

# Concordia Theological Monthly



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ARCHIVES

## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

DIE BEKENNTNISSCHRIFTEN DER EVANG.-LUTH, KIRCHE, herausgegeben im Gedenkjahr der Augsburgischen Konfession, 1930. 2. verbesserte Auflage, Vandenhoeck und Ruprecht, Goettingen. XLVI+1,225. 9½×6. DM 26.

In 1930 *Der Deutsche Evangelische Kirchenausschuss* published the so-called *Jubilaumsausgabe* of the Lutheran Confessions. This edition was prepared by some of Germany's outstanding scholars, Drs. Hans Lietzmann, Heinrich Bornkamm, Ernst Wolf. This edition has been out of print since the end of the war. The EkiD, the VELKD, and the National Lutheran Council underwrote the publication of the second edition. The publishers have very graciously waived the right to their legitimate profit on this rather expensive undertaking in order to keep the price to a minimum. Responsible editors have carefully gone over the entire first edition and made such additions to the textual and bibliographical apparatus as the research of the past twenty years warranted. This is true particularly of the Augsburg Confession. On the basis of a recently discovered manuscript Dr. H. Bornkamm made significant emendations.

This critical Latin-German edition of our Confessional Books is highly recommended. In the first place, it contains the authentic text, based on the most recent and best textual apparatus. This tremendous critical apparatus is made available to the student in footnotes. The text of this edition will be used in the English translation of the Confessions now in preparation. Second, the editors offer a wealth of isagogical material. The edition contains short historical introductions to the separate Confessions. The footnotes contain secondary documents which are almost indispensable for a correct understanding of the several Confessions. The student will find the Marburg, the Schwabach, and the Torgau Articles placed in juxtaposition to the various articles of the Augustana. These pre-Augsburg documents guided Melancthon in his final draft of the Augustana. The first draft of the Apology submitted to, and refused by, Charles V is included; likewise the Wittenberg Concord of 1537, which sheds light on Luther's terse statement on the Lord's Supper in the Smalcald Articles; and sections of early drafts of the Formula of Concord which help in determining the exact meaning of the Confessions.

The third significant feature is the helpful footnotes. The Confessions are existential and confessional. They state Scripture truths *in statu*, and that implies that they are framed in answer to an error. Without a fairly

correct understanding of the antithesis the thesis loses some of its significance. While the American student does not have access to nearly all the studies mentioned, the Pritzlaff Library contains not a few of the books or monographs listed in the footnotes. For example, it is difficult to determine Melancthon's exact reason for his statement: *Et quia iustificare significat ex iniustus justos effici seu regenerari, significat et justos pronuntiari* (Apol. IV, 72). The score of references to recent studies of this problem in the footnote proves helpful. This is also true of the rather difficult section in Formula S. D. II, 22. The footnotes also contain short definitions of ancient and modern heresies referred to by the Confessions. Fourth, the Confessions are made more meaningful as the editors supply information on many apparently obscure statements. The footnotes explain some three dozen practices in the Roman cultus mentioned by Luther in the Smalcald Articles; mention that the "episcopal tithe" (Augustana, XXVIII, 29) was established in Ireland during the early centuries. Many confessional statements take on new meaning in the light of the editors' references. For example, the splendid theological axiom, Apol. IV, 101, will fasten itself in one's memory when one is told that as early as 1521 Melancthon wrote in the *Loci: Hoc est Christum cognoscere, beneficia eius cognoscere*; and the penetrating exegetical treatise of Luke 7:47 (Apol. III, 31 ff.) becomes even more meaningful by a study of Luther's marginal notes in the first copy of the Apology. The explanatory footnotes to Luther's *Traubwechlein* (not in the Triglot edition) shed some interesting light on the relation of engagement to marriage at Luther's time and support the old adage: *Andere Laender, andere Sitten*. An interesting side light on Luther's clear understanding of the papacy is contained in the footnote which informs the reader that Luther struck out "believe" from his statement (S. A., Part I) "since both parties believe and confess," because he felt that the Pope confessed the Christian truth orally — without actually believing it.

F. E. MAYER

BY MAN REJECTED. By Herman A. Larsen. Augsburg Publishing House, Minneapolis 15, Minn. 197 pages.  $5\frac{1}{4} \times 7\frac{3}{4}$ . \$2.00.

A double series of Lenten sermons (15 in all) for use in the Sunday morning and midweek services. They are Scriptural and doctrinally correct, directing the hearing to Christ Crucified. Yet, as the title and subtitles indicate, the tone of the sermons is negative, emphasizing His rejection. They are not of equal merit, some lacking textuality, others ending very abruptly without making an appeal to the hearer.

O. E. SOHN

THE RABBINIC MIND. By Max Kadushin. Jewish Book Concern, 31 W. 31st St., New York, N. Y. 394 pages,  $9 \times 6$ . \$5.00.

During his years of service with the Air Force the undersigned had the privilege of observing at first hand the men who represented other faiths, including a number of rabbis. The present book review is the

result of one such association. This reviewer came by the volume directly through a contact established at Sampson Air Force Base, N. Y.

