

# CONCORDIA THEOLOGICAL MONTHLY

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Book Review

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## BOOK REVIEW

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*FROM TRADITION TO MISSION.* By Wallace E. Fisher. Nashville, Tenn.: Abingdon Press, 1965. 198 pages. Cloth. \$3.50.

If the dry bones of "Old" Trinity Lutheran Church, Lancaster, Pa., founded in 1730, could hear the word of the Lord and live, the miracle of renewal can touch any stagnant parish in North America, or, for that matter, in the world. In spite of the Cassandra voices predicting the early extinction of the parish as a form of religious life, Fisher argues convincingly that it can be renewed. His evidence is difficult to refute: The oldest church in the oldest inland city of the United States, located at the heart of an urban complex in the center of Pennsylvania Dutch culture, rose phoenix-like from its dignified decay, its theological naivete, and its uncritical devotion to an institution. In its pietistic fundamentalism "Trinity possessed the gospel, but the gospel did not possess Trinity," is the way its pastor diagnosed its malady. Its programmed activism was insulating people against genuine encounter with God.

Under a minister who was young, impassioned, and theologically aware, "Old" Trinity moved from its preoccupation with the *form* of the church and of the word to a discovery of their function. It moved, not without pain and suffering, from tradition to mission. It resisted the temptation to exhaust its splendid new vision by merely talking about it. "It learned that there is no magic in theology" (p. 170). Theology—specifically the theology of mission—was instrumental, but the renewal of "Old" Trin-

ity Church came about by the Spirit's power.

Pastor and people were willing to pay the price that genuine discipleship demands. They turned down all the shortcuts—including the hiring of outside fund raisers. Service became a corporate function at "Old" Trinity, shared by virtually the whole congregation as people cared for, evangelized, fellowshiped and helped one another and many others whose lives touched their own. Each week no less than four different types of worship services are held—and church attendance has jumped from 300 to over 1,300.

The church seeks to meet people's needs where they are. Instead of clucking over changing patterns of sex behavior, "Old" Trinity now conducts spectacularly popular courses on dating and courtship. But it does not move sociologically; it proceeds theologically and Biblically in its mission to the whole man and the whole society.

Fisher shows that he is human, after all, when he boasts of his success of stemming the tide among younger members who were disposed to transfer. One wonders if it might not have been good for God's total church in Lancaster if they had. At the same time one must admire a parish that increasingly recognizes its responsibilities as God's mission to its community and to the ends of the earth. It contributes almost as much for extraparochial benevolences as for current local expenses.

Pastors and other church workers in all categories should by all means read Old Trinity's exciting story.

WILLIAM J. DANKER

*THE BEGINNINGS OF MODERN SCIENCE FROM 1485 TO 1800* (*La science moderne*). Edited by René Taton, translated by A. J. Pomerans. New York: Basic Books, 1964. xx and 667 pages, plus 48 pages of plates. Cloth. \$17.50.

Twenty-five distinguished experts — 23 Frenchmen and Frenchwomen, plus I. Bernard Cohen of Harvard and Joseph Needham of Cambridge — team together to produce this awesomely comprehensive account of the scientific progress of mankind in an era that saw a revolution in scientific thought and “set in train an irreversible movement” which the next centuries merely widened and accelerated. The discussion follows a broadly chronological scheme — the Renaissance, the 17th century, the 18th century. In each of the first two sections the treatment proceeds from the exact to the descriptive sciences. The 18th century requires a tripartite pattern, the theoretical sciences, the physical sciences,

the biological and geological sciences. A fourth part discusses science outside Europe — in China, Japan, India, and the European colonies in the New World. The translation is exceptionally smooth, the illustrations are superbly selected. An adequate understanding of the Reformation and the era of classic and waning Orthodoxy demands a knowledge of the scientific milieu within which they existed, by which they were stimulated, and against which they protested. Similarly an understanding of modern science, with its profound significance for contemporary religious conviction, needs the perspective that only a well-written history can provide. The present work provides just such an orientation, authoritative but simple enough to meet the needs of a scholar of another discipline. The present volume is the second of a series, *History of Science*, with *Ancient and Medieval Science* preceding it and with volumes on the 19th and 20th centuries to follow.

ARTHUR CARL PIEPKORN

#### BOOK NOTES

THEOLOGISCHE ANTHROPOLOGIE DES KINDES. By Jürgen Fangmeier. Zurich: EVZ-Verlag, 1964. 22 pages. Paper. Sw. Fr. 2.50. In this provocative essay, No. 77 in the series *Theologische Studien*, Fangmeier suggests to teachers and theologians alike a path to new insights in the doctrine of man by way of what the Sacred Scriptures have to tell us about children and childhood.

