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Book Review. - Literatur

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BOOK REVIEW

DECLENSIONS AND PARADIGMS FROM NEW TESTAMENT GREEK. By Eric G. Jay. London: S.P.C.K., 1966. 38 pages. Paper. 4/6.

This convenient reprinting of all noun, pronoun, and verb paradigms should prove useful to those who want an inexpensive review tool.

EDGAR KRENTZ

FORERUNNERS OF THE REFORMATION. Edited by Heiko A. Oberman. New York: Holt, Rinehart and Winston, 1966. ix and 333 pages. Cloth. \$7.95.

"The purpose of this book," Oberman says, "is to transfer the discussion of late medieval Christian thought from the private studies of the specialists to the carrels and seminars of college and university students." This he has accomplished with signal success. The transfer has not, however, eliminated its value for the specialists. The latter will appreciate, for instance, the first chapter, in which Oberman presents the case of the "forerunner" and the scholarly introductions to each of the subsequent chapters.

Oberman is aware of the fact that a discussion of forerunners of the Reformation entails a measure of risk inasmuch as the four-century-long polemical and apologetical use of the term has created an aversion to the whole concept. Despite this he is convinced of its historical justification.

Whereas the emphasis in the past has generally been on precursors of the Reformation initiated by Luther, he shows that there have also been forerunners of the Counter-Reformation, in fact that one individual could conceivably be a precursor of both. The topics that Oberman illustrates with carefully selected excerpts are Scripture and tradition, justification, man's eternal predestination, the church, the Eucharist, and exegesis.

Some of the authors quoted may be known to the general reader, others to the specialist only. For example, everyone who has read even an elementary biography of Luther

knows the name of Johann von Staupitz, but he may never have read as much as a paragraph by this counselor of the great Reformer. Here he can get at least a taste of what this Augustinian has to say about predestination and its execution in time. The excerpt from a letter of Jacob Hoeck to Wessel Gansfort and the latter's reply are worth the price of the book for anyone who has not read the originals. Students who have enjoyed reading about Luther's tilt with Cardinal Cajetan at Augsburg will be interested in what this learned Dominican had to say about the celebration of the mass. Others, again, may be more eager to learn what Jan Hus said about the church.

Oberman, formerly Winn professor of ecclesiastical history at Harvard University and now director of the Institute for Reformation Studies at Tübingen, can be trusted to serve fare, both palatable and nourishing, measuring up to the highest standards of historical scholarship. The translations are by Harvard Ph.D. candidate Paul L. Nyhus.

LEWIS W. SPITZ, SR.

ACTS OF THE APOSTLES. By J. W. Packer. New York: Cambridge University Press, 1966. x and 233 pages. Cloth. \$3.50.

THE PASTORAL LETTERS. By Anthony T. Hanson. New York: Cambridge University Press, 1966. vii and 126 pages. Cloth. \$3.00.

These commentaries are designed to assist the average reader of the Bible in understanding the *New English Bible*.

Hanson correctly points out many of the contrasts between the Pastorals and other Pauline writings, but he is given to broad statements that mislead the reader. Thus he says of the reference to the righteous man in 1 Tim. 1:9 that "nothing could be further from Paul's teaching!" and goes on to cite Rom. 3:10, but ignores Rom. 5:6. Of the garland of righteousness, 2 Tim. 4:8, he says: "This is not Pauline theology. Paul taught

that God's righteousness is ours in Christ now." But see 1 Cor. 1:7-8 and Gal. 5:5. Again, he does not think the thought in 2 Tim. 1:9 is very clear, for the grace could hardly be given from all eternity. On this, see Kurt Niederwimmer, *Der Begriff der Freiheit im Neuen Testament* (Berlin, 1966), p. 141, n. 152.

Unlike Hanson, Packer avoids anachronistic interpretation. Thus the Seven are commissioned, not "ordained." He also refrains, in most cases, from introducing judgments that suggest more competence on the part of the reader than he may justly be assumed to bring to the reading of a commentary of this type. The result is that Luke's account largely comes through "straight," with the critical issues handled fairly and without pedantry (the discussion of Acts 2:5-13 is one of the weakest). Except for occasional obvious comment (e. g., on Acts 5:32), most of the glosses will be appreciated by the readers for whom the series is designed.

FREDERICK W. DANKER

THE CHURCH INSIDE OUT (*De Kerk Binneste Buiten*). By J. C. Hoekendijk, translated by Isaac C. Rottenberg, edited by L. A. Hoedemaker and Pieter Tijmes. Philadelphia: The Westminster Press, 1966. 212 pages. Paper. \$1.95.

