

CONCORDIA THEOLOGICAL MONTHLY

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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, Missouri 63118.

LUTHER'S WORKS. Edited by Jaroslav Jan Pelikan, Junior, and Helmut T. Lehmann. Volume 48: *Letters, Part I.* Translated by Gottfried G. Krodel. Philadelphia: Fortress Press, c. 1963. xxi and 426 pages. Cloth. \$6.00.

LUTHER: LECTURES ON ROMANS. Translated by Wilhelm Pauck. Philadelphia: The Westminster Press, c. 1961. lxvi and 444 pages. Cloth. \$6.50.

LUTHERS BRIEFE: AUSWAHL, ÜBERSETZUNG UND ERLÄUTERUNG. Edited by Reinhard Buchwald. Stuttgart: Alfred Kröner Verlag, c. 1956. xvi and 275 pages. Cloth. DM 8.00.

The volume edited by Krodel contains 119 letters which Luther wrote between 1507 (an invitation to attend his first mass on Cantate Sunday) and his return to Wittenberg from the Wartburg in March 1522. Only 3 antedate 1516, only 12 more antedate October 31, 1517. Hence, the great bulk of the letters mirrors the development of Luther during the first, destructive phase of the Reformation. Particularly illuminating are Luther's comments on the major works that he was producing during this period. Krodel deserves commendation for the way in which he has faced up to the formidable textual problems, for his wise choice of letters to be included in this first volume, for his painstaking annotations, for his instructive introductions, and for his excellent work in translating a more than usually difficult set of texts.

Buchwald's collection of 230 letters (about 9 percent of the total corpus surviving) is really a fourth edition of the selection which he published in 1909. The first

90 cover the period spanned by Krodel's work; 49 are in Krodel. Writing in German for Germans, Buchwald's task was materially easier than Krodel's. His annotations are fewer and briefer and his introductions are restricted to an opening chapter on the recipients of Luther's letters and brief sketches at the beginning of each of the three periods among which he divides Luther's correspondence (1507—1517; 1517 to 1521; 1521—1546). Slips—like "Gebel" for "Gerbel"—are rare.

Pauck's volume (XV in the *Library of Christian Classics*), based directly on Johannes Ficker's 1938 critical edition of Luther's *Römerbriefvorlesung* of 1515—1516 in Volume 56 of the Weimar edition of Luther's works, give us for the first time an acceptable and substantially complete English version of this documentary milestone in Luther's theological development. It is substantially complete in that it reproduces all the *scholia*, but (in general) only those glosses (1) to which Luther himself refers in the *scholia*, (2) which contain interpretations that Pauck deemed important, or (3) which have assumed a special importance in modern Luther research. The excellent translation is prefaced by a splendid 50-page introduction. (But surely Johannes Wigand [1523—1587], professor at Jena, Lutheran Bishop of Pomesania and Samland, and a coauthor of the Magdeburg Centuries, is well-enough known not to be fobbed off — as he is on p. xxi — as "a certain Johann Wiegand, the author of a work on Schwenkfeld.") Pauck has put his readers deeply in his debt and has once more demonstrated the high quality of his Luther scholarship.

ARTHUR CARL PIEPKORN

THE RISE OF THE WEST: A HISTORY OF THE HUMAN COMMUNITY. By William H. McNeill. Chicago: University of Chicago Press, 1963. xviii and 829 pages. Cloth. \$12.50.

Few surveys of world history have received the recognition that McNeill's volume has achieved. Its style, its illustrations, and its central thesis have been acclaimed. McNeill does not go along with the proposition that different civilizations can be separated and sorted out like so many books on a shelf. He emphasizes the reactions and interactions, unceasing though in varied tempos, of cultures on each other, between each other, and among one another. He has stated in another connection: "In my view, there has always been a process of cultural flow and cultural stimulation between adjacent societies. I think that the process of collision and contact, peaceful and warlike, between peoples of different cultures is the central motor of historical change; that is, the generation of new styles of life seems to be related to the intensity of contact between people having alien ways of life."

In an arresting footnote (p. 807, the last one in the book) McNeill says: "The rise of the West, as intended by the title and meaning of this book, is only accelerated when one or another Asian or African people throws off European administration by making Western techniques, attitudes, and ideas sufficiently their own to permit them to do so."

