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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.*

**DIE GENESIS.** By Karlheinz Rabast. Evangelische Verlagsanstalt, Berlin, 1951. 203 pages, 7×9 $\frac{5}{8}$ .

**A SHORT INTRODUCTION TO THE PENTATEUCH.** By G. Ch. Aalders. The Tyndale Press, London, 1949. 173 pages, 5 $\frac{3}{4}$ ×8 $\frac{3}{4}$ .

The first book is a commentary in German on the first twelve chapters of Genesis; as is evident from the title, the second is an isagogical treatise on the Pentateuch. In spite of this divergent purpose they are being reviewed together, because both books advocate and declare the dethronement of the Graf-Wellhausen regime in Pentateuchal criticism. As the readers of this journal know, the documentary hypothesis has for some time ascended the throne of dogma and wielded the scepter of undisputed authority in almost all of Old Testament scholarship. Anyone who committed lese majesty by opposing its pronouncements received verbal lashings as an obscurantist or was ignored by disdainful silence.

It would hardly be in keeping with facts, however, to create the impression that these two small books—less than 400 pages together—have settled the issue once and for all to the satisfaction of everyone. There will be many die-hards among the advocates of the documentary hypothesis evolved by Wellhausen. Others who have accepted this theory merely because some well-known scholar advocated it will say: "You can't throw the painstaking labors of a century of the highest scholarship out of the window as if it were so much junk." Furthermore a "cultural lag" will keep this theory in high school and college textbooks on literature for some time to come.

It is also evident that these two books will not be the last word on this controversial subject because they agree only in rejecting the documentary hypothesis as an explanation for the origin of the Pentateuch. They do not offer the same answer to the questions that arise in a study of the authorship of this part of the Bible.

It is likewise true that many of the strictures against the documentary hypothesis that appear here have been made before. The significance of these books would appear to consist in this, that two European scholars, one a professor at the Free Dutch University of Amsterdam and the other a *Dr. theol.* and a pastor of a German Lutheran *Landeskirche*, bring to a focus the criticism of the Wellhausen theory that appeared especially since the turn of the present century.



As we should expect, Rabast treats the questions of authorship mainly in the introduction of his commentary. But he also devotes sections of the body of the book to this question: e. g., pp. 86—88 to the "double" Creation account; pp. 162—164 to the "conflated" story of the deluge. He defends the thesis that Moses himself used various sources in composing the Pentateuch substantially as we have it before us today.

Aalders also contends that Moses can be called the writer of the Pentateuch, but cannot be convinced that he is "the *final* and *sole* author of this historical book" (p. 158). He finds *post-Mosaica* and *a-Mosaica*, such as the account of the death of Moses and other statements and sections which were written after the time of Moses. What this later writer (or writers) added was, however, just as fully inspired and authoritative as the words that Moses himself presented. "Whoever were the men who shared in the completion of the Pentateuch, and whatever was their contribution to it, they were servants of God who performed their part through His inspiration, and so gave us this part of the infallible and authoritative Holy Scriptures" (p. 156). This completion of the book took place no later than the reign of Saul and David. Nor does he find that this assumption is in conflict with the statements of "our Lord and Savior, Jesus Christ, who shed His blood to redeem us from our sins, and of His Apostles who preached the gospel of the cross to a fallen World" (p. 139), because "there is no explicit evidence that Jesus and His Apostles regarded Moses as the author of the entire Pentateuch as we have it now in our Bible" (p. 146).

A final word should be said on the volume by Rabast as a commentary. While the author often refers to the Bible as the "earthen vessel" in which we have God's Word, he presents a conservative and constructive interpretation of these important chapters. He brings this conservative orientation to bear also on many modern questions. Thus he says regarding myths in the Old Testament in his comments on certain terms in Genesis 1: "The Bible itself has already de-mythologized [heathen concepts] and does not need to be de-mythologized by us." Especially interesting is his emphasis on the symmetrical structure of many sections of Genesis and his use of numbers as a significant aspect of the text.