Hoekendijk is a Dutch theologian now teaching at Union Seminary, New York. His book is a selection of essays written between 1948 and 1964.

The first part of the book, "The Church as Function of the Apostolate," contains five essays, systematically arranged. The author says that we should confess: "I believe in the church, which is a function of the apostolate, that is, an instrument of God's redemptive action in this world." In carrying out its function, the church proclaims the *kerygma*, lives in *koinonia*, and gives in *diakonia*. The Messiah is the subject of the proclamation, but the end result is the establishment of *shalom*, defined as peace, integrity, community, harmony, and justice.

The third chapter, "Apostolate: Community with Fellow Travelers," is the best in the book. Hoekendijk says that the church is still

appealing to the "third man," that man who is a product of classical and "Christian" civilization and who still understands what the church is saying. But we are now in the era of the "fourth man," the "rebelling conformist" typified in Albert Camus' *The Rebel*, post-Christian, postecclesiastical, postbourgeois, postpersonal, postreligious. To reach this man, Christians will have to live themselves into his sphere of life, discover his ideology and myth, and try to communicate with him. The church must be pluralistic, that is, capable of expressing itself in a variety of forms, and willing to face permanent change and be a *diaspora*-congregation. It must shift from building cathedrals to building chapels that represent small investments and readiness to move.

The final chapter of the first part discusses the crucial role of the laity in the apostolate.

The five essays in the second part of the book reinforce some of the ideas of the first part.

These essays challenge and stretch the concepts of the church, world, and mission.

ROBERT CONRAD

THE FUTURE OF RELIGIONS. By Paul Tillich, edited by Jerald C. Brauer. New York: Harper & Row, 1966. 94 pages, plus 12 pages of plates. Cloth. \$2.95.

ON THE BOUNDARY: AN AUTOBIOGRAPHICAL SKETCH. By Paul Tillich. New York: Charles Scribner's Sons, 1966. 104 pages. Cloth. \$3.95.

The Future of Religions is a kind of *vale* to Tillich. Brauer ("Paul Tillich's impact on America"), Wilhelm Pauck ("The Sources of Paul Tillich's Richness"), and Mircea Eliade ("Paul Tillich and the History of Religions") pay Tillich their parting tributes. There are also four essays by Tillich himself. He considers the effects of space exploration on man's condition and stature. He reflects in his frequently referred to "German Peace Prize" address on the frontiers that he confronted and that he crossed. He examines both the decline and the validity of the idea of progress. In his last public lecture, here printed for the first time, he urges his "dynamic-typological" approach to the

significance of the history of religions on the systematic theologian and calls for "the openness to spiritual freedom both from one's own foundation and for one's own foundation." A dozen sensitive photographs from Tillich's last months are themselves a kind of commentary on the man as he was.

On the Boundary is a new translation, revision, and abridgment of a 30-year-old essay that constituted the first part of *The Interpretation of History*. Writing "as I approach fifty," Tillich sees himself placed dialectically between two temperaments, between city and country, between social classes, between reality and imagination, theory and practice, heteronomy and autonomy, theology and philosophy, church and society, religion and culture, Lutheranism and socialism, idealism and Marxism, and between Germany and the United States. Autobiographical writing has its built-in limitations, but this autobiographical sketch will be of genuine help to many in interpreting Tillich.

ARTHUR CARL PIEPKORN

GRACE UNDER PRESSURE. THE WAY OF MEEKNESS IN ECUMENICAL RELATIONS. By Martin H. Franzmann and F. Dean Lueking. St. Louis, Concordia Publishing House, 1966. 105 pages. Paper. \$1.95.

Franzmann presents the Biblical basis for ecumenical meekness; Lueking discusses ecumenical meekness in the life of the church. The emphasis on meekness in ecumenical relations is necessary. Though meekness is an attribute of the Good Shepherd and should be a characteristic of His flock, history proves that it has often been lacking. The authors rightly stress Biblical and confessional loyalty. This too is necessary. Membership in a church ought to rest on a stronger foundation than geographical convenience or purely esthetic enjoyment. The Good Shepherd's sheep deserve pure and wholesome food. Indeed they deserve more than that. They must be taught to beware of false prophets who come to them in sheep's clothing but inwardly are ravenous wolves. (Matt. 7:15; see also 2 Pet. 2:1)

LEWIS W. SPITZ, SR.

A HISTORY OF CHRISTIAN THOUGHT. Volume II. By Otto W. Heick. Philadelphia: Fortress Press, 1966. x and 517 pages. Cloth. \$7.75.

