

BOOK REVIEWS

Chytraeus on Sacrifice: A Reformation Treatise in Biblical Theology. David Chytraeus' "De Sacrificiis" of 1569 Translated for the First Time into a Modern Language and Edited in Translation by John Warwick Montgomery. St. Louis, Missouri: Concordia Publishing House, 1962. 146 pages plus Scripture Index. \$2.75. Reviewed by Dr. Herman A. Preus, Professor of New Testament Exegesis and Symbolics, Luther Theological Seminary, St. Paul, Minnesota.

Little by little Lutheran theologians are prying open the great forgotten century of Lutheran theology, the 17th, and the equally great half century which preceded it. It is this last half century following hard on the death of Luther which Dr. Montgomery here opens to us with his fine translation of one of the great works of the period. Who today knows David Chytraeus or Nikolaus Selnecker or Martin Chemnitz? Yet they were among the greatest theologians the Lutheran church has known since the Reformation.

This strange rejection or at least ignorance of a great segment of its theological heritage by modern Lutheranism is explained in Dr. Montgomery's excellent introduction to the translation. "Chytraeus received the damning appellation of 'orthodox Lutheran theologian'. The downhill slide to obscurity then became a foregone conclusion". Then came Pietism which "tended to see in the work of the 'Orthodoxist' a definite deterrent to personal, heart religion."

The Enlightenment regarded the theology of the late 16th and the 17th centuries as "almost beneath contempt". Nineteenth century Romanticism disliked it as a new scholasticism. And the religious liberalism of the 20th century brushes off these early post-Reformation theologians as "hopelessly bigoted and opinionated". This hostility to the theology of the period, rehearsed over and over again in church histories for over three centuries has engendered a similar feeling toward the Formula of Concord, which they find breathing "a heavy, unpleasant, foreign atmosphere—one which they would prefer to avoid".

David Chytraeus has been called "the last of the fathers of the Lutheran church." He studied under Luther and Melanchthon. Schmauk says that "Chytraeus was of the manner and heart of Melanchthon, with the doctrine of Luther". The translator says of him, and he could have said the same about Chemnitz, that "he is far closer to the Reformation—both chronologically and methodologically—than to the period of Orthodoxy". Thus Chytraeus is a theologian of the Reformation rather than of Orthodoxy.

Chytraeus (1531-1600) is best known as the author of the articles on Free Will and the Lord's Supper in the Formula of Concord. Since these are two of the most controverted articles in Lutheran theology and in the Lutheran Confessions, they hold a position of unique importance in the Confessions. Regarding Article II Jaroslav Pelikan says: "The debate which ensued over Melanchthon's synergism issued in Article II of the Formula of Concord, in which Melanchthon's stand is repudiated . . . Thus the traditional interpretation is correct when it sees the Formula as the defeat of Melanchthon in the Lutheran church".

Dr. Montgomery has chosen to translate Chytraeus' *De Sacrificiis* for three reasons:

1. They are his university lectures and serve to illustrate Reformation university instruction.

2. The work exemplifies Chytraeus' central interest—Biblical theology.

3. The work should pertain in some definite way to the author's contribution to the Formula of Concord.

Dr. Montgomery anticipates the objections that may be raised to publishing Chytraeus' treatise in English translation.

1. The work "obviously presupposes a plenary view of Biblical inspiration".

The translator says this view of Chytraeus does not in any way vitiate his treatment of Biblical sacrifice. "For we must distinguish between two aspects of Biblical study: the determination of documentary origins . . . and the significance that the result in scriptural writings seem to have for Christ, the apostles, and the church".

2. The work reflects an Anselmic conception of the atonement, and this hardly appeals to a generation under the spell of *Motifforschung*.

3. It smacks of "the scholastic methodology of . . . 'Orthodoxy'". This theology "would better be buried than reemphasized" is the mood of contemporary Lutheran theologians.

Chytraeus' treatise *On Sacrifice* is a beautifully organized theological treatise.

The treatise opens with an overview of the Christian doctrine of sacrifice and discusses the vocabulary of sacrifice in both Testaments. The function of the Biblical Priesthood is then defined as learning and teaching doctrine, the law and the gospel; offering of sacrifices to God; and praying for one's self and others. "The weightiest responsibility of the priestly college was to judge all doctrinal controversies from God's Word in a pious and clear way." The first task of the priest was that of "guarding and disseminating the heavenly doctrine of God's law and of the promises concerning Christ".

The author then examines the Levitical sacrifices of the Old Testament which were to "constitute a training ground in obedience to God, an energizing force for the public ministry, and types representative of the future sacrifice of Christ and of all spiritual sacrifices acceptable to God through Christ".

