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In this small book Père Albert Gelin, professor of theology in Lyons, discusses big things. In 94 pages he treats: I. The Revelation of God in the Old Testament; II. God’s Design in Mankind; III. Personal Salvation. Equipped with an understanding of these basic concepts, no one can fail to have a key to the meaning of the whole Old Testament: “It was to Christ that God’s secret but powerful influence led Israel” (p. xi).

The method by which the teaching of the Old Testament is forged into such a key deserves notice. It consists “in applying the characteristic principles of the historical method quite frankly to the sacred history of the Old Testament” (p. xi). Appealing for sanction for his hermeneutical principles to the papal encyclical Divino afflante Spiritu (September 30, 1943), the author traces the development of the key concepts from crude beginnings by “gradual purification and deeping” (p. x) to their perfection in and through our Lord, Mary being the “connecting link between the Old Testament and the New” (p. x).

What produces this progressive development? “The Old Testament is both revelation and the discovery of God. These two ‘approaches’ must not be thought of as separate” (p. 16). By this combination of impulses “Israel discovered the way of salvation and gave it its own particular form” (p. ix). That the sacred writers are included in Israel and therefore also owe their message to such a dual influence, which is in part revelation and in part discovery, is intimated in a number of sections of the book. It is expressly stated, for example, in such statements as: “In Ezekiel . . . the pure feeling of mystery [of God] comes across less clearly than in Isaias, for instance, because of the excrescences imposed upon it by the author’s somber and fantastic imaginative genius” (p. 30).

How Gelin, writing with censorial sanction, can square such an approach, for example, with the pronouncements of the encyclical Providentissimus Deus of November 18, 1893, escapes this reviewer. For while the encyclical to which Gelin appeals appeared fifty years later and while it is intended to guide the modern Roman searcher of Scriptures, it does not retract such statements of the earlier papal directives as: “The books of the Old and the New Testament . . . have God for their author. . . . For, by supernatural power, He so moved them and impelled them to write—He was so present to them—that the things which He ordered, and those
only, they first rightly understood, then willed faithfully to write down, and finally expressed in apt words and infallible truth. Otherwise it could not be said that He was the author of the entire Scripture." (Enchiridion Biblicum, p. 110.) "For all the books which the Church receives as sacred and canonical are written wholly and entirely, with all their parts, at the dictation of the Holy Spirit" (ibid., p. 109).

The translation from the French has retained the sprightly style of the original.

WALTER R. ROEHRS


Many a student of Acts or of the history and culture of the world in which early Christianity was cradled would gladly have paid more than the price of this book to have heard the Lowell Lectures for 1953, which now appear substantially as delivered in this attractively printed and bound little volume. The distinguished lecturer, professor emeritus of divinity at Harvard, has devoted the best part of his scholarly researches to the field covered by these lectures. He considers them as "epilegomena" to his well-known previous publications dealing with "Luke-Acts." In four chapters he shows how perfectly Acts fits into the historical environment, that fascinating amalgam of various cultures; each chapter treats successively a different stratum; the general "Oriental" substratum, then the Greek, the Roman, and the Jewish layers. A fifth lecture aims to relate Acts to the Christian setting as it appears from other available sources, and a final lecture ("Subsequent History") ventilates in a somewhat speculative manner the questions concerning the publication of Acts, its role in the development of the Canon, and the problem presented by the variations of the Western from the Neutral Text. Occasionally this reviewer raised a quizzical eyebrow or grunted a sharp dissent, especially in portions of the last two chapters. But at the same time he confesses his indebtedness especially to the first four chapters and the invaluable bibliographical notes appended to them. While Cadbury did not intend his lectures to be a contribution to apologetics, nevertheless, because of the many evidences presented confirming the accuracy of Acts, this book will find its place alongside the apologetic works of Ramsay, Chase, A. T. Robertson, Wilkenhauser, and others.

