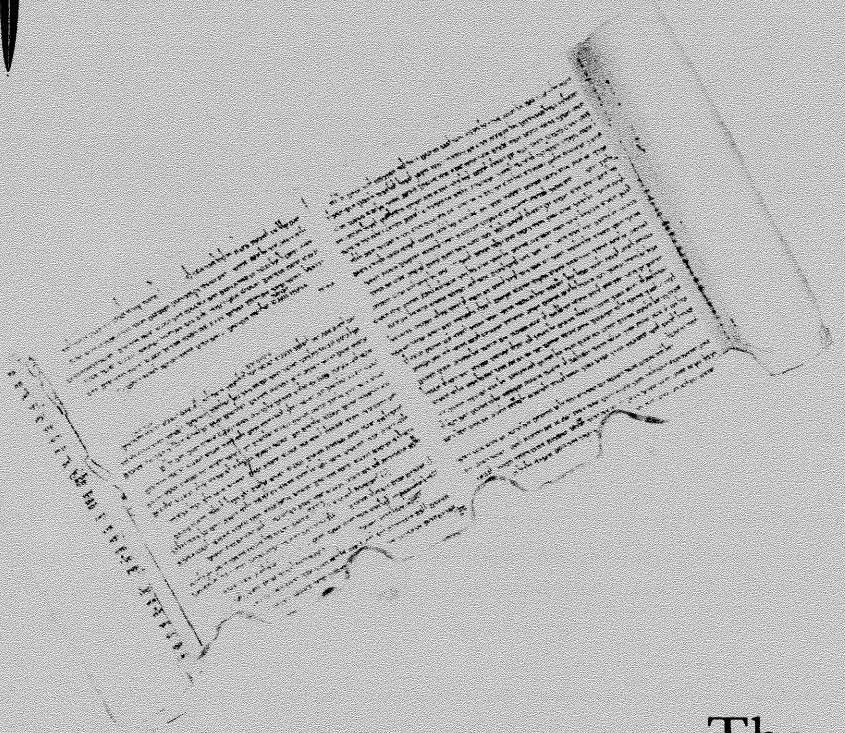




Volume VII, No. 1
September, 1966



The
Lutheran
Synod
Quarterly

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(A study of Ephesians 5, 22-33)

Rev. George M. Orvick

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VOL. VII, No. 1

September 1966

LUTHERAN SYNOD QUARTERLY

Theological Journal of the
Evangelical Lutheran Synod

Edited by the Theological Faculty of
Bethany Lutheran Seminary,
Mankato, Minnesota

Managing Editor: M. H. Otto
Bethany Lutheran Seminary
734 Marsh St.,
Mankato, Minn. 56001

Subscription price \$3.00 per annum payable to:

LUTHERAN SYNOD QUARTERLY
Bethany Lutheran Seminary
734 Marsh Street,
Mankato, Minnesota 56001

H U S B A N D S A N D W I V E S

I N C H R I S T

(A study of Ephesians 5, 22-33)

The passages of the Epistle to the Ephesians which we are to consider in this paper have been classified under the heading: "Table of Domestic Duties". This Table of Duties is first of all applied to wives, then to husbands; (and in the next chapter to children, parents and servants). In our passages the duties of husbands and wives are shown by the relation of Christ to the Church. Of this entire section it has been stated that "it gives the Christian ideal of the marriage relation. It is the loftiest conception of that relation that has ever come from human pen, and one than which no higher can be imagined." (Kretzmann, N.T., page 287) The fundamental thought of the entire Epistle to the Ephesians might be stated as "Christ and His Church." This thought appears again and again also in this section. In an age when the divorce rate is increasing so rapidly and when there seems to be more and more discussion about the marriage relationship and marriage problems, the study of this passage would certainly be beneficial not only in a pastoral conference but also in Bible study classes, society meetings and in sermons. For it, like all of Scripture, "was written for our learning." It would be well if every husband and wife could sit down together and in the fear of God study such passages as this. It would contribute a great deal to the happiness of their marriage. Luther writes, "Married folk are not to act as they now usually do. The men are almost lions in their homes, hard toward their wives and servants. The women, too, everywhere want to domineer and have their husbands as servants." (What Luther

Says , Vol. 2 , page 903) Let us therefore begin the consideration of this very practical and beautiful portion of Scripture.

1. Verses 22-24

THE TRANSLATIONS

K.J.V.

"Wives , submit yourselves unto your own husbands , as unto the Lord. For the husband is the head of the wife , even as Christ is the head of the church: and He is the Saviour of the body. Therefore as the church is subject unto Christ , so let the wives be to their own husbands in every thing. "

Beck

"You married women , obey your husbands as you obey the Lord , because a husband is the head of his wife as Christ is the head of the church , which is His body that He saves. Yes , as the church obeys Christ , so wives should obey their husbands in every thing. "

Phillips

"You wives must learn to adapt yourselves to your husbands , as you submit yourselves to the Lord , for the husband is the "head" of the wife in the same way that Christ is head of the church and saviour of His body. The willing subjection of the Church to Christ should be reproduced in the submission of wives to their husbands .

