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## Book Review. - Literatur

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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.*

**THEOLOGY AND PREACHING** (*Dogmatik und Verkündigung*). By Heinrich Ott; translated by Harold Knight. Philadelphia: Westminster Press, 1965. 156 pages and index. Cloth. \$4.50.

This German work of 1961 has as its basic purpose to "define, and in part to exemplify, the method of dogmatic reflection," that is, simultaneously to operate with previous dogmatic positions (in this case the first 11 questions of the Heidelberg Catechism) and to conduct a conversation in which the affirmation of present believers develops new points of view and stresses the insight of the human being himself. Ott expresses his debt to Karl Barth, whom he succeeded at Basel, and Rudolf Bultmann; Ott regards both as concerned about "the genuine summons of the real God to real human beings." Theology is there for the sake of the preaching. Contrary to Bultmann and Ernst Fuchs and with acknowledgment to Martin Heidegger, Ott believes that theology should be existential encounter and that "preaching is the heart and soul of dogmatics" (the tendency of Barth). Ott attempts to delineate how the kerygma is reflected both in dogmatic work and preaching. The yardstick of the dogma should be: can it be preached? Only the first question of the Heidelberg Catechism provides direct resources for the kerygma in this volume (a summary of atonement and providence); the next ten deal with the doctrine of sin. Ott takes occasion to stress, in connection with Question 1, that all preaching must discuss the "one self-same thing, the 'one comfort in life and in death.'" Preaching is concerned with the present pastoral sit-

uation; dogmatics with the understanding of the whole. Parallel to Question 2, all preaching must say three things: the proclamation of God's action, the disclosure of man's situation, and the resulting obligation. Incidentally, the strong hold of the gratitude-motif on Reformed preaching is here unfolded. The remainder of the volume, in the nature of its basic materials, is a useful development of the preaching of sin as radical and existential failure in man. True to its method, the book is almost random and discursive in its style. It will be interesting to read Ott's development of the second chief part of the Heidelberg Catechism, "Of Man's Redemption," or the equivalent, in keeping with his dictum: "Essentially the preacher gains spiritual vitality only from his awareness of the forgiveness of his sins." (P. 42)

RICHARD R. CAEMMERER

### **TOWARD A THEOLOGY OF HISTORY.**

By J. V. Langmead Casserley. New York: Holt, Rinehart, and Winston, 1965. ix and 238 pages. Cloth. \$6.00.

The concept of revelation is Casserley's first concern in a book which claims only to point toward, not to be, a theology of history. "Revelation," he says in the opening sentence of his book, "is the basic category of religious thought." Revelation to him includes both events and their power to call forth reporting and interpreting of their meaning. "The God who reveals himself in the events of history is at the same time the God who reveals himself in the prophetic interpretation of the historic events" (p. 7). Biblical typology is favored by him as a genuine historical method. The duty of the

historian, using typological historiography, he declares, is the correct ascertaining and interpretation of the great persistent historical themes.

Casserley climbs far out on the limb when he declares Toynbee's *A Study of History* as "surely the best thing of its kind that has appeared since Augustine's *City of God*." His theory of Biblical inspiration is inadequate, although his approach to the Bible and Biblical criticism is generally helpful. He repudiates the phrase *faith alone*; however, he does not define the nature of faith. He endorses apostolic succession and couples it with faith and the liturgy "as the means in and through which the Christ persistently reaffirms himself as always contemporary, as the manifestation in history of that which transcends all history" (p.213). He has helpful chapters on the epistemology and the ontology of history. The work lacks an index, a bibliography, and references.

CARL S. MEYER

**MELANCHTHON ON CHRISTIAN DOCTRINE.** Edited and translated by Clyde L. Manschreck. New York: Oxford University Press, 1965. 356 pages. Cloth. \$7.00.

As one of the major leaders in the Lutheran Reformation, Melanchthon in a sense had the misfortune of being second to Luther, whose brilliant supporter he was for 28 years. Luther held the *Loci communes* of his young friend, published in 1521 as Lutheranism's first dogmatics, in great esteem, exceeded in importance only by the Bible. In the Augsburg Confession Melanchthon introduced Lutheranism to the Emperor and to the Diet of the Holy Roman Empire, in a thoroughly Biblical and, to use a modern term, ecumenical document. But ecumenicity was not in the ecclesiastical climate of that day, so Melanchthon produced the Apology. Both documents, the Confession and the Apology, reflected the

faith of the banned and excommunicated Reformer at the Coburg. As second to Luther their author occupied a more humble position.

