St. Luke is not printed; every student or class-member is supposed to have his Bible before him. As to exegetical questions, in which every minister is interested, we might mention that the author holds the Gospel of St. Luke was probably written about 60 A. D. (p. 24). From the introductory chapter we take over this interesting paragraph: "He [Luke] had another qualification for this self-imposed assignment—he was well educated. To be a practicing physician in those times one had to pass a rigorous examination in order to receive a diploma. This was Roman law. Thus Dr. Luke had to be well schooled. And he gives evidence of this, not in the use of medical terms and phrases employed in his writings (physicians of that day had not invented a special medical vocabulary as today), but rather in the high quality of his literary style and flow of language. The opening sentence (1:1-4) of his gospel has been compared to the prefaces of such Greek writers as Thucydides, Herodotus, and their kind, except that he is always modest, while they were inclined to be vainglorious. He had a historian's intuition, for he makes the most of his material. He writes in a popular vein, but the impress of culture and his cosmopolitan outlook never disappear from his writings. His vocabulary was very extensive, whence we find 750 words in his books not used elsewhere by Bible writers. 312 of these occur in his gospel to distinguish it" (p. 22 f.). The author evidently takes the inspiration of Luke's gospel for granted. On account of debates going on at present, we wish he had discussed it.

To give the reader an idea of the exegetical comments submitted here, we reprint the remarks dealing with "A Visit at Bethany, 10:38-42": "Next to the story of the Good Samaritan Luke places this exquisite scene of domestic life. Jesus has come to Bethany, about two miles from Jerusalem, the home of these two sisters, for a brief visit. Martha, evidently the head of the household, at once sets about to prepare an elaborate meal for her distinguished Guest. Mary prefers to sit at Jesus' feet as His pupil. Martha, however, looks with disapproval upon her sister's apparent disinterest in Jesus' physical comfort and appeals to Jesus to order Mary to help her. There will be time enough to listen to Jesus when the housework is finished. But Jesus justifies Mary's choice and mildly rebukes Martha for her distraction with the details of serving Him. Mary has chosen the better part, the one thing needful for her soul: to let Jesus be her Host rather than her Guest. Both sisters showed their love for Jesus, but Mary understood Him better than Martha. She seemed to sense that He preferred to impart spiritual truth to being served fine food (John 4:34). She was concerned to attend upon the Lord without distraction (1 Cor. 7:35). After this visit Jesus returned to continue His Perea ministry." It will be seen from this little excerpt that what is here placed before us in the way of comments is brief, helpful, to the point, edifying.

W. ARNDT

What do We Know about Life after Death? By Ross H. Stover, D. D., Pastor Messiah Lutheran Church, Philadelphia. Zondervan Publishing House, Grand Rapids, Mich. 105 pages, 5×7½. Price, \$1.00.

It was a pleasure to read this booklet. Dr. Stover takes his answers to various questions relating to the life after death from Scripture.

What he does not know he does not attempt to tell. And what Scripture tells us he repeats in simple, forceful language. He takes the Scriptural position, for instance, on the question of salvation in "Hades." "Does an unbeliever have an opportunity after death to accept Christ and receive His salvation?" Most of the leading Lutheran theologians of today hold out such a hope to the unbeliever. Our booklet, however, states: "It is that word 'preach' (in 1 Pet. 3:18-20) which leads many to believe in the second opportunity for salvation. . . . There are two Greek words translated 'preach.' One is *εὐαγγελίζομαι* and the second is *κηρύσσω*. The word *εὐαγγελίζομαι* means preaching the Gospel of Christ so that men might be brought to an acceptance of God's salvation. It is today's Gospel-preaching. Evangelize! This word is not used in the above text. . . . The word *κηρύσσω* means preach in the sense of pronouncement. It is legal preaching. . . . As far as I understand the Bible, I cannot find a verse in Scripture which would lead one to believe that there is an opportunity for salvation after death. In fact, the opposite is the very clear teaching of God's Word." A number of pertinent passages are quoted — In some instances misleading phrases are used. For example: "During the three days between His death and His resurrection He visited both hell and Paradise." "All of the Bible's descriptions of heaven localize it as a place." However, the next paragraph states: "Heaven is a spiritual place," and that sets the matter right. "Spiritual death" — dead in trespasses and sin, separation from God. . . . Jesus experienced both temporal and spiritual death on Calvary's cross." Of course, Dr. Stover does not want the "dead in trespasses" to apply to Christ. "The very ideals of democracy will live or die with belief in immortality." Scripture does not say this. This quotation had better be omitted. — The booklet is worth a cent a page, surely; but as book values go, the price seems rather high; perhaps the fine mechanical make-up necessitated that.

