

12-1-1972

Book Review. - Literatur

Richard R. Caemmerer Sr.
Concordia Seminary, St. Louis

Follow this and additional works at: <https://scholar.csl.edu/ctm>



Part of the [Practical Theology Commons](#)

Recommended Citation

Caemmerer, Richard R. Sr. (1972) "Book Review. - Literatur," *Concordia Theological Monthly*. Vol. 43, Article 81.

Available at: <https://scholar.csl.edu/ctm/vol43/iss1/81>

This Book Review is brought to you for free and open access by the Print Publications at Scholarly Resources from Concordia Seminary. It has been accepted for inclusion in Concordia Theological Monthly by an authorized editor of Scholarly Resources from Concordia Seminary. For more information, please contact seitzw@csl.edu.

BOOK REVIEW

HOMILETICS. By Vernon L. Stanfield and others, ed. Ralph G. Burnbull. Grand Rapids, Mich.: Baker Book House, 1967. 156 pp. Paper. \$1.65.

Ten articles in this reprint from Section 2 of *Baker's Dictionary of Practical Theology* deal with the history of Christian preaching, pulpit speech, classification and design of sermons, rhetoric and style, preparation and study of sermons. The authors are chiefly of the evangelical-fundamentalist trend; exceptions are Donald Macleod, H. Grady Davis, and Ilion T. Jones. Some of the chapters are too condensed to make their point, others, like those by Davis, H. C. Brown Jr., and Henry Bast, are stimulating. Jones gives useful lists of literature categorized "in print" and "out of print." Spellings of names need editing. If a preacher-pastor should read at least one book about his craft a year, this might possibly do it. The articles do not meet some of the current concerns of preaching engendered by communication theory, discussion, television, Vatican II, or black preaching. Macleod touches on the relation of sermon to sacrament. The church-year preacher needs more help than this paperback provides.

RICHARD R. CAEMMERER SR.

DOCUMENTS OF JEWISH SECTARIES.

By Solomon Schechter. New York: KTAV Publishing House, 1970. Cloth. 175 pages.

In the late 19th century the storeroom of the Ezra synagog in Cairo was found to contain very old Biblical and non-Biblical manuscripts, some 90,000 fragments in all. Two of the most famous of them were published in 1910 in the first edition of this volume: (1) Fragments of a Zadokite Work and (2) The Book of the Commandments by 'Anan.

The second of these comes from the Karaite sect, a Jewish group that rejected the interpretations of the rabbis and their major work, the Talmud. The Zadokite fragments have always been considered more important,

even more so now with the discovery of copies of this document in Caves 4, 5, and 6 of the Essene community at Qumran. The definitive understanding of this text, commonly called the Damascus Document, must await the publication of these materials.

Joseph A. Fitzmeyer, who wrote the prolegomenon to this new edition, believes that the Damascus Document was the regulatory document of a group of Essenes living near Damascus. Other Essene groups, accordingly, existed at Qumran, in the towns and villages of Palestine, and among the Therapeutae in Egypt. Other scholars hold that "Damascus" is merely the prophetic name for Qumran.

The Prolegomenon contains a number of valuable features: (1) an outline of the work, taking into account not only Schechter's manuscripts A and B, but all the material from Qumran; (2) four pages of improved readings that have been suggested over the past 60 years; and (3) over nine pages of bibliography on the Damascus Document.

RALPH W. KLEIN

THE MAKING OF THE OLD TESTAMENT. Ed. Enid B. Mellor. Cambridge: University Press, 1972. 214 pages. Cloth, \$6.95; paper, \$2.50.

This is one of three books accompanying the volumes of commentary in the Old Testament and Apocrypha series of Cambridge Bible Commentaries on the New English Bible. This series, especially in its paperback form, would make a fine addition to a church library.

After surveying typical extra-Biblical literature from Mesopotamia, Syria-Palestine, and Egypt, Mellor outlines the types of poetry and prose in the Bible and a proper method for understanding the text. On the word "criticism" he writes: "It does not . . . mean disparagement, or a negative attitude, or a lack of appreciation or respect, but rather the exercise of our powers of discernment in trying to study the Bible with hon-

esty and integrity." Other chapters deal with intertestamental literature, the canon, ancient and modern versions, and the significance of the Old Testament for Jews and Christians today.

