

CONCORDIA THEOLOGICAL MONTHLY

Wholeness—Oneness

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A Survey of Trends and Problems
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ARCHIVES

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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, Missouri 63118.

TYPES OF JEWISH-PALESTINIAN PIETY FROM 70 B. C. E. TO 70 C. E. THE ANCIENT PIOUS MEN. By Adolph Büchler. New York: Ktav Publishing House, 1968. 264 pages. Cloth. \$7.95.

It is easy to draw a false inference from the New Testament, namely, that the religious leaders of Judaism at that time were insincere and evil men. The present volume, a reprint of a work originally published in 1922, should help dispel this false interpretation.

Büchler discusses the piety of Hillel, Rabbi Pinhas ben Yair, Rabbi Haninah ben Dosa, the Psalms of Solomon, and Honi ben Hasid. Although the author at times overreacts against some Christian interpretations, the book is useful. Unfortunately it is not indexed.

Ktav Publishing House is gradually bringing the most important volumes of Jewish theology back into print. This one should be of much use. EDGAR KRENTZ

THE PRAYERS OF THE NEW TESTAMENT. By Donald Coggan. Washington: Corpus Books, 1968. 190 pages. Cloth. \$4.50.

Coggan, archbishop of York, is an Anglican Evangelical. In this volume he gives a warm, edifying explanation of every prayer in the New Testament, even such a short one as "even so, come, Lord Jesus" in Rev. 22:20. It should prove a useful book for personal meditation.

An appendix includes a "Litany of Jesus Praying" by John Neale. It might well be used in church. EDGAR KRENTZ

PREACHING FROM PAUL. By R. C. H. Lenski. Grand Rapids: Baker Book House, 1968. 247 pages. Paper. \$2.95.

The first Lutheran unit in the reprints of

"Ministers' Paperback Library," a reissue of Lenski's *Saint Paul*, first published by the Lutheran Book Concern, Columbus, Ohio, in 1916, combines the interests in preaching and exegesis of the prolific late theologian of the former Ohio Synod. (Baker has also republished Lenski's *The Sermon: Its Homiletical Construction* and John Michael Reu's *Homiletics*.) The present work organizes the life and thought of St. Paul around nine subjects, each with an extended exegesis of a Biblical excerpt, never more than 15 verses in length, from Acts, Romans, 1 Corinthians, 1 Timothy and 2 Timothy. The exegetical method is the *Wortexegese* familiar from the author's longer commentaries. It is at its best on the excerpt from Romans 3. To each section are appended a number of outlines for sermons, preceded by "homiletical hints." Many of the outlines are simply captions to biographical data, although some exceptional items indicate application to current listeners.

RICHARD R. CAEMMERER SR.

DOWN INTO THE ARENA AND OTHER SERMONS. By T. F. Gullixson. Minneapolis: Augsburg Publishing House, 1968. 175 pages. Cloth. \$3.95.

This fine volume brings 13 sermons by a venerable leader of Lutheranism in America, who after 23 years in pastorates in the Dakotas became president for 24 years of Luther Theological Seminary, St. Paul, Minn. O. G. Malmin, a veteran journalist, appraises him as a "scriptural-confessional-evangelical-contemporary preacher of unique style and unique eloquence." This is not mere rhetoric, as the thousands who have heard and known Gullixson will testify. These sermons are, in part, for special occasions; some are prefaced by robust Scandinavian hymnody, some by warm prayer; all are organized with

pains, and all have a plus of concrete and glowing expression. I find contemporary and poignant "At the Crossing" preached at the final convention of The Evangelical Lutheran Church in 1960. Here is a book to own.

RICHARD R. CAEMMERER SR.

GREAT GOD, HERE I AM. By Leslie F. Brandt. St. Louis: Concordia Publishing House, 1969. 96 pages. Paper. \$1.95.

The author is a pastor in California, a former chaplain, and a former missionary in China. These 49 devotions have an intensely personal quality of self-searching and affirmation coupled with warm prayer. They speak from the page with unusual directness. Appropriately, a former volume was entitled *Good Lord, Where Are You?*

RICHARD R. CAEMMERER SR.

SERMONS FROM THANKSGIVING TO EASTER. By David A. MacLennan. Valley Forge, Pa.: The Judson Press, 1968. 156 pages. Cloth. \$3.95.

Here are 23 sermons that indicate how a preacher in a less liturgical tradition than the Lutheran affirms the themes of "the festival half" of the church year. This preacher has taken his turn in some outstanding pulpits of Canadian and stateside Presbyterianism, has taught in several seminaries, and has published widely. It is always good to read him. He has a pastor's touch and knows how to guide hearers as a friend rather than browbeat or hypnotize them. He is not afraid to recommend the church's worship and Bible. He speaks a good word for Jesus Christ, His death and resurrection.

RICHARD R. CAEMMERER SR.

VIOLENT SLEEP: NOTES TOWARD THE DEVELOPMENT OF SERMONS FOR THE MODERN CITY. By Richard Luecke. Philadelphia: Fortress Press. 1969. 137 pages. Paper. \$1.95.

