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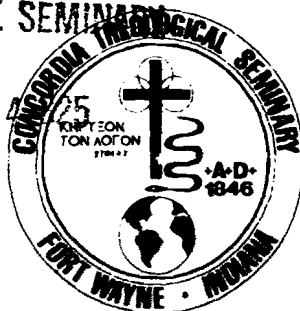
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## Book Reviews

**THE ORIGIN OF PAUL'S GOSPEL.** By Seyoon Kim. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1982. Paper. 391 pages. \$14.95.

This is another republished Ph.D. dissertation from one of the students of F.F. Bruce, whose influence among conservative and evangelical scholars continues to increase even after retirement from the University of Manchester. An endorsing forward by Martin Hengel of Tuebingen, with whom the author also worked, indicates that this is a work of the highest critical calibre. Kim, now returned to his native Korea, addresses his research to determining where Paul learned his message. Rather than finding this question answered in the mystery and gnostic religions, the author's research leads him to the conclusion that the Damascus Road experience was the central originating point of his theology. The final effect of this study is Pauline Christology with special attention given to Jesus as the image of God. This thoroughly impressive study of Pauline theology deserves the rave reviews which it has received from scholars of opposing persuasions. The author is to be commended for tracing this theology from the Christophany of the Damascus Road, but regretfully it forces him to overlook any direct instruction from the original apostles and any indirect influence from the early Christian communities. This becomes evident in his handling of Philippians 2:6-11 and 3:20-21 as original Pauline material rather than material adopted from the early Palestinian church, a more commonly held view. Paul wants his apostleship to be understood as given directly by Jesus, but on the other hand he wants his theology, especially on the Lord's Supper and the resurrection, to be understood as catholic, i.e., common to all the apostles and not uniquely originating with him.

David P. Scaer

**LUTHER: A LIFE.** By John M. Todd. Crossroad Publishing Company, New York, 1982. Cloth. 396 pages. \$17.50.

**LUTHER: WITNESS TO JESUS CHRIST.** By Marc Lienhard. Translated by Edwin H. Robertson. Augsburg Publishing Company, Minneapolis, Minnesota, 1982. Cloth. 412 pages.

**LUTHER'S LAST BATTLES.** By Mark U. Edwards, Jr. Cornell University Press, Ithaca, New York. Cloth. 254 pages.

One of these three monographs ought to satisfy the palates of nearly every Luther admirer and there would be no better way to commemorate the five hundredth anniversary of the reformer's birth than setting aside several evenings for all three. Todd's *Luther: A Life* is the least technical of the three and, as the most readable, it is directed to a broad audience. The seventeen chapters provide a narrative of the reformer's life from birth to death. Todd has done his research and his biography of Luther is interspersed with longer quotations from the reformer himself and some of his contemporaries, but done so that the smooth flow of the story is uninterrupted. Those sometimes intimidating footnotes are not included so that the reader can read the account without conscience problems that he might be missing something really important in the smaller print at the back of the chapter. Nothing is lacking in research and detail and the reader can feel that he has become Luther's contemporary. A great book for

refreshing the memory, it is that one book than can be enthusiastically recommended for those Lutherans who still know his doctrine more than they know the man himself.

Lienhard's *Luther: Witness of Jesus Christ* may be recognized as one of the most important theological contributions on Luther in this anniversary year. Saying that Luther's theology centered in Christ is a *cliche*; Lienhard's survey provides depth to the *cliche*. This study is both chronological and thematic. Six chapters cover the development of Luther's Christology from his commentary on the Psalms before 1517 up until the Galatians commentary of 1531. A final three chapters relate his Christology to the early church, divide it dogmatically, provide conclusions and perspectives. Since Luther was totally dedicated in his theology to Christ, Lienhard not only takes the reader into the soul of Luther, but presents Christ Himself to the reader by doing this. It seems impossible that the Lutheran pastor will not enrich his faith and preaching through this volume. In speaking of the relationship of Jesus to the Father, Lienhard points out that, for Luther, He is the Son who interposes Himself between the Father's anger and sinful man and, at the same time, He is a reflection of the Father's love. The Son loves the Father and, in turn, the Son is a reflection of the Father's love for Him and all humanity (p. 110). While Luther saw the impropriety of Christians making a sacrifice of the sacrament, he did say that "by our praise, our prayer, and our sacrifice, we ask Christ and give him a reason to sacrifice himself in heaven for us and to sacrifice us with him." Ample footnotes, bibliography, and index are provided for those who feel compelled to probe deeper. On every page the reader will be edified and informed.