WALTER R. ROEHRS

**CRUCIAL QUESTIONS ABOUT THE KINGDOM OF GOD.** By George E. Ladd. Eerdmans Publishing House, 1952. 193 pages, 5¼ × 6½. \$3.00.

In Lutheran theology the term "kingdom of God" is understood primarily in a soteriological sense, in Calvinistic theology chiefly as an eschatological concept. This book is a study in eschatology. Dr. Ladd, associate professor of New Testament at Fuller Theological Seminary, presented the subject matter of this book in lectures at Western Conservative Baptist Seminary at Portland, Oreg. His bibliographical ref-



erences indicate that he is thoroughly familiar with the various types of eschatological aberrations within the Church, such as post- and pre-millennialism, dispensationalism, "realized eschatology," and the views of Ritschl, Schweitzer, and Liberalism. His critique of each in the narrow confines of his lectures is, of course, very superficial, in view of such treatises as the Dallas Seminary professor L. S. Chafer's eight-volume dogmatics based on the theory of dispensationalism. The author's main problem is: Can the Kingdom of God be both future and present? and answers affirmatively. In this we agree with him. But we differ with him in his "soteriological" approach to the Kingdom of God. A strong overtone of the Calvinistic "sovereignty of God" becomes evident in his view that the Kingdom of God is God acting in power and exercising His sovereignty to bind Satan and to restore human society to its rightful place of willingly serving God. We differ from the author's entire eschatological approach. He holds that this reign of God has been restored in part through the personal activity of Jesus, but that at His coming Christ will bring further manifestation of the Kingdom which is to be established in this world. Lutheran theology holds the paradox of the "already-not yet," i. e., the Kingdom of God is fully established now through faith in Christ's complete conquest of Satan and the full redemption of mankind through the Cross, but that faith has not yet been changed to sight. Dr. Ladd holds that the Kingdom is a vital reality in the experience of those who are delivered from the power of Satan and have yielded to God. But the *full* realization of God's reign is still future, and only in the millennial age, when Christ will rule personally over the earth, will there be a measurable approximation of the will of God on this earth and the "golden age" will be realized. He finds support for this basically Calvinistic view in his millennial interpretation of Revelation 20. In his opinion the millennium will be the period in which Christ will set forth His great sovereign will over all nations.

F. E. MAYER

**GLAUBENSGERECHTIGKEIT NACH LUTHERS LEHRE.** By H. J. Iwand, Chr. Kaiser Verlag, Muenchen, 1951. 93 pages, 5½×9. Paper. DM 4.80.

The author, professor of Systematic Theology at Goettingen, was a leader in the resistance movement against the Nazi regime. This group of prominent Lutheran and Reformed theologians and pastors advocated the formation of an Evangelical Church in Germany which would unite the two confessions. They argued that the confessional fences which had been torn down during the persecution must not be rebuilt after the war. This monograph, dedicated to Martin Niemoeller, contains an outline of Luther's theology. The author wants to show that Luther's theology is the glorious possession of the entire Church, and as little as Luther usurped the doctrine of the righteousness of faith, so little dare the modern Lutheran



Church claim exclusive rights to Luther's doctrine. It is well known that no theologian of the Christian Church has so fully caught the spirit of the dialectics of the New Testament, especially of St. Paul, as Luther did. Professor Iwand has succeeded exceptionally well in capturing the paradoxical nature of Luther's theology. A few samples may indicate the method which Dr. Iwand has employed. Under the heading "The Knowledge of God and the Knowledge of Sin" the author quotes Luther to the effect that God confronts man in His Word, and in this confrontation God changes us by His Word so that we are of the same mind with God. If, however, man refuses to change, but insists on remaining what he is, then he will attempt to change the Word of God. The greatness of Luther's theology is undoubtedly in his deep understanding of sin in its true nature. Luther said that in treating sin man is like the patient who tries to doctor his symptoms without recognizing the nature of his disease, and while he removes the symptoms, the sickness has in the meantime become fatal. Not understanding the true nature of sin, the moralist would put a new patch on an old garment, whereas we must be clothed with an entirely new garment. Luther, who is described as enamored of mysticism early in life, had learned to know the basic difference between the mystic and the Christian way to God. The mystic finds the highest form of ecstasy in the belief that he has become like God. In the realm of faith, however, where the Cross of Christ is supreme, our perverse attempt to be like God is brought to nought, and the lowly weakness of the flesh which we perversely despised is fully restored. The author concludes the section on Law and Gospel with a lengthy quotation from Luther to the effect that Satan schemes to make man believe that he is free, blessed, mighty, healthy, and full of vitality. For Satan knows that if man would know his real condition, he would cry to God for deliverance. Professor Iwand summarizes Luther's dialectics on Law and Gospel as follows: The Law brings sin and the "I" so closely together that they become one flesh and one will. Likewise the righteousness of faith brings the "I" of faith and the Lord Jesus so closely together that they become one being and will. There can therefore be no neutral ground. It is either: Behind and beyond sin is death; or: in the righteousness of faith is life.