Examining these various sacrifices, "the variety of Christ's benefits and of spiritual sacrifices was foreshadowed by diversity of sacrificial types".

The author sees a parallel between the Old Testament sacrificial system and the New Testament Lord's Supper. "The sacrificial system was the nerve and sinew of the priesthood . . . of the Jewish church, and the sinew of the public assembly in which there occurred a general proclamation and transmittal to posterity of the true doctrine concerning God and His Son . . . who was to be offered as a victim for the entire human race. A parallel thus exists with the Lord's Supper, which in the New Testament is the nerve of the church's public assembly and of the propagation both of the doctrine of the death of Christ as a victim immolated for our sins" and the doctrine of forgiveness in Him.

The sacrifices were "representations or types of the sacrifice and

benefits of Christ which are set forth in the New Testament". They are "signs" pointing to Christ and His sacrifice.

The author has an interesting study of the relation of Old Testament sacrifices to the heathen sacrifices. The translator comments: "Our author does not admit the possibility of a cultic translation in the opposite direction, with subsequent hallowing of pagan rites by revelation; or of the independent appearance of similar rites because of universal human needs". He emphasizes throughout: "the distinctiveness of the Biblical religion".

The author attacks mistaken notions of sacrifice. Sacrifices, masses, etc., do not merit the remission of sin or placate God's wrath. This is condemned by the Gospel which teaches that the sacrifice of Christ offered once for all on the cross has placated God's wrath and merited the remission of sin and salvation for the church.

Chytraeus' discussion of the priesthood smacks strongly of Luther, with the threefold function of teaching the doctrine, praying for one's self and others and offering sacrifices of praise to God. These are the principal duties of priests and they are duties common to all Christians for all are equally priests in respect of teaching the Gospel, praying, and offering thanksgiving to God.

The section on "An Anatomy of Christ's Sacrifice" is of particular interest and shows how heavily Chytraeus leans on the early fathers, especially Athanasius and Irenaeus. Christ, "our priest and propitiatory sacrifice", God and man, offers Himself "so that He may satisfy God's justice, bear God's wrath against sin" and be a sufficient *lutron* or ransom for the sins of men. The language of Luther and the Confessions are reflected when he speaks of the obedience of Christ which is our righteousness.

The chapter on "The Priesthood of all Believers" is an excellent study reminding us very much of Luther's treatment of the doctrine. Chytraeus, like Luther, emphasizes the three principal duties of the priest and of every Christian as priest.

The first and foremost duty of the priest is: "Teaching the Gospel, praying and interceding for others, offering sacrifice of praise to God".

But Chytraeus goes beyond this to the further functions of a Christian as priest. He is to "pass judgment on all doctrines and spirits, to approve right doctrine, and to recognize and reject false dogmas and the teachers of them." Further, "all Christians alike have the keys, the power to bind and loose sins."

Then Chytraeus goes all the way and says: "The privilege of receiving and administering the sacraments of baptism and the Lord's Supper also applies to all members of the church, not just to sacrificing priests who have been anointed and tonsured".

This very free statement is put in proper context by Chytraeus when he immediately goes on to discuss "The Professional Ministry." For the sake of order there must be an office of public ministry which demands "a thorough knowledge of Christian theology, a faculty for teaching, skill in languages, speaking ability, and other gifts, and these are not equally manifest in all whom the Holy Spirit has regenerated; therefore those who lack these talents rightly yield their privileges to others better endowed than themselves".

This "transference theory" of the ministry draws a comment from

the translator, who says: "A layman transfers only those priestly functions (a) which if exercised indiscriminately by all would produce confusion and disorder in the church (e.g., the administration of the sacraments) and (b) for which he personally lacks the required ability and training (e.g., in most instances, the preparation and delivery of sermons)."

Chytraeus' position of sacrifice may be summarized in one paragraph of his:

"In the course of this present life the true and highest sacrifices of the New Testament are: that we with believing hearts teach, hear, learn, embrace by faith, preach, and confess the gospel,—the true doctrine about God and our Lord Jesus Christ; be converted to God in genuine repentance; fear God, pray, love, and worship Him through trust in Christ, the mediator; endure afflictions patiently and seek and await God's help in them and release from them; thank God and our Lord Jesus Christ for all benefits; rejoice in the Lord; and worship God with a true heart, a reverent voice, and the obedience and conformity of our whole life to His will."

The last chapter in the treatise is on *The Sacrifice of the Mass*. Here Chytraeus discusses what he calls "the outstanding perversion of the New Testament's teaching on priesthood and sacrifice".

