

CONCORDIA THEOLOGICAL MONTHLY

One Hundred Years of Social Ministry —
Now What?

LESLIE F. WEBER

Civic Order

MARTIN H. SCHARLEMANN

Race and the Institutional Church

ROBERT L. CONRAD

Brief Studies

Homiletics

Book Review

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BOOK REVIEW

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THEOLOGY AND ETHICS IN PAUL. By Victor Paul Furnish. Nashville: Abingdon Press, 1968. 304 pages. Cloth. \$6.95.

Ethics and morality are words to conjure with in recent years. That makes it all the more surprising that little attention has been paid to ethical questions by Biblical scholars in English-speaking countries. While short treatments appear in New Testament theologies or general works on Jesus or Paul, Erich Wahlstrom's *The New Life in Christ* (1950) is close to the last major work.

This makes the present volume all the more welcome. Its author is associate professor of New Testament at the Perkins School of Theology, Southern Methodist University. He has been interested in Pauline ethics for many years, and the present book is the result of a year's work at Bonn University, where Schrage's interest in New Testament ethics was a strong influence.

Furnish correctly discusses Paul's ethics within the context of his theology. He first discusses the origin, character, and form of Pauline ethical teaching. The Old Testament has clearly influenced Paul's parenetic (see for example 1 Corinthians and 2 Corinthians 8—9). Yet he never "quotes it *in extenso* for the purpose of developing a pattern of conduct" (p. 33). The Decalog is, surprisingly, little used. Formal literary dependence on other Jewish materials (such as apocrypha and Rabbinic writings) cannot be demonstrated, though the indirect influence of Wisdom and other books is likely. Paul certainly used some Hellenistic terminology and was influenced by the diatribe form, but his ethic is not essentially Hellenistic in origin.

Contrary to W. D. Davies, Furnish finds little evidence that Jesus' teaching was a *direct* source of Paul's thought. He cites Jesus only rarely. When Paul speaks of "words of

the Lord," he is probably referring to the resurrected and presently ruling Lord, not the Jesus prior to the resurrection.

In his exhortations Paul did not claim to be original but acknowledges the traditional character of specific ethical goals. His major concerns in his specific injunctions are to be concrete and relevant, inclusive, and persuasive. To do this he assimilates traditional material such as virtue and vice catalogs. What distinguishes Paul is not the novelty of his specific directive but the firm imbedding of his ethics in his theology. Furnish demonstrates this with a careful examination of Dodd's distinction between *didachē* and *kērygma* on the basis of Romans. His conclusion? The distinction misleads and confuses.

This leads to the major section of the book, "The Themes of Paul's Preaching" (pp. 112—206). In effect, this is a presentation of Pauline theology with emphasis on the nature of Pauline eschatology. He discusses Paul's use of the Jewish two-ages eschatology, law, sin, righteousness, death, resurrection, faith, love, and obedience. The wealth of this section is impressive. Furnish touches on most of the great Pauline themes. It is worth the price of the book.

The last major section of the book tries to make more precise "The Character of the Pauline Ethic" (pp. 207—41). Here Furnish argues that Paul's thought is radically theological, eschatological, and Christological. Thus Paul can urge imitation of Christ. He protests against an oversimplification of the relation of indicative and imperative. "To become what you are" is not an adequate summary, since it is too idealistic. Rather, one must work with the idea of the Lordship of Christ, which calls for obedience. Such a view underscores the priority of theology and Christology. It will

also preserve the communal character of Paul's ethics, thus correctly maintaining the importance of love in ethical thought.

This reviewer has only praise for this book. It is clear, comprehensive, illuminating, and stimulating. It should become a standard work in the bibliography of Pauline ethics.

One misprint was noted: on page 137, note 50, read *Greek Anthology for Greek Mythology*.
EDGAR KRENTZ

FROM THE ROCK TO THE GATES OF HELL. By Andrew W. Blackwood Jr. Grand Rapids, Mich.: Baker Book House, 1968. 127 pages. Cloth. \$3.95.

