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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 18, Missouri.

THE APOSTLE PAUL, HIS MESSAGE AND DOCTRINE. By Olaf Moe; translated by L. A. Vigness. Minneapolis: Augsburg Publishing House, 1954. 489 pages. \$4.75.

This particular volume is the second of two major books on the Apostle Paul by the same author. The first volume, translated some years ago, covered the life of the Apostle Paul. This one, as the title indicates, is concerned with his message and doctrine.

This is a thorough presentation of the great Apostle's message. The first 57 pages are concerned with the Gospel of Paul. The rest of the volume is devoted to a discussion of the theology of Paul. The original Norwegian treatment of this subject appeared in 1928. It is the product of many years of lecturing on the Apostle Paul at Independent Theological Seminary in Oslo.

Since the original appeared almost thirty years ago, the reader will have to allow for the omission of many discussions of the Apostle Paul that have appeared since. However, the translator, L. A. Vigness, has tried to bring some of the introductory and reference materials up to date.

This treatment of the message of the Apostle Paul was intended in part to correct previous methods of research. Professor Moe is at pains to point out that the theology of Paul is not monolithic. He insists that we must distinguish between different levels of his teaching. This approach is directed, of course, to those discussions of Paul which assumed that his theology could be found only in his "*Kampbreve*," as the present author calls them. Professor Moe points out that "behind the doctrine which the apostle develops in his letters lies the oral instruction which has followed upon the missionary sermon and prepared the individual for baptism" (pp. 15, 16). In this respect the present volume is a distinct advance over the very limited discussions that preceded this work.

The section devoted to the theology of Paul is designed to show that Paul was a Christian thinker. "Here are not scattered thoughts casually set down, nor brief glimpses of profound intuition; here is a penetrating and coherent course of reasoning in which intuition and reflection are wonderfully knit together" (p. 63).

In a general way, Professor Moe's treatment is very thorough. If there are any defects, they lie in the area of such items as the fullness of time (p. 184). Unhappily, very little is said about the theology of Paul found in the Letter to the Colossians. Of course, Colossians has become more relevant today than it was thirty years ago. Perhaps that accounts for the

almost complete neglect of this overwhelming book. It would seem, too, that his discussion of *πλήρωμα* hardly answers all the facts in the case. On this concept Professor Moe says that it is used not in the sense that "the Church fills out the Lord, but rather in the sense that the congregation is filled by Him who fills all in all" (p.364). This statement hardly takes into account the use of the word and its full significance, as Origen was already at great pains to point out.

Very significant is the author's statement on the use of the written Scriptures by the Apostle Paul. This paragraph merits quotation in full. "For the rest, we must remember that quotations from the Scriptures were not always used for the simple purpose of Scriptural evidence. The Apostle also used the words of the Old Testament in order to clothe his own thoughts, or as a parallel rather than an evidence of fulfillment; and these purposes naturally allow greater freedom in the method of quoting." (P. 70.)

It is imperative to add here that the translation from the Norwegian is a superior piece of work. Augsburg Publishing House is to be commended for making this thorough treatment of the subject available in English at the moderate price listed above.

MARTIN H. SCHARLEMANN

FAITH AND JUSTIFICATION. By G. C. Berkouwer, translated from the Dutch by Lewis B. Smedes. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1954. 207 pages. Cloth. \$3.00.

In *Faith and Justification* we have another volume in a series of nineteen of *Studies in Dogmatics* by G. C. Berkouwer, Professor of Systematic Theology, Free University of Amsterdam, the Netherlands.

The pivot of his study is indicated by the author as the "correlation between human faith and divine justification" (p. 18). Renewed interest in the doctrine of justification is attributed to three factors: the rise of dialectical theology, the revived conflict with Rome, and the renewed study of Luther. Such diverse voices as Kohlbrugge and Kuypers, Osiander and Newman, Barth and Brunner, Luther and Calvin, sound from these pages, but the declared intention of the author is "always to have our ear to the Word." Berkouwer is not primarily concerned with logical synthesis and system. He insists that any schematization in theology is relevant only if it fosters appreciation for the completeness of divine salvation.

In a confessional reconnaissance with regard to the relation of faith and justification, the following thoughts are explored: (a) the claim that the Roman Church and the Reformation had more in common than both realized; (b) *sola fide* as a theme common to the Augsburg Confession, the Heidelberg Catechism, the Belgic Confession, and the Canons of Dort; (c) the justness of the characterization of *theocentric* and *anthropocentric* to the Calvinistic and the Lutheran confessions respectively.