In attacking the Roman conception of the Mass he says that "in the Mass, or Lord's Supper, Christ's body and blood are not offered to God either as a propitiatory or as a Eucharistic sacrifice but are given and presented by God through a minister and are only taken and received by us".

The Mass does not merit remission of sin, for it is not a propitiatory sacrifice. Only the one sacrifice of Christ on the cross merits remission of sin.

Equally false is the supposition that the Lord's Supper, or the Mass, can be applied to others. And "it is a ghastly mistake for them to apply the Lord's Supper to the dead and to think that the sacrifice of the Mass frees the souls of the dead from purgatory".

On page 125 (note 292), the translator has chosen an unfortunate quotation of Philip Watson, *Let God be God*, which seems to ascribe to Luther the language of conditional absolution. It is well known that Luther was outspoken in his rejection of conditional absolution.

Dr. Montgomery has done the Church a great service in making available this profound theological treatise in the English language. It is to be hoped that he will continue to uncover some of these theological treasures, which have been lost to the Church much too long. Concordia Publishing House, too, is to be congratulated for putting this treatise in a paperback edition. Let's have more of these.

I and II Samuel: A Commentary, by Hans Wilhelm Hertzberg, Translated from the second revised 1960 edition of *Die Samuelbücher* by J. S. Bowden (Phila: The Westminster Press, 1964), 416 pp., \$7.50. Reviewed by Walter C. Kaiser, Jr., Assistant Professor of Bible and Archaeology, Wheaton College, Wheaton, Illinois.

When compared to the previous volume on I and II Kings by John Gray, this fifth commentary to appear in The Old Testament Library series has many disappointing features. While we can sincerely commend the author for his theological emphases, can we read a commentary written in the 1950's without asking from our author a consistent presentation of those new advances in lexicography, archaeology, and onomasticon?

Admittedly, with two men like Henry Preserved Smith and Samuel Rolles Driver as one's predecessors in a commentary tradition, one doesn't stand a chance. But Gray had the same odds stacked against his work, yet he emerges in grand style. To be sure, the Dead Sea Scroll material was made available to him and he is writing in 1962, while the Samuel materials in the D.S.S. so important for any further meaningful discussion of the text beyond S. R. Driver's work are apparently held up in publication.

But what of the archaeological materials? This material is within the scope of Hertzberg's work, for he will refer to works like Pritchard's *Gibeon* on p. 251, Glueck's *Exploration's in Eastern Palestine*, p. 92, p. 352, (*Northern (Sic!) Palestine* on p. 300) and Kjaer's *Excavation of Shilo*. However, the references are at a minimum and the results or their bearing on the text are even harder to find as is evidenced in case of Shiloh on p. 61. A text like I Sam. 13:19-22 on the Philistine iron monopoly only earns a 1942 reference on 'pim! Gibeah (*Tell el-ful*) is merely identified as to location.

And what of the enormous amounts of epigraphic and literary texts recently discovered? David's "Song of the Bow" in II Sam. 1:19-27 should have at least several references to the Ugaritic materials. For example in vs. 21, instead of "fields of offerings" or "false fields"; H. L. Ginsberg's suggestion on the basis of the Ugaritic *we shera' Tehomot* has better evidential basis than a conjectural emendation *tarmit* (H. L. Ginsberg, *J.B.L.* LVII (1938), 213, and *B.A.* VIII (1945), 41-58). On the other hand, Hertzberg does effectively use the Ugaritic texts on p. 334, the Mari texts on p. 387, "The Babylonian Dialogue of a Master with His Slave" on p. 176, and I. Mendelsohn's article in *BASOR*, 143 (1956) on "Samuel's Denunciation of Kingship in the Light of the Akkadian Documents from Ugarit." However he apparently rejects Mendelsohn's conclusions about the age of the description and finds the literary-critical question "hard to answer" and at any rate secondary to its theological import.

In the area of literary criticism, Hertzberg follows Leonhard Rost's *Die Uberlieferung von der Thonnachfolge Davids*. Although he is moderate in his notes on the text and often discards or is just plain indifferent to the critical sources, he sorts out various reports to which he assigns a different locale like Mizpah and Gilgal. These oral traditions are put into their final form by the deuteronomistic compiler whose theology is closest to the Mizpah tradition! Even literary criticism of this type still breathes the air of western man and falls to pieces in the light of Ancient Near Eastern literary forms. See in the *New Bible Dictionary*, J. D. Douglas, ed., "Egyptian Literature and the O.T." pp. 347-351, by K. A. Kitchen; B. van de Walle, *La Transmission des Textes Litteraires Egyptiens*, Brussels: 1948; J. Laesse, "Literary and Oral Tradition in Ancient Mesopotamia", *Studia Orientalia Ioanni Pedersen*, pp. 205-18,

Hauania: 1953; J. van der Ploeg, "La role de la tradition orale dans la transmission du texte de l'ancien testament," *Revue Biblique*, LIV (1947), pp. 5-41; and W. W. Hallo, "New Viewpoints on Cuneiform Literature," *Israel Exploration Journal*, 1962, pp. 13-26.