This is a revision of Vol. II of *A History of Christian Thought* by J. L. Neve. Neve died shortly before the completion of the original Volume One, and Heick had the task of completing the two-volume work. Neve had contributed 12 chapters to Vol. II. The present revision is of the same excellent quality as that of Vol. I, which appeared recently (see this journal, 37 [July-Aug., 1966], 463). Heick has brought the volume down to our own time, including the latest relevant bibliography. This alone makes the book worth the price. Students of the history of Christian thought owe Heick a profound debt of gratitude. LEWIS W. SPITZ, SR.

IMPORTANT MORAL ISSUES. Edited by A. W. Hastings and E. Hastings. Edinburgh: T. and T. Clark, 1966. 128 pages. Paper. 12/6.

This is a reprint of a number of articles that appeared in the *Expository Times*, 1963 to 1965. While many points are excellently presented for the general reader, the quality of these articles, both in their theological content and in their organization, is uneven. The context is Anglican; the style conveys with easy grace some judgments and insights that many readers will consider debatable.

RICHARD KLANN

IN STATU CONFESSIOINIS. By Herman Sasse. Berlin: Lutherisches Verlagshaus, 1966. 377 pages. Cloth. DM 32.00.

This book contains a collection of essays by Sasse that appeared in *Briefe an lutherische Pastoren* and *Lutherische Blätter* since 1948. In these essays Sasse dealt with contemporary and controversial issues in the Lutheran church and its ecumenical responsibility. They were interpretations of the Scriptures and the confessions written *in statu confessionis*.

The areas covered are the church and its confession, the marks of the church, the church and the churches, confessions and con-

fessing. These areas, however, indicate the material in only a general way. With a few exceptions this anthology gives a synopsis of Sasse's theological concerns. Essays on the Scriptures were omitted since they are represented in his monograph *Sacra Scriptura*. Some essays on the Lord's Supper were omitted because of the publication of his *This Is My Body*. Essays on the dialog with Rome and on Antichrist were likewise omitted.

Since the essays cover such a broad area, it is impossible to give a satisfactory critique in a brief review. A few noteworthy insights may be mentioned. Sasse holds that just as there is only one church, one body, and one Baptism so there is only one table of the Lord. For Luther, Sasse asserts, the question of the real presence was the question of the Gospel itself. Sasse rejects the distinction that would make the invisible church the *una sancta* and the visible church that in which the Word is preached and sacraments administered. He notes that the significance of justification is continually emphasized in the Lutheran Confessions. The fact that the Confession of Chalcedon has perpetual significance does not mean for Sasse that it is a perfect confession that cannot be formally improved. He observes that no religious or ecclesiastical question moves people in our day as political questions do. He holds that the *National-Sozialistische Deutsche Arbeiter Partei* had the good fortune not to have had a theologian present at its organization. In order to understand the modern dialog concerning the *successio apostolica*, Sasse declares, one must remember that apostolicity concerns the essence of the church and hence every fellowship that calls itself church claims to be apostolic.

ERWIN L. LUEKER

**INTERNATIONALE ZEITSCHRIFTEN-
SCHAU FÜR BIBELWISSENSCHAFT
UND GRENZGEBIETE.** Vol. XII: 1965
/66. Düsseldorf: Patmos-Verlag, 1966.
xv and 388 pages. Cloth. DM 68.00.

References to 2,210 articles, including a few books, with informative summaries of contents, are made in this latest installment

of the *Zeitschriftenschau*. Under the first category, *Text*, important information on the Ben Asher text of the Old Testament is given in entry two. The longest section, on exposition, includes in addition to articles dealing with the individual books of the Bible a number of significant entries on hermeneutics and discussions of the historical Jesus and the early proclamation. The section on Biblical theology includes 17 items on the name of God, 25 articles on the covenant and its legal aspects, and 32 articles on Christology. The section on the Bible in the usage of the worshiping community is especially helpful to the practical theologian, and the liturgiologist will discover much that is fresh under the section *Judentum-Frühe Kirche-Gnosis*. Both systematicians and historians of dogma will be stimulated by the section on the history of interpretation. A number of significant contributions are made in studies of the apocrypha, pseudepigrapha, the Coptic Gnostic texts, and the Dead Sea Scrolls. Under *Umwelt der Bibel, Sprache, and Biblische Archäologie und Topographie* is a wealth of material of interest to the historian of religions, the Biblical archaeologist, and the philologist. The section on the history of Israel takes in both testaments, with a number of articles on the trial of Jesus. Two articles on Shakespeare's use of the Bible are listed under the category of Bible in art and literature. Incorporated in the final section on bibliography are summaries of review articles, and references to bibliographical studies, including summaries of evaluations of commentaries on Samuel, Kings, and Romans, and an abstract of a 17-page critique by Ernst Haenchen of Bultmann's commentary on John. Especially useful is the conspectus of contents in books containing miscellaneous studies.