THE STUDY

The first specific admonition in this section is given to Christian wives. The Apostle tells them that they are to be subject unto their own husbands as unto the Lord. Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν. Here the Lord establishes the fact that the husband should be the head of the home. The Apostle is here not talking about the inferiority of women but is simply establishing the order which God wants to be observed in the marriage relationship. We should note here that their submission to their husbands is a voluntary submission. It is not something to which they are subjugated by force but it is a state to which they have willingly entered at the time of their betrothal. This relationship is further explained by the phrase ὡς τῷ κυρίῳ which is to be translated "as unto the Lord". Christians are subject unto the Lord by faith. It is out of faith and love that they render obedience to the Lord. Thus, it ought also to be by faith and love that they render willing and cheerful submission to their husbands. The Christian wife then knows that by submitting herself to her husband she is doing "what the will of the Lord is", and is thereby comforted by the fact that she is pleasing not only her husband but also her Lord.

Luther says, "A woman should either be subject to her husband or should not marry. If she does not want a master, then let her keep from taking a man; for this is the order God has prescribed and ordained through his apostles and Scripture." (What Luther Says, Vol. 2, page 906).

As a further explanation of the relationship between wives and husbands, the Apostle now makes a comparison between the relationship of the husband

to the wife and the relationship of Christ to the Church. "The husband is the head of the wife, as Christ also is the head of the Church." Stoeckhardt says, "The head here is considered as membrum regens. Our natural head regulates all living movements of the body. Christ, the Head and Lord of the Church, leads, rules His Church according to His will. And just so in wedlock the man is lord and head, he decides, he determines, he commands. Naturally, then, it is the duty of the wife to hearken, to follow, and to submit to the man's demands. The Apostle here confirms the right relation between husband and wife, which was ordained at creation." (Commentary on Ephesians, G. Stoeckhardt, page 240-241.) The relationship of the husband to the wife, however, cannot be likened to the relationship of Christ to His Church in every respect. The picture ought not to be pressed beyond the Tertium Comparationis. The Apostle adds the words $\alpha\upsilon\tau\omicron\varsigma \sigma\omega\tau\eta\rho \tau\omicron\upsilon \sigma\omega\mu\alpha\tau\omicron\varsigma$. "He is the Saviour of the body." Christ, of course, is the Lord and Master of the Church and also the Saviour. He gave His life upon the cross to redeem the whole world and those who accept Him by faith belong to His Church. They are the members of His Body, the communion of saints, united in one great organism. Since Christ is the Saviour, the Rescuer, the Salvation of His Church, He is not to be compared to the husband in this respect. None of these titles belong to the husband but are true of Christ alone. But insofar as Christ is the Head of the Church and the Leader of the Church so far the comparison may be made to the headship and leadership of the husband. But the obedience and submission due to husbands is once more stated in these words "but as the Church is subject to Christ, so also the wives to their husbands in all things." We note here that it is expressly stated that the wife is to be subject to her husband "in all

things". She is not arbitrarily to allow herself exceptions to this rule by insisting that she have her way in opposition to the will of her husband. We should note, however, that this applies only in the natural realm and to matters of this life only. In the realm of Christianity and the Church we have the following direction and instruction. "There is neither male nor female: for ye are all one in Christ Jesus." Gal. 3,28. In the latter realm, men and women are coordinated and are obligated to treat each other as Christians in general should treat each other. (Stoeckhardt, page 241.)

It is wonderful to note how the Apostle Paul elevates Christian marriage to such a high plane. To have this relationship compared to the blessed relationship of Christ and the Church is truly astounding. The theme of Paul's epistle is the *Una Sancta*, her Head being Christ, the Lord. Christian marriage is a miniature of this. All its loveliness is brought to view by holding it beside the great original. (Lenski, Commentary, page 626)

Lenski also has this to say, "In the state of sin the divine and blessed order (established in creation) is disturbed in two directions: Wives seek to rule their husbands and refuse loving self-subjection; husbands tyrannize their wives often to the point of enslaving them. Endless woe results. Christianity restores the divine order and all is happiness."

Luther makes this comment, "Another very fine factor, one that contributes much toward harmony in the home, is the concerted effort of the wife to regard her husband's will, to do what she knows he likes, and to avoid what she knows he dislikes. By such conduct she wins the heart of her husband so

that it is a pleasure and a delight to him to return to his home and his wife. On the other hand, if wives are disobedient, self-willed, and domineering, a man hates his own home and feels as if he is going to war and entering the enemies camp when he steps into his house." (What Luther Says, Vol. 2, page 905).

2. Verses 25-27

THE TRANSLATIONS

K.J.V.

"Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Beck

"You husbands, love your wives, as Christ loved the Church and gave Himself for it to make it holy by washing it clean with water by the Word, to have the Church stand before Him as something wonderful, without a spot or a wrinkle or anything like that; yes, it should be holy and without a fault."

