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## BOOK REVIEW

*THE DOCTRINE OF ATONEMENT IN JONATHAN EDWARDS AND HIS SUCCESSORS.* By Dorus Paul Rudisill. New York: Poseidon Books, 1971. ix and 143 pages. Cloth. \$4.95.

Rudisill finds five distinct theories of the atonement in the theologies of Jonathan Edwards Sr., Joseph Bellamy, Samuel Hopkins, Stephen West, and Jonathan Edwards Jr., New England divines of the 18th century in America.

Edwards Sr. based his theory on the mercy of God and the need for reconciliation. In its extreme form it is known as the penal theory of the atonement (not peculiar to the elder Edwards). Edwards did not advocate the *quid pro quo* aspects of this theory; he introduced the idea of God's sovereignty into it.

Bellamy held that the atonement is effected when the Law is adequately vindicated, the theory of vindication. Bellamy introduced the idea of general atonement into New England theology. He was influenced by Hugo Grotius.

Hopkins is close to Bellamy, but Hopkins emphasizes that Christ's vindication protects God's moral government; Christ's sufferings shows God's high regard for the Law.

West is dependent on Edwards Sr., but he stresses that God abhors evil, and this is shown in Christ's suffering.

Edwards Jr. is an eclectic, and so are his followers. The Edwardeans rejected the idea of imputation of man's sins to Christ. Christ's suffering is stressed, but not as a vindication. They followed Bellamy in accepting a general atonement and the governmental concept of Christ's suffering. The sovereignty of God is a part of their theory.

There are common and divergent views in these theories. They embody a high degree of speculation, a Reformed scholasticism among Puritans of North America. Rudisill's study is valuable for its clear, brief presentation, useful for those who want an

introduction to or quick overview of New England theology. CARL S. MEYER

*THEOLOGY OF THE LIBERATING WORD.* Edited by Frederick Herzog. Nashville, Tenn.: Abingdon Press, 1971. 123 pages. Paper. \$2.75.

This paperback contains translations of four articles that appeared originally in the leading German Reformed theological journal *Evangelische Theologie*. They are (1) "God—As a Word of Our Language" by Eberhard Jüngel; (2) "From the Word to the Words" by Hans-Dieter Bastian; (3) "The Living God: A Chapter of Biblical Theology" by Hans-Joachim Kraus; (4) "Paul's Doctrine of Justification: Theology or Anthropology" by Hans Conzelmann.

The first two are attempts to discuss the nature of theological language in a world dominated by empiricism. Many will regard them as rather speculative. Kraus' essay is a study of the emphasis on God as alive in the Old Testament, while Conzelmann seeks to bridge the gap between objectification and subjectivity in the understanding of Paul's doctrine of justification.

The editor provides an introduction in which he points out similarities between the German and American scenes and argues that what is needed is a renewed interest in the Word of the Book. This will reveal the heresy of a false teaching about the nature of man.

What unites the essays is an attempt, with the tools of modern theological and philosophical analysis, to make Biblical teaching relevant to the modern world.

EDGAR KRENTZ

*COUNCILS AND ASSEMBLIES: PAPERS READ AT THE EIGHTH SUMMER MEETING OF THE ECCLESIASTICAL HISTORY SOCIETY.* Edited by G. J. Cuming and Derek Baker. Cambridge: University Press, 1971. xxiv and 359 pages. Cloth. \$16.00.

Volumes of essays by various authors are difficult to review. Shall one list the titles of the essays and their authors? Shall one attempt to summarize their content? Shall one choose several of the outstanding essays and say a commendatory word or two about them or do the opposite? Book reviews admittedly are to serve the reader and aid him in choosing books to read and to purchase. The reviewer of a collection of essays has the obligation, therefore, to indicate to the reader the worth of the particular collection he is reviewing.

In the title *Councils and Assemblies* the reader is given an indication of the theme of the volume. Fourteen of twenty-two councils dealt with were medieval councils (before 1500). The councils of the early church are not dealt with; the Council of Trent is not covered. The Second Vatican Council is given space in connection with the Council of Basle by A. J. Black. E. E. Y. Hales, the well-known biographer of Pio Nono, has a very good essay on the First Vatican Council. "John Hales and the Synod of Dort" is a specialized study by Robert Peters. Basil Hall presents us an excellent essay on "The Colloquies Between Catholics and Protestants, 1539—1541."

The presidential address by Walter Ullmann is an able presentation of a timely topic, covered as one would expect with admirable and meticulous scholarship: "Public Welfare and Social Legislation in the Early Medieval Councils."

Will these remarks satisfy the reader interested in conclaves of churchmen, their problems and approaches? The reviewer wishes to assure such a person that he will find the reading of these essays most rewarding. They are of high quality and ecumenical breadth, narrow enough to be unified but broad enough to command a variety of interests.