F. E. MAYER

**DARKNESS VISIBLE.** A Revelation and Interpretation of Freemasonry. By Walton Hannah. London, Augustine Press, 1952. 228 pages. \$2.50. Order from Concordia Publishing House, 3558 S. Jefferson Avenue, St. Louis 18, Mo.

This is, in any case, a book which is widely discussed in England. Its subject is Freemasonry. Its author is the Rev. Walton Hannah, an Anglican rector, now residing in London. The book is a sober critique of Freemasonry, an expansion of the author's provocative article: "Should a Christian Be a Freemason?" which appeared in *Theology* (January,



1951). Both the article and the book so stirred the British clergy and laity as well as the British press that hardly a journal and newspaper failed to take note of this exposure of Freemasonry. Hundreds upon hundreds of letters reached the author, some approving, others disapproving of the author's position. In defense of the Masonic point of view an anonymous author, who claims to be both a clergyman and a Freemason, recently published a rebuttal of Mr. Hannah's book under the title *Light Invisible*. Though this book is a scathing denunciation of Mr. Hannah's critique, it is, in effect, a confirmation of Mr. Hannah's position. There can be no doubt that "sooner or later the Church of England, if she is to preserve the integrity of her Christian witness, will have to face the issue and modify, or at least define, her attitude to Freemasonry" (Preface, pp. 5, 6).

The author summarizes the purpose of the book in the following paragraph (p. 9):

The scope of these chapters is not to analyse [the] influence [of Freemasonry] on the political and social life of the nation, still less to discuss the influence on the craft of Templarism or Rosicrucianism, or to attempt a history of Freemasonry in its development from the Catholic guilds or lodges of operative stone-masons in the Middle Ages through the speculative and Deistic seventeenth and eighteenth centuries to the pan-religious non-Christian universalism which the Craft upholds today. As Freemasonry very considerably overlaps with the non-Roman Churches, particularly with the Church of England, my concern is rather to examine the extent to which this overlap is morally and theologically justified. In other words, to inquire whether Freemasonry is compatible with the Christian faith.

In Part I (about the Ritual) Mr. Hannah discusses, in ten chapters, the following topics: How known; Why written; Masonic obligations; Is Masonry a religion?; The clergy and the Craft; The great dilemma; Benevolence, brotherhood and tolerance; Context; Much ado about nothing; Ecclesiastical condemnations of Freemasonry. In Part II, the author spells out the ritual of the first three degrees and of the Royal Arch. Two appendixes provide valuable information on variations in Scottish, Irish, American workings, and other degrees. A third appendix supplies details on Masonic services in Christian churches. A carefully compiled and annotated bibliography and five meaningful illustrations enhance the value of the book. Since the appearance of the late Dr. Theodore Graebner's *Is Masonry a Religion?* (Concordia Publishing House, St. Louis, Missouri, 1946), Mr. Hannah's book is the most significant investigation of the religion of Freemasonry. Though it addresses itself primarily to the people of England, the book is so eminently relevant to the American scene that no one who is truly concerned about the incompatibility of Freemasonry with the Christian faith can afford to disregard Mr. Hannah's publication. May God bless the author's testimony to the truth which is in Christ Jesus!

