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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.*

**THE MYSTERIOUS NUMBERS OF THE HEBREW KINGS.** By Edwin R. Thiele. Revised edition. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1966. xxvi and 232 pages. Cloth. \$6.00.

This book has an apt title. The many dates recorded in the Books of Kings constitute a mystery that has challenged the ingenuity of Bible scholars for a long time and although the publications in this area of research make up a small library, none of the various solutions has received general acceptance.

The problem is to synchronize the dates with one another, to harmonize them in their sum totals, and to synchronize them with the chronological data established from non-Biblical, particularly Assyrian and Babylonian, sources.

Thiele, professor emeritus of Andrews (Seventh-day Adventist) University, Berrien Springs, Mich., has devoted many years of intensive study to this problem before and after the first edition of this book in 1951. His publisher claims that he "has succeeded in discovering the basic methods employed by the early Hebrew scribes, and in harmony with the principles followed by them, has produced a pattern of Hebrew chronology that is in harmony with the Biblical data and in accord with the years of Israel's neighbors" so that "the puzzle has been unraveled and the Biblical data have been vindicated."

By distinguishing various modes of reckoning (primarily accession year/non-accession year; Tishri/Nisan as the beginning of the year), Thiele brings order out of chaos without resorting to textual emendations. Supporting the validity of his assumptions is the fact that by adopting them the data fall into place like so many pieces of a jigsaw puzzle.

In dealing with one of the most vexing

problems, Thiele, however, resorts to an assumption in addition to those just mentioned. He posits an erroneous computation on the part of the writer of the Books of Kings in his use of the data he found in the sources. The basic error consists in this, that "certain synchronisms in II Kings 17 and 18 were introduced by some late hand strangely out of harmony with the original pattern of reigns" (p.192). As a result, "the reign of Hoshea was thrust twelve years ahead of its correct position," and "the fall of Samaria and the end of Hoshea's rule will be found to have taken place before Hezekiah began his reign" (p.148), whereas 2 Kings 18: 9-10 states that Samaria fell in the sixth year of Hezekiah's reign. This proposal, adopted in the first edition of his book and fortified in the second by additional argumentation and chronological graphs, commends itself because "in the many chronological systems that are now afield, almost every type of adjustment has been attempted, yet in all of them something is wrong, and it is frankly admitted that the final solution has not been found" (p.118).

Thiele makes a good case for this key to the problem, but it remains to be seen whether he indeed has found the "final solution." To this reviewer the attempt by Claus Schedl in his article "Textkritische Bemerkungen zu den Synchronismen der Könige von Israel und Juda" (*Vetus Testamentum*, XII [1962], 88—119) appears to offer a proposal that is more satisfactory. Thiele lists this article in the appended bibliography but makes no reference whatsoever to it in the text.

WALTER R. ROEHRS

**CHRISTUS DER ERSTGEBORENE: ZUR GESCHICHTE DER EXEGESE VON KOL. 1, 15.** By Alfred Hockel. Düsseldorf: Patmos-Verlag, 1965. 130 pages. Paper. DM 14,80.

πρωτότοκος πάσης κτίσεως (Col. 1:15) presents the translator and interpreter with serious difficulties. Is *πάσα κτίσις* here to be translated "all that is created" or "every creature"? Does *πρωτότοκος* describe source, or is it a title of honor alone? Does the phrase present a statement about the ontological nature of Jesus or does it not?

Hockel sets out to answer such questions by an interpretation of the phrase. He first examines the use of the concept "firstborn" in the Bible (*b'kōr* in the Old Testament, *πρωτότοκος* in LXX and New Testament). While the idea of chronological priority is at times present, passages such as Ps. 89:27 and Job 18:13 demonstrate that the usage of "firstborn" as a term of preeminence in rank or love is also possible. New Testament usage shows the same (so, for instance, Heb. 1:6 and 12:22f.). Hockel then lists five types of interpretation of Col. 1:15 found at the present time.