GUILT, GRACE AND GRATITUDE: A COMMENTARY ON THE HEIDELBERG CATECHISM COMMEMORATING ITS 400TH ANNIVERSARY. Edited by Donald J. Bruggink. New York: The Half Moon Press, 1963. xi and 226 pages. Cloth. \$3.50. Nine North American Reformed Church in America theologians, including Howard Hageman and M. Eugene Osterhaven, have together produced a moderate Calvinistic commentary in the Dutch Reformed tradition on the influential German Reformed confession of 1563. The translation of the Catechism on which the commentary is based is that of the 400th

anniversary edition. The introduction is somewhat tendentious: The impression is given that Calvin was somehow involved in the short-lived Wittenberg Concord of 1536 and that Luther approved the alteration of the Augsburg Confession — the date of the Variata is incorrectly given as 1541 — in order “to allow for a great variety of belief about the presence of Christ in the Supper” (p. 2). The main theological issue between Lutheran and Reformed doctrine is seen — incorrectly, in this reviewer’s opinion — in the attitude toward “the third use of the Law.” Lutherans should be familiar with the interpretation of the Heidelberg Catechism that this commentary represents.

THE HISTORICAL ROAD OF EASTERN ORTHODOXY. By Alexander Schmemmann, tr. from the Russian by Lydia Kesich. New York: Holt, Rinehart and Winston, 1963. viii and 343 pages. Cloth. \$6.50. Schmemmann is one of the most influential and articulate American spokesmen of Russian Orthodoxy.

Since the East and West share the history of the church at least until the 9th-century schism associated with the names of Nicholas, Ignatius, and Photius, the bulk of this book covers the same ground that any Western church historian would have to traverse in writing the story of Western Christianity from its origins. Both the Western church historian and the Western systematician who read the familiar record through Schmemmann's Orthodox eyes will appreciate the stereoscopic view and the added dimension of depth that results. Schmemmann is understandably biased in favor of his own denominational tradition. Yet even though he wrote initially for his fellow Orthodox, he preserves his objectivity. Carefully organized, lucidly written, and happily translated, *The Historical Road of Eastern Orthodoxy* is an admirable piece of work. It would be even better with an index.

**THE SIXTH TRUMPETER: THE STORY OF JEZREEL AND HIS TOWER.** By P. G. Rogers. New York: Oxford University Press. 1963. xii and 154 pages. Cloth. \$6.00. James Jershom Jezreel — born James Rowland White — regarded himself as the "sixth trumpeter" in a succession that included the unhappy prophetess Joanna Southcott as the second. Rogers traces the story from White-Jezreel's first blast on Christmas Day, 1875, to the demolition in 1960 of the fantastic tower that his "New and Latter House of Israel" had built at Chatham Hill. The well-written account makes engaging reading; beyond that it is of interest not only because the cult enrolled a number of Americans but also for the insight it sheds on the psychology of cult leadership.

**DE NICEE A VATICAN II: LES HOMMES DE PAIX.** By Yvonne Chabas. Paris: Éditions du Vieux Colomier, 1963. 200 pages. Paper. Fr. 15.00. It is the subtitle, not the title, that describes this book. The "men of peace" are St. Athanasius; the partisans of the Latins (*Latimophrones*) in the medieval Eastern Church, Peter of Antioch, Theophylact of Ohrid, John Beccos, the Ruthenian Cardinal Isidore; Edward Bouverie Pusey; Charles Lindley Wood, the 2d Viscount Halifax;

Abbé Paul Couturier; and the Brothers of Taizé.

**FESTSCHRIFT FÜR PROFESSOR D. KARL HEINRICH RENGSTORF, TEOL. DR. H. C., D. D., KONVENTUALE DES KLOSTERS AMELUNGSBORN, ZUM 60. GEBURTSTAGE AM 1. OKTOBER 1963 UEBERREICHT VON ABT, KONVENT UND FAMILIARITAS DES KLOSTERS AMELUNGSBORN.** Berlin: Lutherisches Verlagshaus Herbert Renner, 1963. 111 pages. Paper. Price not given. Old-Lutheran Rengstorf is an internationally famous New Testament and rabbinic scholar, a professor at the University of Münster in Westphalia, and head of the Institutum Judaicum Delitzschianum. He is also a conventual of the 800-year-old Cistercian Abbey of Amelungsborn, which converted to the Lutheran Reformation under its London-born 15th Abbot Andrew I in 1568. The *Festschrift* before us is the work of his fellow conventuals. The present (36th) Abbot Christhard Mahrenholz reports his studies in the so-called List II of the Abbots of Amelungsborn through the death of the 19th Abbot Statius Fabricius in 1651. Prior Carl Apel carries the account on from 1655 through the "great vacancy" that followed the death of the 35th abbot in 1912. Martin Stünkel writes on the history of the parish of Bevensen down to the Reformation; George Hoffmann on the sermon as dialog; Henry Holze on the working out of the missionary program of Ludwig Adolf Petri (1803—73) in the 19th and 20th centuries; Friedhelm Gerhard on the Amelungsborn Familiaritas (organized in 1961); and Kurt Schmidt-Clausen on "Loccumer Stil." The influence of Petri on Wyneken makes the Holze essay of very great interest to Lutherans in America. All in all, this modest *Festschrift* has much to offer to both the church historian and the practical theologian.