V. BARTLING


Professor Marsh is a theological systematian, a philosopher, a disciple of A. E. Taylor and C. H. Dodd, a Platonist, and a Calvinist. His stimulating book is an attempt to understand what the Bible has to say to us about time, history, and eternity. As a Reformed theologian, he affirms the centrality of the Bible for his system, "but," he goes on, "it is not of value in and for itself. . . . The unique importance and value of the Bible is derived from the great and unique events it records." (Page 5.)
Biblical or theological time, he holds, is "realistic." It transcends, presupposes, and enters into "chronological" time. In the Sacred Scriptures, times "are known and distinguished not so much by their place in some temporal sequence as by their content" (p. 21). "The fundamental Biblical category" (p. 157) is fulfillment. It was in the Exodus that Israel came by its concept of time and history; from this the Old Testament prophets unfolded their conception of God's future action. In the New Testament we are in the realm of eschatological assertion; in the Christ the kingdom of God has come in the very midst of secular history. "Christians knew that they lived in a new era. They knew that the fulfillment of history already lay in the past." (Page 120.) While they were waiting amid crisis and judgment for the final assimilation of the historical process into the fulfilled time through the παρουσία (or ἀναστάσις) of the crucified and risen Christ, they were called upon to live full and responsible lives in history, but to walk by faith rather than by sight. The eschatological tension of the "already-but-not-yet" is thus to be resolved: "In his one and final coming to the world, [Our Lord] was incarnate, he is an abiding presence, and he is to come at the end. The Jesus of history, the Christ of experience and the Lord who is to come are not three, but one Lord and Savior Jesus Christ." (Page 137.) Eternity is qualitatively different from, but positively related to, time: "The historical order is that within which the eternal has revealed itself and in which it may be entered" (p. 145).

In the course of his book the author provides some ingenious interpretations of difficult phrases and passages in the Sacred Scriptures, among them "the ends of ages" in 1 Cor. 10:11 (p. 32), Mark 2:23-28, and 1 Sam. 21:5 (pp. 82, 83), the word ἐκδοθή in Luke 9:31 (pp. 86-88), and the Temptation narrative (pp. 92, 93). In an appendix he examines, and takes issue with some crucial points in, Oscar Cullmann's Christus und die Zeit.


Papyri, palimpsests, codices; uncials, minuscules, Masoretes; diatessaron, hexapla, polyglot; Talmud, Targum, textus receptus; Reuchlin, Tischendorf, Westcott and Hort; Oxyrhynchus papyri, Geniza fragments, Dead Sea Scrolls; Septuagint, Luther's Bible, Revised Standard Version — these dot the attractive field for research and scholarship which Canon Herklots, director of religious education for the diocese of Sheffield, opens to us in this book. Here we find answers to the average reader's questions concerning the origin of our Bible. The author represents the underlying aim of his treatise in the statement: "In respect of the Bible especially, it remains true that whatever helps our understanding helps also in the long run our praying and our working" (p. 154). One measure of his
success in this endeavor is indicated by the following quotation: "Out of the thousands of variant readings in the manuscripts, none has turned up thus far that requires a revision of the Christian doctrine" (p. 141).

A short chronological table of men and events, of documents and discoveries, and a very detailed bibliography and index are of decided practical assistance to the reader.

LORENZ WUNDERLICH


Dr. Geiger shows that the church and the theology of Basle in the years between 1650 and 1680 have definite characteristics. In more than one respect, he says, they are in a new situation which they try to meet in a new manner. During these years in all essential ecclesiastical and theological aspects a noticeable intensification and rationalizing of Calvinistic orthodoxy takes place. Rationalism is to play its role in the 18th century, but it was present in some degree already in the 17th century.

Singling out Basle for an intensive study during these years does not mean that the main developments of European Calvinism are neglected. Basle, in fact, is an interesting focal point from which to present these developments.

Going back to the 16th century in Part I, "Basilea Reformata" (pp. 3 to 55), the author tells about Myconius, Simon Sulzer, the humanistic printers, the Italian liberals, Johann Jakob Grynaeus, and the acceptance of the Second Helvetic Confession in Basle in 1644.

Part II, "Basilea Orthodoxa," is subdivided into two divisions. The first division, in seven charters, tells about the Antistes Lukas Gernler and the church in Basle in the second half of the 17th century. The second division, again in seven chapters, recounts the opposition of Johann Rudolf Wettstein to the theological developments of the period.