Phillips

"But, remember, this means that the husband must give his wife the same sort of love that Christ gave to the Church, when He sacrificed Himself for

her. Christ gave Himself to make her holy, having cleansed her through the baptism of His Word--to make her an altogether glorious Church in His eyes. She is to be free from spots, wrinkles, or any other disfigurements--a Church holy and perfect."

THE STUDY

The Apostle now begins his words of admonition to men. After having stressed the willing submission which is to be characteristic of the Christian wife, the danger arises in the fact that the husband might conclude that he could assume an overbearing lordship, deeming himself authorized to make use of severity and harshness in ruling over his wife. The Apostle here dispels any such notion. In comparing the love that husbands are to have towards their wives to the love that Christ has for the Church, we can readily see that husbands are to show their love in word and deed to their wives at all times and not to rule over them as cruel despots. In using the word ἀγαπᾶν for the word "love" the Apostle here means active love. He is not speaking here of eros or erotic love, but of the highest type of love patterned after the love which Christ had for the Church "The chief proof of the love of Christ for the congregation consisted in this--that He offered up Himself that He sacrificed His own life for the Church. The redemption was merited for the whole world, but only in the case of the believers is it actually realized. And so the vicarious work of Christ, the supreme proof of His love, is here represented as having taken place in the interest of the Church." (Kretzmann, N.T., page 287.)

The work of Christ in relation to the Church is further expanded upon in Verse 26 where we read, ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ

ὕδατος ἐν ῥήματι. There has been a discussion here as to whether these words refer to justification or to sanctification. Stoeckhardt, Augustine, Calov, and most of the older Lutheran commentators agree that Verse 26 refers to the purification and sanctification of life so that in the end Christ might present the Church to Himself in glory. Stoeckhardt says, "That, then, was the purpose of Christ when He sacrificed Himself in order to atone for the guilt of their sin, to have His Church to become holy, sanctified, purified of sin, and Godly, ἵνα αὐτὴν ἁγιάσῃ. That is the most usual meaning of ἁγιάζειν in the New Testament." (Stoeckhardt, page 243.) This process of sanctifying by the "cleansing by the bath of the water in the Word" refers of course to the Sacrament of Holy Baptism. It is through this Sacrament that the process of sanctification is begun in us. Here we have an excellent definition of baptism. It is "the cleansing by the bath of water in connection with the Word." Paul is expressing exactly what Augustine states, "Accedit verbum ad elementum et fit sacramentum." And what Luther writes about baptism, namely, that it is not simple water only, but water comprehended in God's command and connected with God's word. The wonderful power of baptism to cleanse and purify the sinner is hereby set forth and it is clearly shown that baptism is not merely a symbolical washing but an efficacious sacramental washing. Paul also writes to the Romans, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Romans 6,3.

We now have a final dependent clause showing the object of this cleansing which takes place in Holy Baptism. The object is "that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

The sanctification which begins in Holy Baptism and is accomplished in us by the power of the Word throughout our earthly lives reaches its final stage when the Church finally is transformed from the kingdom of grace into the kingdom of glory, the Church militant into the Church triumphant. Hodge has this pertinent remark upon Verse 27, "Christ presents the Church to Himself, He and no other, to Himself. He does it. He gave Himself for it. He sanctifies it. He, before the assembled universe, places by His side the bride purchased with His blood. He presents it to Himself a glorious Church. That is glorious which excites admiration. The Church is to be an object of admiration to all intelligent beings, because of its freedom from all defect and because of its absolute perfection. It is to be conformed to the glorified humanity of the Son of God, in the presence of which the disciples on the Mount became as dead men, and from the clear manifestation of which, when Christ comes the second time, the heavens and the earth are to flee away. God has predestined His people to be conformed to the image of His Son. 'And when He shall appear, we shall be like Him, for we shall see Him as He is.' I John 3,2. The figure is preserved in the description here given of the glory of the consummated Church. It is to be as a faultless bride; perfect in beauty and splendidly adorned. She is to be without spot or wrinkle or any such thing, i. e., without anything to mar her beauty, free from every

indication of age, faultless and immortal. What is thus expressed figuratively is expressed literally in the last clause of the verse. That it should be holy and without blame."

3. Verses 28-31

THE TRANSLATIONS

K. J. V.

"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: For we are members of His body, and of His flesh and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh."

Phillips

"Men ought to give their wives the love they naturally have for their own bodies. The love a man given his wife is the extending of his love for himself to enfold her. Nobody ever hates or neglects his own body; he feeds it and looks after it. And that is what Christ does for His body the Church. And we are all members of that body. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh."

Beck

"This is how husbands should love their wives, like their own bodies. A man who loves his wife is

loving himself. Nobody ever hated his own body. Everybody feeds it and treats it tenderly, as Christ does the Church because we are parts of His body. This is why a man will leave his father and mother and live with his wife and the two will be one flesh. "

THE STUDY

With the words "even so ought husbands to love their own wives" the Apostle returns to his comparison. No husband will be able to love his wife with the perfect love that Christ had for the Church. He should, however, have the example of Christ's love before him as a model. He should therefore be willing for her sake to sacrifice and forego much, to do without much, and strive to help, aid, support, and protect his wife as the weaker vessel.