**LUTHER-JAHRBUCH.** Edited by Franz Lau. Vol. XXVIII: 1961; 164 pages. Vol. XXX: 1963; 176 pages. Berlin: Lutherisches Verlagshaus. Cloth. DM 14.00 each. In addition to the book reviews and the comprehensive annual Luther bibliographies (691 items for 1961, 666 for 1963), these indispensable

annuals offer a dozen substantial essays. In the 1961 volume we have Erich Beyreuther's "Zinzendorf und Luther," Paul Althaus' "Die Bedeutung der Theologie Luthers für die theologische Arbeit" and "Die Rechtfertigung allein aus dem Glauben in Thesen Martin Luthers," Horst Beintker's "Glaube und Handeln nach Luthers Verständnis des Römerbriefs," Hermann Dörries' "Neuheit und Zusammenhang: Zu Luthers Geschichtsverständnis," Alfred Adam, "Der Teufel als Gottes Affe: Vorgeschichte eines Lutherwortes," and Franz Lau's very important "Luthers Worththeologie in katholischer Sicht." In the 1963 volume we have Lau's review-article on Althaus' *Die Theologie Martin Luthers*, Martin Schmidt's "Luthers Schau der Geschichte," Friedrich Wilhelm Kantzenbach's "Aspekte zum Bekenntnisproblem in der Theologie Luthers," Adam's "Der Begriff *Deus absconditus* bei Luther nach Herkunft und Bedeutung," and Joachim Rogge's "Die Initia Zwinglis und Luthers: Eine Einführung in die Probleme."

**DIE GRENZEN DER KIRCHE NACH ROMISCH-KATHOLISCHER LEHRE.** By Wolfgang Dietzfelbinger. Göttingen: Vandenhoeck & Ruprecht, 1962. 229 pages. Paper. DM 24.00. It is always difficult for a member of one denomination accurately to describe the ecclesiology of another. This Heidelberg doctoral dissertation must be regarded as more than usually successful. With patient objectivity Dietzfelbinger investigates the implications of the Roman Catholic doctrine of the church in terms of individual church membership and in terms of the relation of the Roman Catholic Church to other church bodies. Under the former head he treats the "normal" situation, the significance of Baptism for church membership, the relation of the Roman Catholic Church and the Mystical Body, the *vetus ecclesiae*, and the principle *extra ecclesiam nulla salus*. Under the latter head he discusses the status of other churches according to Roman Catholic canon law and the doctrine of *vestigia ecclesiae*. A final section surveys the question of the hidden and the empirical church. While the decisions of Vatican II will re-

quire a modification of some of the positions Dietzfelbinger takes, his study will retain its importance for comparative theology and as an ecumenical document for the period down to 1961. This study is number 10 in the series *Forschungen zur systematischen und ökumenischen Theologie*.

**JAHRBUCH FÜR LITURGIE UND HYMNOLOGIE.** Vol. VI: 1961. Edited by Konrad Ameln, Christhard Mahrenholz and Karl Ferdinand Müller. Kassel: Johannes Stauda-Verlag, 1962. xvi and 276 pages. Cloth. DM 40.00. This international liturgical annual needs no commendation. A hundred pages describe hymnological and liturgical developments and catalog significant books and articles on hymnology and liturgics in Germany, Sweden, Denmark, Norway, France, England, Czechoslovakia, the British Isles, and the United States. Eighty pages are devoted to 16 shorter articles, including discussions of the hymn "Ach Gott, vom Himmel sieh darein" (*The Lutheran Hymnal*, No. 260) and the two tunes to Luther's hymn on the Our Father (*The Lutheran Hymnal*, No. 458). There are three major articles. (1) Konrad Onasch exhibits his expertise in Eastern Orthodoxy in "Der Funktionalismus der orthodoxen Liturgie: Grundzüge einer Kritik." (2) Adolf Boes continues his study, "Die reformatorischen Gottesdienste in der Wittenberger Pfarrkirche von 1523 an"; he shares with his readers the details of the mass for Easter day as celebrated around 1543/1544 and an interesting order of the Holy Communion devised by Justus Jonas, in which the *Te Deum* appears immediately after the post-sermon thanksgiving and intercession for peace and is followed in turn by the Preface. (3) Konrad Ameln publishes a paper entitled "Der gegenwärtige Stand und die vordringliche Aufgaben der hymnologischen Forschung." Cyriacus Spangenberg's preface to his *Cithara Lutheri* (1571) is also reproduced in part.