The Roman charge that the Reformers gained a fragmentary perspective through selective use of the writings of St. Paul is adjudged not only

"as a misrepresentation of the Reformation, but also as an implicit slur on the harmony of Scripture" (p. 62). The theology of the Reformation represented the revival of the entire Gospel. "The theology of the Reformation was not the theology of Paul, any more than the theology of Peter. It was the theology, in brief, of the unmerited grace of God, which is to say, the theology of the whole New Testament." (P. 76.) *Sola fide* and *sola gratia* served as the central bulwark of the Reformation, and they find their "purest incarnation in the forensic idea of justification" (p. 91). Frequently objections to the forensic, or declarative, character of justification go hand in hand with the rejection of the vicarious atonement.

Three objections to the *sola fide*, resting upon Scriptural grounds, are met. With regard to *judgment according to works* (Matt. 25:31-46; 16:27; 2 Cor. 5:10, etc.) Berkouwer states: "The biblical picture . . . never indicates the existence of an alternative way of salvation, another than *sola fide*" (p. 111). The question of *reward in Scripture* is answered thus: "All heavenly rewards flow to us from the merits of our crucified Savior" (p. 121). Finally, a detailed analysis of the *doctrine of justification in the Book of James* results in the following conclusion: "The voice of James sounding through the congregation does not call us back from a wholehearted trust in divine grace, the grace that saves apart from the works of the law. It calls us up to a real existential trust which, fastened upon grace, stands in the freedom of Christ. Hence, life in faith becomes life in the world where faith is revealed in works and thereby revealed as true faith." (P. 138.)

The doctrine of justification is thereupon placed into this confessional framework: "There is nothing in man, from the puniest achievement to the noblest accomplishment, which could be the basis of God's justification of him. It is the ungodly whom God justifies." (P. 155.) Again: "*Sola gratia* and *sola fide*, thus, remain the be all and end all of the relation between faith and justification" (p. 201).

While some sections of this book can be quoted with grateful approval, other sections can likewise be quoted in disapproval. It should be remembered that Professor Berkouwer presents classical Reformed theology. Alert theologians will want to give this book time and study.

LORENZ WUNDERLICH

LEHRBUCH DER LITURGIK. By Georg Rietschel. Second edition, newly revised by Paul Graff. Göttingen: Vandenhoeck & Ruprecht, 1951. 936 pages. Two volumes in one. Cloth. 65 German marks.

The first edition of this important *oeuvre* was published about half a century ago. Its first volume was made available in 1900, the second in 1909. The fact that a second, revised edition is published at this time, and under the editorship of no less a person than Paul Graff besides, helps to vouch for the pre-eminence of Georg Rietschel's *Lehrbuch der Liturgik*. The two volumes of the first edition totaled 1091 pages; the

one-volume new edition of 1951 contains a little more than 150 fewer pages. This does not mean that much was omitted; the reduction is due to a larger page size, to the use of much smaller print, and to a much closer spacing of the letters. However, the reader is not handicapped by crowding, and the print is sufficiently large for easy reading. The quality and color of the paper, too, contribute to the improvements made.