Lest this review appear to relieve the reader of the trouble of consulting this commentary when he works in Samuel, let it be said clearly that the reader will be the loser, for precisely where every critical, historical, or devotional commentary fails, Hertzberg is at his best—God at work in establishing the Davidic kingdom.



David O. Moberg, *Inasmuch: Christian Social Responsibility in 20th Century America*. Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1965. Pp. 216 including indexes. \$2.25. Reviewed by S. R. Kamm, Wheaton College, Wheaton, Illinois.

The role of evangelical churches in contemporary society has been a matter of serious concern since the editor of *Christianity Today* described the uneasy conscience of conservative groups in American Protestantism. Since then, Professor Earle Cairns has urged Bible-believing Christians to form civic reform groups, apart from ecclesiastical organizations, to bring the Christian conscience to bear upon social issues. Professor David Moberg takes the position that the evangelical churches, as such, should engage in programs of social reform.

The heart of Professor Moberg's concern is the implementation of the Great Commission. "Carrying the gospel into all the world means carrying it into every nook and cranny of our own society as well as into foreign nations," writes Professor Moberg.

This book endeavors to strike a balance between the manifestation of the evangelical witness of the church unto the saving grace of Christ and the demonstration of social concern which follows the regenerating power of the Gospel in the life of the individual. He deals frankly and forcefully with the increasingly complex problems of urban society in America and the responsibility of the Church as conscience for public agencies and as minister to human need. His discussion of the virtues of work in the Christian system and the impact of automation in American industry on these virtues is well thought out and instructive.

The responsibility for the organization and administration of the church's program of social welfare lies with the lay members of the congregation rather than the minister, says Professor Moberg. The basis for such an assertion he finds in Acts 6 where it is recorded that Spirit-filled men were placed in charge of the welfare program of the Jerusalem church. New welfare programs, such as the care of the aged, Professor Moberg believes are essential to the identification of the Gospel of Christ with the total needs of men and women.

This little volume is the product of several years work with the social agency and welfare committee of an evangelical Protestant denomination. The author's study and experience has led him to the conviction that similar church bodies must be prepared to take a new look at the contemporary scene and implement their program of evangelization accordingly.

Churches that are sensing their need to implement their Christian witness in modern society will find this volume an excellent textbook for a youth or an adult study group. The "Suggestions for Discussion and Study" and the annotated "Recommended Reading" lists at the end of each chapter provide excellent teaching aids for the lay leader. An index to scripture references in the Appendix affords an opportunity to explore the scope of scriptural teaching concerning the Christian's social responsibility.

Professor Moberg's little volume opens the way for a sensible discussion of the social responsibilities of the evangelical Protestant in a rapidly changing society.

The Missionary Movement from Britain in Modern History, by Max Warren. London, England: Northumberland Press Ltd., 1965. Pp. 192 including bibliography and index. \$3.00 Reviewed by John F. Taylor, Nyack Missionary College, Nyack, N.Y.

Dr. Max Warren is well known in Great Britain and international missionary circles as the former General Secretary of the Church Missionary Society and now Sub-Dean of Westminster Abbey. This book is the result of a series of lectures given at Cambridge University in 1964.

Much has been said and written about the ill-effects of the colonial empires upon the protestant missionary movement. Dr. Warren accepts this indictment but presents the "other side of the coin." He points out that Protestant Missions were interwoven with political and commercial colonialism, thus mediating some of the evils of these systems while at the same time being contaminated by them.

Britain emerged from the Napoleonic wars as the dominant commercial and industrial power. The power of the British navy brought peace throughout the world and made possible the expansion of Protestant Christianity during the eighteenth and nineteenth centuries. Thousands of missionaries and Christian laymen surged into the colonies and other under-developed areas. In addition to education and medicine, they took with them the dignity of man as found in the Christian scriptures. The author contends that these forces developed national leadership and sowed the seeds of nationalism. Dr. Warren fears, however, that nationalism may become man's other religion.

Dean Warren concludes by saying that the missionary movement should be understood in the light of the dominant factors of the past rather than judged by today's standards. This book should be read by all missionary candidates for it will give to them an understanding of the Protestant missionary movement of the past, an awareness of the problems of present day missions, and a challenge of what they may yet encounter.