Edwards' *Luther's Last Battles* tackles the perennial nasty problem of whether the reformer from 1531 until his death in 1546 had become a different man. This becomes a more pressing issue, since his uncomplimentary remarks about the Jews are already receiving a disproportionate amount of attention. (*The New York Times Book Review* in its lead feature for December 26, 1982, saw it necessary to single out this aberration for special attention.) Edwards does hold that Luther was a different man due to the historical circumstances and his own aging. The Reformation had gone into a mature period and with the principles in place Luther's pen was less prolific. Though affected by age, Luther remained constant in his theology. Luther's vitriolic remarks must be understood within the context of his time. This simply was the genre of his time and his opponents often excelled him, though Luther was always brilliant in the foray. Edwards has included the political cartoons for which Luther wrote the verse. This was standard procedure for that day, and we can hardly hold them to account when we treat our own leaders with no more respect. Of the three books this one has the narrowest focus, but in a sense is the most intriguing. From time to time this reviewer has found himself put on the defensive by the reformer's more unsavory remarks. Edwards has provided some relief for the predicament. It is somewhat pretentious to be embarrassed by and for Luther. It is like being embarrassed by one's parents. At times I caught myself in reading Luther with total amusement. He certainly was not stuffy. Luther in the final analysis was probably less discriminatory than most, since he had choice words about all, including his fellow Germans. Luther was earthy, and there is little that any of us can do about it now.

David P. Scaer

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**HUMANIZING AMERICA'S ICONIC BOOK:** Society of Biblical Literature Centennial Publications. Edited by Gene M. Tucker and Douglas A. Knight. Scholars Press, Chico, California, 1982. Cloth, \$29.10. Paper, \$17.50. 169 pages.

A special program of speakers commemorated the hundredth anniversary of the Society of Biblical Literature at its 1980 meeting in Dallas. The title for the commemorative book is adapted from the lead essay, "America's Iconic Book," by Martin Marty. Of the eight essays this is the wittiest, making the valid point that in our culture since the beginning the Bible has been more adored than read. Frequently its adorers were also the most ignorant of its content. It is regrettable that Marty's essay, which will amuse, provoke, and perhaps even call to repentance, is found in an anthology surrounded by a prohibiting price wall of either \$29.10 or \$17.50.

Also noteworthy is Hans Kueng's "To What We Can Still Cling: A Christian Orientation at a Time Lacking in Orientation." Kueng, a priest without portfolio for nudging the pope's mitre, finds that all human beings, old and young, the church and society, need fundamental principles by which to operate. For Kueng this orientation is supplied by Jesus of Nazareth. "As confirmed by God in the resurrection he represents for us the abiding, reliable ultimate standard of being human." The Society of Biblical Literature with its near 5,000 members is perhaps the largest professional society of religion on this side of the Atlantic. With its chief interest in historical-critical exegesis, it has often seemed without direction. Kueng, though of radical reputation, made a clear call for direction at a meeting at which over 3,000 gathered. In the past the society has prided itself in its objective stance towards the Bible in the midst of the iconolatrous nation. As Marty says, in the next generation or so even that weak support might disappear.

David P. Scaer

**THEOLOGICAL WORDBOOK OF THE OLD TESTAMENT.** R. Laird Harris, Editor; Gleason L. Archer, Jr., and Bruce K. Waltke, Associate Editors. Moody Press, Chicago, 1980. 2 volumes, 1124 pages. \$39.00.

This philological work is designed to parallel W.E. Vine's *Word Studies* in the New Testament and the major *Theological Dictionary of the Old Testament* (TDOT) which will run into at least nine volumes, possibly even more. The latter is written from the historical-critical perspective and, therefore, often misrepresents the facts and data of the Old Testament because of the hermeneutical presuppositions with which it begins. This is not the case with the volumes under review. This workbook approaches the matter from a practical and less exhaustive viewpoint than TDOT. Harris states in his introduction: "The busy pastor or earnest Christian worker who has neither time nor background for detailed technical study should yet have a tool for the study of the significant theological words of the Hebrew Bible" (p. iii).

Forty-six scholars were employed in the production of this Old Testament theological wordbook. Most of the contributors were evangelical scholars, most American; there were only two from Europe who were asked to participate — Donald Wiseman, the Assyriologist, and Cleon Rogers of Seeheim, West Germany. No Lutheran Old Testament scholars were involved.

The wordbook has a three-page introduction, which will help the user to know what to expect in the two volumes, and five pages on how to use this interpretative tool. The editors warn: "Word study does not lead to a total understanding of the Old Testament text or any text. Words must always be taken to

context. They have an area of meaning; thus 'amar may sometimes mean "speak," sometimes "command." Thus, it overlaps with *dabar* on the one hand and *tzawah* on the other. Also, the etymologies of words are not always determinative of meanings" (p. iii). The work is organized alphabetically, it contains all the vocables found in *A Hebrew and English Lexicon of the Old Testament* by Francis Brown, S.R. Driver, and C.A. Briggs. "Those judged for one reason or another to be of theological significance are given easy type definitions. The rest, on which there is no disagreement or theological question, are given one line definitions, usually following Brown, Driver, and Briggs." Volume 2 has been supplied with a numerical index which correlates the numbers given to Hebrew words in Strong's *Exhaustive Concordance to the Bible* with the numbers given to roots and derivatives in the wordbook.

The reader will find discussions of key concepts together with excellent bibliographies, incorporating not only books but also important journal articles. Here one finds another of the many excellent Old Testament study helps which have been provided theological students, pastors, and professors in the last twenty-five years.

Raymond F. Surburg