The second section of the work (pp. 34—47) deals with the background of the teaching on creation in Colossians. The language is here unique in Paul (only 1 Cor. 8:6 is close), while the similarity to Hebrew wisdom poetry (cf. Wisdom 7) and to the Philonic mixture of Judaism and Greek philosophy is striking. Yet Paul is not directly influenced by Philo. A discussion of the role of angelic mediators in creation shows that this feature is most characteristic of Gnostic systems. Hockel suggests that the Colossian congregation was under the influence of an incipient Gnosis, to which Paul is reacting (whether by carrying their ideas forward or combating them is not determined).

The last five chapters trace the history of interpretation through the patristic period, the medieval world, and from the Reformation to modern times. The survey is clearly written, with good citation in Greek or Latin of the relevant sources. The importance of this passage in the Arian controversy is clearly shown. One weakness, perhaps, is a failure to show how the two-natures christology affected the interpretation. (See M. F. Wiles, *The Spiritual Gospel* [Cambridge, 1960], pp. 129—147)

The survey of patristic and medieval exe-

gesis is quite comprehensive; that of the era from the Reformation to the present has major gaps. In the earlier period, for example, there is no mention of Beza in the 16th century or of Abraham Calov and his *bête noire* Hugo Grotius in the 17th. The modern period is largely devoted to German scholars. The English commentators Lightfoot, Abbott, E. F. Scott, Bruce, and Moule are not mentioned, and the French works of Huby and Masson are overlooked. Little overt use is made of the essays of H. Hegemann, Ernst Percy, Eduard Schweizer (who is not even mentioned in the bibliography), C. K. Barrett, or J. M. Robinson. The form-critical study of the passage receives very short shrift. Burney's attempt to show that the passage is a midrash on Gen. 1:1 is mentioned, only to be rejected, but D. Davies' similar treatment is passed by. These are major gaps in a history of interpretation.

Hockel's own conclusion is that the term is best understood as a *Hobeitsprädikat* (p. 129), the New Testament equivalent of *b'kōr*, best translated as "firstborn over all creation." Col. 1:15 in his view gives no ontological information about Christ.

EDGAR KRENTZ

*THE RISE OF CHRISTIAN EUROPE.* By Hugh Trevor-Roper. New York: Harcourt, Brace, and World, 1966. 216 pages. Paper. \$2.45.

In this book Trevor-Roper, Regius professor of modern European history at Oxford, offers a penetrating commentary on medieval history together with some startling conclusions.

He begins by asking a question: Why did European civilization triumph over all other cultures after 1400? He points out that both the Oriental and Arabic civilizations were at least equal, if not superior to, European culture in 1400. At that date Europe appeared static and stagnant, hardly destined for a glorious future. The entire book forms the answer to his question.

Trevor-Roper begins by addressing himself the reason for the fall of Rome. He sees it caused by "the relationship between town and country, the religion of the State, the

barbarian invasions" (p.43). It is refreshing to see a responsible historian disassociate Rome's fall from the bogeys of family breakdown and Bacchanalian orgies, both of which have provided too many pulpits with un-historical fodder.

In the course of his narration of the medieval centuries the author deromanticizes the Crusades by pointing up their place in the general expansion of Europe. He argues that the two foci on which medieval society rested were feudalism and monasticism, and when these crumbled about 1300, there was little left to inspire Western civilization. Commenting on the great 12th-century Renaissance he writes: "Heresy is a sure sign of intellectual vitality just as ideological formality is a sure sign of intellectual stagnation" (p.152). He sees the Reformation as a cultural event sponsored by the state, and he compares the 16th-century elector of Saxony to Constantine.

He sees the ultimate answer to the question why Europe triumphed in Portugal. In this minuscule state lay the hope of Europe, and its Prince Henry the Navigator launched Europe on a half-millennium of supremacy.

*The Rise of Christian Europe* is provocative and refreshing. But it leaves this reviewer with a question: If a society that is closed in upon itself demands an escape valve (*Drang nach Osten*, the Crusades, the discovery of America) can we see a cause-effect relationship between the cold war and the race for the moon? CARL A. VOLZ

**FOREIGN POLICY IN CHRISTIAN PERSPECTIVE.** By John Coleman Bennett. New York: Charles Scribner's Sons. 1966. 160 pages. Cloth, \$3.50; paper, \$1.25.

Few men have the background and skills necessary to write an analysis of our present foreign policy in the light of Christian ethics. The last three volumes by Bennett in this broad area have demonstrated that his personal voice to the churches demands a hearing.