After Luther's death events thrust Melanchthon into the front line of theological polemics. In the heat of battle he was denounced as a collaborator with Rome by some, as a secret Calvinist by others. The question arises: to what extent, if at all, are such criticisms justified? A comparison of the earlier *Loci* with those of 1555, here made available to the English reader in an excellent translation, will help him reach his own conclusion—one which many will doubtless not share with him.

Helpful in such a task are Manschreck's preface and Hans Engelland's introduction, particularly the latter's discussion of the approach to theology in the older Melanchthon and in the young Melanchthon. As specific questions in the interpretation of Melanchthon Engelland names the relation of the acts of God and the acts of men, of justification and sanctification, and of predestination.

The Editorial Board of a Library of Protestant Thought, of which John Dillenberger is chairman, is to be commended for including this volume in its "collection of writings intended to illumine and interpret the history of the Christian faith in its Protestant expression," and the translator-editor is to be congratulated on a fine achievement.

LEWIS W. SPITZ

**THE ROMANCE OF BIBLE SCRIPTS AND SCHOLARS: CHAPTERS IN THE HISTORY OF BIBLE TRANSMISSION AND TRANSLATION.** By John H. P. Reumann. Englewood Cliffs, N. J.: Prentice Hall, 1965. viii and 248 pages. Cloth. \$5.95.

The long history of Biblical translation has been told many times. General surveys, however, must often omit some of the in-

teresting sidelights of history that make the story come alive. Reumann's volume selects certain figures in the long history to describe by a sort of case study approach the "why, what, and how" of translation. The motivation for translation is discussed via the history of the Greek translation of the Old Testament. The second century after Christ serves as an example of textual problems for the translator; Reumann discusses the work of Jochanan ben Zacchai, Akiba, Aquila, Tatian, and Marcion.

The chapter on Luther is used as a case study to discuss the method of Biblical translation. One should add the note on page 82 that the insertion of *allein*, "alone," after "faith" in Rom. 3:28 was not original with Luther as a translator. A number of medieval versions had already done the same.

The remaining chapters discuss some byways in translation. Origen, Jerome, and Johann Jakob Wettstein represent the early church and post-Reformation scholars. One of the most interesting chapters in the book gives the history of Charles Thompson's translation of the Septuagint into English in early 19th-century Philadelphia. After a chapter on Tischendorf, the discoverer of Codex Sinaiticus, Reumann describes the procedures of the interesting group of people who translated *The Twentieth Century New Testament* and the work of Ronald Knox. A concluding chapter summarizes and makes comments on current translation projects.

The material on Luther, Tischendorf, and some of the early translators is well known and rather easily available. Some of this material might well have been omitted. The chapters on lesser known individuals make available in easily readable style interesting and important material. Reumann writes well. This volume would make a good addition both to the pastor's and the parish library. It deserves to be widely read.

EDGAR KRENTZ

*THE WORLD UPSIDE DOWN OR RIGHT SIDE UP?* By Paul G. Bretscher. St. Louis: Concordia Publishing House, 1965. 130 pages. Cloth. \$2.50.

"Imagine how awkward it would be to walk, if suddenly down were up and up were down!" Bretscher's intriguing approach to a study of the Beatitudes quickly becomes much more than clever. He points out that the human eye actually does see everything upside down; it is the optic nerve and the brain that straighten it all out for us. When people were fitted with glasses which inverted the image of what was seen *before* the lens of the eye got in its turn, all the world appeared inverted. "In time we could adjust that the upside-down way in which we see things is right, and everything else wrong." And that—he makes clear—is the kind of thing that has happened to men. The only one ever on earth who understood the situation and who could really see things right side up was Jesus Christ. And when He spoke the Beatitudes He gave a clear picture of what the world should really look like to us if we are seeing it right side up.

