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"The Log in Your Own Eye"

PAUL G. BRETSCHER

Lutheran Conditions for Communion in
Holy Things

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Homiletics

Book Review



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BOOK REVIEW

JOHN: LIFE ETERNAL. By Roy L. Laurin. Chicago: Moody Press, 1972. 287 pages. Paper. \$4.95.

This volume comprises 54 devotional studies covering the entire Gospel According to St. John. The author, who died in 1966, was a parish pastor, and his work reads like a series of pastoral reflections preparatory to preaching. He acknowledges in a note that he has depended almost exclusively on two books to guide him in his own study of John, and both of them are now nearly a hundred years old: H. A. W. Meyer, *Critical and Exegetical Handbook of the Gospel of John* (1884), and J. C. Geikie, *The Life and Words of Christ* (1880). The result is that the volume offers no new information on the Gospel According to St. John. Rather the texts of the Gospel are springboards for a series of exhortations and moralizing comments on the human condition.

ROBERT H. SMITH

THE NEW BAKER'S TEXTUAL AND TOPICAL FILING SYSTEM. By Neal Punt. Grand Rapids, Mich.: Baker Book House, 1972. Pages unnumbered. Cloth. \$29.95.

There is always need for a good filing system for pastors to organize and recover the material in their journals and books on specific Biblical texts and topics of special interest to them.

The present system is a slight revision of one first marketed in 1960. Within the covers of one volume it provides a simple method for indexing, a topical list to make certain that entries remain consistent, and enough space to enter some 2,000 different topics, 20 entries per topic.

I am not a lover of overelaborate systems. Filing must be simple enough that it does not deter making use of it. It must be something that one's secretary can learn to do. It must lead to a recovery of information with a minimum of trouble. A rapid perusal of this system suggests that it will meet these

criteria. It is open-ended enough to allow it to be modified to fit Lutheran theology. The interested person would do well to compare it to one or two other filing systems before he purchases.

EDGAR KRENTZ

HOW WE GOT OUR BIBLE. By Ralph Earle. Grand Rapids, Mich.: Baker Book House, 1972. 119 pages. Paper. \$1.50.

This conservative handbook for adult Bible classes discusses the origin, canonicity, textual transmission, and translation of the Bible. It is written from a very conservative, Arminian standpoint; its author teaches New Testament at Nazarene Theological Seminary in Kansas City. Most pastors, armed with their seminary class notes and a good Bible dictionary, could do as well on their own.

EDGAR KRENTZ

THE NEW TESTAMENT: THE HISTORY OF THE INVESTIGATION OF ITS PROBLEMS. By Werner Georg Kümmel. Translated by S. McLean Gilmour and Howard C. Kee. Nashville: Abingdon Press, 1972. 510 pages. Cloth. \$10.95.

The German original of this book was first published in 1958 (a revised edition appeared in 1970 and served as the basis of this translation). It was reviewed by the undersigned in this journal, XXXII (1961), 59—60, where I expressed great appreciation for the volume, calling it "a must book in the New Testament library." I expressed the hope then that some scholar would English it.

Now it is here. Finally we have in English a volume that gives the history of New Testament studies from the late 18th century down to 1930. The book is interspersed with generous and extensive quotations from the writings of the scholars.

The book has become a modern-day classic, deservedly. Now it has found a fitting English dress. For details about the book, the earlier review should be consulted. Here it is enough to praise it highly, urge its

purchase, point out that in its English form it is less expensive than the German original was in 1958, and thank the publisher for making it available to a wider public in the English world.

EDGAR KRENTZ

THE THEODOTIIONIC REVISION OF THE BOOK OF EXODUS. By Kevin G. O'Connell. Cambridge: Harvard University Press, 1972. x and 320 pages. Cloth. \$9.50.

After the Septuagint translation of the Pentateuch was made in the third century B. C., the Greek text was revised on several occasions either to refine the Greek or to bring it into closer conformity with the Hebrew text.

In this Harvard dissertation O'Connell has studied all the Theodotionic material in Exodus. He finds that it is related to the so-called *kaige* recension in Samuel and Kings and to a Greek text of the Minor Prophets discovered in 1952. His studies confirm other recent findings that the main part of Theodotion's work was completed by the end of the first century A. D., prior to Aquila, and is not to be ascribed to Theodotion of Ephesus from the second century. Incidentally, this explains how the quotations from the Greek of Daniel in the book of Revelation can all be from the Theodotionic recension. Aquila knew and used this recension in preparing his own. The text used by the Theodotionic reviser in Exodus (but not in Samuel-Kings and the Minor Prophets) was virtually identical with the Masoretic Text.