An invaluable feature of the first edition was its rich supply of bibliographical data. Such data were supplied under almost every major subject heading. One of the main tasks which confronted Graff was to bring these data up to date. This work he has done in admirable fashion. He left no stone unturned, at least as far as the inclusion of more recent liturgical literature by Continental scholars was concerned. Various prominent members of the *Michaelsbrüderschaft*, formerly known as the *Berneuchener Bewegung*, receive due recognition, and there are several references to products of the pen of Kantor Friedrich Buchholz, the leader of the *Alpirsbacher* movement in Germany. Lietzmann, Parsch, Jungmann, Mahrenholz, Peter Brunner, and others of note who do not identify themselves with any particular liturgical group, though they may hold membership in one or the other, are accorded due mention, as are also others who have been active largely in the area of church music. Various important English works are referred to, some often, and we thus find mention made of the research of Edmund Bishop, W. O. E. Oesterley, F. C. Burkitt, Dom Gregory Dix, W. H. Frere, and others. However, we found no mention made of J. H. Srawley's well-known *The Early History of the Liturgy*, of *Liturgy and Worship* by Clarke and Harris, and of the much-read and influential writings by William Maxwell, A. G. Hebert, and Percy Dearmer. Evelyn Underhill is mentioned, but only in passing. So is Berthold von Schenk, whose *Liturgie in lebendiger Gemeinde*, published at Kassel in 1951, is mentioned on p. 934. We look in vain for the name of Dean Willard L. Sperry of Harvard University; perhaps it was felt that his theological modernism deprives his *Reality in Worship* of lasting value. The same might be said of Von Ogden Vogt, the author of *Modern Worship*. We were dismayed not to find any reference to Luther D. Reed, whose *The Lutheran Liturgy* is not a work which European authors and editors dare to ignore. Paul Zeller Strodach's *Manual on Worship*, a less important and less authoritative work, is mentioned on p. 121. Attention is called to the fact (p. 395) that The Lutheran Church—Missouri Synod followed the pattern set by the Lutheran Church of Saxony when preparing its German *Agende* and that the Common Service of 1888 has exerted widespread influence in America. The practice followed in our German *Agende*—i.e., of having the sequence: Kyrie (*Kyrie, Gott Vater in Ewigkeit*), Gloria, *Gruss*, Introitus (!) (*Antiphonien*), Collect, etc.—is referred to as "a most peculiar sequence" ("*eine ganz eigentümliche Reihenfolge*"). The volume includes various references to the liturgical practices of our Synod, but all relate themselves to our

German *Agende* and not to the practices we follow in the services we conduct through the medium of the English language. In other words, these were the findings of Georg Rietschel. Paul Graff here did not bring the volume up-to-date. This is unfortunate. Despite their thoroughness German scholars too often ignore what happens in America and treat us Americans as a primitive and naive people. Also liturgically some very rapid strides forward have been made in America within the last two decades in particular. Europeans who have visited some of our churches within the past five years have expressed to us their astonishment for two reasons: (1) They marvelled at our liturgical practices and at our congregational participation and church attendance; (2) On the other hand, they were dumbfounded at the shallowness and sentimentalism of some sermons they heard, and they shook their heads at the poor quality of some of our liturgical chant (e.g., the *Venite* of Matins and the *Gloria in Excelsis* of our Order of Morning Service) and the shallowness of some of our hymn tunes. It is possible, therefore, that Paul Graff, not knowing what to make of the situation, said nothing of present-day practices among us. We should yet mention that Graff supplies completely new bibliographies in places where the original edition had none. We hope that within the next decade or two the situation will have changed and that our light then will not have to be hid under a bushel. After all, we are dealing not merely with problems of a liturgical nature, but with problems of worship, liturgical worship, and these must be a matter of concern to the Church. The unfortunate conditions of today are due largely to lack of concern.

The body of Rietschel's material itself has been changed remarkably little by Paul Graff. This indicates to us the care and acumen with which Georg Rietschel prepared his famous *Lehrbuch*. The editor usually indicates when a change from the original is made, and so few changes are indicated that it is possible that ninety-nine per cent of the original material is retained. This percentage is too high, and it would not have been so high had more that has happened in America and within the Anglican Church been taken into account. On the whole we are inclined to think that changes were made notably in those chapters which did not treat the problems of liturgics themselves, e.g., in the chapter on ecclesiastical architecture. (P. 98 ff.) This, in many respects, is to be expected, since in the field of liturgics proper the tendency of our day is to return to what has already proved its worth, while in architecture the tendency is to turn to what is more functional and plain. In architecture, too, the problems of economy play in, notably in churches which are not supported by the State.

The Graff edition contains several sections which are entirely new and which thus contribute substantially to the superiority of the revised and amended edition. We thus find in this edition a section on the liturgical significance of church bells (pp. 504—5), another on a special service