The author, compound of parish pastor, campus worker, urban training pioneer, and seminary teacher, provides a volume that neatly bridges his capacity for serious theology with his concern for the human being. He borrows the title for his ten "sermonic

lectures," for which he envisions the focus of Lent and Easter, from the sleep of the disciples in Gethsemane. Outside the Passion narrative are studies of Jonah and the temptation of Jesus in the wilderness. Luecke not only recommends in his foreword but he also practices and demonstrates patient scholarship, although his imagination ranges far beyond the bookman's quest. As Edmund A. Steimle, the editor of this series, remarks, this is a volume which spurs the imagination but does not hamper creative work.

RICHARD R. CAEMMERER SR.

FIGURES OF SPEECH USED IN THE BIBLE, EXPLAINED AND ILLUSTRATED. By E. W. Bullinger. Grand Rapids, Mich.: Baker Book House, 1968. 1104 pages. Cloth. \$14.95.

Some 200 categories of stylistic devices used in the Bible are catalogued in this reprint of a work originally published in 1898. Much light is shed on the inadequacy of the King James Version, but deficiency in historical understanding of the Biblical text vitiates much of the value of the work for the nonspecialist, and students of Greek and Hebrew will require more informed counsel from the standard grammars and works dealing with form and redaction criticism. The work is useful, however, as a point of entry into a vast amount of information otherwise hard to come by on forms of literary phrasing.

F. DANKER

CREATION, FALL, AND FLOOD. By Terrence E. Fretheim. Minneapolis: Augsburg Publishing House, 1969. 127 pages. Paper. \$1.75.

In the course of tracing the "blueprint" of J and P in Genesis 1—11, Fretheim deals competently also with form criticism, science, history, and extrabiblical parallels. Three different levels of understanding are distinguished in these chapters: (1) The history of man and the nations within the universal purpose of God, namely, the redemption of all peoples through Israel; (2) Israel's understanding of the beginning of things; (3) Israel's structure of belief,

namely, God as Creator, sinful man, and God as Judge.

Both P's emphasis on the uniqueness of man, his closeness to God, and J's stress on the creatureliness of man, his distance from God, are necessary to present an adequate picture of the place of man in creation. Via the story of Cain and Abel, J contends that man is born into a sinful society in alienation from God, and because he is part of society he is sinful.

Building on Von Rad and Wolff, Fretheim believes that the role of Genesis 1—11 in J is to show *why* all the families of the earth need God's blessing and *how* the blessing or curse of the rest of the peoples of the world will be decided by their relation to Israel.

The perfect ordering of the people around the tabernacle, as well as the precisely planned and well-organized universe of Genesis 1, comprises the program of P: to reflect the glory of God.

Although this book, as part of the "Tower Books" series, is aimed primarily at laymen, Fretheim's lucid discussion will also bring pastors abreast of recent advances.

RALPH W. KLEIN

NEWMAN: PIONEER FOR THE LAYMAN. By Webster T. Patterson. Washington: Corpus Books, 1968. xxii + 193 pages. Cloth. \$7.50.

John Henry Cardinal Newman is becoming of increasing importance particularly for English-speaking Roman Catholics. Meriol Trevor, Thomas L. Sheridan, C. Stephen Des-sain are only three authors whose contributions are valuable for a better understanding of the 19th-century churchman. To them must be reckoned the author of the book under review. Patterson is a member of the Society of Jesus, professor of theology at the University of Seattle. He looks at the Roman Catholics of Newman's day and "the authority-obedience relationship between hierarchy and laity," which needed, in Patterson's views, a more significant role for the laity. He finds Newman's viewpoint vindicated by the decrees of Vatican II. He ex-

amines Newman's article in *The Rambler*, "On Consulting the Faithful in Matters of Doctrine." The wording of the article, the objections to it, and Newman's meaning are set forth clearly. The *sensus fidelium* in Newman's interpretation gave a new emphasis to the layman's witness, the education of the laity, and the desirability for better communication.

CARL S. MEYER

THE SYNOPTIC GOSPELS. By Claude G. Montefiore. Second edition. New York: Ktav Publishing House, 1968. 2 vols. Cloth. \$22.50.

Montefiore's commentary on the Synoptics was a landmark in English-language Jewish study of the New Testament. Although written for Jews, it has been read appreciatively by Christian scholars since the first edition was published in 1909. The republication of the second (1927) edition by a Jewish house is a mark of continued interest.

Montefiore was a modest man: he himself claimed to have little learning (p. ix), a self-evaluation disproved by the work itself and the decision to republish it a generation later. Montefiore regarded Jesus as a great and original teacher, whose teaching was valuable also for Jews. Jesus' personality was less appealing to him.

Montefiore was a critical historian of acumen. Readers will therefore be interested in some of his conclusions. On the one hand he allows that the theology of the evangelists at times may influence their narration. (See, for example, I, 84.) But this does not mean that all miracles are *per definitionem* impossible, as his comments on Mark 5:21-43 make clear. In general, Montefiore was unsympathetic to the apocalyptic motifs in Jesus' teaching; this may also account for his opinion that the resurrection appearances are visionary experiences of the disciples.

The book makes many contributions to the understanding of the structure and thought of the gospels. It also reveals much of liberal Judaism. It is useful on both sides.

EDGAR KRENTZ