**JOHANNES BUGENHAGEN.** Translated and edited by Joachim Rogge. Berlin: Evangelische Verlagsanstalt, 1962. 148 pages. Paper. DM 4.00. This little brochure, num-

ber 30/2 in the series *Quellen: Ausgewählte Texte aus der Geschichte der christlichen Kirche*, is a splendid introduction to the man who must unquestionably be given third place after Luther and Melancthon among the influential personalities of the first generation of Lutheran reformers. A 9-page biographical memoir provides the historical framework into which the reader can fit the subsequent excerpts from his writings and his correspondence, plus a few documents from other sources. Where the documents are wholly or in part in a language other than German, either a 16th-century or a modern German translation is provided.

**DAS HEILIGKEITSGESETZ FORMGESCHICHTLICH UNTERSUCHT.** By Henning Graf Reventlow. Neukirchen Kreis Moers: Neukirchener Verlag, 1961. 171 pages. Cloth, DM 17.50; paper, DM 15.00. August Klostermann gave the name of "Holiness Code" to Leviticus 17—26 in 1877. This complex of statutes has represented a problem for Old Testament scholars because it does not appear to be a unity either from the literary or from the form-traditional angle. Count Reventlow's commentary differs from previous studies (including Kilian's Tübingen dissertation of 1960) in that it operates with a bold new set of assumptions: (1) The Holiness Code is a liturgical document, which has its basis in the covenant renewal festival of ancient Israel; (2) this *Sitz im Leben* applies not only to the individual forms but also to the end product; (3) this is the constructive principle and the analytical yardstick for the forms of the Holiness Code in detail as well as in total; (4) we can follow the various stages of the document's development in the framework of the nation's worship from the earliest "apodictic" elements to the final form of the entire corpus. This is number 6 in the series *Wissenschaftliche Monographien zum Alten und Neuen Testament*.

**TEXTBUCH ZUR DEUTSCHEN SYSTEMATISCHEN THEOLOGIE UND IHRER GESCHICHTE VOM 16. BIS 20. JAHRHUNDERT.** By Richard H. Grützmaker, edited by Gerhard G.

Muras. Vol. II: 1935—1960. Bern: Verlag Paul Haupt, 1961. xxiii and 597 pages. Cloth. Sw. Fr. 46.80. The virtues of the 4th edition of Vol. I of the Grützmaker-Muras *Textbuch* were recorded in this journal, 28 (1957), 711. Vol. II deserves even higher marks. The individual condensations are longer. The ecumenical note is stronger. The laudable concern for objectivity is maintained. In an opening essay Reformed symbolologist Paul Jacobs sketches the dogmatic and ethical content of the Reformed confessions. In half a dozen chapters the Swiss Lutheran editor neatly condenses over 100 works by nearly 40 theologians in such a way that the reader can verify a given reference down to a specific page in the work under discussion. The individual chapters cover Barth and the theologians that received their impetus from him; Albert Schweitzer's "thoroughgoing eschatology" and its circle of influence; Bultmann's theology of demythologizing and its implications for systematics; the Erlangen school at midcentury; the theology of Religious Socialism from Ragaz to Tillich; and a miscellany of 13 systematicians who flourished between 1930 and 1960 (including Peter Brunner, Brunstäd, Holmström, Kinder, Köberle, Lackmann, and Thielicke). A "historical appendix" has essays on Jewish religion (by the eminently knowledgeable Hans Joachim Schoeps), on theological developments arising out of the interconfessional dialog (by Roman Catholic ecumenist Albert Brandenburg), on Rudolf Steiner and on Carl Gustav Jung. The index of names and the systematic subject index—both commendably thorough—cover both volumes. The editor apologetically lists 30 other theologians whom he would have liked to summarize but could not for lack of space (among them Asmussen, Gloege, Joest, Meinhold, Reinhold Niebuhr, Nygren, Prenter, Sasse, Schlink, Sjøe, Wingren and Ernst Wolf); he suggests that they could well require a third volume. It is to be hoped that they will. In the meantime an English translation of both extant volumes would be of great use to American and Commonwealth theologians.