This book, presented as a series of lectures during July 1965, serves as an admirable introduction to the major questions. Because the book reads easily it has potential use

for discussion groups among literate Christians.

In seven chapters Bennett covers foreign policy as a problem for Christian ethics, the Christian perspective, the interests and power of nations, the cold war and beyond, the ethics of force in the nuclear age, the illusions and hopes of international goals, and the role of the church.

Bennett does not believe pacifism as a national policy is possible, in spite of the horrors of nuclear warfare. He examines the policy of balanced nuclear power that has preserved a precarious peace for the last decade. He realistically sees the dangers of unilateral disarmament. But he documents how unstable our present predicament is. In this setting he enters into a debate with Ramsey in the implications of the use of the "just war" concept.

With full awareness of the implications of his position, he offers two "moral landmarks" in the question of the use of weapons and targets: "The first is the moral necessity of rejecting in advance all warfare that is directed primarily against populations or against the national sustenance of another nation" (p.119). The second "should be the resolute refusal to use nuclear weapons. This applies to tactical nuclear weapons as well as megaton bombs in strategic warfare." (P.124)

What of the church? First, "it lives and speaks and acts as a universal community relating Christians to each other across most of the international boundaries that separate them" (p.145). Second, "the deepest contribution of the church in relation to issues of foreign policy is for it to be itself and to mediate the gospel continually with all of its implications both to its own members and to all who are open to it in the nation." But Bennett sees this as meaning more than preaching the Gospel to individuals and then expecting them to translate it into terms relevant to national decisions!

Lutherans will fault Bennett for a failure to distinguish adequately between Law and Gospel as they understand these terms, between the role of the church and the role of the state. At points one would appre-

ciate a sharper theological definition. But at the very least his book provides a significant first statement to which other responsible Christians can respond.

DAVID S. SCHULLER

**THE HUSSITE KING.** By Otakar Odložilík. New Brunswick, N. J.: Rutgers University Press, 1965. IX and 337 pages. Cloth. \$10.00.

Odložilík's work follows closely on Frederick G. Heymann's *George of Bohemia, King of Heretics* (Princeton, N. J., 1965; see this journal, 37 [1966], 335—336). It is one of a number celebrating the two hundredth anniversary of the Rutgers charter.

Odložilík's comprehensive volume is the well-told story of the only Utraquist and the last native Czech to wear the crown of Good King Wenceslas. Its searching scholarship, coupled with warm admiration for its heroic subject, will delight every reader who has some knowledge of the complicated history of 14th- and 15th-century Bohemia.

Particularly rewarding is the chapter entitled "Religious Divisions."

For a thorough knowledge of the Bohemian problems in the era after Huss it is necessary to know the history of Bohemia in the 15th century. It is one of the real merits of Odložilík's work that it makes this history understandable in its political, sociological, economic, and ecclesiological aspects.

The more than 600 footnotes add much to illustrate the essence of the story. Eight pages of historiographical notes, a large selected bibliography, an exceptionally good index, some pertinent illustrations, and three excellent maps add to the excellence of this highly recommended volume.

PHILIP J. SCHROEDER

**GOD, PAIN, AND EVIL.** By George A. Buttrick. Nashville: Abingdon Press, 1966. 272 pages. Cloth. \$5.95.

Scores of books have been written on the problem of suffering. Thirty stood in a row on the author's desk as he wrote the present volume. Why then this addition? The author believes that these pages speak a new word, new only, however, as the New Testament

is new in every new age. He laid aside other books, he says, and read and reread the Bible. Excellent! Thus what he says in this book is meant to reflect what he believes the Bible says on the problem of God, pain, and evil.

He reached the conclusion that pain is existential, an event, and therefore the only possible answer to it is another Event (with a capital "E") set over against it. This Event is Truth, the joyous certitude of which is found in Christ's resurrection. By it, he says, "we know that God on the Cross has borne our pains, both sin and death, and conquered them, so that death itself is now dead," and therefore the meaning of the resurrection of Christ is that pain, which the author calls incipient death, is transitory, parasitic, and doomed. (At this point he could have quoted Romans 5, where Paul clearly tells us not only how death came into the world but also how our Lord Jesus Christ delivered us from it.)