The Apostle now states that the husband should love his wife ὡς τὰ ἑαυτῶν σώματα "as his own body." Here we are to note, according to Haupt, that men are to love their wives not "like", but "as" their own bodies. This means that the husband and the wife are united in one body due to their marriage relationship in which they become one flesh. The love of the husband for his wife is love of self. The Apostle now goes on to explain more clearly what is meant by this self-love.

No one has ever hated his own flesh, that is his own body, no normal person injures or gives pain to himself, but he nourishes and cherishes and takes care of it. (Stoeckhardt, page 246.) The Apostle is here saying that it certainly would be unnatural for a man to hurt or harm his own flesh and it is therefore equally as unnatural for him to hurt or harm his wife. But just as a man takes care of his own body and

clothes and feeds it so also he should clothe, feed, protect, cherish and nurture his wife. Here again he has Christ as his example. It is our Lord, Jesus Christ, who guards and protects and nourishes His Church throughout all ages so that the gates of hell shall not prevail against it.

The reason why Christ so cares for His Church is that we Christians are members of His body. ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ. We Christians owe our existence, especially in spiritual matters, to Christ. By and through our conversion we became His members. We have His spirit, His life within us, we are connected with Him by the most intimate bonds of fellowship. As the wife in marriage becomes one flesh with the husband, so we the members of the Church, the bride of Christ, are united with our bridegroom, deriving from Him our spiritual life and power at all times. (Kretzmann, N.T., Vol. II, page 288.)

Stoeckhardt says that the words ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ "of His flesh and of His bones" are of doubtful authenticity, for they are not found in important codices as Aleph A. B. If they are retained, then they are not to be given a physical sense, but are to be understood in a figurative, spiritual sense. Namely to mean that we Christians owe our spiritual life to Christ, that we have the spirit, mind, and life of Christ and are of one spirit with the Lord. (Stoeckhardt, page 246.)

Now Paul quotes the Old Testament passage from Genesis 2,24. "For this cause shall a man leave his father and his mother and shall cleave unto his wife and the two shall become one flesh." Paul is not offering a new doctrine here concerning marriage but

is going back to the beginning, to the Scriptures, to the institution of marriage itself. Some have had the strange idea here that these words refer to the incarnation of the Son of God, His marriage, as it were, with human nature but this is unjustified and artificial. But in this passage we have the clear scriptural proof that the wife is one flesh with her husband. This is the plan, the design, of God. The wife therefore is man's own body and he has the duty of providing for her with the same love and devotion with which he cares for his own flesh.

4. Verses 32-33

THE TRANSLATIONS

K.J.V.

"This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. "

Phillips

"The marriage relationship is doubtless a great mystery but I am speaking of something deeper still. The marriage of Christ and His Church. In practice what I have said amounts to this: Let every one of you who is a husband love his wife as he loves himself, and let the wife reverence her husband. "

Beck

"There's a great truth hidden here--I mean that of Christ and the Church. But every one of you, too, love your wife as you love yourself. And a wife

should respect her husband. "

THE STUDY

In conclusion the Apostle Paul has two statements to make. First he says, "This mystery is great". It would seem that Paul is talking about the relationship between the husband and the wife. However, he quickly adds the explanatory remark, "but I speak in regard to Christ and in regard to the Church. There is nothing so mysterious about the natural relation between the husband and the wife but the great mystery is in the marvelous way in which the Apostle Paul compares marriage to the relation of Christ and the Church. This no one but an inspired writer could have done. Lenski puts it this way, "The mystery is so wonderful in that what lies on the earthly plane of sex should correspond with what lies on the exalted plane of soteriology." (Lenski, Commentary, page 643.) Lenski also points out how it was from the Vulgate's translation of this passage that the Romanists were led to make marriage a sacrament for the Vulgate translated $\mu\upsilon\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ as sacramentum. Kretzmann says, "That marriage is here not called a sacrament, as the Romanist church teaches, is shown by the very words of Paul, who declares that he is speaking of Christ and the Church, and not of the estate of holy matrimony."

The Apostle concludes that he has now said enough about this subject and closes this part of his epistle by simply repeating briefly his demand addressed to the married Christians. "Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband". Thus Paul concludes this beautiful

and noble description of marriage the likes of which on this subject has never been written. Men ought to love their own wives as their own selves even though one might have a wife who does not classify as especially lovable or attractive; the wife on her part should reverence her husband as her lord so as to willingly submit to his wishes, even though she notes certain human weaknesses in him. (Stoekhardt)

Stoekhardt adds this memento to Christian pastors. "From ancient times this first part of the 'Table of Duties' has always been considered a part to be read during the marriage ceremony. If ever, it is certainly in place upon that occasion. It is part of the duty of a pastor that he addresses those words of God which deal with these specific duties to the marriage, especially also to those who are now entering upon this state. These words: "the two shall become one flesh", "wives be in subjection unto your own husbands as unto the Lord", may not seem palatable to modern ears, but no pastor should stoop to surrender these words for the sake of pleasing the whims of our modern generation. Christian spouses and with them Christian congregations will reap blessings and advantages if holy wedlock is honored and held sacred in accordance with the manner here outlined by the Apostle. On the other hand, all wholesome discipline, also that of children, which is dealt with in the following chapter, will fall and give way to disorder and worse if God's order is disregarded." (Stoekhardt, page 248.)