In discussing the latter, Mellor gives a popular survey of the history of interpretation. Consider Origen's allegorical method: "for him the ark was primarily a symbol of the Christian church—in which men of reason were in a minority!" He cites the use of the Old Testament in the New Testament, in the church's liturgy and hymns, and as the foundation of our "Christian culture" to emphasize the church's need for restudy of the text. In 1972 we must be prepared to see the Old Testament in the context of *its* time and as a commentary on the religious growth of a community.

RALPH W. KLEIN

POWERLESS PEDAGOGUES: AN INTERPRETIVE ESSAY ON THE HISTORY OF THE LUTHERAN TEACHER IN THE MISSOURI SYNOD. By Stephen A. Schmidt. River Forest, Ill.: Lutheran Education Association, 1972. Paper. 141 pages. \$1.95.

For its 29th yearbook, the Lutheran Education Association commissioned Schmidt, a member of the faculty of Concordia Teachers College, River Forest, Ill., to write a history of Lutheran education on the occasion of the 125th anniversary of The Lutheran Church—Missouri Synod. The association may not have known what it was asking for. What it got was a critical book written, without apology, from the subjective stance of a Lutheran teacher. The author has summed up the thesis of the book in one sentence: "It is the thesis of this study that the effective teaching ministry of the church has consistently been hampered by a number of external forces: yet the teacher's greatest enemy has been his own profession." (P. 4)

In support of that thesis Schmidt has marshalled an impressive array of historical data. The first 25 years of the church body's history, Schmidt contends, was the "golden age," an age in which children were nurtured in a unified home-church-school enclave.

When the commitment to parish schools waned, that unity was lost and the Lutheran teacher became the defender of an agency, the parish school, rather than the defender of parish unity. The more recent emphasis on professionalism for the Lutheran teacher has also detracted from the "ideal" of home-church-school unity.

Even more significant than the decline of commitment to the school are the professional limitations imposed on the teaching ministry of the church. Teachers have suffered from a lack of theological clarity regarding their status. They are almost clergy, almost laymen. That statement applies only to male teachers. Female teachers have an even more ambiguous and dubious status. Teachers have also suffered from a deterioration in their professional training, a deterioration which has been partially corrected in recent years. In the beginning of the Missouri Synod, pastors and teachers were trained together. Later, teachers were trained in separate institutions where requirements were lower, even to the point of requiring only 2 years of training for some as late as the 1950s. A third way in which teachers have suffered is politically. The early compromise between lay and clergy power resulted in 50 percent of the franchise for the laity and 50 percent for the clergy. Teachers were, and are, advisory — disenfranchised. Various attempts to gain the franchise for them have failed.

Teachers have been hampered, fourthly, through the process of paternalistic indoctrination. The leaders of the church's institutions and parishes have always been pastors. Teachers were taught to be subservient and obedient. The final blow to the teachers has been the lack of a strong professional organization which could champion their cause. Thus the profession itself, concludes Schmidt, has been its own worst enemy because of its subservience and lack of organization.

Schmidt has thrown out a real challenge to the church. Every professional in the church should take it to heart. The book is not without its faults, one of which is

overdramatic rhetoric at points. Another may be the wishful thinking that credits C. F. W. Walther with more than is his due. Schmidt says that Walther "did not elevate the parish pastorate above the office of teacher" (p. 31). But the author himself seems to take away that praise when he later says that Walther, too, capitulated when trying to define the role of the teacher (p. 61). He may also be painting the "golden age" of the church much too vividly when he holds up the home-church-school enclave as model and yet is clearly critical of the theological arrogance and cultural isolationism which was part and parcel of that educating subculture. The question must be asked whether one can have a unified home-church-school enclave without close-minded conviction regarding theological certainty and isolation from the rest of the culture (witness the Amish, among others). This question is asked only to point out the importance of Schmidt's analysis of the problem and to prompt him to provide all of us with more clues to the solution.

ROBERT CONRAD

FALSE PRESENCE OF THE KINGDOM.

By Jacques Ellul, trans. C. Edward Hopkin. New York: Seabury Press, 1972. 211 pp. Cloth. \$4.95.

THE POLITICS OF GOD AND THE POLITICS OF MAN.

By Jacques Ellul, trans. Geoffrey W. Bromiley. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. 1972. 199 pp. Paper. \$3.45.