for the golden anniversary of one's confirmation (p. 677), a new approach to Luther's formula of absolution, which is followed by a discussion of the Eucharist when it is not preceded by public confession, and on public confession when it is not followed by Holy Communion (pp. 834—35). Finally, Graff discusses also dedication services for church bells, a new altar, organ, cemetery, new home, et al. (Pp. 879—81.) Graff naturally corrected various errors found in the original edition, e.g., when he changed Schaumburg-Lippe to Schwarzburg-Lippe (p. 879 and II, 457). In this new edition we find Hebrew words spelled out in Latin letters (cf. p. 20). A great improvement was effected by enlarging the Index; this is important because Rietschel's *Lehrbuch der Liturgik* is primarily a reference work. We regret, however, to state that we detected one or two omissions in the Index (e.g., the name of Paul Zeller Strodach). The volume also contains an index of the hymns the author has cited. This hymn index will be of some comfort to hymnologists, though the author declines to discuss hymnology to the extent in which he discusses other branches of church music. This refusal seems all the more strange, since Rietschel states expressly (p. 412) that the unisonous use of the chorale constitutes the most important phase of musical practice in the services of worship of the church. It is possible, of course, that Georg Rietschel did not devote more space to the problems of Christian hymnody because he assumed that the whole matter was so self-evident that further discussion was unnecessary.

WALTER E. BUSZIN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude a further discussion of its contents in the "Book Review" section.)

Church and State in Luther and Calvin: A Comparative Study. By William A. Mueller. Nashville: Broadman Press, 1954. xi and 183 pages. Cloth. \$2.50.

The Students' Historical Geography of the Holy Land. By William W. Smith. Grand Rapids: Baker Book House, 1954. 65 pages, plus 21 pages of illustrations, 35 pages of maps, and a six-page index. Cloth. \$2.25. This is a photolithographed reissue of a useful reference work first published in 1912 and revised in 1924.

That Old Serpent—The Devil.—By F. J. Huegel. Grand Rapids: Zondervan Publishing House, 1954. 128 pages. Cloth. \$1.95.

Christianity and the Problem of History. By Roger Lincoln Shinn. New York: Charles Scribner's Sons, 1953. xiv and 302 pages. Cloth. \$4.50.

Religion and Freedom of Thought. By Perry Miller, Robert L. Calhoun, Nathan M. Pusey, and Reinhold Niebuhr, with a foreword by Henry P. van Dusen. Garden City: Doubleday and Co., 1954. 64 pages. Paper. \$1.00.

What Shall I Say? By Arnold Obermeier. St. Louis: Concordia Publishing House, 1954. 95 pages. Cloth. \$2.25.

That I May Be His Own. By R. C. Rein. St. Louis: Concordia Publishing House, 1954. 79 pages. Paper. 60 cents.

Twelve Striking Sermons. By Charles Haddon Spurgeon. Grand Rapids: Zondervan Publishing House, 1953. 152 pages. Cloth. \$2.50. A reissue of sermons on the following subjects: "The Minstrel"; "There Go the Ships"; "Jesus Knew What He Would Do"; "Among Lions"; "The Talking Book"; "Prodigal Love for the Prodigal Son"; "Jesus at Bethesda"; "A Sermon to Open Neglecters and Nominal Followers of Religion"; "Jesus Christ Himself"; "The Dream of Pilate's Wife"; "Silver Sockets"; and "The Glory of God in the Face of Jesus Christ."

Ye Are My Witnesses. By Earle V. Pierce. Philadelphia: The Judson Press, 1954. 272 pages. Cloth. \$3.00.

The Interpretation of the Fourth Gospel. By C. H. Dodd. Cambridge: The University Press, 1953. xii and 478 pages. Cloth. \$8.00.

Try Prayer. St. Louis: Concordia Publishing House, 1954. 12 pages. Paper. 10 cents.

But What Can Sunday School Do for Me? By Walter Riess. St. Louis: Concordia Publishing House, 1954. 16 pages. Paper. 10 cents.

Is Jesus on the Other Side of the School Door? St. Louis: Concordia Publishing House, 1954. 16 pages. Paper. 5 cents.

The Lutheran Confessions. By John Theodore Mueller, with an introduction by Arthur Carl Piepkorn. St. Louis: Concordia Publishing House, 1954. 35 pages. Paper. 10 cents.

Happiness Is Homemade: Eight Topics for Homemakers. (Parent Guidance Series, No. 3.) By A. J. Bueltmann, with an introduction by Oscar E. Feucht. St. Louis: Concordia Publishing House, 42 pages. Paper. 30 cents.

Encyclopedia of Games. By Doris Anderson. Grand Rapids: Zondervan Publishing House, 1954. 686 games for all the members of Christian families to enjoy.

Christian Deviations: Essays in Defense of the Christian Faith. By Horton Davies. New York: Philosophical Library, 1954. 126 pages. Cloth. \$2.75.