The Ecclesiastical Society of Great Britain has shown during the past decade by its programs and publications that it deserves the reputation it has established among church historians generally. CARL S. MEYER

*THE NEW MOOD IN LUTHERAN WORSHIP.* By Herbert F. Lindemann. Minneapolis, Minn.: Augsburg Publishing House, 1971. 109 pages. Paper. \$2.50.

A number of students at Concordia Seminary, St. Louis, who enrolled in *Worship P-100* for the Michaelmas term of 1971 became partners in a rare educational experience. They were privileged to work with a man who could speak about Lutheran worship from the vantage point of a long and fruitful pastoral ministry in which he attempted to translate theory into practice. Subscribers to the CONCORDIA THEOLOGICAL MONTHLY can share something of what that visiting instructor had to say by reading his latest book, *The New Mood in Lutheran Worship*.

In the space of about one hundred pages Pastor Lindemann charts the change of direction in the worship life of the Lutheran Church (especially The Lutheran Church—Missouri Synod) in our country from the 1920s and 1930s to the present. In broad, deft strokes he indicates where we have been, what was accomplished, and where we are going. I know of no brief, popular summary in print that does a more adequate job of tracing the mood and thrust of liturgical renewal in our portion of the church.

The need for such a book could not be more critical. Currently we are passing through a phase of liturgical renewal and reconstruction that may well have a profound influence on the future of Lutheran worship practices and piety. At such a crossroad it is important to pause and evaluate the present in terms of the past and consider seriously some of the problems involved in any attempt to produce responsible liturgical material for the church at worship today and tomorrow. Lindemann's book is a valuable tool for this purpose. There are any number of books currently on the market which purport to deal with the problems and possibilities of worship in the Christian community. No one of them should be read apart from this primer. The author reveals a sense of balance and pastoral concern that is both refreshing and essential to any efforts at

liturgical renewal. He is not so zealous for innovation that he loses sight of the central values of Christian worship. He is too much a churchman and a pastor to be carried away by the vagaries and rootlessness of much that passes for worship today.

Herein is the book's greatest strength. It honestly tries to help all those who are engaged in the art and work of worship to consider carefully some of the possibilities and problems inherent in attempts at updating, changing, or inventing liturgical forms of worship for the seventies and eighties. In a gentle way the author warns us to avoid the arrogant destruction of what is old simply because it is old. Yet he is sympathetic to our fumbling and inexperienced attempts to produce the new. He urges us to make use of the ample experience of our long tradition and the skill and insight of professionals who are dedicated to the task of helping pastors, musicians, and people find a richer worship life than they now know. The book is eminently readable and should be included in church libraries so that it is available to members of the congregation. It is meant for a wide audience. Those involved in the planning and conduct of public worship should read it soon. This suggestion includes those on Synod boards and commissions who regularly circularize the church with "special" worship services that are designed for particular observances.

In the hope that sales will warrant a reprint, may I suggest a few minor corrections. The date of the *Service Book and Hymnal* (p. 27) is 1958. Probably the reference to the printing of the proceedings of the Valparaiso Liturgical Institute (p. 36) was confused with the publication of the Society of St. James. Although the book does not pretend to be a comprehensive history, some reference to the impact of magazines like *Una Sancta* and *Sursum Corda* seem in order. The preponderant number of references are to The Lutheran Church — Missouri Synod. A future edition may wish to take into account the work of the Society of St. Ambrose and liturgical leaders of other Lutheran bodies in this country.

JOHN S. DAMM

*CITIES ON THE MOVE.* By Arnold Toynbee. New York: Oxford University Press, 1970. 257 pages, five maps, and two diagrams. Cloth. \$6.75.

This book, written by the author after he had passed the age of 80, was sponsored by the Institute of Urban Environment of the School of Architecture of Columbia University and represents a keen and highly useful survey of the history of cities and a prophetic analysis of Ecumenopolis, the World-City of the 21st century.

In the historical portion, including chapters two to nine, Toynbee analyzes four kinds of cities of the past: the City-State, Capital Cities, Holy Cities, and Mechanized Cities. The thesis of these chapters is that society has a way of creating city forms and administrations that reflect the needs and wishes of a given nation. But at the same time Toynbee tells the history of many cities that were imposed on societies by the will of strong leaders or that grew because society was too lazy to control them or too unaware of the importance of the location and structures of cities for a healthy national life.

The truly radical transformation in the history of cities took place eight to ten thousand years ago when the first nomads settled in more permanent communities. He identifies Jericho and Lepenski Vir in Yugoslavia as the oldest known cities and argues that the World-City, if it is to be healthy and socially useful, will in many ways be like Jericho or 18th-century Weimar. His description of Ecumenopolis draws heavily on the work of Constantin Doxiadis, as Toynbee gratefully acknowledges. The prophetic plea of the book is that city planners begin today to plan with extraordinary vigor the coming World-City, for the future of mankind is bound up with the future of the mechanized city.

While this brief book cannot cover all aspects of the city, it would seem that the symbolic and religious functions of the city need to receive full treatment in any history of the city or in any prophetic visions of future cities.

HERBERT T. MAYER