

reader should have little trouble in making applications. There is tension, for example, between loving one's neighbor and racial prejudice, between "Thou shalt not kill" and war, and between the Gospel of Christ and the human heart. The fact that the two ages can exist and do exist together indicates that there must be some tension. One could wish the tension had been discussed more thoroughly.

The book is written for the layman. It is easy to understand and interesting. Though it deals with an old subject, it can give even the theologian a new perspective for this day. A subject as relevant as this could easily have filled a much larger book. The brevity of treatment is one of the major weaknesses. One gets the feeling that only the surface is being touched.

Not discounting its weaknesses, this book is well worth reading. In this age of constant change, a realization of how to relate Christianity to the problems of today is vital. As believers we are open toward the future rather than slavishly attached to the past. The important premise in this volume is that the new age is able to set us free from those elements in the old age that seek to enslave and make us too defensive to change.

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Rogness, Michael. *Philip Melanchthon, Reformer Without Honor*. Minneapolis, Minn.: Augsburg Publishing House, 1969. 165 pp. \$ 4.95.

The reader of Reformation history generally first became aware of Melanchthon as a "footnote" to Luther. His place in history was expressed by Clyde Manschreck in the title of his book, *Melanchthon, the Quiet Reformer*, and now by Michael Rogness in his chosen title, *Philip Melanchthon, Reformer Without Honor*. Melanchthon has been one of the most enigmatic figures from his own days to ours, but as a by-product of a renewed examination of the theological issues of the sixteenth century Melanchthon is gradually finding his rightful place beside Luther. The English translations of some of his most significant theological treatises by Clyde Manschreck, Wilhelm Pauck and that edited by Elmer Flack and Lowell Satre have made Melanchthon more accessible to the English reader. The various analyses of Melanchthon's theology in the introductions to these translations, as well as separate studies, account for the re-appraisal of him. Among these contributors is Michael Rogness.

Rogness' objective is to define Melanchthon's specific place in the development of "Lutheran" theology with reference to sin, law, gospel, Christ, justification, and new life. The findings of his research are brought together in four chapters: "Reformer" covers the years between 1519 and 1523, during which the new ideas worked in his mind; "Spokesman" treats the formative period of his life from 1523 to 1533; "Theologian" reveals the "mature" theologian as he emerged

between 1530 and 1535; "Controversialist" deals with the Adio-phoristic, Majoristic, Synergistic, Crypto-Calvinist, and Osiandrian controversies during the latter years of his life.

The formation and formulation of Melanchthon's theological concepts are traced through his *Loci Communes* of 1521, 1535, 1555, and 1559 and compared with his other major writings during this period as *Annotationes in Evangelium Matthaei*, 1519-20, and *Evangelium Joannis*, 1523, his commentary on Rom, 1532, as well as the *Augsburg Confession* and its *Apology*. Much information available only for Latin scholars is thus shared with the English reader.

Comparing the Mt lectures, 1519, with the *Loci* of 1521 it is found that his change from humanist to reformer was a shift from incarnational to sacrificial Christology. In this process he also became "Pauline," for the *Loci* he regarded basically as a commentary to Rom. His annotations to the Gospel of Jn, 1523, give a deeper dimension to his Christology; here Christ is presented as the Word of God. In the *Loci* man's problem was one of disobedience to God and this required a sacrifice. In the annotations the issue was man's ignorance of God, but it was met by a revelation of God through Christ. Here Melanchthon is back to the incarnation; however, it is different from the Mt lectures. In the latter the incarnated Christ is the perfect, triumphing, and conquering champion. In the commentary on Jn it is Christ's humiliation and *mortificatio carnis* which are in the center of his thoughts. In the *Augsburg Confession*, 1530, its *Apology*, the commentary on Rom and the second *Loci* we find the matured theologian. Here the two aspects of the incarnation as expressed in the annotations to Mt and Jn are submerged. The emphasis on justification by faith makes him focus his theology on Christ's saving on the cross as the only *beneficium Christi*. His Christology now stresses the news, the truth, or gospel about Christ. The redeeming work of the cross rather than Christ himself is the center of his theology.

Throughout his book the writer compares Luther and Melanchthon and emphasizes significant agreements and consequential differences of opinion. For example, Luther emphasized more than Melanchthon the *communio Christi*. The first dwelt on the person of Christ while the latter stressed the message about Christ. Accordingly, Luther's Christology was basically incarnational. Where Melanchthon would say *Christus pro nobis*, Luther would affirm *Christus in nobis*. Their different Christological outlooks account for Luther's expression, "in the bread and wine," while Melanchthon spoke about Christ's presence "with the bread and wine." The latter's interest in the Eucharist was "functional" rather than incarnational and theological. Melanchthon shared with Luther the orthodox view that properties of the divine and human natures are shared by the one concrete person Christ. But, "Luther affirmed the exchange of natures with each other in order to establish his conviction regarding Christ's physical presence in the Lord's Supper; Melanchthon emphasized the union of natures into the whole person of Christ to guard against speculation while

maintaining Christ's presence" (p. 86). In late 16th- and 17th-century Lutheranism justification and sanctification were strictly separated, but this development had its roots in Melanchthon's forensic concept of justification. "By basing justification on a pronouncement from God about something outside of us, imputed to us, the whole process acquired a somewhat abstract coloring. In removing justification from any quality or work in us, it tended to become something apart from us altogether. This was certainly not the case with Luther. Justification, for him, was very concrete, a uniting of ourselves with Christ" (p. 112).

While many of Rogness' assertions are plausible and even profound, one weakness remains. His findings have not been compared with recent Melanchthon studies as, for example, Manschreck is. Not all of his conclusions agree with the latter's and should therefore not have been drawn without a reference to them or to other recent findings on the same topics. Accordingly, Rogness' book will not be the last word, but its stimulating and creative suggestions give it a distinct place in the most needed search for a better understanding of the theology of Melanchthon.

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