The celebrated French Reformed jurist continues his American exposure through these translations, which first appeared in 1963 and 1966. Ellul explores the relation of government by force and politics to the rule of God. He relates his observations closely to the situation of the French Reformed church on the one hand, and to his insights into the Biblical message on the other. The former book is a sequel to *The Presence of the Kingdom*. The latter employs the method of reflection upon Biblical stories surrounding the figure of Elijah, for whom Ellul posits Christological meaning,

chiefly from 2 Kings 16—18. The freedom of the lay mind not too bound in the categories of scientific exegesis but stimulated by the Biblical method is a sight to behold. One of these years a study will emerge of the contrast between the theology of Ellul on this subject and the real or alleged teaching of Martin Luther on the Two Kingdoms.

RICHARD R. CAEMMERER SR.

A PORCINE HISTORY OF PHILOSOPHY AND RELIGION. By James Taylor. Nashville, Tenn.: Abingdon Press, 1972. 64 pages. Paper. \$1.50.

Maybe it was his experience with Hebrew roots that gave Old Testament scholar Taylor the formidable pig-pen with which he draws the cartoons in this anything but boar-ing brochure. In it learned shoats and hogs play the roles of their human counterparts, from a Stoic pig stoically braving the rigors of winter snow to a very contemporary moralist pig pondering both a straightforward and an ambiguous decision. The 59 un-pig-mented pig-tures are done in the spirit of good clean fun; the ones that might be taken as striking a sow-er note are the exceptions. The captions are clever, even if somewhat savage at times. Both amateur and professional historians of philosophy and religious matters are likely to burst out in more than one loud guffaw (or at least crack an occasional delighted smile) as they page through this paperback. (The teachers among them may even let it lighten up an occasional recommended reading list.)

ARTHUR CARL PIEPKORN

SIN, REDEMPTION, AND SACRIFICE.

By Stanislas Lyonnet and Leopold Sabourin. Rome: Biblical Institute Press, 1970. xvi and 351 pages. Paper. 3,900 Italian lire.

The essays on "sin" and "redemption" by Lyonnet are translations of his class lectures of 1957 and a dictionary article of 1964. In addition to slightly updating these materials, Sabourin contributes a study on sacrifice as well as a very helpful 33-page bibliography on sacrifice in the Bible and in the ancient world.

For Lyonnet sin is essentially a privation of God. Since sin is in man, the sinner has to be changed by God if he wishes to be liberated from his sin. The New Testament links sin with diabolical rule, and deliverance from this servitude is conceived as a return to God.

Redemption embraces such notions as "salvation," "liberation," "purchasing," and "expiation," which Lyonnet traces through the Old and New Testaments and in the Judeo-Hellenistic literature. Salvation designates the preservation from all evils and the eschatological possession of all blessings. The unexpected newness in the New Testament's notion of redemptive purchase is that the acquisition was done by God's own Son. Expiation is seen as an act of God which reconciles Him with man rather than as an attempt to placate an angry God.

Sabourin's discussion of sacrifice is a revision of his dissertation on the history of exegesis of 2 Cor. 5:21. He concludes that "sin" here means "sin-offering" and that redemption essentially means "the return to God." In the course of his discussion he has critical words for Luther and for redemption as a juridical, forensic event.

The book has a kind of denominational bias that one is not accustomed to in more recent Roman Catholic exegetical studies. It should be noted that the work was primarily done prior to Vatican II.

RALPH W. KLEIN

THE BOOK OF ISAIAH. Volume III. By Edward J. Young. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1972. 579 pages. Cloth. \$9.95.

The words of Isaiah 40—55 were addressed to the exiles in Babylon. They announce a new Exodus, greater even than the first, and they demonstrate the folly of trust in victorious Babylon's gods. They urge Israel to respond as God's slave, patiently bearing the taunts of men, in order to be a light to the nations. The God whose Word guarantees Israel's future is the Creator of the entire world.

Or at least this is the message which advocates of the historical-critical method pro-

pose. The late Edward Young, however, derided such scholars as "negative critics" and dated the entire 66 chapters to the eighth century. Young is to be faulted, not only for the weakness of his arguments for the unity of Isaiah, but primarily because his commentary does not penetrate these great chapters and therefore robs the reader of some of the Old Testament's greatest revelatory insights.