In house and home where man and wife
Together lead a godly life,
By deeds their faith confessing,
There many a happy day is spent,
There Jesus gladly will consent
To tarry with His blessing.

O Lord, we come before Thy face;
In every home bestow Thy grace
On children, father, mother;
Relieve their wants, their burdens ease,
Let them together dwell in peace
And love to one another!

(Lutheran Hymnary, 229)

BOOK REVIEWS

Merrill C. Tenney. New Testament Times. Grand Rapids: Wm. B. Eerdmans, 1965, xv and 396 pages, \$5.95.

This is a book which will be of interest and value to every student of the Bible whether he be pastor, student or layman. The purpose of the book is to provide a clear picture of the ancient world in which Christianity arose and developed, particularly between the death of Alexander (323 B.C.) and the close of the second Jewish rebellion (138 A.D.), a period of about 450 years. The first 300 years of this period (up to the birth of Christ), has often been called the "silent centuries," because our knowledge of this time is generally rather scanty. Any book, therefore, which deals authoritatively with this period must be of real interest and value to the Bible student. The major portion of the book naturally deals with the first century A.D., the period covered by the four gospels and Acts, which make it an excellent historical commentary to the study of those books.

Dr. Tenney is particularly well qualified to write such a book as this, having done his work for his doctorate on Greek and Patristic studies at Harvard.

He is currently Professor of Bible and Theology and Dean of the Graduate School at Wheaton College; one of the outstanding conservative New Testament scholars today.

Dr. Tenney begins with an excellent chapter dealing with the sources available for an understanding of New Testament history. Here he shows how the study of Jewish, Greek and Roman historians can be of value to the New Testament student; and comments further on the value of the Dead Sea scrolls, the apostolic fathers, the apologists and later church historians, as well as the various apocryphal and pseudepigraphical works.

He then devotes four chapters to sketching in the background against which the New Testament documents must be understood. In this section the reader is given a fine picture of the total political situation of the period, covering Egypt, Syria, Rome, and particularly the activities of the Maccabees. He gives a fine picture of the cultural tensions which existed for the Jews and early Christians, who lived in a world which was essentially Greek, or Hellenistic, in its intellectual and religious life, but under the control of imperialistic Rome, a fact which had wide-reaching effects socially and economically. The treatment of the various religions of the period is particularly good, as is the discussion of Judaism itself during the pre-Christian period.

Dr. Tenney devotes two chapters to the Roman world under the emperors Augustus and Tiberius, which covers the period of Christ's life itself as recorded in the gospels. He then devotes four chapters to the 35-year period covered in Acts, sketching in the birth and growth of the Church during

the lifetime of Paul and the apostles. The next three chapters cover the growth and development of the church to the end of the 1st century, with particular reference to the position of the church in the Roman world of the time. The last chapter deals with the church and the new era, taking the history through the reign of Hadrian.

All in all, the treatment is thorough and authoritative, but written in a style that will be readily understandable to any layman or college student. Furthermore, the book is profusely illustrated with 130 pictures and illustrations, which add a great deal of interest to the reading. There are 3 fine maps and six very helpful chronological charts at the end for ready reference, as well as a very complete bibliography for further study.

From a mechanical standpoint the book is printed on a fine paper stock, which reproduces the illustrations and half-tones very well. It is sturdily bound in cloth, with good board covers. There are a few (7) typographical or editorial errors -- "shift" for "sift" on page 24; "engaged" for "engage" on page 28; "eastern" for "western" on page 31; "town" for "towns" on page 37; "58" for "98" on page 76; "eastern" for "western" on page 98; and "Aegean" for "Ionian" on page 270. Attention should be called particularly to the three geographical errors.

It would be difficult to understate the value of this book. It should be on the library shelf of every preacher and serious Bible student, and should be used constantly as a reference work, along with the Bible dictionary and atlas. At \$5.95 the book is a bargain.

Julian G. Anderson

Roy E. Shearer. Wildfire: Church Growth in Korea.
Eerdmans: Grand Rapids, Michigan. 1966.
242p., \$2.95.

As the title of this book suggests, it is concerned with the growth of the church in Korea. It was written by Rev. Shearer, a Presbyterian missionary, who spent, and is spending time in Korea, the country which he is writing about.