In eight chapters closely related to key Biblical materials the pastor of the Covenant Presbyterian Church in Atlanta, Ga., provides a book about Christ and the church. He does so to counteract the assumption that the church is due to die. The study traverses not only basic theological issues but practical issues like worship, Christian leadership, and the church in civil affairs. He says good words for church unity and pleads for realizing the body of Christ. This is an excellent book for purposes of lay discussion.

RICHARD R. CAEMMERER SR.

LIFE IN TWO WORLDS: A BIOGRAPHY OF WILLIAM SIHLER. By Lewis W. Spitz. St. Louis: Concordia Publishing House, 1968. 199 pages. Cloth. \$3.95.

This book analyzes an American theologian and churchman who is in reality a "transplanted European living in a linguistically, culturally, and religiously isolated community, as impervious to frontier influences as he could make himself."

Sihler is portrayed from various points of view. As a theologian his style is contrasted with the scientific style of German theologians and the formal presentations of Walther; it is regarded as anticipatory of the running commentary method of Zahn. His effectiveness is attributed to rigid consistency of aim and vigorous conviction. As family man Sihler was stern but deeply concerned. In matters of social concern and reform he was conservative and at times negative.

The author regards Sihler's influence in

the organization of The Lutheran Church—Missouri Synod, participation in the drafting of the synodical constitution, practical application of doctrine, and training of pastors and teachers as significant contributions to Lutheranism in America. Sihler opposed membership of his church body in the General Council.

Sihler's biography is placed in its contemporary setting. European and American secular history, theology, and church conditions are carefully presented. Thus quite a number of pages sketch the development of "American Lutheranism."

The book is an important contribution toward understanding certain elements in the "mind of Missouri" and is a biography of an important pioneer theologian.

ERWIN L. LUEKER

THE MOUNTAIN THAT MOVED. By Edward England. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1967. 126 pages. Cloth. \$3.50.

The original incident described in this volume has recently received wide publicity through the appeal of the citizens of Aberfan in Wales to prevent a recurrence of the catastrophe of October 1966 when a heap of coal slag engulfed 160 members of their community, chiefly children of their Junior School. The book is beautifully written and illustrated, with strong Christian sympathy and insight, by the religion editor of the British publishers Hodder and Stoughton. The royalties from the book are for the Save the Children Fund.

RICHARD R. CAEMMERER SR.

AN HONEST PROFIT: WHAT BUSINESS MEN SAY ABOUT BUSINESS ETHICS. By Raymond C. Baumhart. New York: Holt, Rinehart and Winston, 1968. 240 pages. \$5.95.

Since Baumhart obtained his doctorate in business administration from the Harvard Business School and now serves as professor of management at Loyola University, it is to be expected that he would reflect some of the attitudes elucidated in the many exploratory and descriptive articles concerning this topic

published by the *Harvard Business Review* since the 1940s. Indeed, he acknowledges the financial support given him by the editors of the magazine.

The book follows the case-study method in favor at the Harvard Business School. While casuistry always exhibits the pedagogical limits of a "case" or problem, so that one cannot construct a rounded ethical position from this kind of procedure, it should be granted that Baumhart realistically sets forth what Harvard taught him. He summarizes his findings as follows: Business ethics includes vast varieties of topics, so that generalizations are impossible. The popular image of businessmen's ethics is unfair. The overwhelming majority play the game with great honesty.

Ethics is about as important to businessmen as to the average American: it sets forth the rules of the game and their application. Baumhart's findings would seem to support those, including this reviewer, who hold that the moral level of American society (including businessmen) is generally a little below the recommendations of Aristotle's *Nicomachean Ethics*. To say it positively in the terms of Christian theology, business ethics generally reflects the prudential consideration of natural man; hence it must operate by the Law, not by the Gospel, as Lutherans understand these terms. Accordingly, it is quite unrealistic to expect business ethics to represent more than the agreed-on rules of the game, fairly applied. RICHARD KLANN

REALITY AND MAN: AN ESSAY ON THE METAPHYSICS OF HUMAN NATURE. By S. L. Frank. New York: Taplinger Publishing Co., 1967. 227 pages. Cloth. \$6.00.

