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## Book Review. - Literatur

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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.*

**EXPOSITION OF GENESIS.** By H. C. Leupold, D.D., professor of Old Testament Exegesis, Capital University Seminary, Columbus, Ohio. Baker Book House, Grand Rapids, Mich. Two vols., 578 and 641 pages, 9x6. \$3.00 and \$3.50.

**BARNES' NOTES ON THE OLD TESTAMENT, EXPLANATORY AND PRACTICAL.** Same publisher; same format. *Job*, two vols., 363 and 339 pages. \$3.00 each. *Psalms*, two vols., 432 and 448 pages. \$3.00 each.

The Baker Book House now offers to Christian Bible students the first volumes of the Old Testament series of Barnes' Notes in excellent reprint, the New Testament series having been completed. The reviewer is sure that many students of the Old Testament will deeply appreciate the fact that the publishers have incorporated in the series Dr. Leupold's fine commentary on Genesis, which was first published in 1942. Leupold's commentary on Genesis was favorably reviewed at great length in this periodical in 1943 and so requires no new detailed review. It has found many grateful readers and has been in great demand after the first edition was exhausted. It offers an excellent historical and critical introduction to the book, a most helpful outline to acquaint the student with the contents of Genesis, and an exhaustive bibliography. The author employs the verse-by-verse approach, presenting his investigations and their results in lucid, plain language, which even laymen can easily understand. The Hebrew words appear in simple transliteration, which is of value especially to those who are unable to read the Hebrew script. Tactfully, yet firmly, Prof. Leupold refutes the assumptions of the unbelieving higher critics and defends the Messianic content of the passages which the Church has always regarded as predictions of the Messiah and His kingdom. His exegesis is Biblical and conservative, and he points out the textual values for devotional and homiletical use. The reviewer regrets that Leupold could not support Luther's interpretation of Gen. 4:1, against which no valid objections have yet been offered.

Barnes' Notes on the Old Testament follow consistently the expository pattern which we find in the interpretation of the New Testament: Introduction, exhaustive notes, together with supplementary notes (*Job*) and numerous special appendixes (*Psalms*). A new and clarifying translation has been furnished of the difficult Book of *Job*. The reviewer is surprised that an author so conservative and Biblical as was Dr. Barnes

was unable to evaluate as Messianic Job 19:25-27 and to regard this glorious passage as teaching the final resurrection of the dead. This fact he himself states with deep regret. His objections to the traditional conception, however, are answered by the editor, Dr. Robert Frew, in a lengthy "Editor's Preface." Despite this and other occasional faults, Barnes' Notes on Job and Psalms deserve careful study, for here the Christian Bible student finds valuable and dependable exposition, offered in brief, pithy comments. For busy pastors Barnes' Notes are a *sine qua non* as they prepare their sermons or other addresses. The make-up of the volumes is excellent, and the price, considering the high quality of the books and the excessive cost of modern bookmaking, is very reasonable.

JOHN THEODORE MUELLER

**THE CHRISTIAN DOCTRINE OF GOD.** By Emil Brunner. The Westminster Press, Philadelphia, Pa. 361 pages, 9×6. \$6.00.

This is the first volume of a real dogmatics by Emil Brunner, who so far has supplied the theological world merely with monographs on dogmatical Prolegomena. The book has much to commend it to the reader. Brunner, in contradistinction to Barth, realizes that there is a limit to human endurance in studying dogmatical treatises, and so, instead of being endless in his dogmatizing as is his Basle companion, he is quite practical and to the point. Then, too, Brunner keeps in mind the basic precept of love that he who writes must so express his thoughts that the reader can comprehend what he has to say. At times Brunner deviates from this principle, but on the whole his dogmatical presentation is concrete and lucid. Moreover, the translator, Miss Olive Wyon, has performed a very satisfactory job in doing Brunner's not too simple German into idiomatic, intelligible English. The contents of the book are divided into two major divisions: Prolegomena and Part I (of the projected dogmatics) "The Eternal Foundation of the Divine Self-Communication," which again is divided into two sections: "The Nature of God and His Attributes" and "The Will of God." The Prolegomena perhaps form the most important part of Brunner's first volume of dogmatics, for here he sets forth not only his conception of the position, the necessity, and the basis of Christian dogmatics, but also its relation to revelation, the witness of faith, the ecclesiastical dogma, theology, and the like. Altogether there are treated in the Prolegomena eleven different subjects, and to these are added eight "appendixes," among which the conservative student will perhaps regard the chapter on the "Authority of Scripture" as the most important. In his Prolegomena, Brunner states his fundamental *credo* more clearly than he has ever stated it before. Under the "Nature of God and His Attributes" he treats the "Name of God," "God, as the Lord," God as the "Holy," God as "Love," the "Triune God," the "Problem of the Divine Attributes," and the like, fully twenty-one chapters, with four additional appendixes on the special divine attributes that have been