PAUL M. BRETSCHER



**LIGHT INVISIBLE.** By "Vindex." The Regency Press, 105 Great Russell St., London, W. C. 1. 156 pages, 5×7½. 10/6 Net.

"Vindex" is an Episcopal parson in England who vehemently turns against Mr. Hannah for having attacked Freemasonry. The make-up of the book is extremely poor and so also is the author's defense of Freemasonry. There is much invective and bitter berating of all who oppose Freemasonry in Romanism and Protestantism, but, after all is said, the "defense" proves only that confessing Christians have no business to be members of the lodge. The writer claims to be a "Christian and a minister of the Gospel, as well as a loyal Mason" (p. 46). He believes himself to be a Christian because he believes that "Jesus Christ showed us, more than any other man who has ever lived, what God is like" (*ibid.*). He believes also that Christ "has indeed saved us from our sins by showing us a way to overcome them, and by resisting evil even unto death" (*ibid.*). He values "the sacrament of Holy Communion as a perpetual reminder of that death, an everlasting witness to the fact that good is stronger than evil, that light must prevail over darkness" (*ibid.*). As "Vindex" denies Christ and His atoning work in the Christian sense and stresses works as central in his religion, so, as he shows, does the lodge to which he belongs. The Christian reader is appalled at the syncretism which the author defends in Freemasonry and reaches the conclusion that to join the fraternity means to deny and surrender what is central in his faith.

J. T. MUELLER

**EATING AND DRINKING CHRIST.** By Herman Hoeksema. Eerdmans Publishing House, 1952. 189 pages, 5×7½. \$2.50.

This is Volume VII in a series of expository texts on the Heidelberg Catechism. This well-known Catechism was planned by its authors in 52 units so that the entire body of Christian truth could be covered within the space of one year. The present volume contains units XXVII—XXXI; the first three are devoted to the Lord's Supper and the fourth to the Office of the Keys. In this volume the author expands the Reformed thesis that the eating and drinking of the Lord's Supper must be taken as purely spiritual: a spiritual food, a spiritual operation whereby the communicant is spiritually united with Christ, and a spiritual mouth, i. e., faith. The author condemns the doctrines of transubstantiation and consubstantiation; the latter he mistakenly attributes to Lutheranism.

F. E. MAYER

**APOSTLE TO ISLAM.** A Biography of Samuel M. Zwemer. By J. Christy Wilson. Baker Book House, Grand Rapids 6, Mich., 1952. 261 pages, 6×9. \$4.00.

The author of this biography of Samuel Martinus Zwemer knew him well, and he had access to all diaries, journals, correspondence, and manuscripts which might shed light on the life and labors of the man. Except for the final event all the material was carefully examined by the subject



of the biography himself. The author's style makes for delightful reading. He shows how Zwemer and James Cantine first went out in 1891 to establish the Arabian Mission for the Reformed Church in America; how later, when he worked in Cairo, his travels took him to other parts of Africa, to Arabia, to India, and to China; how he established the *Muslim World*; and how in 1929 he accepted an appointment to the chair of History of Religion and Christian Missions at Princeton Seminary. Zwemer wrote some fifty books in his lifetime. They cover almost every phase of Islam and missions to Muslims, but he also wrote on religion, and on missions generally, and prepared a number of devotional books. When he became a member of the faculty at Princeton Seminary, he joined the Presbyterian Church. He died on April 2, 1952, lacking ten days of being 85 years of age.

After he had served seventeen years in Cairo, the local press referred to Zwemer as "the leading authority on Islamics from the Christian standpoint" (p.92). As his burdens grew heavier, his strength increased, and this earned for him the title "Steam engine in breeches." In his teaching on religion Zwemer's position is "that mankind had a primitive revelation of monotheism and that other religions, from primitive animistic idol worship all the way to speculative and philosophical departures from basic theism, are tangents away from the original revelation of God" (p.211).

We like the chapter given to brief descriptions of the many books he wrote. How different the study of Islamics and mission work among Muslims would be if Zwemer had not gone on before!

