

CONCORDIA THEOLOGICAL MONTHLY

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Book Review

Vol. XXXVII

December 1966

No. 11

BOOK REVIEW

CHRISTIANITY AND HISTORY. By E. Harris Harbison. Princeton, N. J.: Princeton University Press, 1964. ix and 292 pages. Cloth. \$6.50.

Twelve essays by the late professor of history at Princeton University provide a varied fare on teaching history, on the meaning of history, on Christian education, on the Reformation, on will versus reason, on Machiavelli, Thomas More, and John Calvin. They demonstrate Harbison's great concerns as a teacher and a scholar. *The Christian Scholar in the Age of the Reformation* will remain his most lasting contribution, but this series of essays, most of them previously published, will further illustrate and extend most of the concerns he has touched on in that volume. His critique of Toynbee is new, of course, but his approach is not.

To single out two or three essays and to point to them especially would not do justice to the remaining essays. The analysis and comparison of Machiavelli and Thomas More as "the intellectual as social reformer," nevertheless, deserves particular mention, as does the essay on "Calvin's Sense of History."

Harbison brought a dimension to historical scholarship that will be missed by those who valued his commitment to both scholarship and Christianity. It is only fitting that this notice of his posthumous published work should pay a deserved tribute to him on both scores.

CARL S. MEYER

THE DEMANDS OF FREEDOM: PAPERS BY A CHRISTIAN IN WEST GERMANY. By Helmut Gollwitzer. New York: Harper & Row, 1965. 176 pages. Cloth. \$3.00.

In the introductory essay Paul Oestreicher sketches briefly the life and the significance of the West Berlin's Free University professor of theology Gollwitzer. The book takes its title from the introductory essay,

the longest of the eleven in the book. Gollwitzer writes: "The demands of freedom are those claims which freedom makes upon us, not our demands for freedom or for more freedom. . . . The title of this book points in another direction: a free man can do more than one who is not free, he can do what a captive or a slave cannot do. Freedom is thus the ability to act, and this ability makes demands." Gollwitzer applies this especially to the Christian in the political situation in Germany and the question of defense in atomic warfare. In other essays he deals with the relationship of the Christian to politics, the Christian and Marxism, the Christian church and communist atheism, the Christian in the communist society, and the Christian in the eastern states.

These are significant discussions by an outstanding theologian. CARL S. MEYER

THE LIVING WORD. By Gustaf Wingren. Philadelphia: Fortress Press, 1965. 223 pages. Paper. \$2.25.

This is a photographic, somewhat reduced, reproduction of the 1960 translation by Victor C. Pogue of the Swedish *Predikan* of 1949. (See this journal's reviews of the 1955 German translation by Egon Franz in Vol. XXVII [1956], 581—583, and of the 1960 English language edition in Vol. XXXII [1961], 508.) Wingren's dynamic understanding of preaching is all to the good, and his abundant Luther references are valuable. This inexpensive reprint should make the work accessible to more readers. The loss of many footnotes from the original edition, and the consistent equation of Jesus' death with Law and of Jesus' resurrection with Gospel, are disadvantages. On p. 140 the full paragraph should begin: "That law is *not* done away with when the Gospel is preached is bound up with two realities, etc."

RICHARD R. CAEMMERER

ROMAN LIFE AND MANNERS UNDER THE EARLY EMPIRE (*Sittengeschichte Roms*). By Ludwig Friedländer, translated by Leonard A. Magnus, J. H. Freese, and A. B. Gough. New York: Barnes and Noble, 1965. 4 vols. xxviii, 428; xvii, 365; xi, 324; viii, 718 pages. Cloth. \$27.50 the set.

Much of the enormous learning of Friedländer, well known for a series of brilliant commentaries on Juvenal, Martial, and Petronius, is once again made available through this reprint of a classic study of Roman life under the early empire. This translation of the seventh revised edition was first published between 1907 and 1913. A new 11th German edition appeared 1921—23.

Friedländer's discussion fills in much of the necessary background for understanding the problems confronting the Christian community and helps to clarify the form and intent of New Testament moral instruction. The Christ-Caesar antithesis emerges clearly for one who reads the New Testament between the lines, and the question of the early Christian community's response to social issues can be seen in sympathetic perspective. Not often treated in books of this type is the subject of tourism. Friedländer contrasts the Romans' interests with those of more recent generations. In addition to descriptions of the various social strata and leisure-time interests of the Romans, an entire volume is devoted to the Romans' interest in the things of the mind and of the spirit. It is here that the vacuum into which Christianity poured itself can be most clearly appreciated and the potency of the apostolic message most powerfully felt. The fourth volume, translated by Gough from the sixth edition, includes appendices on special subjects and the sources for the information cited in the text. No divinity library should be without this work. A comparison with the prices of other reprints calls for a special expression of thanks to Barnes and Noble.

FREDERICK W. DANKER

DIONYSUS: MYTH AND CULT. By Walter F. Otto, translated by Robert B. Palmer. Bloomington, Ind.: Indiana University Press, 1965. xxi and 242 pages. Cloth. \$6.50.

In its own field this is a highly controversial book. Otto was one of the outstanding students of ancient classical religions throughout his long career at Tübingen. In addition to this study of Dionysiac religion, Otto wrote a study of the Homeric gods. Of special interest to the readers of this journal is the opening chapter, in which Otto discusses the rationalistic, psychological, and anthropological approaches to ancient mythology used by such men as C. J. Jung, Martin Nilsson, and Wilamowitz-Möllendorf. Such methods have dominated the study of ancient religion for many decades.

Otto maintains that such approaches will never understand mythology. The modern scholar, he holds, must presuppose that all myth and cultus has genuine ontological content, that myth is the result of "the living consciousness of the presence of higher Being" (p. 26). Greek myth testifies to what Otto calls the "primal phenomena," the "most real of all realities," the "manifestation of godhead." (P. 30)

Otto thus regards myth as a highly significant statement of actual revelation. "Godhead has appeared to all peoples" (p. 46). Otto does not discuss either the relation of this revelation of Godhead to Christianity or the questions of the finality of revelation, of the ultimate relation of one religion to another, and of the nature of salvation. One thing is certain. Otto's approach enables him, in this reviewer's opinion, to discuss and appreciate the Greek temper more adequately than men who regard religion as the result of the "collective unconscious" or some similar human idea. They feel after Him if they might touch Him; He has reached down and touched them in His Son.

EDGAR KRENTZ