Lukas Gernler was the responsible leader of Basle between 1655 and 1675. He was Antistes, professor at the university, and pastor of the cathedral church. The Syllabus controversiarum (1662) was in part his handiwork, and he promoted it. By 1675 the Formula Consensus of the Swiss Reformed Churches had been drawn up and subscribed to. John Durie, the Scot unionist, had not succeeded in gaining the co-operation of Gernler.

Wettstein, the critic of the Formula Consensus theology, differed on the doctrines of the descent of Christ into hell, original sin, the active and passive obedience of Christ, the inspiration of Scriptures, the covenant of works, and predestination.

The subtitles of Calvinistic theology are ably discussed by Dr. Geiger. That will be the chief value of the work for the Lutheran pastor.

CARL S. MEYER
CONCERNING SIN AND GRACE. By J. W. Kildahl. Translated by
428 pages. Cloth. $4.75.

This is a translation of Synd og Naade (published by Augsburg in
1912), sixty-three Norwegian sermons for the entire church year based
on Gospel texts. The author was born in Norway in 1857, received his
education in this country, and served as the third president of St. Olaf
College (1889—1914), as vice-president of the United Norwegian
Lutheran Church and of the merged Norwegian (now Evangelical) Lu-
theran Church and as professor at Luther Theological Seminary until his
death in 1920.

"Kildahl," his translator tells us, "did not write these sermons in full
before he entered the pulpit. After the Sunday morning services were
concluded, while he was still filled with the spirit of the worship, he went
home and began at once to put on paper the sermon he had preached in
church. He did not leave his desk until he had completed the task. Dinner
had to wait. In a few places it appears that some member of the family
may have reminded him that dinner was ready and that the rest of the
household hoped he would soon come to the table."

The author himself wrote in his original Foreword: "None (of these
sermons) appear exactly as they were spoken from the pulpit. As a rule,
a great deal more was said than has been set down on paper.

"I have had nothing new to declare, for I know nothing but Jesus
Christ and Him crucified. In the thirty years that I have been
preaching the Word of God, I have tried to present, to the best of my own
understanding — the old truths of sin and grace dressed in the form most
suited to the demands of the times and the needs of my
listeners."

Here appear the special excellences of the volume. The sermons are
not too long — and thereby they are the more helpful, whether for devo-
tional or sermon-starting reading. They are warm with a love for our
Lord and for this pastor's people. Comfortingly and confidently full of
the Gospel, they stand apart from many of today's printed volumes of
sermons. They remain fresh and pertinent to many of the problems of
today.

GEORGE W. HOYER

J. GRESHAM MACHEN: A BIOGRAPHICAL MEMOIR. By Ned B.
1954. 520 pages. Cloth. $4.95.

A second edition of this biographical memoir of J. Gresham Machen
by a former student and colleague has already been published. Machen,
who died on January 1, 1937, staunch Calvinist that he was, made enemies
no less than friends. Respected for his scholarship and honored for his
courage, he nevertheless could not stem the tide of Modernism in the
Presbyterian Church in the U.S.A. The author treats in some detail the
struggle which led to the founding of Westminster Theological Seminary in Philadelphia in 1929, the outcome of Machen's defeat in the opposition to latitudinarianism and liberalism at Princeton Theological Seminary and in his church body. This struggle gives dramatic intensity to the life of a theological professor.

Machen's writings are well known. His treatise on The Virgin Birth of Christ is still an important work. Other apologetic writings by him may also be read with profit.

His friend, colleague, and biographer is not concerned primarily with telling about the books Machen wrote, not even about the struggles within the church. He wants to make the story a personal one, based on a large collection of letters (thirty file drawers) and the correspondence between Machen and his mother. The author quotes copiously from this treasure of sources at his command, even if he gives only a small fraction of these sources.

Stonehouse's account is worth reading, although it is obviously written by a partisan. Machen is a man who should be known—his place in the religious history of America in the 1920's and 1930's is a secure one. His biographer has rendered his readers a service in writing this memoir.

CARL S. MEYER

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the "Book Review" section.)


*Adults Learn and Like It: How to Teach Adults in the Church.* By Irene Smith Caldwell. Anderson: The Warner Press, 1955. 112 pages. Cloth. 75 cents.