TH. ENGELDER

The Witness of His Enemies. By G. P. Pettigrew. Zondervan Publishing House, Grand Rapids, Mich. 110 pages, 5½×7¾. Price, \$1.00.

Calvary's Afterglow. By Kenneth M. Monroe. Same publishers. 52 pages. Price, 25 cts.

The Overcoming Christ. By Karl H. Moore. Same publishers. 140 pages, 5½×7½. Price, \$1.00.

These three books are published in witness of the truth of Scripture against Modernism. The first, *The Witness of His Enemies*, written by a minister who holds a degree in Law, bases its evidences of the truth of the Gospel on the overwhelming testimony found in the admissions of Christ's enemies against their interest. The writer shows conclusively that throughout the Savior's life the actions and attitudes of the opposing Pharisees, Sadducees, and Herodians prove the truth of His affirmations concerning His divine majesty, sinlessness, miraculous power, fulfillment of Old Testament prophecies, vicarious death, His resurrection, etc. This novel method of confirming the divine truth results in interesting reading, especially since the author always keeps in mind the strengthening of Christian believers in their faith and the winning of

unbelievers for Christ. In his closing appeal the author shows that the world needs Christ as Savior and Lord and that Liberalism has no salvation to offer to a perishing world.

Calvary's Afterglow, written by the Dean of the Bible Institute of Los Angeles after a second visit in the Holy Land, describes the "Skull Hill" and the "Garden Tomb" and then expands the proof for the truth of the Gospel lying in the Savior's glorious resurrection from the dead. It concludes with a stirring appeal that, unless with St. Paul men will accept the risen Christ in true faith, nothing is left to them but utter hopelessness and despair.

The Overcoming Christ treats the Gospel according to St. John, chapter by chapter, showing under proper heads the glorious Christ whom the evangelist portrays: "the World-Illuminating Christ," "the Miraculous Christ," "the Soul-winning Christ," "the Sinner's Christ," "the Praying Christ," etc. While the books betray the peculiar religious background of their writers, they are unanimous in attesting Christ's deity, His vicarious atonement, and the universal salvation secured by His redemption; and the reviewer wishes to express his joy at the fact that opportunity is given believing ministers by such Christian publishers as Zondervan to witness the Christian faith to thousands in our country who refuse to bow their knees to the Baalim of Modernism. From the approach and presentation of the subject-matter in these books there is much to learn as to how to witness the everlasting Gospel appealingly and effectively.

J. THEODORE MUELLER

Religion and the Modern World. University of Pennsylvania Bicentennial Conference. University of Pennsylvania Press, Philadelphia. 192 pages, 6¼×9¼. Price, \$2.00.

This notable publication is, in the reviewer's opinion, indispensable for all who desire a bird's eye view of modern trends in present-day Catholic and Protestant liberal theology. Scholarly and often technical, yet not too difficult for the average minister to understand, it presents fifteen timely essays: three on modern trends, of which one is general, another represents European Protestant theology, and a third modern trends in Catholicism; two on the problem of ethics in a changing world; two on religion and higher education; three on the Church in its relation to the social order; two on the Church as a "world force"; and three on modern Christian-Jewish relations. The essays thus furnish a fairly adequate picture of what modern Liberals have to say in the present crisis. Of the fifteen essays some appealed to the reviewer as especially noteworthy. "Contemporary Renewals in Religious Thought" (Jacque Maritain) gives a fine survey of the outstanding theological and philosophical tendencies of today form the viewpoint of a Catholic scholar. "Modern Trends in Catholic Theology" (Wm. J. McGarry, a noted Jesuit professor of theology) interprets Catholic thought to the modern world. His essay is no doubt the most scholarly and shows clearly Rome's unchanged stand on its traditional dogmas and its desire for union, conceived, of course, as the return of non-Catholics into the bosom of *mater ecclesia*. Dr. McGarry announces as the two principal