Frank was a remarkable man. Born in Moscow of Jewish parents, he studied economics, became a Marxist for a time, but rejected Marxism for philosophy and Russian Orthodoxy. Expelled by the Communists in 1922, he lived and taught in Berlin, which he left for France in 1937. He died in London in 1950.

Frank was a representative of those European philosopher-theologians who labored

mightily to explore the limits of philosophy as well as the relation of the field of study to their Christian convictions. As Florowsky has written: "For Frank *the condition* of the philosopher has been radically changed by the Gospel." Yet it is also obvious from his book that Frank did not progress beyond the Platonism of Plotinus and Nicolas of Cusa and the idealism of 19th-century German philosophy. The ecstatic oneness with God must be the hoped-for goal of such contemplation.

The Christian contrast is the awareness of the qualitative noetic distinction between philosophy and the revelation of God in the Gospel of Jesus Christ. The knowledge of this Biblical revelation remains the perennial challenge to philosophy. It is not a discovery of man, the Socratic pilgrim; it is a gift *ab extra* conferred by the operation of the Holy Spirit. RICHARD KLANN

CHRISTIAN INITIATION IN SPAIN CA. 300—1100. By T. C. Akeley. London: Darton, Longman & Todd, 1967. 223 pages. Cloth. 35/-.

This is a highly specialized study of Christian liturgies in Spain from the fourth to the eleventh centuries, that is, in pre-Islamic and Islamic Spain to about the terminal period of the use of the Visigothic script in the era of Gregory VII. As the title indicates, the emphasis is on the baptismal rite. Almost the entire first half of the work is devoted to a study of historical backgrounds that include such highly relevant sections as "Before the Unification in 586," "The Age of Isidore," and "From Isidore to the Death of Ildefonse."

The true value of this specialized account, which by the way demonstrates some thorough searchings, is a comparative study of liturgy. To this point, the author states that such study is useful historically and theologically. He adds that "geographically specialized investigations are a prerequisite to that study." This is eminently true of Spain.

Theologically such study is especially germane to the Spanish situation in which there was the struggle between the orthodox and

the Arian position up to the end of the sixth century. It was inevitable that especially in the initiatory rite the theological antitheses would have to find expression.

The author's presentation of the baptismal rite and the preparation for the initiatory sacrament is decidedly helpful. His readers are reminded that the peninsular church was much concerned about the catechumenate and that there was some variety in the number of years required in preparation for baptism.

The problem of the identification of the name Mozarabic as well as the question of the emergence of this eponymous (*mostarab*) rite follows the generally accepted view; the author makes no claims that lack evidence. This reviewer missed mention of the generous effort of Cardinal Ximenes to retain the use of the Mozarabic liturgy and his transcription of it from the Gothic to the Latin. Isidore of Seville is given large treatment. It should be so. For this "Light of Spain" was certainly far in advance of his time. He allowed variation in liturgies so long as their use did not engender schism. His political theory was in a sense Lockean.

The work contains some exceptionally fine plates, a map, an appendix of liturgical texts, and a good index. In a day of revived interest in liturgical studies the work is highly recommended. PHILIP J. SCHROEDER

PHILOSOPHICAL ANTHROPOLOGY. By J. F. Donceel. New York: Sheed and Ward, 1967. 477 pages. Cloth. \$5.95.

Originally, Donceel produced this book under the title *Philosophical Psychology* (1955). Perhaps the change of title and the considerable revision and updating of the structure and text are a tribute to the willingness of Roman Catholic scholars and theologians to accommodate their position or insights to the dominant current trends in thought. Psychology was at the very height of fashionable studies for theologians during the last decade. Donceel now prefers to stress the phenomenological method, which is dominant in Europe and has achieved impressive attention also in the United States.

It is a good college textbook particularly because the author insists on going beyond

the usually quite barren naturalistic studies of the secularist. While Donceel has a point of view, he is remarkably fair (given the conditions of writing a college textbook) in setting forth positions that demand attention but with which no Christian can agree.