Young takes the opening words of 40 as addressed to Isaiah and other prophets, and the road that is to be prepared is spiritualized into a symbol for repentance. He does not see that the imperative "comfort" is actually addressed to the angels (God's council) urging them to build a mighty superhighway for God's triumphal procession home from Babylon. He sees Rahab and the dragon in 51:9 as mere symbols for Egypt whereas the writer is making a brilliant synthesis of creation affirmations (defeat of the chaos monsters Rahab and Tannin), first Exodus, new Exodus, and procession to Zion.

The new Exodus — perhaps *the* message of Second Isaiah — is almost always missed. So the messenger (52:7) who brings good news to Zion is said by Young to relate a "spiritual salvation" whereas Second Isaiah has him announce God's kingship demonstrated in the new Exodus (see Ex. 15:18). The "new thing" God was up to was clearly the new Exodus (43:19), but Young interprets the new thing as the death of the Messiah on the cross. We have no quarrel with the newness or greatness of that event; but it simply is an inaccurate reading of the Old Testament text.

Young also misses the point of the perfect tense in the so-called "salvation oracles" (the prophet is speaking of what God *will* do, but this future act is so sure one can report it as if it were a past thing), and he does not understand how the Davidic covenant is democratized (extended to all the people) in 55:3. He waffles on the servant, seeing him on the one hand as the Messiah, but because of his imperfection, his name Israel, and other Scriptural passages, he also allows for a collective interpretation.

This commentary is intended for Sunday school teachers and ministers, but the richer and ultimately more evangelical commentaries of North, Muilenburg, Westermann, and McKenzie forbid a recommendation.

RALPH W. KLEIN

THEY CHOSE TO LIVE. By J. Herbert Gilmore Jr. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1972. 138 pp. and 13 appendices. Paper. \$2.95.

This volume, subtitled "The Racial Agony of an American Church," is a companion to *When Love Prevails* (Grand Rapids: Eerdmans, 1971), the sermons preached during the crisis in First Baptist Church of Birmingham, Ala., in 1970 (see *CONCORDIA THEOLOGICAL MONTHLY*, XLII, 8 [Sept. 1971], 573). This volume describes in detail the events surrounding the candidacy for membership in the church of a black mother and her daughter, climaxing in the resignation of the pastor and the establishment in Birmingham of the Baptist Church of the Covenant. It is a moving account, and the appendices provide detail.

RICHARD R. CAEMMERER SR.

A MAN OF THE WORD. By Jill Morgan. Grand Rapids, Mich.: Baker Book House, 1972. 398 pp.; list of works; index. Paper. \$3.95.

This biography of the celebrated British expositor G. Campbell Morgan is the work of the wife of his oldest son, published by Revell in 1951, and here reissued in photolithoprint. Morgan was born in 1863, the son of a nonconformist preacher in western England. He was a boy evangelist, and became a teacher in a school for Jewish boys in Birmingham while continuing evangelistic work. He sought entrance to the Wesleyan ministry but had his trial sermon rejected. In 1890 he was ordained to the Congregationalist ministry. In 1896, while minister in Birmingham, he made his first of many visits to America. In 1901 he terminated a pastorate in a London suburb to undertake evangelistic work in America based at Northfield, where Moody had recently died. In 1904 he became minister of

Westminster Chapel in London, with interruptions the locale of his most noted preaching service. After 1919 his preaching ministry, only infrequently attached to a pastorate, was in the United States again. Yet in 1933 he returned to Westminster for 10 years and became minister emeritus in 1943; he died in 1945.

This account might suggest that Morgan was a rolling stone, but he was the greatest expository preacher of his time. He developed a preaching method that was rooted directly in the Bible, and escaped theological or denominational labels. This biography is more than affectionate, gives an insight into a culture as well as a pastorate, and provides helpful glimpses into the war years in England and the evangelical movement in America. RICHARD R. CAEMMERER SR.

YEARBOOK OF AMERICAN CHURCHES 1972. Ed. Constant H. Jacquet Jr. Nashville, Tenn.: Abingdon Press, 1972. vii + 272 pages. Cloth. \$8.95.

The most widely used annual report on North American religious bodies comes out this year with a new publisher and a little later in the year. The number of religious bodies in the United States reported on, 236, is about the same as in previous years. While this falls far short of the total number of organized religious bodies in the United States, it includes all of the major ones. The current issue of the *Yearbook* has greatly strengthened its Canadian reportage.