**DIE ZUKUNFT DES GEKOMMENEN: GRUNDPROBLEME DER ESCHATOLOGIE.** By Walter Kreck. Munich: Chr. Kaiser Verlag, 1961. 198 pages. Paper, DM 11.00; cloth, DM 14.50. This lucidly organized book — based on a course Kreck gave at Bonn in the summer of 1960 — is an excellent critical introduction to eschatology in the German-speaking evangelical theological world at midcentury, in terms of the expositions of Karl Barth, Hans Emil Brunner, Cullmann, Bultmann, Kümmel, Dibelius, Conzelmann, Löwith, Fuchs, Bartsch, Paul Althaus, Ott, and others. An introductory survey delineates the chief types of eschatology — “konsequente” eschatology, “heilsgeschichtliche” eschatology, and the eschatology of the “here and now.” Next Kreck discusses the dogmatic task presented by the basic eschatological question — the problem of the simultaneity of the “already” and the “not yet.” The final section takes up three specific topics bound up with “the present and the future of Jesus Christ.” The first is judgment (“The Judged One as Judge”); here Kreck addresses himself to the questions of justification and judgment, of the final judgment on the basis of works, and of salvation, damnation, and universalism. The second is the resurrection of the dead (“The Crucified One as Victor over Death”); Kreck here takes up the two meanings of “death,” Christ’s victory over death, and the abolition of death. The third is Christ’s future lordship, discussed in terms of its present latency and its future revelation and of our expectation of the Coming One. Kreck’s closing paragraph begins: “We have seen that there is no easy solution here — by way of harmonization, elimination, or the replacement of all eschatology with ethics. There is no manipulable principle with which we could comprehend [the New Testament] testimony, because it strikes at the very root of our conceptions of reality and history. It is only as we listen to the message of God’s grace in judgment, of the *simul iustus et peccator*, that we are also able to understand that this necessarily means righteous *in hope!* Only as we accept this seeming contradiction of the New Testament’s testimony, only

as we realize that the One we hope for is the One who has come and the One who has come is the One for whom we still wait, does the Gospel remain the promise which God Himself guarantees and yet of which He retains disposition, through the fulfilment that both has taken place and is still awaited.” (Pp. 197—198)

**DIE GERECHTMACHUNG DES GOTTLOSEN: EINE DOGMATISCHE UNTERSUCHUNG.** By Wilhelm Dantine. Munich: Chr. Kaiser Verlag, 1959. 144 pages. Paper. DM 9.80. Dantine is a Viennese Lutheran systematician; the German national committee of the Lutheran World Federation subsidized the present book’s publication. In three major chapters that breathe an air of profound pastoral concern, Dantine discusses (1) the doctrine of justification in Lutheran orthodoxy and in Roman Catholicism; (2) the justification of the ungodly in the Sacred Scriptures in terms of its forensic character and its relation to the doctrines of Christ and the Holy Spirit; and (3) the justification of the ungodly as a truth of faith in terms of its basic character for theology and its significance as a “canon of divine action.” He concludes that “neither a retreat to the formulations of the Lutheran symbolical books, nor a romanizing softening of the doctrine of justification, nor a de facto sacrifice of the justification of the ungodly will do justice to the divine truth” and calls for “the liberation of this doctrine from its past isolation, since this opens up new ways for giving form to the whole of the Christian faith from its real center.” (P. 141)

**LUTHER UND DER PAPST.** By Ernst Bizer. Munich: Chr. Kaiser Verlag, 1958. 56 pages. Paper. DM 3.50. In his *Fides ex auditu* (Neukirchen, 1957), Bizer asserted that it was Luther’s discovery of the real meaning of Rom. 1:17 that had occasioned his fight against the papacy, without, however, adducing evidence for this statement. The present brochure, No. 69 in the series *Theologische Existenz heute*, proposes to remedy this deficiency and to counteract what Bizer regards as misleading statements made by Hans Asmussen and other members of

*Die Sammlung.* Bizer summarizes Luther's attacks against the papacy from 1518 to his death. The bulk of the material derives from the two years prior to Luther's decisive burning of the papal bull in December 1520. The final pages discuss at some length the identification of the pope with Antichrist in the Smalcald Articles and *Wider das Papsttum zu Rom.*

DER MODERNE KATHOLIZISMUS UND SEINE KRITIKER. By Karl Gerhard Steck. Munich: Chr. Kaiser Verlag, 1958. 34 pages. Paper. DM 2.00. This useful pamphlet in the series *Theologische Existenz heute* surveys the issues raised by Walther von Loewenich's important *Modern Catholicism* (1st German edition, 1955; 2d and 3d German editions, 1956, reviewed in this journal, Vol. XXIX [1958], 537—538; English translation by Reginald H. Fuller, 1959, reviewed in this journal, Vol. XXXII [1961], 58), and summarizes the somewhat disparate reactions to it of three Roman Catholic theologians—the Swiss convert Oskar Bauhofer, Heinrich Fries of Tübingen, and the Frankfurt Jesuit systematician Heinrich Bacht. Steck organizes his presentation around three issues: The historical picture of post-Tridentine Roman Catholicism, the appeal to the Scriptures, and the basis of the Roman Catholic doctrine of the church.