At the same time, perhaps one needs to call attention to the author's disposition to invest too much credit in the highly publicized philosophical-scientific dogmas of our time. Is it really possible to accommodate the Christian doctrine of God—and this would include Christology—with philosophical-scientific theories of evolution by means of a reinterpretation of pertinent Biblical texts? And if one follows Rahner's recommendation that a "complete anthropology is impossible without Christology" (incidentally, a point that is made explicit in Luther's *Large Catechism*), how is it possible for Christians to accept the limits of a "philosophical anthropology"? RICHARD KLANN

SCIENCE AND FAITH: TOWARDS A THEOLOGICAL UNDERSTANDING OF NATURE. By Eric C. Rust. New York: Oxford University Press, 1967. 330 pages. Cloth. \$6.50.

The book is a useful essay on its topic. Many readers will probably see it as a rehearsal of subject matter already familiar to them. But the interested pastor and student should find it rewarding. It is to be expected, as Rust also states, that some of the material of the book is an echo of his previous work *Towards a Theological Understanding of History*.

In his effort to show a relationship of evolutionary scientific assumptions (given a transcendent interpretation) to the claims of the Bible, Rust enlists Teilhard de Chardin, Polyani, Whitehead, and others for his argument that the brooding immanence of the Holy Spirit in creation produced emergent consciousness. Man is the evolutionary product of this activity of the Holy Spirit. "The emergence of living wholes, of conscious beings, of self-conscious persons, are creative advances" (p. 181). The author seems to cultivate a maximal elasticity in the use of some of his theological concepts. Can

the process of creation in any way at all be described to the satisfaction of even the most Christianly committed scientist? While it is undoubtedly quite Biblical to speak of the work of the Holy Trinity (or of the Holy Spirit and of the "cosmic Christ") as working in the world, it is surely also a conceptual confusion to suggest to the reader that these *opera ad extra* are to be understood in terms of immanentistic processes. That is just too simplistic. Nor is the author's argument from correlations persuasive, although it should be fairly said that he himself expresses caution against its seeming force. Methodologically, let us agree, correlations are never proofs of causality.

RICHARD KLANN

THE ESSENCE OF FAITH ACCORDING TO LUTHER. By Ludwig Feuerbach.

Translated by Melvin Chernov. New York: Harper & Row, 1967. 127 pages. \$4.50.

Feuerbach's lectures on Luther were written as a supplement to his *The Essence of Christianity*. He admired Luther, "the German Reformer," for striving toward the welfare of man, a view conforming to the picture of Luther drawn by the German Enlightenment. But he despised and excoriated Luther's theology. Luther's explanation of the First Commandment in the Large Catechism, according to Feuerbach, needs to be turned upside down. Man has a god when he becomes conscious of himself and worships himself. Man is the real god that matters. In his own introduction to his *Complete Works*, Feuerbach wrote: "Is the work *The Essence of Faith According to Luther* for or against Luther? It is just as much for as against Luther. But is not this a contradiction? Certainly; but a necessary contradiction, rooted in the nature of the object itself."

The ambivalence is easily explained when we consider that Luther represented for Feuerbach a necessary stage in the progress of Western man toward ultimate self-realization. He wrote (Foreword, Vol. I, *Complete Works*, addressing himself): "Only in your *Luther* — which is by no means a mere 'supplement,' as the title says, but had independent significance — was this contradiction [of rational and sensual being] fully over-

come. Only there did you fully 'shake off' the philosopher and cause the philosopher to give way to the man." Feuerbach's lectures are a series of comments on Luther's theology, leading to the negative conclusion that Luther presented a "monstrous doctrine," a perversion of Feuerbach's "truth" that God is merely the mythological means whereby man realizes his own blessedness.

Feuerbach gave his generation explicit signs of what was to be in store for Christianity. Students of the history of ideas since the Enlightenment now point to the importance of Ludwig Feuerbach for the ideational struggles of our own day. For many liberal theologians, who take their polemical vitamins from Feuerbach, directly or indirectly, criticism of the Bible has become far more important than the Bible.