Buttrick spent 12 years in writing this book. The reader may demand equal time in digesting it. On the other hand, he may simply agree with the author: "Why waste time on rationalistic 'reasons' when you have been 'surprised by joy' in the Event of the death and resurrection of Jesus Christ? If the present volume leads the reader to this conclusion, it has proved its value, no matter how much he may disagree with the author on other points.

LEWIS W. SPITZ

**THEOLOGIAN OF OUR TIME.** Edited by A. W. Hastings and E. Hastings. Edinburgh: T. & T. Clark, 1966. 224 pages. Paper. 16/—.

**PROPHETIC VOICES IN CONTEMPORARY THEOLOGY.** By Alvin C. Porteous. Nashville: Abingdon Press, 1966. 224 pages. Cloth. \$4.00.

**RELIGIOUS THOUGHT IN THE NINETEENTH CENTURY.** By B. M. Reardon. New York: Cambridge University Press, 1966. 403 pages. Cloth, \$11.00; paper, \$3.95.

*Theologians of Our Time* introduces the reader to 21 contemporary theologians whose

names have become famous in theological circles. Each of them is evaluated by an equally well-known writer. Europe is represented by 18, the United States by 3.

Porteous chose five theologians as prophetic voices in contemporary theology: Karl Barth, Rudolf Bultmann, Reinhold Niebuhr, Paul Tillich, and Dietrich Bonhoeffer. The importance of these men in the theological world cannot be denied. Whether or not they are to be regarded as prophetic voices only the future can tell.

Reardon's selections from the writings of 19th-century theologians and philosophers, plus his helpful biographical and analytical introductions, point up the importance of knowing the past for an understanding of the present. Twelve European and an equal number of British and American writers submit significant portions of their writings for a critical examination. Though the reader may wish that others had been included, he must admit that Reardon's sampling is very good.

LEWIS W. SPITZ

**SANCTI IRENAEI EPISCOPI LUGDUNENSIS LIBROS QUINQUE ADVERSUS HAERESSES.** Edited by W. Wigan Harvey. Ridgewood, N. J.: The Gregg Press, 1965. 2 vols. Cloth. Price not given.

In any discussion of Gnosticism, the heresiarchs of the second century, or the history of early Christian theology, two works by great church fathers are cited constantly: Irenaeus' *Adversus haereses* and Hippolytus' *Refutatio omnium haeresium*. Hippolytus has been published in a great critical edition in the Berlin corpus of the church fathers, but no comparable 20th-century edition is at hand for Irenaeus. A new critical edition in the series *Sources Chrétiennes*, begun in 1952 under the editorship of F. M. M. Sagnard, is only 40 percent complete, with books I, II, and V still to be published. This reprint of Harvey's edition is thus of more than historical interest.

Harvey's introduction discusses the history of Gnosticism (now dated) and the life of St. Irenaeus. The text of the Latin version was based on the best known manuscripts; where fragments of the Greek original sur-

vive, they are printed with the corresponding Latin text. The Syrian fragments are published with Latin translation in Vol. 2, together with the fragments of Irenaeus' lost works. Interpretive and critical notes are supplied. Indices of Scripture references, of topics, and of key Latin terms complete the work.

Harvey's Irenaeus needs no reviewer's praise. It has stood the test of time to become a standard edition. Every student of the New Testament and early church history will want this clearly reprinted, handsomely bound reprint on his shelves.

EDGAR KRENTZ

**COMPOSITION AND CORROBORATION IN CLASSICAL AND BIBLICAL STUDIES.** By Edwin Yamauchi. Philadelphia: Presbyterian and Reformed Publishing Company, 1966. 38 pages. Paper. 75 cents.

Yamauchi, a Brandeis University Ph. D. in classics, reflects the disenchantment of Cyrus Gordon, U. Cassuto, and others with the results of critical historical studies in both classical literature and the Old Testament. He uses Homer, Herodotus, Genesis, and Daniel to illustrate the thesis that the results of archaeology and a more positive evaluation of ancient traditions should result in a distrust of source theories and theories of pseudepigraphy and in more study of ancient parallel literatures. The eloquent appeal is not completely free of special pleading; thus the author does not refer to the theory of developing traditions in Genesis as espoused by Cassuto nor to the results of James A. Notopoulos' studies of the growth of modern oral epic, where the relation of known historical facts and their epic recital in Crete (incidents from World War II) forms a corrective to the studies of Milman Parry (deservedly praised by Yamauchi). Thus Yamauchi's valuable little essay is a bit too sanguine in its favorable estimate of current positions.