This book was written at the instance and under the auspices of The Institute of Church Growth, an organization associated with the Presbyterian Church. The avowed purpose of this organization, as well as this book, is to discover the reasons why the church grows rapidly in some areas and slowly or not at all in others.

This book is scholarly, interesting, and easy to read. The author has taken pains to consult first-hand sources of information throughout the book, and is cautious about drawing and unwarranted or unfounded conclusions. The author is unbiased and objective. For example, even though he is a Presbyterian, and the Presbyterian Church was far more successful in Korea than any other church body, yet he freely and openly criticizes some of their methods, while on the other hand is quick to point out and commend some of the methods and procedures of the other churches engaged in spreading the Gospel in Korea.

The Reviewer found the sections on I. The Setting for Rapid Growth, V. How did the Fire in the Northwest Spread?, and IX. Relationship of Mission Policies to Church Growth, to be particularly interesting.

On the basis of his research the author makes the following rather interesting conclusions:

1. Regarding the use of Hospitals and schools for the spread of the Gospel.

"In summary, perhaps, the test is this: if the school or hospital is helping the Church to grow, it is useful. If not, then its support by funds from overseas, earmarked for the extension of the Church of Jesus Christ, should be seriously questioned."

2. Regarding "Why, or what causes the church to grow".

"The most common mistake made in studying church growth is that of noting the growth of a certain church, then assigning the cause of that growth to missionary method or to some enviromental factor that may coincide with the growth for that particular time. Under closer observation these coincidental reasons may be found to be not the cause of growth. SIMPLE, SWEEPING STATEMENTS ARE APT TO BE NOT ONLY UNTRUE BUT ALSO A FAILURE TO GIVE CREDIT TO GOD FOR GROWTH." (Emphasis - reviewer's)

"Many do not yet realize that a powerful, growing Church made up of people from a responding population in a nation will win more Christians, even from a relatively nonresponsive area of that nation, than will a handful of professional personnel, both foreign and national no matter how good servants or evangelists they may be."

"Nothing wins men to Christ like good church growth. Yet this principle has been denied in the practice of our churches and missions."

"In this new day of mission, the younger Churches themselves must concentrate on their areas of high potential, using national and foreign personnel in these places. The assignment of missionaries in many areas has been turned over to national Church organizations, but quite often the criterion for assignment is more vague than it has been in the past. Now, even more than ever, younger Churches must use foreign personnel and funds as well as their own national personnel, for the purpose of assisting the Church to grow, if the Church around the world is to carry out God's plan of reconciling men to Himself and building His Church."

We cannot agree with all the author's theology nor with some of the statements he makes throughout this book. Yet he has set forth some useful ideas as to how a mission minded church should proceed to spread the saving Gospel.

James Lillo

Spurgeon, Charles Haddon. The Soul Winner.
Grand Rapids: Eerdmans, \$1.75.

"In the midst of the theologically discredited nineteenth century there was a preacher who had at least six thousand people in his congregation every Sunday, whose sermons for many years were cabled to New York every Monday and reprinted in the

leading newspapers of the country, and who occupied the same pulpit for almost forty years without any diminishment in the flowing abundance of his preaching and without ever repeating himself or preaching himself dry. The fire he thus kindled, and turned into a beacon that shone across the seas and down through the generations, was no mere bush fire of sensationalism, but an inexhaustible blaze that glowed and burned on solid hearths and was fed by wells of the eternal Word. Here was the miracle of a bush that burned with fire and was not consumed. "

Above is what Helmut Thielicke says in the opening paragraph of his book Encounter with Spurgeon. It aptly describes the preaching of Charles Haddon Spurgeon and the appreciative acceptance it found. Not enough could be said about it.

Reading The Soul Winner, which is a collection of Spurgeon's lectures, sermon material and thoughts on soul winning, cannot fail to edify, enthuse, and I dare say, revitalize anyone's ministry in many respects. One is impressed specifically with Spurgeon's starved love for lost souls. There is no doubt this is his only motive for preaching and it drives him to excellence. He said you cannot just preach so that people will listen; you must impress them with the gospel. This is what he did.

Read this book and you will find yourself searching for another like it. Again Thielicke says, he would like to shout out, "Sell all that you have (not least of all some of your stock of current sermonic literature) and buy Spurgeon. "

Rodger Dale

Robert Hall Glover. The Bible Basis of Missions.
Chicago: Moody Press, 1946.

This book was written twenty years ago, but its message is as up-to-date as today. The author is a medical doctor and has had theological training. He has had much experience as a missionary and as a missionary executive. In this book Dr. Glover closely examines the Bible to see what it has to say about missions. The following are some of the points found in the book.

Missions have their source in the heart of God. The Bible is God's search for man. The New Testament is the greatest missionary volume ever produced; every section of it is written by a missionary. The word "Gospel" means "good news." But news can be news only to those who have not already heard it, and news can be good news only to those who hear it in time to secure its benefits. The key to success of the early church was that each Christian considered himself to be a missionary.