in controversy more than others, e. g., "divine omnipresence and omniscience." Under the second section, "The Will of God," Brunner treats the doctrines of the "Divine Decrees" and of "Election," rejecting both the "double predestination" of Calvin and the "apokatastasis." Recently someone said that only Barth can properly be classed as a modern "neo-orthodox" theologian, but Brunner makes it clear that while he differs from Barth in details, often drawing conclusions which Barth fails to draw, his theology represents essentially the same type of neo-orthodoxy as does that of his Swiss colleague. Brunner deprecates the traditional orthodox doctrine which identifies Scripture with the Word of God, and, above all, the doctrine of Verbal Inspiration, on which he again and again pours contempt, asserting that Luther never regarded the entire Bible as divinely inspired and infallible. Brunner accepts a *Deus dicit*, but not a *Deus dixit* in the sense that the divinely inspired Bible is God's true, final, and fixed revelation. To him dogmatics does not mean teaching in so many words what the Bible teaches, but in dogmatics the believing Church itself makes its own teaching the objective of its reflection (p. 5). The New Testament is not a book of doctrine, but merely a collection of Apostolic confessions of faith and historical records which have been written to awaken and strengthen faith. Hence a simple reproduction of "the" doctrine of the Bible is impossible (p. 12). Revelation takes place where Christ manifests Himself to a human being as the living Lord and is received in faith (p. 20). Primarily, revelation is not a "word," but a "person" (p. 25), Christ alone being the "Word of God" (p. 27). Scripture, the testimony of the Apostles to Christ, is indeed a "word" inspired by the Spirit of God; yet it is a human message, colored by the frailty and imperfection of all that is human (p. 34). The Word of Scripture is not the final court of appeal, since Jesus Christ Himself alone is this ultimate authority (p. 47). All Christian doctrine is and remains a venture of faith (p. 49), for all Christian doctrine is "speaking the divine Word after Him," but this speaking, since it is human, also shares in the relativity of all that is human (p. 84). It is clear that as these premises are consistently applied, there remains no objective divine truth in the area of neo-orthodoxy; all, in the end, becomes subjective and uncertain. While Brunner, as a rule, uses the traditional Christian terminology, it is not traditional orthodox theology that he teaches, but a surreptitious liberalism which conceals itself under the trade-mark a "new orthodoxy," which, in the final analysis, is neither new nor orthodox. This is demonstrated by the fact that Brunner does not accept the orthodox doctrine of the Holy Trinity (p. 238 ff.), just as little as does Barth, for he does not allow the "side by side" of the three divine Persons, but only three personal relations. His doctrine of the Trinity is speculative, adapted to rational comprehension, and not Scriptural in the sense of *Quicumque*. Just so Brunner rejects also the "double predestination" of strict Calvinism and the "apokatastasis" of liberal enthusiasm, not on the ground of the

simple Scripture teaching, but on the grounds of reason (p. 338). Brunner again and again repudiates subjective Scholasticism, but since he rejects the objective divine truth, set forth as such in Scripture, refusing to identify the Word of God with the written divine Scripture Word, his dogmatical deductions needs must end in scholastic subjectivism. Brunner attempts to render the mysteries of the Christian faith acceptable to conceited human reason, but in so doing he empties the Gospel of Christ of its content, and so all that remains is only *sophia logou*, the "word wisdom" of a speculating philosopher. JOHN THEODORE MUELLER

**WE BELIEVE.** By Theodore Huggenvik. Minneapolis: Augsburg Publishing House. 149 pages, 5½×8½. Paper binding. \$1.25.

Dr. Huggenvik, professor at St. Olaf College, wrote this book primarily to meet the needs of those who desire membership in a congregation of the Evangelical Lutheran Church and wish to familiarize themselves beforehand with its teachings and practices. It may also be used for a review of the fundamental doctrines of Lutheranism by members of the church. For both purposes this is a handy little volume. Dr. Huggenvik has said many things well. He will doubtless endeavor to improve subsequent editions. The following suggestions are intended to be helpful to that end.