What is the recommendation—for the dentist twice a year? for the oculist at least every two years? The time could well be *now* for this checkup on Christian eyesight. Most of us have been operating with a kind of bifocal approach to living. We look at the world through the top of our glasses, and shift to a different kind of lens when we read the Word of God. Bretscher helps the reader see straight and recognize life's real ups and downs. More than that—the Gospel he gives is not only clear example and definition; it is corrective.

GEORGE W. HOYER

*ARCHAEOLOGY IN BIBLICAL RESEARCH.* By Walter Williams. New York: Abingdon Press, 1965. Cloth. 244 pages. \$4.75.

It is a commonplace that "archaeology" was a prime factor in effecting the revolu-

tion in Old Testament studies. No longer can the Old Testament be read in cultural and historical isolation, as was once done in that Hegelian, idealistic, evolutionary pattern popularized as "Wellhausenism." Today the Bible speaks more clearly in the context of its ancient Near Eastern world.

It is no simple matter, however, to describe this "archaeology" in its kaleidoscopic variety of specializations. We are, therefore, in real debt to Williams for trying to fill a long-felt need for a single volume describing the nature, scope, and major discoveries of the vast array of disciplines dealing with the ancient Near Eastern world and bearing on Biblical studies.

He outlines the aims and history of this infant "science" and then turns to its methods, from the initial survey and choice of site, through excavation and on to the preservation, display, and publication of the artifacts discovered. Included is much of the lore and "oral tradition" of field archaeologists.

The latter half of the book is devoted to the results of archaeological discovery and their use in the illumination of the Scriptures. It rapidly surveys the use historians, Assyriologists, text critics, Hittitologists, linguists, and others make of this knowledge.

It is neither surprising nor any great fault in such an encyclopedic survey that clarity and cohesiveness occasionally break down under the bulk of detail and condensation. The publisher should be faulted because some of the otherwise useful photographs are blurred. Valuable bibliographies lead the reader further into the subject. (Surely it is only oversight that omitted G. Ernest Wright's superb *Biblical Archaeology*.)

This is a useful book. It should enjoy wide use in college and seminary classrooms as well as congregational libraries.

CARL GRAESSER, JR.

**MARTYRDOM AND PERSECUTION IN THE EARLY CHURCH.** By W. H. C.

Frend. Oxford: Basil Blackwell, 1965. xiv and 625 pages. Cloth. £4 12s. 6d.

For two generations E. G. Hardy's classic *Christianity and the Roman Government* has served as a guide for students of the primitive church in the Roman Empire. Since its latest revision in 1906, however, much new material has come to light and new perspectives in the historical study of the period have opened up. Frend of Cambridge, whose credentials as a competent historian have already been well established by his book *The Donatist Church* (1952), here offers a solid contribution to early Christian studies.

The author sees the conflict between church and empire as part of a triangular struggle between the Jews, Christians, and the pagan world. The roots of Christian martyrdom are traced back to the Maccabean revolution against Hellenism in the second century before Christ, and the continuation of the Maccabean spirit can be traced in the theology of the Western church. Latin eschatology and pneumatology, he points out, have also been influenced by the survival of apocalyptic in the West. In contrast to Tertullian's suspicion of, and the West's hostility toward, the state and culture, Frend places the more optimistic Logos theology of the East, where the ideal of the ascetic and Christian Gnostic superseded the place of the martyr. "It is perhaps fortunate for the church that Clement (of Alexandria) and Tertullian never met. If they had . . . the schism between East and West might have occurred in the third and not the eleventh century" (p. 360). Thus the author sees in the two attitudes toward martyrdom one cause for the East-West schism. In the East, after Constantine, the church adopted an accommodationist view of the state. The emperor was considered to be divine reason, God's vicegerent upon earth. In the West the church continued to be suspicious of the state as a potential instrument of Satan, or

at least as an inferior institution. Just as the martyrs in effect judged the Empire, so the church in the West retained the prerogative to judge society and government. This two-city theory was best articulated by Augustine.

Frend's analysis of the early persecutions is supported by massive documentation. He has thoughtfully placed the 3,000-plus footnotes at the end of the chapters. The 32-page bibliography has been judiciously selective and is especially helpful in the listing of recent articles. In this work Frend has contributed toward a better understanding of the underlying causes of the division of the church—causes which can be traced to the ultimate legacy of the persecutions.