EDGAR KRENTZ

**LUTHERISCHE DOGMATIK ZWISCHEN REFORMATION UND AUFKLÄRUNG.** Vol. II. By Carl Heinz Ratschow. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1966. 270 pages. Paper. DM 28.00.

This is not a book for theological illiterates. A thorough knowledge of current German and of ecclesiastical Latin is prerequisite for its use. The theme of this second part of Ratschow's summary of the theology of Lutheran Orthodoxy is the doctrine of God, the goal of theology. Each section is prefaced with an outline of a portion of Johann Friedrich Königs *Theologia positiva acroamatica* (1664). Ratschow quotes relevant passages from more than a score of significant Lutheran theological writings and of half a dozen philosophical works. All are welded into a unit by his introductory and transitional comments. The renewed interest in the theology of the age of Orthodoxy is commendable. The men whose writings are sampled in this book have a message for our age. In any case, they demonstrate how to speak precisely. Teachers of dogmatics or of the history of Christian thought will find this volume extremely helpful.

LEWIS W. SPITZ

**TOPOGRAPHISCH-HISTORISCHES LEXICON ZU DEN SCHRIFTEN DES FLAVIUS JOSEPHUS.** Edited by Gustav Boettger. Amsterdam: Verlag Adolf M. Hakkert, 1966. xiv and 287 pages. Cloth. 34.00 Dutch guilders.

Both original date (1879) and the title of the present work might suggest that it has been long since superseded and is of interest only to a small group of Josephus specialists. Both inferences would be incorrect.

It is true that much is out of date. The editor compiled a historical dictionary covering all the cities, rivers, peoples, mountains, and other topographical features of Palestine and neighboring lands mentioned in Josephus. Each entry gives the precise passages in Josephus where the name occurs, the equivalent name in the Hebrew and Greek Old Testaments and in the New Testament, together with philological, historical, and topographical interpretations from the best authorities of his day and earlier (including Eusebius and Jerome). The citations from the Scriptures and the fathers are very valuable. But of course, after almost a century

of scholarly work and archaeological investigation, many details of philology and geography need correction or supplementation.

Yet no work to replace Boettger is at hand. The *Lexicon to Josephus* begun by Thackeray and continued by Marcus is still not past the letter "E" after 35 years, and no successor to Marcus is active to this reviewer's knowledge. Thus Boettger remains, in the absence of a special lexicon and a word index, the only guide to the information Josephus provides on sacred sites. Even after almost a century one marvels at the diligence of a retired pastor who compiled this work in six years. *Ave, ave, diligentia imitandi digna!*

EDGAR KRENTZ

**HOMILETIK: WESEN UND VORBEREITUNG DER PREDIGT.** By Karl Barth. Zurich: EVZ-Verlag, 1966. 112 pp. Paper. Sw. Fr. 8.80.

The postscript of Barth's student Günter Seyffert describes this volume as the printed version of a previously duplicated edition of student notes assembled in Karl Barth's 1932 to 1933 seminar in "Exercises in the Preparation of the Sermon" at Bonn. Walther Fuerst, a member of that seminar, helped with this edition and recommended its publication as a significant document for the development of Barth's theology. This volume brings much more detail, especially in the field of actual preparation of the sermon, than *The Preaching of the Gospel* (Philadelphia: Westminster Press [London: SCM Press], 1963), assembled by students from an original French text in 1961 (see this journal, 36 [1965], 116). As early as 1932 Barth is saying frankly that the sermon is the Word of God, an active revelation of God directed to faith, life, and hope. But the sermon does not go "up the mountain toward some goal; everything has already happened" (p. 38). The sermon, Barth holds, should be exclusively Biblical; the older exegetes are more reliable for keeping Word and flesh in tension than the newer ones. All sermons should be written out verbatim. Several sermon "sketches" are included.