ERBE UND AUFTRAG: DAS ABENDMAHLSGESPRAECH IN DER THEOLOGIE DES 20. JAHRHUNDERTS. By Reinhold Koch. Munich: Chr. Kaiser Verlag, 1957. 163 pages. Paper. DM 9.80. This Bonn doctoral dissertation is Vol. IX in Ernst Wolf's series *Forschungen zur Geschichte und Lehre des Protestantismus.* Koch, a disciple of Hans Emil Weber, summarizes the four broad streams of contemporary development in Eucharistic theology within the Lutheran, Reformed, and Union churches of Germany: (1) Confessional Lutheranism (represented by men like Sasse, Sommerlath, and Hopf and the German bodies in communion with The Lutheran Church—Missouri Synod), which he finds "repristinating and strongly defensive in its polemics" (p. 5); (2) the old Union Church theology (represented,

for instance, by Schlatter, Martin Kähler, and Reinhold Seeberg), which he finds relativistic; (3) "Reforming Lutheranism" (including men like Friedrich Delekat, Grass, Gollwitzer, and von Loewenich), which regards the doctrine of the Holy Eucharist as something constantly to be reformed, which settles for a "personal presence of Christ" (p. 96) in Holy Communion, and whose "courage to correct itself leads to freedom of encounter in Eucharistic and church fellowship" (p. 6); and (4) a parallel unity-seeking Reformed theology, led by Karl Barth and Wilhelm Niesel, which demonstrates that the Lutheran opposition is a parcel of no longer relevant resentments. Although Koch's exposition in the main is objective, his sympathies are obviously with the third group, even though (or possibly precisely because) spokesmen for this party see clearly that, in von Loewenich's words, "whoever holds to a personal real presence must have the courage to separate himself from Luther" (pp. 107—108). As a guide to the major German literature on its subject during the first half of the century this brochure is useful.

DAS VERHAELTNIS VON GLAUBEN UND WERKEN IN DER LUTHERISCHEN THEOLOGIE (FORHALLANDET MELLAN TRO OCH GARNIGAR INOM LUTERSK TEOLOGI). By Ragnar Bring, translated by Karl-Heinz Becker. Munich: Chr. Kaiser Verlag, 1955. 231 pages. Paper. Price not given. This is one of the half-dozen major works of the great Lund systematician. It was written and published in Swedish while he was still professor at Turku, Finland, and is reproduced in German with unessential alterations. Following an admirable introductory analysis of the somewhat less than univocal terminology involved, the work itself falls into two major parts, the former labeled *Justitia actualis*, the latter (somewhat shorter than the first) headed *Justitia civilis*. In the first part Bring sketches the issues that arise when "faith" and "works" are put into antithesis, sets forth the relation between the two in Luther, and carefully traces their mutual interrelation in Melancthon and in the controversies between the "Philippists" and the



"Gnesio-Lutherans." Although he does not enter into the resolutions of the issues provided by the Formula of Concord, Bring's discussions of such matters as the indwelling of Christ, the nature of justification, the role of faith, man's free will as cause of his condemnation, the synergy of man's will and grace in conversion, and the "necessity" of good works for salvation provide valuable insights into the beginnings of the controversies to which the first six articles of the Formula address themselves. In the second part, Bring looks at "civil righteousness" first through Luther's eyes, then through Melancthon's, and concludes with a chapter on the confusion of the two kinds of righteousness. One need not concur in all of Bring's judgments to be stimulated by his critical scholarship, impressed by his formidable learning (the documentation in his 60 pages of footnotes is about two-thirds as long as the text itself!), and grateful for the abiding values in this contribution to the discussion of one of the knottiest problems in Lutheran theology.