The 1972 *Yearbook* provides directories of United States and Canadian cooperative religious organizations; individual religious bodies, their divisions and officers; agencies having ecumenical connections; regional and local ecumenical agencies; theological seminaries; church-controlled and church-related colleges and universities; religious periodicals; social, civil, and religious service agencies; and major depositories of archival ("church history") material. It tabulates a wide variety of statistical data (as current as the state of the art permits) and reports on ecumenical trends and developments, official Roman Catholic data, recent trends in seminary enrollment, church attendance (42

percent of adult Americans in 1970, compared to 49 percent in 1955), reasons why young clergymen consider leaving the ministry, indications of optimism about the future of religion, and the value of new construction of religious buildings (\$921 million in 1970, down nearly \$3 million from the 1965 peak of \$1.2 billion dollars; with the inflation in construction costs—52% since 1965—the value of the 1970 construction in terms of 1965 dollars would be \$580 million).

ARTHUR CARL PIEPKORN

THE UNSHAKABLE KINGDOM AND THE UNCHANGING PERSON. By E. Stanley Jones. Nashville, Tenn. Abingdon Press, 1972. 301 pp. Cloth. \$5.95.

This is a good book, offered at remarkably attractive cost, by the irrepressible 87-year-old missionary-author. It is basically a study of one concept: the kingdom of God as presented in the Gospels. After three introductory chapters Jones presents reflections on the Kingdom under 43 brief headings, which are explicit enough that they replace the lack of an index. The studies are not exegetically sophisticated, but they are close enough to the intended meaning of the New Testament that they do not perpetrate some of the conventional distortions of much devotional literature. The author reflects amazing zest for life and service and deep reverence for Christ and the Gospel. He takes occasion to dip into his long life of experience on every continent, but his outlook is wholesomely current.

RICHARD R. CAEMMERER SR.

THE FAITH ONCE DELIVERED. By William Culbertson. Chicago: Moody Press, 1972. 192 pp. Cloth. \$4.95.

The president of Moody Bible Institute, appointed chancellor in 1971 and recently deceased, herewith publishes the 19 sermons which he preached annually at Moody Founders' Week. Before coming to Moody in 1942, in the first 5 years as dean of education, Culbertson was a rector of churches and bishop in the Reformed Episcopal Church. The sermons are an interesting

blend of profuse Biblical quotation and abundant personal anecdote. While the sermons reflect strong loyalty to Jesus Christ, their direct preaching of His atoning work is frequently spare. The volume is a useful survey of the theology of Moody Institute.

RICHARD R. CAEMMERER SR.

GIBEON AND ISRAEL. By Joseph Blenkinsopp. Cambridge: At the University Press, 1972. xi and 152 pages. Cloth. \$11.50.

The evidence for the role of Gibeon and the Gibeonites in the history of early Israel is fragmentary and often obscured by polemic in the Bible. Blenkinsopp uses the Biblical evidence, excavations at el-Jib, and non-Biblical writings in reconstructing a plausible, if often controversial account.

He argues that the treaty with the Hivites of Gibeon reported in Joshua 9 was probably made by Benjaminites during the 14th century. This is connected with an alleged peaceful penetration (cf. Gen. 34) a century before the decisive settlement under Joshua. The famous appeal for the sun to stand still (Joshua 10:12 ff.) is interpreted as an abjuration addressed to sun and moon gods not to take part in the military action which led to the destruction of Yahweh's enemies. Other tentative and hypothetical conclusions include an attempt by Saul to make Gibeon his capital and to authenticate his rule by establishing an ark sanctuary there. While Saul was at times hostile toward the Gibeonites, David was far more conciliatory, respecting the terms under which they had established covenant with Israel. According to 2 Sam. 21:1-14, the descendants of Saul were executed by the "non-Israelite" inhabitants of Gibeon. Solomon later experienced a revelatory dream there, but the significance of the city declined during his reign because of the greater power of its rival cultic city, Jerusalem.

The author's thoroughness can be gauged in part by 32 pages of footnotes. This book will be an indispensable point of departure for future studies of Gibeon, Israel's early kingship, and the ark.

RALPH W. KLEIN