Dr. Huggenvik shows in which sense Aulen's reference to prayer as a means of grace may stand (p. 46). "Means of grace" is, indeed, merely an ecclesiastical term and may therefore be used by a writer in a sense different from its generally accepted meaning; but it would be less confusing, particularly to new members of the Lutheran Church, if its use were limited to designate the Word and the Sacraments. These emphasize God's activity; prayer stresses man's. To avoid confusion, it would likewise seem advisable to find some other designation for the agencies listed under the term "Secondary Means of Grace" (pp. 69 and 125). These agencies are not in the same class with the Word and the Sacraments. Unclearness there may eventually lead to seven sacraments and a catalog of sacramentals.

The author advises that a Christian ought to marry a Christian (p. 72). On page 130 he is more specific, stating: "Marriages between Protestants of different denominations are less serious [than marriages with Roman Catholics] if the denominations are evangelical, true to the Bible." The question arises: Which are these? It would be helpful to have this matter treated more fully already under the heading "The Home," on pages 71—72.

Should 1843 be substituted for 1853 (p. 85) for the Advent prediction of the Millerites? The words "To heal the schism" (p. 97) should read "To end the Babylonian Captivity of the papacy."

Answer No. 2 to the question, "Why belong to the Church?" (p. 107) needs some clarification to show that the believer in Christ is a member

of His body, even if he, for some valid reason, does not belong to a visible church organization.

The description of the deplorable condition of doctrinal confusion in the Reformed denominations (p. 114) should in all fairness also mention the Lutheran Church, which is to some extent likewise troubled by a measure of Modernism and Liberalism. Lutherans, too, have reasons to be humble.

Is there really such a thing as a "healthy pietism" (p. 116)? For orthodox Lutherans this term has a disagreeable flavor. It would be better simply to speak of *piety*.

To explain that the creation days might mean certain periods of time (p. 119), the author cites 2 Pet. 3:8. In God's sight a day is indeed like a thousand years and a thousand years are like a day, for God is timeless; but when God uses the word "day" in speaking to man, He means what it signifies in man's language. When He told Adam, "For in the day that thou eatest thereof thou shalt surely die," He did not mean a thousand years. The author states: "That would be in keeping with the best knowledge we have as to the age of the earth." We ask: Which is the best? Geologists do not agree.

Matt. 18:10, 14 is cited to suggest that God may have a way in which unbaptized infants may be regenerated and fit for heaven. The author, of course, wants to show no more than God's concern for these little ones. This passage proves nothing beyond that point. An attempt to go beyond would lead one into difficulty with, for instance, 1 Tim. 2:4.

The glory of this little book is the author's manifest intention to give all glory for our salvation to God alone.

L. W. SPITZ

**I BELIEVE IN THE HOLY SPIRIT.** By Fredrik Wisloff. Translated by Ingvald Daehlin. Augsburg Publishing House, Minneapolis, 1949. 272 pages, 5½ × 8½. \$3.00.

The author is a leader in the Lutheran Inner Mission Society, which had its inception about 100 years ago in the spiritual awakening in Norway under the ministry of Prof. Gisle Johnson of Oslo, Norway. The society maintains a Bible school in Oslo to train lay preachers for evangelistic work among the nominal members of the Norwegian Lutheran State Church. Until quite recently, Professor Wisloff was president of this school and now devotes his entire time to spreading the type of Lutheranism represented by the Inner Mission Society. Theologically the movement adheres closely to the truths set forth in Erik Pontoppidan's exposition of Luther's Catechism. Its specific points of emphasis are the need of "experienced salvation," the royal priesthood of all believers with its privileges and responsibilities, and the study of the Bible for the cultivation of personal piety. The Holy Spirit's twofold work of creating faith and fostering piety looms relatively large in the movement. (Dr. George Aus in the Foreword, pp. v—viii.) The first four chapters

treat the Person of the Holy Spirit, His "foreign" and "proper" office, the means of grace (Word, Baptism, the Lord's Supper, the Absolution), and the Church as the communion of saints; and the remaining four chapters are intended to lead "into a fuller experience of the Holy Spirit." The author draws heavily on Chr. Scriver (*Geistlicher Seelenschatz*) and Joh. Arndt (*Wabres Christentum*), and in general reflects the theological interests of these men. He is, however, no friend of that kind of pietism which has been described as complete relaxation on the shores of a placid lake after the soul has gone through the rapids of spiritual turmoil. On the whole, the author avoids the pitfalls of pietism, such as indifference to doctrine, mingling of Law and Gospel, synergism, subjectivism, enthusiasm, perfectionism, emotionalism. He stresses the objectivity of the means of grace, the all-sufficiency of Christ's atoning work for justification and sanctification, the pre-eminence of faith, in short, the three great Lutheran *solas*. However, the reader will keep in mind that this book is written from the standpoint and in the interest of *Erweckungstheologie*. The translator did an exceptionally fine piece of work in reproducing the author's pungent style and his striking epigrammatic statements.

