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Book Reviews

PAUL'S JOY IN CHRIST: Studies in Philippians.

PAUL AND THE INTELLECTUALS: The Epistle to the Colossians.

A. T. Robertson. Two volumes in one. Revised and Edited by W. C. Strickland. Broadman Press. Nashville, Tennessee, 1959. Cloth. \$3.75.

These two works in one volume of manageable size are a part of the current production of revisions of the excellent commentaries of A. T. Robertson, many of which first appeared 30 or 40 years ago. The revisions attempt to make works originally written in popular style even more readable. They achieve that goal. Editor Strickland in these two commentaries has preserved the full text of Robertson's originals, except for references to topics no longer timely, but he has removed "certain unnecessary footnotes," which the thorough scholar of the Greek text might wish to have seen retained. This "removal" is the unfortunate product of the revision; readability and availability are its fortunate products.

The reader of these commentaries is impressed with the valuable insights of this conservative interpreter. He could not, of course, address himself to recent positions in the area of introduction. However, the work suffers little in present value because of this omission, for introduction is not its chief concern. The author has attempted and achieved a thorough exegesis, searching for historical witnesses to the situation for which the Epistles were written, recording the possibilities of what the text may be understood to mean, and using the Scriptures as the commentary for the subject matter properly understood. This method represents the whole of scientific exegesis, but in the hands of Robertson it does not result in paragraphs of technicalities or heavy reading. Because of reverence for the text, which borders on exuberance in its presence, the reader is rewarded with inspiring writing filled with unusual insight. One is led to share Robertson's opinion that these two brief Epistles include "some of the noblest passages that ever were penned by mortal man."

Ray F. Martens

REVELATION AND THE BIBLE: Contemporary Evangelical Thought.

Edited by Carl F. H. Henry. Baker Book House. Grand Rapids, Mich., 1958. Cloth. 413 pages. \$6.00.

In recent years the Doctrine of the Word has claimed the attention of the theological world. Liberal theology has become quite vocal in setting forth its position. The Lutheran theologian will certainly welcome a scholarly work that is designed to set forth the position of conservative Christianity.

Such a volume is REVELATION AND THE BIBLE, which covers a wide variety of subjects including such important topics as: "General and Special Revelation", "Contemporary Views of Revelation", "The Witness of Scripture to Its Inspiration", "Our Lord's Use of Scripture", "The Canon of the Old Testament", "The Canon of the New Testament", "The Church Doctrine of Inspiration", "The Principles of Interpretation", and others of equal interest and importance.

Among twenty-four contributors to this symposium are well known names: G. C. Berkouwer, Paul K. Jewett, James I. Packer, Edward J. Young, Herman Ridderbos, etc. It is apparent throughout the volume that these men write from the viewpoint of theologians who consider the Scripture to be the inspired Word of God. Carl F. H. Henry writes in the preface: "The contributors . . . affirm that the fact that the Bible is a God-breathed book is the foundation of scriptural trustworthiness and reliability. The writers of this symposium support the high view as over against the classic liberal repudiation and the neo-orthodox evasion of scriptural inspiration."

REVELATION AND THE BIBLE contains a great wealth of information on contemporary liberal views regarding inspiration, revelation, scripture, etc. However, its primary objective is "a positive presentation of the Christian doctrine of the Scriptures. Only secondarily is it concerned with perversions of that view."

Although the articles are brief, averaging between fifteen and twenty pages in length, they are rich in content, and the style of writing makes them easily understandable even by those who are not familiar with theological terminology.

The Lutheran clergyman will be interested also in an article entitled, "The Holy Spirit and the Scriptures", by J. Theodore Mueller, professor at Concordia Theological Seminary, St. Louis.

There are, it is true, certain statements which reflect the Reformed background of some of the writers—statements which the Lutheran theologian might wish to express differently; however, REVELATION AND THE BIBLE has made a worthwhile contribution and will certainly help fill a need for reliable information, both on liberal and conservative views, as confessed by contemporary theologians. In this volume the Lutheran reader will find much that is helpful.

Howard W. Tepker

COUNSELING AND THEOLOGY. By William E. Hulme. Muhlenberg Press, Philadelphia, 1956. 250 pages. \$3.75.

In recent years there has been so much argumentation about method (directive vs. non-directive) in pastoral counseling, that the counselor's attitude toward the Word and Christ's atonement was almost totally ignored.