McNeill's book is the most brilliant of several works that have pointed out that we need a new approach to "world history." We need, as Mark Krug suggests, "the mankind perspective." The Council for the Study of Mankind has recently issued a work, edited by Robert Ulich, *Education and the Idea of Mankind*. A global church should examine this idea. McNeill's work will further such an examination from the historical perspective.

CARL S. MEYER

THE HISTORIAN AND CHARACTER AND OTHER ESSAYS. By David Knowles. Cambridge: At the University Press, 1963. xxix and 388 pages. Cloth. \$8.50.

When Dom David retired as Regius Professor of Modern History in the University of Cambridge his friends, pupils, and colleagues, more than 600 in number, subscribed to this collection of 12 essays written by him and previously printed in various journals, plus a Knowles' bibliography. The book takes its title from the first essay, delivered at Cambridge as the Inaugural Lecture as Regius Professor of Modern History in 1954. Knowles says that "the historian must assemble all the available evidence before he draws his portrait, and he must suppress nothing, even though a detail seems to be inconsistent with all else that he knows." But the historian is not a judge, "still less a hanging judge." Knowles in his own writings has been true to the ideals that he sets down. His essays on St. Bernard of Clairvaux, Thomas Becket, Jean Mabillon, and Cardinal Gasquet tell of the lifework but especially of the character of these men. The long essay on Edward Cuthbert Butler (1858 to 1934) will have virtue especially for those who were intimately connected with him, as Knowles was, but will be of value also to those who know his work, for example, on the first Vatican Council. Knowles' essay on "The Humanism of the Twelfth Century" is one of the real gems in this collection.

Knowles is concerned with human problems and human personalities. He has written authoritatively on *The Religious Orders in England* in three volumes. Himself a historian of character, he has demonstrated how the historian can carry on his craft in a truly scholarly fashion. We thank his friends for this tribute to him and for bringing together in one volume so much of what is good from his pen.

CARL S. MEYER

JOB. By Samuel Terrien. Neuchâtel: Delachaux et Niestlé, 1963. 278 pages. Cloth. Price not given.

This commentary (Vol. XIII in the *Commentaire de l'Ancien Testament*) is a revision and expansion of Terrien's treatment of Job in *The Interpreter's Bible*, Vol. III. In the introduction the author discusses, among other things, the Near Eastern points of contact with the materials of the book, reiterates his position concerning the post-Jeremiah date of the major poetic sections, and surveys with his usual acumen the significant theological themes of the book, including man's integrity in times of adversity, the nature of death, the need for a mediator, and the sufficiency of grace. Terrien sees the fall of Jerusalem as the overwhelming historical catastrophe which evoked many of the questions posed by the poet of Job, who used the ancient prose story of Job the patriarch as the springboard for his penetrating theological search into the depths of faith and life. In the last analysis the book does not deal with the question of why the just suffer but with the problem of a transcendent God and His relation to the abandoned man in His universe. Terrien considers 42:5 a crucial passage: here the poet asserts that he has experienced the advent of God through faith and not merely by the affirmation of traditions about Him; here *le sage est devenu un prophète* to whom God has "revealed" Himself. The commentary itself presents the author's translation, followed by a succinct and theologically fertile discussion of each section or strophe. Special attention is given to the religious polemic and poetic imagery of the text. Extensive scholarly footnotes relating to the Hebrew text and technical questions incorporate numerous valuable bibliographical references. Terrien is both a skillful poet and a relevant theologian whose talents are employed to advantage in this excellent work. This is probably the best commentary available on the Book of Job.

NORMAN HABEL

DIE APOSTELGESCHICHTE By Hans Conzelmann. Tübingen: J. C. B. Mohr (Paul Siebeck), 1963. 158 pages. Cloth, DM 21.50; paper, DM 18.00.

Much information is compressed in this learned commentary, and examination reveals that Conzelmann has his finger on the really significant discussions of crucial issues, while eliminating the superfluous—a necessary task in this age of repetitive exegetical production. Summary discussions of larger literary units or excursuses on significant points help structure the detailed philological investigation. As one might have anticipated, Conzelmann's views expressed in his *Die Mitte der Zeit* control his exegesis of Acts. Occasionally the mould constricts. Certainly something more should be said about the introduction of Jerusalem in 1:4 than that she represents continuity between Israel and the church. Jerusalem is a sign of hope, as Ps. 122; Is. 2:3; Zech. 12 and 13 attest. Similarly the discussion of the function of the sea account in ch. 27 lacks in depth. Some reference to Coelius' treatment of the Roman crossing to Africa (cf. Livy xxix, 25.4; 27.14-15) would seem to shed further light on Luke's purpose in accenting the hazards of the sea. In connection with the same account (28:10) the rationalistic suggestion of Harnack that Luke contributed his medical skill (F. F. Bruce in the *New International Commentary* is attracted to this interpretation), is correctly rejected by Conzelmann.