F. E. MAYER

**CHRIST AND TIME.** The Primitive Christian Conception of Time and History. By Oscar Cullmann. Translated from the German by Floyd V. Filson. The Westminster Press, Philadelphia. 1950. 253 pages, 5½×8. \$5.00.

The purpose of this book is "to determine what is central in the Christian proclamation." The author believes this to be the primitive conception of time and history. He acknowledges his partial indebtedness to Martin Werner, Rudolf Bultmann, and Karl Barth, who, as he says, helped him to sharpen his understanding of the central New Testament teaching, but with whom he differs on some important points. Dr. Cullmann has held the position of lecturer in New Testament Greek and professor of New Testament and Early Church History and since 1949 is professor at the Ecole des Hautes-Etudes, Sorbonne, Paris; hence his scholarship demands recognition. This lends importance to his explanation of the various terms used in the New Testament to designate time. Of particular significance are his remarks on the term *kairoi*, of which he says: "It belongs to the nature of the *kairoi* that constitute the redemptive line that each of them corresponds to a unique unrepeatable fact." This is the most important contribution the author makes to the study of the redemptive history.

Where the author leaves the field of pure exegesis and strays into that of speculation, the reader may not be ready to follow him, as, for instance, in his conclusions regarding the State and redemptive history, with special reference to Rom. 13:1. But even in such instances his theories present a challenge to the critical faculties of the New Testament scholar.

L. W. SPITZ

**THE PERSON AND WORK OF CHRIST.** By Benjamin Breckinridge Warfield. Edited by Samuel G. Craig. The Presbyterian and Reformed Publishing Company, Philadelphia, Pa. 1950. IX and 575 pages. \$4.50.

Some twenty years ago the Oxford University Press published Warfield's collected writings in ten volumes. This set is now out of print, and the Presbyterian and Reformed Publishing Company plans to publish a new edition of Warfield's writings. The first volume was reviewed in the February issue of this journal, p. 151. The second volume contains Warfield's chief essays on the theanthropic Person and the redemptive work of Christ. With one exception these essays are taken from the Oxford volumes entitled *Studies in Theology, Biblical Doctrines, and Christology and Criticism*. Warfield was professor of didactic and polemic theology, and his great concern was to defend the Christian faith against the rising liberalism of his day, the time of the "quest for the historical Jesus" and the "reinterpretation of the Cross." Of the fourteen essays in this volume at least three have more than passing relevance, namely: *The Person of Christ According to the New Testament*; *The Christ That Paul Preached*; *The New Testament Terminology of the Atonement*. An Index would enhance the value of the volume.

F. E. MAYER

**WE BEHELD HIS GLORY; WHAT SEEK YE?; BY THE OBEDIENCE OF ONE; UNTO A LIVING HOPE; IN WHOM WE LIVE; TEACH ME THY PATHS; FOR THIS CAUSE.** By pastors of the Evangelical Lutheran Church. Augsburg Publishing House, Minneapolis, Minn., 1946—1949. Prices from \$2.00 to \$2.75 each.

This is one of the most ambitious compilations of sermons for the Sunday morning service to appear in the Lutheran Church of America. Several of the units have been reviewed in these columns previously. The initial plan has been carried out to its conclusion. Each Sunday of the church year is represented by three sermons on three different texts from the Gospels by three different preachers. Obviously the items vary in merit and in textual quality. On the other hand, they are a stimulus for the resourcefulness and imagination of the pastor who reads them. Over all they reveal a strong allegiance to the Lord Christ and a splendid cross section of the Word of Reconciliation as preached in one Lutheran church body of America.

R. R. CAEMMERER

**A TREASURY OF DWIGHT L. MOODY.** Selected by Harry J. Albus. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1949. 168 pages, 5¾ × 7¾. \$2.00.

This volume provides a brief appreciation of Moody in three chapters by the editor, Harry J. Albus; briefer selections from nine sermons and longer selections around two central themes, "The Overcoming Life" and

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"Daniel the Prophet" (from the book *Bible Characters*). This volume will serve to review qualities of Moody's preaching and emphasize the central place of Jesus in it.