Also generally ignored was the fact that non-directive counseling which grew out of psychology and liberal theology proceeded on the false assumption that man is inherently good.

Dr. Hulme renders a real service to the church in demonstrating the relevance of the old, basic truths of Scripture to sound pastoral counseling. A few quotations will illustrate: "While client-centered therapy can be used in pastoral counseling, it must not be allowed to gain at the expense of the theological heritage of the church," p. 15. "There is more to pastoral counseling than method," p. 21. "Any attempt on the part of the counselor to minimize sin, even with those whose sensitivity to their guilt is most acute, will slow up if not block the therapeutic process," p. 100. "When in addition to man's helplessness in his sin, the concept of original sin also asserts that man is responsible for his sin, it appears at best to be non-rational. The principles of counseling, however, rest on both of these conditions," p. 106. "Each time the sinner is drawn to the cross in new repentance, he gains a deeper appreciation of the gift of forgiveness. . . . Because he knows that he is accepted of God by grace, his tension is released and he is free to love," p. 200. "A relationship with a man of God should be introductory to a relationship with God Himself," p. 83. "The only way for a person to unify himself and become free is to bring both his motives and his activities in line with the will of God," p. 148. "It is doubtful if one can rely on any inner potential for wholeness unless there has first been an inner reconciliation between man and God," p. 129.

The needs of those who come for advice, the theological concepts which underlie counseling, and the church's means for helping people constitute the three general sections of the book.

Dr. Hulme is professor at Wartburg Seminary, Dubuque, Iowa.
Arthur E. Graf

EVANGELISM IN THE SUNDAY SCHOOL. By Elmer Kettner. Concordia Publishing House, St. Louis, 1959. 130 pages.

While seasonal and special evangelism efforts have their place in the church, Jesus' intention expressed in Matt. 28,19 can be fully met only then, when the church witnesses unto Him every day of the year.

Education, according to the author, must provide the long-term program of learning how to witness, and the Sunday School is especially well adapted to provide the contacts which open the way to witnessing. (Preface).

He faces the basic fact that evangelism is more than inviting or bringing people into a building, when he writes: "Evangelism has usually been considered the outreach of the church and Sunday School. It is that. It is reaching out to share the Good News with those who have not heard it. But it is more. . . . Our first field of labor is the uncommitted hearts of those who come to our church and Sunday School," p. 39. "To win pupils for

Christ, every lesson, even the lessons that are taken from the Old Testament, must be Christ-related," p. 42.

The chapter dealing with the Sunday School teacher's attitude and role in the program of Christian education and evangelism ought to lead pastors who have been careless in the selection of their teachers to re-evaluate their procedure.

This book could very well form the basis for discussion in a number of teachers' meetings. The superintendent also would find help in the chapters on the organization of the Sunday School and programs for evangelism.

The author is the editor of *ADVANCE*, a magazine of the Lutheran Church—Missouri Synod for the promotion of practical church work.

Arthur E. Graf

THE MIND OF ST. PAUL. By William Barclay. Harper & Brothers, New York, 1958. 256 pages. \$3.50.

By an English scholar, theologian, preacher, and writer, this book contains background studies in Jewish and Hellenistic religious thought and summarizations of the great themes of Paul's writings, "In Christ", "Faith", "The Death of Christ"—to mention a few of the eighteen chapter headings.

The value of the book lies in the fine concordance studies of words which Paul uses. By a close study of the several passages in which the key word and related ideas are used, at the same time providing necessary historical background, the author lays bare in an enlightening way the thought or teaching of Paul in this area. A particularly good example is the treatment of *adoption (huiothesia)*, pp. 90-95. The treatment of the atonement in its various aspects is very satisfactory likewise.

Any pastor will richly benefit from checking Barclay's references in his own Greek Testament, thereafter continuing the search for gems of God's thought through further concordance study of his own.

The reader will observe that Barclay does not equate Paul's words with the Word of God. The Pauline epistles are what Paul discovered to be truth (but Paul was sometimes wrong, pp. 69-70). The Old Testament is also not God's revelation but only recorded Jewish theological thoughts. There is no unity of the Testaments, nor unity of New Testament teaching, particularly in eschatology. The Pastoral Epistles are not credited to Paul.

This reviewer read with an uneasy feeling. The Christian pastor is muzzled if all he can preach is what Paul *thought* was God's truth. One faces quite a problem if he stands in judgment on the correctness of Paul's theology, and, overlooking Paul's claims, fails to identify the "mind of Paul" with the "Word of God" (I Cor. 14,37; I Thess. 2,13; II Thess. 3,14,17).