CARL VOLZ

*EDUCATION FOR RENEWAL.* By David J. Ernsberger. Philadelphia: Westminster Press, 1965. 174 pages. Cloth. \$4.50.

Presbyterian pastor-author Ernsberger published *A Philosophy of Adult Christian Education* in 1958. In the present volume he explicitly describes the ways in which a parish can turn outward in its God-given mission to the world. Ernsberger contends that a congregation's program of adult Christian education in a congregation may provide for study of the church's mission to the world, but that what it actually and organizationally practices may be a glaring refutation of what is taught. The pattern of adult Christian education often serves only to reinforce the institutional interests and statistical aggrandizement of the church. Clergy and laity alike hold that "the primary locus for the ministry of the laity is not out in the world of the common life, but within the institutional framework of the church as an auxiliary ministry to the ministry of the clergy" (p. 29). As a result leadership training and stewardship and mission education are all directed to the service of the laity within the institutional church with no im-

plications for service to the world in each of these areas. The daily work of the layman is not seen as having any intrinsic connection with the work of the church.

Despite the limitations that he sees in the local parish, Ernsberger accords it a central place in the renewal of the church. He does not agree with those who feel that paraprofessional forms such as lay academies are the only hope of the church. He himself proposes renewal basically through "concern groups." Preaching is accorded its proper place but it is not given central position. Concern groups can be organized on a neighborhood or zone basis and on an occupational basis. The groups should use the "case study" method whereby actual situations provide the beginning point. Thus the "world writes the agenda." Christian understanding and principles are then brought to bear on the situation.

Most valuable is a brief bibliography for beginning a "curriculum of concern" in the areas of lay ministry, family life and the role of women, the problem of leisure, the helping professions, Christian political responsibility, commerce and industry, and agriculture.

Any congregation or pastor concerned about the introversion of the church and aware of its need to turn outward to the world will find a way to begin with this volume.

ROBERT CONRAD

*HEADING FOR THE CENTER OF THE UNIVERSE.* By Chuck Sauer. St. Louis: Concordia Publishing House, 1965. Paper. 95 pages. \$1.00.

That mystical, covert, almost unreachable world of today's "teen-ager" is one of the greatest challenges to the teacher, the curriculum constructor, the writer, and the parish pastor.

One of the best recent attempts at speaking to this individual, caught in an arena of competing forces that is neither child-

hood nor adulthood, is Walther League staff man Sauer's *Heading for the Center of the Universe*. Written in pithy, vivid short-story style, it pulls you along with the guilt-ridden musings of an adolescent boy as he struggles with his relationship to his girl, his parents, his church.

One wishes the dots were filled in (p. 69) where the pastor finally breaks through to the lad. For knowing *what* to say and *how* to say it is just the trick we all are trying to learn.

But the interspersed, italicized theological commentaries between the vignettes from Jim's hectic Sunday do provide some helpful clues for the adult reader to understand the teen-age Jims and Karens around us—and maybe ways to reach them.

We hope that the teen-agers' reading of Sauer's excellent little volume will also get through to them.

Buy it. Buy a bunch of them. Put them in the kids' hands. Ask them what they thought of it. Ask them if Jim's problems are like theirs.

DONALD L. DEFFNER

*INTRODUCTION TO THE PHILOSOPHY OF SAINT AUGUSTINE*. By John A. Mourant. ix and 366 pages. University Park, Pa.: The Pennsylvania State University Press, 1965. Cloth. \$7.50.

Mourant has prepared an anthology of Augustine's writings on philosophy. He groups the selections under the following heads: Faith and Understanding; The Existence of God; The Augustinian Psychology; The Problem of Knowledge; The Created Universe, and Moral Philosophy. In an excellent introduction which deals principally with Augustine's concept of the relationship between faith and reason, Mourant disagrees with the interpretation of Gilson, who had argued that Augustine's thought proceeded from external observation to internal contemplation and finally to the achievement of

supernal knowledge and vision. The selections which Mourant has chosen support his case, namely that Augustine begins with revelation, with scriptural authority, with divine illumination, and then moves to the always-dubious area of sense perception.

The various subsections also have brief introductions which enhance their value. The selections are not newly translated but are chosen from various works and thus tend to be uneven in terms of clarity and flow.