DAS ALTKIRCHLICHE DOGMA IN DER REFORMATION (Het oudkerkelijk dogma in de reformatie, bepaaldelijk bij Calvin). By Jan Koopmans, translated by H. Quistorp. Munich: Chr. Kaiser Verlag, 1955. 155 pages. Paper. Price not given. Koopmans (1905—45), who published the Dutch original of this his doctoral dissertation in 1938, was pastor of the world's largest Reformed congregation (in Amsterdam) from 1941 on, the "soul of the Dutch church's resistance" (p.150) to Hitler's occupation, and a quasi-martyr of the Nazis (a bullet fired at Dutch resistance personnel fatally wounded him instead). He describes his effort as "an inquiry into the way in which the Reformers, especially Calvin, took over, understood, and applied the church's dogmas of the Trinity and of the person and work of Christ" (p.11). In spite of the professed concentration on Calvin, both Luther and Melancthon receive major consideration, and a number of other 16th-century figures, among them Peter Caroli, Michael Servet, George Blandrata, John Val-

entine Gentile, Andrew Osiander, Menno Simons, and Francis Stancaro, get at least passing attention. The three chief divisions cover the Reformers' recognition of the ancient dogmas, their attestation and defense of these dogmas, and the function of these dogmas in the theology, exegesis, catechetics, and proclamation of the Reformers. In contrast to the Ritchlian contention that the Reformers merely "reproduced" the ancient church's dogmas, Koopmans shows that "the confession of the ancient church was [the Reformers'] confession" (p.100). He quotes Vogelsang with approval to the effect that "the doctrine of the two natures becomes for Luther the strongest expression of his teaching about the cross and justification. . . . Thus Luther was able to draw the *communicatio idiomatum* into the very heart of his doctrine of forensic justification" (p.102). Koopmans sees "Luther's emphasis [as falling] instinctively on Christology, Calvin's on the doctrine of the Trinity" (p.112). Koopmans holds that although Luther and Calvin differed in their understanding of the relation of Word and Spirit — with Calvin equating the Word of God with Holy Scripture — "the Reformers were the first ones to do full justice to the dogma of the Holy Spirit" (p.114). The book itself fully vindicates the recognition of its importance that Ernst Wolf gave it by including it as Vol. 22 in *Beiträge zur evangelischen Theologie*.

ARTHUR CARL PIEPKORN

THE CHURCHES AND MENTAL HEALTH. By Richard V. McCann. New York: Basic Books, Inc., 1962. 278 pages. Cloth. \$6.00. This is the eighth in a series of publications by the Joint Commission on Mental Illness and Health. It reports the status quo of the church's relation to mental health problems but does not really come to grips with the important issues. It is useful, however, to show the wide variety of ways in which the church is now active in this area.

WOUNDED SPIRITS. By Leslie D. Weatherhead. New York: Abingdon Press, 1962. 173 pages. Cloth. \$3.00. This is another in a long list of publications by the famous Eng-

lish spiritual healer. He describes twelve cases in which healing occurred through non-physical means. Although some would feel that his method and point of view are unorthodox, he is actually cautious in his claims and conservative in his explanations.

**THE STRONG AND THE WEAK.** By Paul Tournier. Philadelphia: The Westminster Press, 1963. 254 pages. Cloth. \$4.00. Tournier's books have become well-known for their sympathetic and revealing insights into much of human behavior. In this volume Tournier contends that people can be perceived as belonging to one of two groups, the strong or the weak. Upon looking closer, however, the strong are little different from the weak. Both strength and weakness can be poor. Real strength lies in knowing Jesus Christ. Most readers will be fascinated by this volume's diagnosis of human weakness and the author's ability to give a relevant theological-psychological answer to the problem.

**BACHELOR OF DIVINITY.** By Walter D. Wagoner. New York: Association Press, 1963. 159 pages. Cloth. \$3.50. Out of his long association with theological education, Wagoner takes a very critical look at seminaries and some of the aspects of seminary life and curriculum which are now taken for granted—and Wagoner does not like what he sees. His observations may initially provoke faculty members but what he says deserves a hearing.

**PERSONALITY AND SEXUAL PROBLEMS IN PASTORAL PSYCHOLOGY.** Edited by William C. Bier. New York: Fordham University Press, 1964. 256 pages. Cloth. Price not given. This volume brings to print a series of papers presented in a conference designed to teach priests what psychology has contributed to a better understanding of anxiety, guilt, and sexual problems. The larger papers are by psychiatrists, with comment by men with theological training. The material is basic, elementary psychology.

**PASTORAL CARE IN THE CHURCH.** By C. W. Brister. New York: Harper & Row, 1964. 262 pages. Cloth. \$5.00. This is a

general introduction to the various dimensions of pastoral care, covering both theoretical orientation and practical approaches. The author, an instructor at Southwestern Baptist Seminary, is influenced by the current clinical training movement. His style is readable and warm. Lutheran readers would want a redefinition of the basic theological context for pastoral care.

**THE DYNAMICS OF FORGIVENESS.** By James G. Emerson, Jr. Philadelphia: The Westminster Press, 1964. 203 pages. Cloth. \$5.00. Impressed with the need to develop a pastoral theology out of the living parish situation, Emerson conducted an empirical study on the parishioners' awareness of forgiveness. His thesis is that "realized forgiveness" is central to a theology of pastoral work.