Elmer Moeller

BASIC GRAMMAR OF THE NEW TESTAMENT. By Samuel A. Carter. Zondervan, Grand Rapids, Michigan, 1959. 137 pages. \$3.95.

The author is professor of Biblical Literature and Exegesis at Columbia Seminary, Decatur, Georgia.

The book is intended to serve the needs of the seminary and college students of Greek, as well as pastors. It is clearly and simply written, covering the basic elements of N. T. Greek grammar.

The author has added some valuable pages on the Greek of the N. T. in comparison with Classical Greek, on Semitism in the N. T., and in figures of speech in the N. T. He has useful tables on irregular verbs and on indirect discourse. His section in verbs is the most complete, and should be very helpful to the student. The section on prepositions is disappointingly brief, and a second edition of this valuable book would do well to carry this section in expanded form. This, however, is the only adverse comment we must make. The book is very useful for students and pastors, and we hope for its wide dissemination.

J. A. O. Preus

THE RIDDLE OF ROMAN CATHOLICISM, its history, its beliefs, its future. By Jaroslav Pelikan. Abingdon Press, Nashville, 1959. 272 pages. Cloth. \$4.00.

Written by a noted Lutheran scholar, this provocative award-winning volume is not to be thought of as a Lutheran apologetic or polemic. It is a "Protestant discussion of Roman Catholicism" (p. 27). In a popular though scholarly treatment, offering many fresh insights, the author undertakes an objective yet manifestly sympathetic approach to a long-standing tragic problem.

The book is divided into three parts: "The Evolution of Roman Catholicism", "The Genius of Roman Catholicism", and "The Theological Approach to Roman Catholicism". The first part is a comprehensive historical overview. The second, a lucid exposition of Roman Catholic concepts of authority and worship, and of Thomism—old and new. The third section comes to grips with the theological problem, discussing the "unity we have" and the "unity we seek." The author examines a number of areas common to Protestants and Roman Catholics, as well as some of the mutual re-appraisals which have appeared in recent years. These he tests as possible starting points for a *rapprochement* which is seen to involve a mutual need, responsibility, and effort (pp. 212-15).

Rejecting as a solution "unconditional surrender" to Rome, the author casts about tentatively for other possibilities. For example, in the area of

"church law" Rome has been known to give. Can Protestants yield anything? Under the heading, "A Policy For Reunion," the author inquires:

Is there, for example, any sense at all in which Protestants are ready to say that a man is justified by faith *and* works, or that Scripture *and* traditions belong to the corpus of Christian authority? And if there is a sense in which such an "*and*" is permissible, does it correspond to Trent? Or what is the basic difference between the assumption of Mary and the ideas about the ascension of Enoch and Elijah that formed part of the orthodox theology for centuries and still belong to the faith of many believers? If the latter have room within Protestantism, must the doctrine of the assumption of Mary be ruled out not only as unscriptural but anti-scriptural? (Pp. 238-39.)

If, however, "Trent is still the line" (p. 53)—and we add, if Protestantism has any confessional backbone—these questions appear to be purely academic, with little if any practical significance.

Every sensitive Christian must share the author's deep concern over the divided state of visible Christendom, including the Protestant-Roman Catholic fracture. Rather than think in terms of "yielding," the Protestants will first want to explore anew for themselves the power of the Word, strive humbly to give a clearer witness of the Gospel of Christ and the Apostles, "speaking the truth in love." True, on the one hand, the Gospel does divide. On the other, it is the only power which can and does unite.

The author handles his materials in a masterful way and he writes in a style that appeals. This book should do much to explain to Protestants something of the riddle of Roman Catholicism—and, we hope, help to clear up some of the "riddle of Protestantism" for Roman Catholics. Above all, the pastor will want to study and test the propositions of this book.

Erich H. Heintzen

BOOKS RECEIVED

(Acknowledgment of a book does not preclude a review in a subsequent issue.)

THE IMPUTATION OF ADAM'S SIN. By John Murray. Wm. B. Eerdmans, Grand Rapids, 1959. 95 p. Cloth, \$2.00.

BETWEEN GOD AND SATAN. By Helmut Thielicke. Wm. B. Eerdmans, Grand Rapids, 1958. 84 p. Cloth, \$2.00.