E. C. ZIMMERMANN

**THE MIGHTY SAVIOUR.** By Arthur J. Moore. Abingdon-Cokesbury Press, New York, 1952. 154 pages, 5¼ × 7¾. \$2.00.

**RIDE THE WILD HORSES.** By J. Wallace Hamilton. Fleming H. Revell Co., Westwood, N. J., 1952. 160 pages, 5¾ × 8½. \$2.50.

**JOYOUS ADVENTURE.** By David A. MacLennan. Harper and Brothers Publishers, New York, 1952. 192 pages, 5¾ × 8¼. \$2.50.

Arthur J. Moore is the bishop of the Atlanta area of the Methodist Church. For six years he was bishop in charge of all of the foreign mission work of his Church and his illustrations indicate this experience. Occasional passages stress a theology which the Lutheran finds unfamiliar, such as "decision" (p.97 ff.) and a converse reluctance to describe the power of the Gospel by which decision is wrought. The sermons are quite explicit concerning Christ as Redeemer and as power for living. One entire sermon deals with the latter, "The Credentials of a Life Lived for Him" (p.127 ff.). Interesting is the point concerning the life after the grave: "We are going to have a wider ministry there" (p.151).

J. Wallace Hamilton has attracted attention because of the success of his community church in St. Petersburg, Fla., where he preaches to tremendous audiences through the "drive-in" device. This collection of sermons deals with the "untamed impulses of human nature" and takes



its title from James 3:3. The sermons are well written, alive to contemporary thought and need, and interesting in the variety of approach to a preaching area which so easily becomes tawdry. Individual references seem to reflect an evangelical theology. Like many sermons, however, these tend to leave the great power for the new life, Titus 2:11 ff., "presupposed."

David MacLennan is Professor of Preaching and Pastoral Care at the Divinity School of Yale University. The sermons in this collection are "for the Christian Year," and it is interesting to gather the reflections of a preacher in a communion less liturgical than our own upon the themes of Advent, Christmas, Lent, and other liturgical or ecclesiastical "days" and seasons. Mr. MacLennan employs basic texts and discusses Christ as Redeemer. In his efforts to restate the Biblical descriptions of Christ's redemptive work, the author loses clarity. Many of his titles are engaging; thus on 2 Cor. 6:9, "Good News for 'Nobodies'"; for Easter, Luke 24:28, 29, "Present—Tense; Future—Perfect." While euphonious and competent as literary products, the sermons are also thoughtful theologically. Like that of other preachers in the Scottish tradition, the accent of Dr. MacLennan is more on the sovereignty than on the grace of God.

RICHARD R. CAEMMERER

**HOW TO WIN SOULS.** By Eugene Myers Harrison and Walter L. Wilson. Van Kampen Press, Wheaton, Ill., 1952. 156 pages, 5½×7¾. \$2.00.

**FLAME FOR THE ALTAR.** By William Ward Ayer. Zondervan Publishing Co., Grand Rapids, 1952. 198 pages, 5½×7¾. \$2.50.

The authors of the first volume are Baptists. Dr. Harrison has been a missionary in Burma and now is Associate Professor of Missions and Evangelism at Wheaton College. Dr. Wilson is president of the Kansas City Bible College. The book is brief and neatly outlined. Repentance is set forth as sorrow for sin, a condition for salvation, rather than a gift of God worked through the Gospel (p. 33). Likewise faith in Christ is described as a condition rather than a gift (p. 34). The chapter "How to Begin" discusses some of the conventional openings for evangelistic conversations. Different types of "unsaved" or unbelieving persons are listed, among them "religious" people who depend upon religious actions for salvation, and Roman Catholics. Some of the objections to the latter involve misinterpretation of the Sacraments. The book may be useful in the parish library for church workers.

Dr. Ayer's book comprises the Bob Jones University Lectures on Evangelism for 1952. In contrast to last year's volume by Dr. Rees, these lectures are of a more inspirational nature. The author speaks with sober experience, and only occasionally, as in part of the chapter "The Effective Evangelistic Sermon," does the specific revivalistic accent intrude. The author is impressed with the sociological problems of our time which impede the intake of the Gospel.

RICHARD R. CAEMMERER