R. R. CAEMMERER

**GREAT PULPIT MASTERS.** Volume I: Dwight L. Moody. Volume II: Charles H. Spurgeon. Fleming H. Revell Company, New York, 1949. 256 pages each,  $5\frac{1}{2} \times 8\frac{1}{2}$ . \$2.25 each.

These splendid anthologies furnish outstanding sermons of the two great preachers. The introductions are in themselves most valuable: to Moody, by Charles R. Erdman; to Spurgeon, by Andrew W. Blackwood. Christian preachers will be interested in the use of Scripture truth and in the direct applications to needs of the hearer which both of these princes of the pulpit and platform reveal. Spurgeon is better known in our circles than Moody. The Moody volume brings twenty sermons, that of Spurgeon sixteen.

R. R. CAEMMERER

**GREAT GOSPEL SERMONS.** Volume I: Classic. Volume II: Contemporary. Fleming H. Revell Company, New York, 1949. 250 and 243 pages respectively,  $5\frac{1}{2} \times 8\frac{1}{8}$ . \$3.95 per set.

The volume of "classic" sermons brings sixteen sermons by that many preachers of a bygone generation. The outstanding names of the fundamentalist school are there plus a sermon by Spurgeon. Brief appreciative introductions preface each sermon. Among the contemporary preachers are the outstanding fundamentalist evangelists of today plus C. E. Macartney, Walter A. Maier, and Samuel M. Zwemer. Again there are sixteen items. The full force of much of this type of preaching is not conveyed by the printed page. Nevertheless the thoughtful parish pastor will find a number of devices by which he can come out from his own ruts and stir his own imagination.

R. R. CAEMMERER

BOOKS RECEIVED

*From Baker Book House, Grand Rapids, Mich.:*

MY SERMON NOTES ON THE LORD'S PRAYER by Rev. William P. Van Wyk. 115 pages,  $5\frac{1}{2} \times 8$ . \$1.50.

*From Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich.:*

OUTLINE STUDIES IN THE GOSPEL OF LUKE by W. H. Griffith Thomas. 406 pages,  $5\frac{1}{2} \times 8$ . \$3.00.

*From Good News Publishers, Chicago 7, Ill.:*

THE SHEPHERD'S BAG by James F. Spink. 136 pages,  $5\frac{1}{2} \times 7\frac{1}{2}$ . \$1.50.

*From Harper and Brothers Publishers, New York:*

1001 ILLUSTRATIONS FOR PULPIT AND PLATFORM by Aquilla Webb. 343 pages,  $5\frac{1}{2} \times 8\frac{1}{4}$ . \$1.95.

**300 EVANGELISTIC SERMON OUTLINES** by Aquilla Webb. 386 pages,  $5\frac{1}{2} \times 8\frac{1}{4}$ . \$1.95.

**100 GREAT TEXTS AND THEIR TREATMENT.** Compiled by Frederick Barton. 502 pages,  $5\frac{1}{2} \times 8\frac{1}{4}$ . \$1.95.

*From the Muhlenberg Press, Philadelphia, Pa.:*

**PRISONERS OF HOPE** by H. C. Alleman. 109 pages,  $5\frac{1}{2} \times 8\frac{1}{4}$ . \$1.50.

*From Zondervan Publishing House, Grand Rapids, Mich.:*

**FIVE HUNDRED SKETCHES AND SKELETONS OF SERMONS** by Jabez Burns. 638 pages,  $6\frac{1}{4} \times 9\frac{1}{4}$ . \$4.50.

**LANGE'S COMMENTARY ON THE HOLY SCRIPTURES. MATTHEW.** By John Peter Lange. 568 pages,  $6\frac{1}{2} \times 9\frac{1}{2}$ . \$3.95.

**THE JEW AND PALESTINE IN PROPHECY** by M. R. DeHaan. 183 pages,  $5\frac{1}{2} \times 7\frac{3}{4}$ . \$2.00.

*From Fleming H. Revell Company, New York:*

**THE TREASURY OF SCRIPTURE KNOWLEDGE.** Published by Samuel Bagster & Sons, Limited, London, England. 188 pages,  $5\frac{1}{2} \times 8\frac{1}{2}$ . \$4.00.

This is the twenty-sixth edition of a volume which has been a helpful tool to ministers, Sunday school teachers, and all Bible students. It contains more than 500,000 Scripture references and parallel passages in the sequence of the Bible chapters. Such a book as this has the Bible interpret itself.

*From Moody Press, 153 Institute Place, Chicago 10, Ill.:*

**SATAN.** By Lewis Sperry Chafer. Revised edition. 180 pages,  $7 \times 5$ . \$1.75.