RICHARD R. CAEMMERER

**WHAT JESUS HAD TO SAY ABOUT MONEY.** By Frank C. Laubach. Grand Rapids, Mich.: Zondervan Publishing House, 1966. 63 pages. Paper. Price not given.

In a lifetime spent as the apostle to the illiterates, Laubach has learned to communicate with simple strength. This little book is a fine illustration of the clarity and power with which he writes. (But among the Bible stories and parables on the use of money that he includes there is one strange omission, the parable of the unjust manager.)

This volume will help greatly in motivating people to reach out in mission both to those nearby and to those across the wide oceans. Among other things, it speaks a clear and forceful word on the importance of making a Christian will, thus letting money continue to do good after its present custodians are no longer able to manage it.

WILLIAM J. DANKER

**DIE OSTERPREDIGT NACH DEM ERSTEN WELTKRIEG BIS ZUR GEGENWART.** By Oswald Krause. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1965. 207 pages. Cloth. DM 28.00.

The author approaches the problem of analyzing Easter sermons with such broad questions that the Easter message of the preacher is itself subjected to analysis.

The Easter texts used since World War I indicate an increasing interest in the existential significance of Easter and a waning desire to deal with its facticity. From the exegetical side, few sermons among those that Krause studies dealt specifically with the brute fact of Easter. The idealistic interpretations of the nineteenth century came to be replaced by ethical ones. Only a few preachers saw in the empty grave a disruption of the unity of faith and knowledge. Krause himself favors those preachers who stress that from this side of death there is no approach to the recognition of the Risen One; He comes to us from the beyond and He establishes His identity with the Crucified One.

The "Christologies" of Easter follow three courses: (1) Easter is seen as an appendix

to Good Friday; (2) the Easter event is the explication of the Good Friday event; (3) the event of Good Friday and that of Easter are kept distinct.

The final section, which deals with the faith of Easter under aspects of *fides absoluta* and *fides relata*, shows that the faith which is the goal of Easter preaching is closely related to the Christology of the preacher.

As in every critical analysis, factors of selectivity are apparent in this study.

ERWIN L. LUEKER

**THE MISSIONARY WIFE AND HER WORK.** By Joy Turner Tuggy. Chicago: Moody Press, 1966. 191 pages. Cloth. \$3.50.

Here finally is a practical, down-to-earth and up-to-standard volume to place into the hands of the wife preparing for missionary service. There is nothing like it on the market today. (Leta Belle Mills Gorham's master's thesis on the attitudes of the missionary wife was never published.) Wives form a very large group among missionaries, but they have received unusually little explicit guidance. In the present work they will find well-balanced, competent, and Scriptural counsel. Married missionaries should be sure to buy this book for their wives.

WILLIAM J. DANKER

**THE MORNING STAR.** By G. H. W. Parker. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1966. 248 pages. Cloth. \$3.75.

This is Vol. 3 in the series, *The Advance of Christianity Through the Centuries*, edited by F. F. Bruce. Although this series has disappointed many who looked for advanced, scholarly, and thorough historical writing, this volume rises above the level of the first two. Perhaps the reason for this is its limited scope, Wycliffe and the dawn of the Reformation, which of necessity requires somewhat detailed treatment. The chapter on Hus and Wycliffe is especially good. As in the other volumes already published in this series, the author writes from a "Protestant" point of view, as the title of the work already indicates. Parker's study will serve a useful



purpose in leading undergraduates to a fuller understanding of the two centuries between Wycliffe and Luther.

CARL VOLZ

**NUMISMATIC ILLUSTRATIONS OF THE NARRATIVE PORTIONS OF THE NEW TESTAMENT.** By John Yonge Akerman. Chicago: Argonaut, 1966. vii and 62 pages. Cloth. \$3.00.

This interesting little book reproduces in line drawings coins that illuminate 19 passages from the gospels (pp. 3—30) and thirteen in Acts (pp. 31—59). First published in 1846, its comments are not dated and should be of interest to many lay people. Similar material can be found at greater length in George C. Williamson, *The Money of the Bible* (New York, 1895) and Florence Banks, *Coins of Bible Days* (New York, 1955). The volume would be a fine addition to a church library.