Conzelmann's fine grasp of the Koine requires no comment. I would suggest, however, that *Wohlwollen* rather than *Bereitwilligkeit* belongs in a rendering of Acts 17:11. The point is that the Bereans did not reject the apostles without a hearing. Their goodwill, or lack of prejudice, is apparent from the optative in the concluding clause. The "Lietzmann" series *Handbuch zum Neuen Testament*, now edited by Günther Bornkamm, is indeed enriched by this commentary. FREDERICK W. DANKER

ST. JOHN CHRYSOSTOM: BAPTISMAL INSTRUCTIONS. Translated by Paul W. Hawkins. Westminster, Md.: The Newman Press, 1963. vi and 375 pages. Cloth. \$4.50.

This extremely interesting volume — No. 21 in the Ancient Christian Writers series — illustrates the continuing progress that patristic studies are making in our own times. Of the dozen instructions to catechumens and neophytes by the great St. John of the Golden Mouth here reproduced in fluent English, the last century knew only two. Three others (plus one of the two already known) were published in a little-known series put out at the then University of St. Petersburg in 1909 by A. Papadopoulos-Kerameus from a manuscript in the Synodal Library at Moscow. The remaining seven (plus one of the St. Petersburg series) were rediscovered on Mount Athos in 1955 by the French Assumptionist Antoine Wenger and published by him in 1957. Hawkins dates the instructions around A.D. 390. The sermons, though theological in the best sense, are relatively brief (about 5,000 words on an average), pointed, and practical. St. John's regrettable failure to "appreciate the part played by God's grace at each stage of conversion" (p. 207) — Lutheran readers will remember that the first of the patristic slogans which Article II of the Formula rejected derives from St. John (FC SD II 86) — finds expression in these sermons also; on this point he may stand as a warning to contemporaries who must preach against laxity and passivity. At the same time the stress on the atoning work of Christ is consistent. Those who are interested in the history of the baptismal rite will find this book rewarding. Quite apart from any special interest, however, a conscientious working through of this volume will provide a stimulating review of the significance of Baptism in the daily life of the Christian.

ARTHUR CARL PIEPKORN

IN INSCRIPTIONES PSALMORUM; IN SEXTUM PSALMUM; IN ECCLESIASTEN HOMILIAE. By St. Gregory of Nyssa. Edited by James McDonough and Paul Alexander. Leiden: E. J. Brill, 1962. ix and 454 pages. Cloth. 65.00 Dutch guilders.

Werner Jaeger, alas, is dead, but the labor of love that absorbed much of his time during his last years, the critical edition of the works of St. Gregory of Nyssa ("ut Gregorium tempestatibus quindecim saeculorum deformatum restitueret in integrum," as Hermann Langerbeck puts it in the preface), goes on. The present volume — No. V of St. Gregory's *opera omnia* — is the last one of which Jaeger himself corrected the final proofs. It contains the saint's *The Inscriptions of the Psalms* (in which St. Gregory endeavors to show that the proper allegorical interpretation of the division and of the superscriptions of the Psalter provides the reader with significant instruction to help him in his striving for virtue and perfection); his very brief homily on the *Sixth Psalm Concerning the Octave* (that is, the *al basbsbemînîth* of the Hebrew title, in the LXX *peri tes ogdoēs*), which should be read in conjunction with II, ii and xi of the previous work, where St. Gregory also talks about the "mystery of the octave"; and his eight *Homilies on Ecclesiastes*, which go as far as 3, 13.

All these works exhibit a markedly different approach to the Sacred Scriptures from that revealed in St. Gregory's *Hexaemeron*, for instance, where he evinces a considerable concern for the grammatical-historical sense of the text; in the present volume he generally allegorizes his text to the hilt. McDonough (editor of the first two titles) and Alexander (editor of the third) have resolved the rather large-scale manuscript and textual problems in commendable fashion.

ARTHUR CARL PIEPKORN