RICHARD KLANN

LECTURES ON THE ESSENCE OF RELIGION. By Ludwig Feuerbach. New

York: Harper & Row, 1967. 356 pages. Cloth. \$9.50.

It is a remarkable fact that very few people of our time, and also in our church, have learned to know Feuerbach directly. Perhaps it is possible to offer the general observation that Feuerbach's ideas usually came to the attention of Lutheran pastors and teachers in America through other writers.

Reading this excellent translation by Ralph Manheim will thrust our present generation against the ideational sources of this century's ecumenical revolt against the God of the Christian church. To be sure, the initial point of the hostility is directed against cultural products of the Christian church, which admittedly do not achieve the perfection envisioned by impatient utopians who demand the restoration of paradise every day before midnight. For this reason Feuerbach stresses the close association of religion and politics.

Feuerbach's thesis, stated in his Third Lecture, is also the ideational foundation of liberal Christianity: "This doctrine of mine is briefly as follows. *Theology is anthropology*: in other words, the object of religion, which in Greek we call *theos* and in our language God, expresses nothing other than

the essence of man; man's God is nothing other than the deified essence of man, so that the history of religion or, what amounts to the same thing, of God — for the gods are as varied as mankind — is nothing other than the history of man" (p. 17; Feuerbach's emphasis). Or stated more specifically in the Fifth Lecture: "Religion is indeed essential to or innate in man, but that this is not the religion of theology or theism, not an actual belief in God, but solely the religion that expresses nothing other than man's feeling of finiteness and dependence on nature" (p. 34). Or in the Seventh Lecture: "The objects of religion differ only according to the *different human faculties or powers* to which they relate. . . . Thus man has in himself the measure, the *criterion of divinity* and for this very reason the *source of the gods*." (Pp. 51, 53—54; Feuerbach's emphases)

Man is his own god: "How shall I believe in an *outward* God unless I have an inner, subjective God?" (p. 52). Man's religion, including Christianity, is the projection of his needs, instincts, aspirations. Religion has the function of fortifying man in his existence in this world by giving him courage to be, through mythological projections in worship, prayer, contemplation, and assorted other religious exercises. There is no absolute difference in the values of the different religions of the world; all serve the same need under different historical and cultural circumstances. Mission work is a form of religious aggression or imperialism.

Christianity is particularly guilty of misdirecting mankind: "We must therefore modify our goals and exchange divinity, in which only man's groundless and gratuitous desires are fulfilled, for the human race or human nature, religion for education, the hereafter in heaven for the hereafter on earth, that is, the *historical future*, the future of mankind. Christianity set itself the goal of fulfilling man's unattainable desires, but for that very reason ignored his attainable desires. By promising man eternal life, it deprived him of temporal life, by teaching him to trust in God's help it took away his trust in his own powers; by giving him faith in a better life in heaven, it destroyed his faith in

a better life on earth and his striving to attain such a life. . . . But this justification of the hereafter is a mere pretext. . . . What is truly negative is theism, the belief in God; it negates nature, the world and mankind: *in the face of God, the world and man are nothing*. . . . 'God,' says Luther in a Latin letter, 'wishes either to be *the only friend* or no friend at all.' 'Faith, hope, and love,' he says in another letter, 'are due to God alone, and that is why they are called the theological virtues.' Thus theism is 'negative and destructive'; it builds its faith solely on the nullity of world and man, that is, of the real man. But God is nothing other than the abstracted, phantasmagoric essence of man and nature, hypostatized by the imagination; hence theism sacrifices the real life and nature of things and of men to a being who is a mere product of thought and imagination." (Pp. 281—83; Feuerbach's emphases)

Feuerbach delivered the *lectures* at the University of Heidelberg in 1848—49 as a contribution to the revolutionary activity of that year. Feuerbach (1804—72) had himself been a student of theology and of the philosophy of Hegel. He made it his primary mission to subvert both Hegel and orthodox Christianity. He was an important part of the German theological revolution that the emigrant founding fathers of the Missouri Synod rejected, preferring their "Zion on the Mississippi." Feuerbach's position and argumentation were absorbed by Karl Marx and socialist ideology. The universities have made them the major ingredients of secular humanism, and the communications media achieved for them the status of remarkably wide acceptance. RICHARD KLANN

HOFFNUNG ZWISCHEN KREUZ UND REICH: STUDIEN UND MEDITATIONEN ÜBER DIE CHRISTLICHE HOFFNUNG. By Ulrich Hedinger. Zurich: EVZ-Verlag, 1968. 344 pages. Cloth. Price not given.