The home pastor must have right attitude toward home and world-wide missions. He must fit himself for the task of instructing and leading his church. The seminary should begin the training of missionaries. Each seminary graduate should see if he has the unshakable assurance of having been commissioned to a foreign field.

In Romans 1:14 Paul viewed missions not as a charity, benevolence or philanthropy, but rather as an obligation to be discharged, a debt to be paid. There are two essentials for a Christian missionary—Vision and Passion. Christianity today has lost its passion.

Giving is not an attribute of the natural man, whose bent is in the opposite direction of getting and holding; it is a God-given grace. Sacrifice is the soul of missions.

Preaching and praying are inseparable. Prayer is the priestly function, appearing before God in behalf of men. Preaching is the prophetic function, appearing before men in behalf of God. Either one is imperfect without the other.

There are two mistakes about the Great Commission — 1. Making the task too small, that is, keeping the Gospel in one's local area. 2. Making the task too large — that is, trying to convert the whole world. There are three great missionary needs. The need of vision — the whole world. The need of compassion — the many heathen. The need of consecrated action — GO! GIVE! PRAY!

These snatches may interest you enough to buy the book. I would recommend it.

Allan D. Unseth

H. M. Carson. Roman Catholicism Today. Grand Rapids: Eerdmans Publishing Company, 1965, 128 pp., \$1.45.

The Protestant Church today is under great pressure because of Vatican II to forget the past and to ignore the present, so as to begin a theological honeymoon with the Roman Catholic Church. The author of this paperback reacts against this to show that Rome has not changed one bit in its basic theological approaches, whether it be in the question of authority in the church, the mass, or any one of

the other problem areas. Since the popular song from "Mary Poppins" tells us that a little bit of sugar helps the medicine go down, Rome may have toned down some of its more bitter statements to make them more palatable, but the basic issues remain. Lest anyone be tempted to think this is just another book, it bears the copyright of the Inter-Varsity Fellowship, which has published many excellent books. Unfortunately, the author goes to extremes by rejecting completely the "real presence."

Glenn E. Reichwald

Luther's Works, Vol. 8. St. Louis: Concordia Publishing House, 1966, 360 pp., \$6.00.

The translation of Luther's exegetical works continues. This latest volume contains Luther's comments on Genesis 45 to 50. Pastors who want to preach on the Old Testament certainly can find many suggestions in Luther. Luther is always thought provoking and a source of practical theology. His commentary on Genesis is his classical exegetical work.

Glenn E. Reichwald

John F. Wilson. An Introduction to Church Music. Chicago: Moody Press, 1965, 207 pp., \$2.25.

While the author of this book reflects a musical background different from ours, readers of this journal will find many practical suggestions on church music in the book. This is particularly true with graded choirs.

Glenn E. Reichwald

G. C. Berkouwer. The Second Vatican Council and the New Catholicism. Grand Rapids: Eerdmans Publishing Company, 1965, \$5.95.

Dr. Berkouwer is professor of systematic theology at the Free University of Amsterdam, so that he is competent to evaluate Vatican II. In this book Dr. Berkouwer presents his theological evaluation of the council. The book reflects very well the pressures within the Roman Catholic Church today from various groups and thought factions. This, in turn, has made it very difficult for one to evaluate critically and honestly developments within the Roman Catholic Church. But this book serves as a "scorecard" to "tell the players apart," and also as guide to tell exactly what is happening in Rome today. One will not always agree with Dr. Berkouwer, but he has offered interesting insights into the mystery that is the Roman Catholic Church.

Glenn E. Reichwald

Merrill F. Unger. Unger's Bible Handbook. Chicago: Moody Press, 1966, 930 pp., \$4.95.

The format of this book is similar to Halley's Bible Handbook, with comments on the books of the Bible, simplified outlines, and other pertinent information. It would seem to offer help for the pastor who wanted to take a Bible class through the entire Scriptures. However, it is chiliastic.

Glenn E. Reichwald

Kenneth A. Strand. German Bibles Before Luther.
Grand Rapids: Eerdmans Publishing Company,
1966, 64 pp., \$4.00.

Eerdmans is to be complimented for having the imagination and the publishing courage to print this collection of plates from German Bibles which antedate Luther's Bible of 1522. The first German vernacular Bible appeared in 1466, and this book is published to commemorate that date. Students of church history who do not have the original texts available, obviously, will find these samples most interesting.

Glenn E. Reichwald

M. A. Kleeberg and Gerhard Lemme. In the Footsteps of Martin Luther. St. Louis: Concordia Publishing House, 1966, 224 pp., \$3.95.

This is a delightful book! The opening section contains a brief biography of Luther. The second part is a collection of pictures of people and places that were connected with the life of Luther. You will meet his parents, visit his monastery cell and see Luther's study. To be sure, many of the pictures are familiar, but they have been brought together into a single book.

Glenn E. Reichwald

Philip Edgcumbe Hughes, ed. Creative Minds in Contemporary Theology. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966, 488 pp., \$6.95.