The book is crammed with detailed discussions of the fragmentary Theodotionic material and will be a plateau from which further research into text-critical matters can be launched.

RALPH W. KLEIN

THE EPISTLES OF JOHN AND JUDE. By Irving L. Jensen. Chicago: The Moody Bible Institute, 1971. 112 pages. Paper. \$1.50.

In the author's opinion the anonymous epistles ascribed to John were the products of John, the son of Zebedee, and he also

authored the Fourth Gospel and the Apocalypse. The Jude who wrote the second-last book of the New Testament was the half-brother of Jesus.

The second epistle of John is addressed to "the elect lady," which the author takes to mean not the congregation but a particular Christian woman, and so says that "Third John is addressed to a man — Gaius, whereas 2 John is addressed to a woman" (90).

The strength of the book lies not in these questionable isagogical opinions but in the exercises which the author has prepared to lead the reader to a comprehension of the message of these gems of the New Testament. He has charts and diagrams to be completed, questions to be answered, exercises to be performed. It is, as its subtitle indicates, "A Self-Study Guide."

ROBERT H. SMITH

SIGNALS FROM THE BIBLE. By Harry M. Kuitert. Grand Rapids: William B. Eerdmans Publishing Co., 1972. 95 pages. Paper. \$1.95.

The professor of ethics at the Free University of Amsterdam has written an unusual lexicon of certain key words of the Bible, beginning with "God and the gods," continuing through such words as "The Partnership" (covenant) and "Righteousness" and "The Controversy" to "Sin" and "The Son of Man." The series progresses finally to "The Glory of the Lord." The 29 word studies are organized in terms of the history of salvation and strongly accent God's justification of the ungodly through the person and work of Jesus.

The author is in full command of the Biblical data even though he foregoes footnotes and other learned paraphernalia, and he knows how to let the Bible speak against the misconceptions of popular piety in a direct but gentle and persuasive manner. For example, in a few short paragraphs the author explores the various uses of the word "heaven" in an unusually rich and satisfying way. It can mean (1) the firmament, (2) the abode of God, (3) the curtain behind which God hides Himself and (4) behind

which He conceals all He plans to give to men, and (5) the temporary dwelling place of those whose final reward is the new earth.

This book would make a fine discussion guide for a parish Bible study group.

ROBERT H. SMITH

STUDIES IN THE GOSPEL OF JOHN. By Horatius Bonar. Grand Rapids, Mich.: Zondervan Publishing House, 1972. 110 pages. Paper. \$1.95.

The present work was originally published in 1869 and has been "carefully revised and updated" for a new audience, but the publisher gives no hint about the nature or extent of the revisions.

The name Horatius Bonar is associated primarily with the writing of hymns, and this brief book shows a poetic and imaginative mind at work. It is delightful and engaging, eminently readable and still useful, still striking and penetrating, not at all outdated.

Each of the 31 chapters is a kind of sermon study on a text in the Gospel According to St. John, and each is vital and alive with evangelical warmth and fervor. The publisher is to be commended for this reissue in new form.

ROBERT H. SMITH

TURNING TO GOD. By William Barclay. Grand Rapids: Baker Book House, 1972. 103 pages. Paper. \$1.50.

Originally published in a hard-cover edition in 1964, this book by the well-known popularizer was the A. S. Peake Memorial Lecture for 1963. It is "a study of conversion in the Book of Acts and today," to quote the subtitle, and yet it ranges beyond Acts in the ancient world, citing numerous Biblical books as well as Greek papyri, Roman moralists, church fathers, and decisions of councils.

Furthermore the most frequently named "modern" is Dwight L. Moody, and he does not represent "today," and Barclay knows it. On the last four pages of the book, after appearing to recommend Moody as the model for modern evangelism, he finally says that something different is needed. The something necessary is only barely sketched: a

heavy dose of education and clear thinking (Barclay twice in this brief book says that J. S. Whale has declared it a moral duty to be intelligent), less of an emphasis on the emotions and revivalistic techniques, and a new appreciation of man as made for community and as an integral part of the cosmos.

The whole is written in a style that is typical Barclay: easy, almost breezy.

ROBERT H. SMITH

NEW ENCYCLOPEDIA OF PHILOSOPHY. By J. Grooten and G. Jo Steenberg. New York: Philosophical Library, 1970. 468 pages. Cloth. \$6.00.

This encyclopedia of philosophy is based on a Dutch original published in 1958. The Dutch edition was produced by 33 outstanding European philosophers. It is a very compact, handy volume, surveying all areas of philosophy in concise, clear definitions and descriptions. It treats philosophers from Heraclitus to Sartre and Heidegger.