*The Rabbinic Mind* is a thorough discussion of the value-concepts contained in the literature created by rabbinic Judaism from about 200 B. C. to A. D. 700. The author demonstrates that integration in this vast body of writing is achieved by the four concepts of God's justice, His love, Torah, and Israel.

Rabbi Kadushin describes the rabbinic approach to God in terms of "normal mysticism," an expression intended to distinguish rabbinic teaching from philosophic abstraction. He discusses at some length the relationship of haggadic interpretation to the text of the Old Testament for purposes of underlining the interest of the rabbinic mind in Scripture as revelation rather than as a source for speculation.

As a case in point, the chapter entitled "Revelation of *Shekinah*" takes issue with any attempt to philosophize about the nature of God. "*Shekinah* is a name for God" (p. 223). "It is employed as a name for God only when rabbis speak of God's nearness to man" (p. 225). "*Shekinah* is generally taken to be a rabbinic term which expresses the idea of the immanence of God. What is meant by this idea? If 'immanence of God' means that God is present *within* man or *within* any place as a kind of permanent inherent principle, we have to do with an idea foreign to rabbinic thought, with a philosophical conception" (p. 255).

A book of this kind can be recommended to any pastor. It will do two things for him. It will introduce him, first of all, to the intellectual climate prevailing in Israel at the time of our Lord, thereby increasing his understanding of the New Testament. In the second instance, it will make the Christian clergyman acutely aware of the fact that Judaism is still a living religion, and not one that can be thought of adequately only in the past tense.

MARTIN H. SCHARLEMANN

MARTIN LUTHER, DIE HAUPTSCHRIFTEN. Edited by Prof. D. Kurt Aland. Christlicher Zeitschriftenverlag, Berlin, 1951. 466 pages. DM 9.80 (about \$2.50).

LUTHER, MARTIN, SCHRIFTEN. Kurze Biographie. An den Christl. Adel deutscher Nation. Von der Freiheit eines Christenmenschen. Sendbrief vom Dolmetschen. Reclam Verlag, Stuttgart. DM 1.40 (about 40 cents).

This new one-volume edition of some of Martin Luther's most important works was published in the Soviet zone of Germany with special permission of the Military Government. The editor, Prof. Kurt Aland, is a young professor *ordinarius* at the University Halle-Wittenberg. He was assisted in the task of editing Luther's writings in the language of our time by two able co-workers, Dr. Ernst Kaehler, president of the Catechetical *Oberseminar* in Naumburg, Saxony-Anhalt, and Pastor Rudolf Belan, Berlin.

In bringing out this edition the Church had in mind primarily the "laymen whose heart has been opened to Luther's teachings," and among them especially the "army of catechists and other full-time workers." (There are now over 20,000 of these lay workers in Eastern Germany). For readability this edition is by far the best I have seen. The text of Luther's writings has been thoroughly modernized. The selections offered are excellent. How fortunate we would be if we would have in English what the Germans have in their language in this volume!

There are no prefaces, no commentaries, no apparatus of any kind, just 466 pages of Luther pure and simple. The authors have divided the book into four parts: First, *Die Reformatorische Verkuendigung*, including the 95 Theses and the Resolutions, the Heidelberg Disputation, the treatise on Good Works, and Concerning Christian Liberty, the *Invocavit* sermons which Luther delivered after his return from the Wartburg, also the Exhortation to Christians Against Rebellion. This is followed by the treatise That a Christian Congregation Has the Right and the Power to Judge All Doctrine, etc., and finally by the treatise on the Bondage of the Will. The second part, which is called *Glaube und Welt*, includes the following: To the Christian Nobility; Of Secular Authority; the three important writings dealing with the Peasant Revolt of 1525; To the Councilmen of all Cities That They Should Establish Schools; Whether a Person Who Has Died Without Faith Can Be Saved; and the Short Letter of Comfort on Prayer (1540). In the third part, *Die Schriftauslegung*, we find the Open Letter on Translating, the preface to the *Neue Testament Deutsch*, the article Which Are the Noblest and Best Books of the New Testament, the preface to Acts, the preface to Romans, and the Magnificat. The final part, *Die Lehre*, includes the Confession of Faith Against the Enemies of the Gospel (1528), parts of the Large Catechism, and the Smalcald Articles. Some of these books are printed in their entirety, some in excerpts.

Those who can read German can get the book from the publishers via Lutherhaus, Terrassenstr. 16, Berlin-Schlachtensee. All others can but hope that the day will come when we may have Luther in the American language of the twentieth century.

Those who would like to get a "taste" of Luther without going to too much expense or those who would want to brush up on their German, are herewith informed that the second book is again being published by the Reclam Buecherei, which has been moved from Leipzig to Stuttgart to escape the Russians. According to Dr. Reclam, the American importers for his firm are: Arthur M. Adler, 49 West 47th Street, New York 36, N. Y.

W. G. TILLMANNS

Wartburg College, Waverly, Iowa