Mission to City Multitudes: American Baptists at Work. By Lincoln Wadsworth. Philadelphia: The Judson Press, 1954. 88 pages. Paper. 75 cents.

Knowing the New Testament. By Ralph E. Knudsen. Philadelphia: The Judson Press, 1954. 192 pages. Cloth. \$2.50.

The Catholicity of Protestantism: Being a Report Presented to His Grace the Archbishop of Canterbury by a Group of Free Churchmen. Edited by R. Newton Flew and Rupert E. Davies with a foreword by the Archbishop of Canterbury and a preface by Franklin Clark Fry. Philadelphia: Muhlenberg Press, 1954. 159 pages. Cloth. \$1.75.

Old Testament in Modern Research. By Herbert F. Hahn. Philadelphia: Muhlenberg Press, 1954. xii and 267 pages. Cloth. \$4.00.

"Who Can Tell?" (Bible Quizzes.) By F. Herbert Moehlmann. Grand Rapids: Zondervan Publishing House, 1954. 65 pages. Paper. 50 cents.

Things a Girl Can Do: A Funtime Book. By Carolyn Howard. Grand Rapids: Zondervan Publishing House, 1954. 32 pages. Paper. 50 cents.

Things a Boy Can Do: A Funtime Book. By Vernon Howard. Grand Rapids: Zondervan Publishing House, 1954. 32 pages. Paper. 50 cents.

Christmas Program Handbook No. 2. Compiled by Grace Ramquist. Grand Rapids: Zondervan Publishing House, 1954. 32 pages. Paper. 35 cents.

Kid's Program Book. By Mabel H. Nance. Grand Rapids: Zondervan Publishing House, 1954. 31 pages. Paper. 35 cents.

How to Plan a Party for Teen-Agers. By Leslie and Lora Lee Parrott. Grand Rapids: Zondervan Publishing House, 1953. 61 pages. Paper. 50 cents.

How to Usher. By Leslie Parrott. Grand Rapids: Zondervan Publishing House, 1954. 61 pages. Paper. 50 cents.

The Epistle to the Romans, with Introduction and Notes. By David Brown. Edinburgh: T. and T. Clark, 1950. xx and 143 pages. Cloth. \$2.50. The seventh printing of a Scottish exegete's analytical commentary on Romans, first published in 1860.

Twelve Sermons on the Passion and the Death of Christ. By Charles Haddon Spurgeon. Grand Rapids: Zondervan Publishing House, 1953. 152 pages. Cloth. \$2.50. Reprints of sermons on the following subjects: "Gethsemane"; "Barabbas Preferred to Jesus"; "The Precious Blood of Christ"; "Mourning at the Sight of the Crucified"; "Christ Made a Curse for Us"; "Bought with a Price"; "Love's Crowning Deed"; "The Crown of Thorns"; "The Agony in Gethsemane"; "Three Crosses"; "The Shame and Spitting"; "The Cross Our Glory."

Biographical Preaching for Today: The Pulpit Use of Bible Cases. By Andrew Watterson Blackwood. New York: Abingdon Press, 1954. 224 pages. Cloth. \$3.00.

Early Christianity: The Purpose of Acts and Other Papers. By Burton Scott Easton; edited by Frederick C. Grant. Greenwich: The Seabury Press, 1954. 158 pages. Cloth. \$3.50.

Teen-Age Etiquette. By Grace Ramquist. Grand Rapids: Zondervan Publishing House, 1953. 85 pages. Paper. \$1.00.

The Epistle of St. James: The Greek Text with Introduction, Notes, Comments and Further Studies. By Joseph B. Mayor. Grand Rapids: Zondervan Publishing House, 1954. CCXCI and 305 pages. Cloth. \$6.95. The "Classic Commentary Library" herewith offers a complete and unabridged reprint of the revised third edition (1913) of a monumental work of British exegetical scholarship.

The Christian Hope. By Taito A. Kantonen. Philadelphia: Muhlenburg Press, 1954. v and 114 pages. \$1.50.

The One Holy Catholic Apostolic Church. By Conrad Bergendoff. Rock Island: Augustana Book Concern, 1954. 99 pages. Cloth. \$1.75.

Kerygma und Mythos. Edited by Hans-Werner Bartsch. Volume III: Das Gespräch mit der Philosophie. Hamburg-Volksdorf: Herbert Reich, 1954. 101 pages. Paper. DM 6,00.