Most of the articles discussed appeared in 1963 or 1964. The pastor who wishes to keep abreast of developments, especially in areas of special interest to him, but lacks library resources, will find this survey of literature an indispensable aid (a word used infrequently by this reviewer). The seminarian and scholar needs no further encouragement.

FREDERICK W. DANKER

THE NEW SMITH'S BIBLE DICTIONARY. By William Smith, edited by Reuel G. Lemmons, Virtus Gideon, Robert F. Gribble, and J. W. Roberts. Garden City: Doubleday & Co., 1966. xi and 441 pages. Cloth. \$4.95.

The first edition of Smith's *A Dictionary of the Bible: Comprising Its Antiquities, Biography, Geography, and Natural History* was published in three volumes in London between 1860 and 1863. A number of one-volume editions have come out since its revision in 1870, and this edition is an attempt to update the material. According to the preface, "this dictionary limits itself to known facts and is devoid of speculative theories." This claim is not borne out in all the articles. Thus in the article on "gospel" it is stated that "there are no instances in which Matthew and Luke harmonize exactly, where Mark does not also agree." For a refutation of this statement see B. H. Streeter, *The Four Gospels: A Study of Origins* (London, 1956), pp. 295-331. In the same article it is said: "On the other hand it seems probable that all three were independent." This is as speculative, as the Markan-source hypothesis and perhaps more so. Views on Second Peter (see under "Peter") and the date of the "Exodus" (*in loco*) are expressed more cautiously. On the other hand, under "Bartimaeus" it is said that according to Matthew (20:29-34) and Luke (18:35-42), "there seemed to be two blind men . . . healed at the time." The texts do not warrant "seemed." They clearly state the tradition that *two* were healed before the entry into Jerusalem. While attempting to destroy rationalistic assaults on the story of Jonah, the writer of the article "whale" engages in rationalistic proof of what is presented as a miracle; but miracles lose their force if they can be demonstrated in terms of ordinary phenomena. The article on Enoch makes reference to Jude, but the fact of Jude's use of an intertestamental source is not stated, and the reader might infer that the patriarch was the source of the words in Jude 24. In general, attempts to update "classics" are not too successful, and in view of the many excel-

lent and really modern Bible dictionaries available, it is not clear what contribution is made by this publication and why the energies of scholars should be consumed on works of this type. FREDERICK W. DANKER

NEW TESTAMENT ESSAYS. By Raymond E. Brown. Milwaukee: The Bruce Publishing Company, 1965. xvi and 280 pages. Cloth. \$5.00.

Brown is typical of the Roman Catholic scholars who are in the van of Biblical studies. His technical training, all received since the epoch-making encyclical *Divino afflante spiritu* (1943), brought him a Ph.D. from Johns Hopkins University under a non-Roman Catholic scholar in 1958 and another from the Pontifical Biblical Commission in 1963.

The 14 essays in this volume are spread over 10 years of work. Some, like the essays on method, were originally written for general audiences; that perhaps makes them more valuable for the clergyman of another denomination who wants to understand how a Roman Catholic scholar can practice historical criticism and make full use of literary, historical, and archaeological studies without becoming rationalistic in attitude or presuppositions. Brown recognizes that such studies may disturb some in the church, but he contends that they will ultimately make clear the true nature of the Gospel and Biblical revelation.

The largest number of essays deal with John's Gospel, especially its sacramental theology. Several essays deal with the question of the historicity of Gospel material. Within limitations set by the nature of the Gospel and its literary intention, John is more historical than is often supposed.

There are excellent essays on miracles in the Gospels, the eschatological nature of the Lord's Prayer, and on the form criticism of the parables. All the essays show that Brown is widely read in the modern literature and, what is more important, is at home in the Biblical materials under discussion. The essays deserve wide reading.

EDGAR KRENTZ

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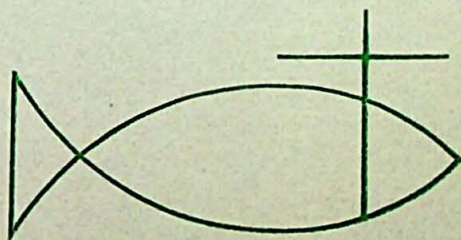
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