Though chiefly interested in an exposition of the Christian hope, the author goes far beyond his stated subject and discusses the concept of hope in a broader sense. Where he regards it necessary or helpful, he takes

the reader on a detour by way of an excursus. On the way through his studies and meditations Hedinger introduces the reader to Jews and Gentiles of various, at times conflicting, theological views. For an appreciation of the author's own position it is helpful to keep in mind the importance he attaches to the difference between *Versöhnung* and *Erlösung*, the *termini a quo* and *ad quem* of the Christian hope. *Versöhnung* is the reconciliation achieved by the cross of Christ; *Erlösung* here implies the ultimate relief from all evil. Mindful of the broad scope of his presentation and its complexity, the author has favored the reader with a number of appended theses that summarize the chief thoughts of his book. To the advanced student of theology this volume presents a real challenge for debate; the novice had better lay it aside for a while.

LEWIS W. SPITZ

A SECOND TOUCH. By Keith Miller. Waco, Tex.: Word Books, 1967. 156 pages. Cloth. \$3.50.

In 14 highly autobiographical chapters the author describes "living in a new perspective" in various practical situations of human life such as family and sexual relationships, the Christian church, anxiety, and involvement. "The new perspective" is life in God, lived out through disciplines of prayer and Bible, and described in a combination of practical psychology and theology. The author has been a businessman who studied for the ministry temporarily and is now a psychological counselor. His previous volume, *The Taste of New Wine*, has been helpful to many readers.

RICHARD R. CAEMMERER SR.

FREEDOM AND THE PUBLIC: PUBLIC AND PRIVATE MORALITY IN AMERICA. By Donald Meiklejohn. Syracuse: Syracuse University Press, 1965. 154 pages, with notes and index. Cloth. \$4.95.

Meiklejohn, director of the Program of Public Affairs and Citizenship at Syracuse University, here publishes the notable lectures he gave at Carnegie Institute on the

compelling and timely subjects of "The American Public and Private Interests," "Popular Government—The People Constituted," "Active Government—The People's Business and the People's Schools," "Responsible Government—The Freedom of Public Discussion," and "American Freedom and the Wider World." It is a valuable contribution to the discussion of the American political and social ethos from a liberal, non-religious, pragmatic perspective.

RICHARD KLANN

GOD UP THERE? By David Cairns. Philadelphia: The Westminster Press, 1967. 111 pages. Cloth. \$2.95.

Cairns addresses himself to the most crucial issue of our day: God's transcendence. This is not just a theological question. It is a matter that will determine the course of human life and culture for the rest of the 20th century. For if we live in a closed system, all of us are trapped. If, however, there is a God, and if He encounters men from beyond their little schemes, there is hope. Then men can work for freedom and justice beyond the frustrations engendered by secularism and nihilism.

Cairns takes the time to subject theologians like Bishop Robinson, Paul van Buren, Kenneth Hamilton, and David Jenkins to a penetrating analysis. He proceeds from there to describe his own position that God's transcendence is primarily disclosed in that historical revelation to which the Bible bears witness, but that it is also revealed in creation and in human experience when rightly understood in the light of the Christian faith.

Unhappily, this volume takes no account of what has become one of the major motifs of contemporary theology, namely, that "up there" means primarily out there, ahead of us. It soon becomes evident that Cairns owes more to Plato, by way of Emil Brunner, than to Biblical eschatology.

Having entered this demurrer, we still recommend this brief work as a succinct presentation of the subject under discussion. It provides a quick survey of what is going on in this field of inquiry and speculation.

MARTIN H. SCHARLEMANN