The scope of its coverage is indicated by the fact that in the area of Chinese philosophy it has articles on Lao-Tzu, Chuang-Tzu, Mo-Ti, Mencius, Chu-Hsi, and Yu-Lan Fung (contemporary), but not on Liu An or Tung Chung-Shu. In the area of Scandinavian philosophy it has articles on Harald Høffding and Axel Hägerström, but not on Adolf Phalen, Jörgen Jørgensen, and Eino Kaila. In the treatment of U.S. philosophers, Charles Hartshorne, for instance, is missing. These omissions are not necessarily defects. They indicate, however, that continental European philosophy is best surveyed.

This reviewer feels that Charles Sanders Peirce should have received as much attention as William James and Josiah Royce. Furthermore, the description of poetry is as deficient as all the others this reviewer has read: "Poetry, as opposed to prose, which is more attached to the objective ideas, accentuates more the esthetical elements of rhythm and of the subjective-original intuition." This is a good analysis of certain characteristics usually present, but in some respects it is too restrictive.

As a concise encyclopedia the work is

very satisfactory and has many excellent concise descriptions (for example, finality, formalism, function, and intuition).

ERWIN L. LUEKER

DESPAIR AND HOPE FOR OUR TIME.

By Friedrich Gogarten. Philadelphia: Pilgrim Press, 1970. 170 pages. Cloth. \$7.95.

Gogarten analyzes man's freedom from, yet dependence on God; man's responsibility to God and to the world; the Christian concept of sin; the historicizing of human existence; secularization and secularism; Christianity and Christian beliefs. He endeavors to show that it is the "central and highest concern of faith to guard the divine reality of salvation, as it occurred in Jesus' crucifixion and resurrection and to preserve and retain human action in its earthly worldly significance." (P. 151)

Man's salvation, according to Gogarten, is the possibility of standing before God in a way in which man is truly himself. Sin is revolt against God. Faith has to do with God turning to man. Faith is the result of man's salvation realized by God. Freedom consists in being a son. Freedom involves dealing with the things of the world according to reason, which, of course, leads to secularization.

Gogarten devotes much thought to Christianity as a historical phenomenon and to the philosophy of history. It is the nature of Christian faith to assign man's reasonable disposition to the phenomena of human spirit and thus secularize them.

Gogarten holds that by "the turn of the century the indispensability of the historical-critical method for biblical studies was obvious and no serious theologian could bypass it any longer." (P. 86)

He tries to show how limits are imposed. Such limits must be conceived in philosophies of history. "The relationship between faith and secularization, as long as both are true to their nature, cannot be interpreted in terms of competition." (P. 109)

Gogarten holds that the historical-critical approach to the New Testament helped the-

ology in several ways to overcome its difficulties, chiefly by elucidating New Testament eschatology.

ERWIN L. LUEKER

PERCHINGS—PERSPECTIVES ON SOCIETY AND MINISTRY.

By Richard Luecke. Philadelphia: Fortress Press, 1972. 152 pp. Paper. \$2.95.

Luecke, university professor of philosophy, pastor of conventional urban parish, campus pastor at Princeton, director of studies of the Chicago Urban Training Center, thinker, theologian, pioneer in a time of change, is still a young man to publish "collected papers." They range over the urban training experiment, the education of the clergy, and the problems of theological meaning, and are reprinted from a variety of sources since 1965, 13 in all. Gibson Winter provides the introduction, and a postscript page describes the Urban Training Center. This is not a book for idle thinking. If you have not yet read Luecke, here is the chance to begin.

RICHARD R. CAEMMERER SR.

INDEX TO THE BAUER-ARNDT-GINGRICH GREEK LEXICON.

By John R. Alsop. Grand Rapids, Mich.: Zondervan Publishing House, 1972. 489 pages. Paper.

In lieu of elaboration that might only blunt the value of recommendation, let it be said that the contents of this book do exactly what the Introduction to it promises. If a Greek word in a given passage is discussed in Bauer-Arndt-Gingrich, the student will have no difficulty finding the treatment in the highly compressed data of the lexicon. Who would otherwise spend time looking for *ὑπό* while reading Acts 20:3? But a glance at the chapter-verse reference in the Index, which lists no less than 14 words discussed in Bauer-Arndt-Gingrich with reference to this verse alone, will reveal that *ὑπό* is discussed on page 851, in the upper left quarter of the page, under section 1B of the entry. This book is a real time-saver.

FREDERICK W. DANKER