topics in Catholic thought today the assumption of Mary into heaven and the office of Mary as mediatrix of all graces. While neither of these is "an article of faith," still both are "definable" because they are "contained implicitly in view of Our Lady's privilege, which is the heritage of the past tradition of the Church and ultimately derives from the apostles." This doctrine means that "the Mother of God died, that her soul and body were separated, were united again, and that Mary, in risen form, was assumed into heaven just as Christ ascended thither from Olivet and as we shall rise, if saved [?], on the Last Day" (p.36). In "Ethics in a Changing World" Prof. P. J. Tillich, now at Union Theological Seminary, shows how little he has understood the nature, function, and all-sufficiency of Christian love in sanctification when he accuses Luther of forgetting "in his great emphasis on the creativity of love" the need of laws and institutions, and then judges (very unjustly so): "This is one of the reasons why the moral education of the German masses is less thorough than that in the Calvinistic countries" (p.60). In "Religion and Action" Reinhold Niebuhr again calls attention to the sinfulness of man, though he opposes "the literal interpretation of the Fall as an historical event" (p.103). Man's "sin springs from his spiritual capacities [?] and is defined as pride and self-glorification" (p.102). Niebuhr thus shows that he is not returning to orthodox theology, even though he has become more positive in his expressions on sin. But no amount of quotation and no review, no matter how lengthy, can do justice to the essays offered in this book for study. One must read them slowly and carefully, and then one will find that, after all, modern Protestant Liberalism and Catholicism are not so very far apart in rejecting the essence of Christian orthodoxy, the *sola Scriptura* and the *sola gratia*, though both skilfully make use of formulas designed to deceive those that are not sufficiently rooted in the Christian faith.

J. THEODORE MUELLER

God Save the Home. By W. E. Schuette. Lutheran Book Concern, Columbus, O. 72 pages, 5½×7¾. Price, 60 cts.

The well-known author had been asked by the Commission on Parish Education of the American Lutheran Conference to write a book on "The Home" which would be adaptable for use in study groups. In the "Apology" prefacing the book he makes the following remarks: "I well knew that a book written with this as its chief purpose might be strongly represented on book-house shelves an immovable asset (liability) and nothing more. For this reason my thought was to create a readable book which could serve as a gift-book and which might possibly be more widely circulated and actually read. In order to make this work suitable for study groups also (may their number increase!), I appended questions and other suggestions."

The author has succeeded in writing a very fascinating booklet, which may be placed into the hands of our congregation-members. The appended seven pages of questions prove the author to be an experienced teacher, who knows how to create and maintain the interest of a class by thought-provoking questions. A form for conducting family devotions fittingly concludes the book.

TH. LAETSCH

The Technique of Composition. Third Edition. By Kendall B. Taft, John Francis McDermott, and Dana O. Jensen. Farrar & Rinehart, Inc., 508 W. 26th St., New York. 628 pages, 6×8½. Price, \$1.40.

In reviewing what may be called a schoolbook, *The Technique of Composition*, I am deviating from our usual custom of reviewing theological or religious literature. The reason for so doing is obvious when we consider that the technique of the sermon does not essentially differ from that of the ordinary composition. The sermon does differ in respect to the source of its material, which is the Word of God, and in respect to its purpose, which is the salvation of blood-bought souls to the glory of God. But if the preacher would write and preach a good sermon, as far as its literary make-up is concerned, he must know the technique of composition. The revised third edition of this book which has just come from the press, will serve the sermonizer most admirably. It instructs him in reference to the mechanics of writing and the forms of writing. It not only recalls to his mind the fundamentals of good grammar, sentence structure, punctuation, diction, style, and logic, but also tells him how to write a paragraph, organize his material, and prepare his manuscript; it shows what the aim of composition should be, and speaks of its qualities, form, and importance; also says what precise writing is, how to prepare a research paper, how to write a book review; and gives a glossary of faulty expressions and overworked words and phrases. A large number of examples is a feature which adds much to the value of the book. Considering the material offered on 600 pages,—well done, well printed, and well bound,—the price is very reasonable. I recommend that theological students and preachers add this book to their library and use it.

J. H. C. Fritz

BOOKS RECEIVED

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

Great Questions. Daily Devotions June 2 to July 26, 1941. No. 32. By Lawrence Acker. 63 pages, 3½×5¾. Price: Per copy, 5 cts.; per dozen, 48 cts., plus postage; 100, \$3.00, plus postage.

"Wer ist wie der Herr, unser Gott?" Kurze Andachten fuer die Zeit vom 2. Juni bis zum 26. Juli 1941. By Geo. J. S. Beyer.

From Zondervan Publishing House, Grand Rapids, Mich.:

Nature Sermons. By Fred Hartley Wight. 106 pages, 5¼×7½. Price, \$1.00.

Walking with God. By W. P. Hall. 115 pages, 5¼×7½. Price, \$1.00.

The Father's House and the Way There. By H. A. Ironside. 248 pages, 6×9. Price, \$1.00.

Lemon's Bible Game. By J. B. Lemon. Price, 75 cts., postpaid.

From Fleming H. Revell Company, New York, London, and Edinburgh:

Christ and Human Personality. By J. C. Masee, D. D., LL. D. 127 pages, 5×7¾. Price, \$1.25.

Christ Is God. By Archibald Rutledge. 47 pages, 5×7½. Price, 75 cts.

From Dodd, Mead & Company, New York:

Women of the Bible. By H. V. Morton. 204 pages, 5½×8. Price, \$2.00.