Because the Christian church again today is facing the basic question of the relation between faith and reason, this volume serves an excellent purpose for those who would think through this basic question historically and intelligently. HERBERT T. MAYER

*LITURGY AND CHRISTIAN UNITY*. By Romey P. Marshall and Michael J. Taylor. Englewood Cliffs, N.J.: Prentice-Hall, 1965. 186 pages. Cloth. \$4.95.

Marshall is a Methodist minister, founder of the Methodist liturgical society known as the Order (originally Society) of St. Luke, which is not to be confused with the interdisciplinary and interdenominational association of theologians and medical men interested in Christian healing. Taylor is a Jesuit theologian whose doctoral dissertation, published as *The Protestant Liturgical Revival* (Westminster, Md.: The Newman Press, 1963), was on the new directions in worship within the non-Roman-Catholic denominations. Subsequently he received a Lilly Foundation fellowship for further liturgical-ecumenical investigations in Europe. This combination implies that their joint effort will touch specifically Lutheran concerns only tangentially. Still the two more or less parallel series of six chapters each provide a laudable and worthwhile survey of the ideal of each type of worship, their respective theological essence, the historical development, the movements toward

renewal, and the relation of liturgy to interdenominational unity. Both authors write as individuals, not as delegated representatives of their respective traditions. Their presentations are generally sober and critical; only here and there can one dismiss their statements as over-generous or over-optimistic. The bibliographies are excellent.

ARTHUR CARL PIEPKORN

*BAAL, CHRIST, AND MOHAMMED.* By John K. Cooley. New York: Holt, Rinehart, and Winston, 1965. xiv and 369 pages. Cloth. \$8.95.

Why was Islam, and with it Arabic culture, able to establish a solid base and later a successful society which has survived on the southern shore of the Mediterranean where Christianity has not? What chance might Christianity have for a return?

For an answer in depth to the question of North Africa's white-hot anticolonialism Cooley, knowledgeable North Africa correspondent of *The Christian Science Monitor*, reaches back to the times when ancient Phoenicia planted its colonies every 30 miles on the North African littoral. Baal and Tanit were imposed as foreign deities on simple Berber animists. The invasion of Roman gods accompanied the fall of Carthage. Tanit became Juno. Like the Berbers themselves the Christians were at first underdogs oppressed by prefects who ruled in the name of Rome's pantheon. Regrettably, under Constantine the church became an arm of the Roman state and in Berber eyes tended to become identified with Roman oppressors.

Cooley goes on to describe the fatal paralysis of missionary advance in North Africa caused by Christianity's tragic identification with secular power. Hard after the Arian Vandals came the Byzantine conquerors. It was Byzantine, not Roman, political power that Islam encountered in its triumphant thrust across North Africa. As

in the Near East, North Africans, including Christians, hated the corrupt rule of Christian Byzantium and tended to look upon the Muslims as liberators.

Americans have always had trouble understanding why Algerians so violently opposed incorporation on a basis of full equality into the Republic of France, a proposition roughly comparable to the statehood which Hawaii so eagerly sought. Cooley explains that an Algerian Moslem could become a French citizen only by agreeing to pass out from under Koranic law, the shariah.

Nearly always Christianity came to the Maghreb accompanied by blaring trumpets, flying banners, and marching men. This was overwhelmingly true after the Crusades, when Spain and Portugal and later France and Italy reached across the sea between the lands.

The renewed colonialism of the 18th century led to nationalistic revolts. The Berbers hesitated between Muslim Arabs and Christian Europeans on occasion, but French intransigence and colonialistic contempt for the indigenous population ruined what opportunities remained.

Cardinal Lavigerie, founder of the famed White Fathers missionary order, as well as Charles de Foucauld, a modern soldier monk, are given full credit for missionary heroism but are written off as fervent supporters of French imperialism.

Cooley gives a detailed report on the missions of other Christians as well in his fact-filled, almost encyclopedic volume.

It is apparent that Muslim Arabs succeeded to a greater degree than Christian Europeans in identifying themselves with the ancient indigenous peoples of the Maghreb. Though Cooley does not say so, his objective report leads one to conclude that Europeans have worn out their own welcome and that of all white-skinned people.

WILLIAM J. DANKER