Pastors are well aware of the danger of accepting second-hand information. The same also can be said of authors who write books to tell us what others have said. Very often those who write about others do become interpretive in their treatment of the writings of others. One must keep this in mind when reading this book. On the other hand, it is equally difficult to try to assimilate all of the works of the major theologians of our day without having special studies such as this book is with its collection of essays on influential theologians of our day.

This book contains thirteen essays by conservative scholars on leading theologians of our day: Karl Barth, G. C. Berkouwer, Emil Brunner, Rudolph Bultmann, Oscar Cullmann, James Denney, C. H. Dodd, Herman Dooyewerd, P. T. Forsyth, Charles Gore, Reinhold Niebuhr, Pierre Teilhard de Chardin, and Paul Tillich. Footnotes are liberal, so could easily trace a thought back into and through the theologian's own writings.

Dr. Hughes is very careful to point out that when he used the term "creative" in the title of the book, he did mean only that these men have produced materials that have influenced the theological world. Reading this book will introduce you to some of the great theological minds of our day, their patterns of thought, and their theological values.

Glenn E. Reichwald

Bernard Ramm. A Handbook of Contemporary Theology. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966, 141 pp., \$1.95.

This handy little paperback provides enlarged definitions of various key terms in modern theology, especially in the modern forms of theology. Definitions are documented, so one can go back to the original quotations. In these days of theological double-talk, pastors will find this book useful.

Glenn E. Reichwald

Gerhard Kittel, ed. Theological Dictionary of the New Testament, Vol. III. Translated by Geoffrey W. Bromiley. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1965, 1104 pp., \$22.50.

Eerdmans Publishing Company has continued its wonderful work for students of the Greek New Testament in making available in English the third volume of Kittel's great work. This volume includes all of the studies on words from "theta" to "kappa." While Kittel's books are no Bible commentary in the true sense of the term, and while the word studies may reflect the theological thought of the various writers of those word studies, it is still very difficult to see how anyone can do any serious study in the New Testament in the original and ignore Kittel.

Glenn E. Reichwald

Gleason L. Archer. A Survey of New Testament Introduction. Chicago: Moody Press, 1964, 507 pp., \$6.95.

This is a good book. This does not mean that it is perfect. Far from it. One can find many faults with this introduction to the books of the Old Testament. One must fault the author for taking a loose approach to a 24-hour creation day (p. 178), for regarding the prehistoric men as pre-Adamites (p. 188), for holding to a limited flood (pp. 194-195), for finding the millenium in the Old Testament (pp. 363, et al.), and similar criticisms. One could fault him for not using the most recent edition of the RSV in connection with Job 19:26, which edition has placed a more conservative translation in the text, and moved the liberal translation down into a footnote. One can find faults.

But this does not mean that the book has no value. Conservative students of the Old Testament will find a wealth of conservative material in this book, which is very refreshing. Dr. Archer holds to the plenary and verbal inspiration of the Scriptures. From the way in which he handles the problems of the Old Testament, he shows himself very familiar with criticisms of the Old Testament and also very competent in handling charges raised against the Old Testament. Nor does he lapse into obscurantism when faced with a difficult problem.

This can be illustrated in his handling of the documentary hypothesis. While the book is admittedly an introduction, he spends over ninety pages on it, discussing its history, modern forms, the problem of particular words, etc.

In his treatment of the individual books of the Old Testament Daniel can be used as an example. After a rather complete outline, Dr. Archer discusses the authorship of Daniel, meeting head on the charges that Daniel is historically late because of words occurring within the book, names, its theology, and other problems. Here he again comes to very conservative conclusions. On the other hand, Dr. Archer does not stress the theological content of the Old Testament books, except incidentally.

The pastor who would like to become current on Old Testament problems and conservative answers to them will find this book very worth while on his book shelf.

Glenn E. Reichwald

J U S T O F F T H E P R E S S

New Catechism-Explanation

published by

The Evangelical Lutheran Synod

270 pages

Order from: Lutheran Synod Book Company

ALSO - J U S T O F F T H E P R E S S

George M. Orvick. Our Great Heritage. Lutheran Synod Book Co. 1966. Papercover. 58 pp. \$.50

The sub-title for this booklet is "A Popular History of the Evangelical Lutheran Synod."

This is a brief and readable portrayal of our synod's history since its earliest days in this country. Pastors will find it a handy manual for use in instruction classes. And lay-people should find it to be easy and enjoyable reading.

In many respects our synod has a glorious history. But it will mean that much more to us, and we will be more ready to preserve it, if we know and understand this heritage. If it is true, as is so often said, that a knowledge of the past will help us understand the present, then every member of our synod should seek to become acquainted with the Synod's past. This will provide the best reason for preserving and enlarging the synod we have today.

Also, this is the first time some of the more recent history, in which our synod was involved, is reviewed. This gets to be important when we remember that we have children and young people in our circles who may be quite unaware of the reasons, -- Scriptural reasons -- for the position the Evangelical Lutheran Synod occupies on the Lutheran scene today.

-- M. H. Otto