**A PSYCHIATRIST LOOKS AT RELIGION AND HEALTH.** By James A. Knight. Nashville: Abingdon Press, 1964. 207 pages. Cloth. \$3.75. The author is both a psychiatrist and a clergyman. Some of the contributions of this book are a summary chapter on suicide, a discussion of a severe mental case involving religious symptomatology, and a comparison of Freud and Calvin. Otherwise the material covers largely the same territory that many other books now being published in the area of religion and mental health do.

**KERYGMA AND COUNSELING.** By Thomas C. Oden. Philadelphia: Westminster Press, 1966. 186 pages. Cloth. \$5.00. The author proposes an analogy between psychotherapy and revelation. The first involves a self-disclosure, the second a revealing of God. In an ontological way, the psychotherapeutic process may be viewed as the arena of God's self-disclosure. The writer sees his proposal as a substantial step beyond current attempts to show the relationship between psychology and theology. The author believes that his view offers a way of reconciling Rogerian counseling, in which everything comes from within the client, with revelation, which comes totally from without man.

KENNETH H. BREIMEIER

**WORD AND FAITH.** By Gerhard Ebeling. Philadelphia: Fortress Press, 1963. 442

pages. Cloth. \$6.25. This is the second book to appear in English by the author of *Nature of Faith*. It is a discussion of various contemporary problems by a "post-Bultmannite." The essays in this volume derive from Ebeling's Biblical and historical studies. He feels himself responsible both to the Reformation and the contemporary era. He finds the critical biblical-historical method indispensable for today because it touches the depths of the theological foundations and the situation of the church today, which stands or falls with the tie that binds it to its historical origin. Biblical theology points to the unity of theology, for a proper understanding reveals the interdependence of the differentiated theological disciplines. The concept of the third use of the law, according to Ebeling, originated with Melancthon rather than with Luther. For Luther, he holds, the only proper use of the Law for the justified man is *paedagogus in Christum*. When Paul used the word *nomos* he had the Torah in mind. Luther thought of "law" as that which affects every man. While not all doctrinal differences have divisive significance for the church, yet those which do are necessary elements in the church's existence. The connection between church and doctrine is determined by the relationship in which both stand to the Word of God. As the church is a continuing process so, Ebeling thinks, the forming of confessions is a continuing process, since theology is nothing else than the battle which the church continually engenders in the world of thought. Theology does not deal with that which can be verified but with statements of belief. Ebeling values the theology of Bonhoeffer highly. The non-religious interpretation of the divine revelation is for him a Christological interpretation. Whereas religious interpretation is a legalistic interpretation, nonreligious interpretation, he holds, distinguishes between Law and Gospel. Bonhoeffer endeavored to overcome a false dichotomy between world and faith. Jesus is rightly understood when He is the source and ground of faith rather than the object of faith. Faith came to expression in Jesus. Hermeneutics is an interpretation which helps to interpret. It brings the word

event to the present. The task of hermeneutics is to deal with the tension which necessarily exists between theology and proclamation. The last chapters of the book deal with speaking responsibly about God, the world as history, the two kingdoms (the *regnum Christi* can be spoken of, says Ebeling, only when the *regnum mundi* is spoken of at the same time) and conscience. The last chapter presents theses for an introductory course on theology.

KIERKEGAARD'S WAY TO THE TRUTH: AN INTRODUCTION TO THE AUTHORSHIP OF SOEREN KIERKEGAARD. By Gregor Malantschuk. Translated from the Danish by Mary Michelsen. Minneapolis: Augsburg Publishing House, 1963. 126 pages. Paper. \$2.50. Malantschuk endeavors to give the reader an understanding of the presuppositions of Kierkegaard rather than an outline of his system. According to the author's view, Kierkegaard saw Hegel as introducing "the age of disintegration" by his flight from the eternal and by his refusal to acknowledge limits to man's rational understanding. Kierkegaard sees man as a synthesis of two different qualities, the temporal and the eternal. Out of this synthesis grows his theory of stages. The first is the aesthetic stage, in which man lives exclusively in the temporal world and the eternal man begins to form himself poetically. Christianity stands in contrast to the aesthetic. The aesthetic way of life leads to melancholy, to an attempt to be free of all externals, to despair, and to demonic existence. The ethical stage of existence comes into being when the eternal impinges upon a man. In this stage man believes that he can fulfill the claims of the eternal in the temporal world. Man sees higher obligations than those of community and temporal authorities. In the religious stage man realizes how deeply he is grounded in evil and is ready for a "radical cure." The last chapters deal with problems of self and immortality, dialectic of freedom, and dialectic of communication. In general Malantschuk gives a penetrating and rationally satisfying synthesis of Kierkegaard's thought.

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