**KLOPSTOCK: RELIGION UND DICHTUNG.** By Gerhard Kaiser. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1963. 371 pages. Cloth. DM 34.00.

This is the first volume in the new series *Studien zu Religion, Geschichte und Geisteswissenschaft*.

More than 150 carriages accompanied the body of the author of *Der Messias* to his resting place beside his Meta, but what does he have to offer to the present generation? Many would say: nothing. But the editors of the series point out that there is today a new recognition of the significance of religion and piety for the history of thought and culture.

Of interest to Lutheran readers is Klopstock's relation to Luther and to Pietism, especially the Zinzendorfian kind, although it is evident that Klopstock with his neological accent had lost a living religious relationship to Luther.

Kaiser's real contribution is the much more objective evaluation of Klopstock that his book gives us. Certainly *Der Messias* is lacking in Christological insight; there is too little of the epic and too much of the verses.

There is a large classified bibliography and a good index.

PHILIP J. SCHROEDER

**KIRCHE IM FEUER: DAS LEBEN DER SÜDFRANZÖSISCHEN HUGENOTTENKIRCHE NACH DEM TODESURTEIL DURCH LUDWIG XIV.** By Robert P. Gagg. Zurich: Zwingli Verlag, 1961. 342 pages. Paper, Sw. Fr. 21.00; cloth, Sw. Fr. 26.00.

On Oct. 18, 1685, Louis XIV revoked the Edict of Nantes. Although repressive measures had been taken against the Huguenots almost throughout the century, this act was almost a death blow, as pastors went into exile or defected to Roman Catholicism. Yet within three years the first phase of a revival among the Huguenots in Southern France appears. Gagg makes a detailed study of the two "Inspiration" movements. The first took place between 1688 and 1701, especially in Dauphiné and Vivarais; the second, in Languedoc, he dates from 1701 to 1705. The second movement is closely tied up with the Camisards, the insurgents of Cevennes. Were they rebels, or were they God's army carrying on a *querelle de Dieu*? In his exact, detailed fashion Gagg treats of no fewer than 11 of their leaders. He also goes into the details of the prophetic movement in Southern France, the trances and telepathy and visions and wonders and other somatic manifestations that were evident among the outlawed Huguenots.

An account of these years based on a scholarly investigation has long been needed. Gagg has supplied that need; his references testify to the thoroughness of his work. He has made a solid contribution to modern European church history.

CARL S. MEYER

**NEOTESTAMENTICA: GERMAN AND ENGLISH ESSAYS 1951—1963.** By Eduard Schweizer. Zurich: Zwingli Verlag, 1963. 448 pages. Cloth. Sw. Fr. 46.00.

This volume reprints a splendid collection of 27 well-chosen essays on New Testament themes (six of them in English) by

one of Europe's foremost Biblical scholars. There are six main themes: Presuppositions, Christology, Pneumatology, ecclesiology, liturgy, and individual exegetical problems.

In his preface Schweizer indicates that "the actually decisive point of theological existing and acting is always the church" (p. 11) — at the deathbed, before the wedding, in confirmation class and liturgical proclamation. His New Testament research demonstrates that he has always maintained this point of orientation.

The essays on the Son of Man concept contain the reasons for Schweizer's minority opinion that Jesus used this term to describe His humiliation and coming suffering rather than the future appearance of the kingdom of God in judgment. The two studies on "Historical-Critical Biblical Research and the Church's Task of Proclamation" and "Scripture-Tradition-Modern Interpretation" are outstanding demonstrations of the service which historical criticism can render evangelical proclamation.

The interpretation of the "Real Presence" in "The Lord's Supper in the New Testament," though not representative of classical Lutheran formulation, indicates the tack which many New Testament scholars are taking on this question. The studies of the Johannine and Pauline concepts of the church are noteworthy. In "The Church as the Missionary Body of Christ" Schweizer says: "It is in the preaching to the world and in the suffering for the world that this Lordship of Christ over the world is established" (p. 329). This insight has profound significance for the 20th-century counterparts of the Colossians of the first century.

The style of the English essays, though not always felicitous, is always comprehensible. Spelling and other mistakes are frequent. Thus on p. 89, n. 15, "O. Bornkamm" should read "G. Bornkamm"; on p. 92, "Matth. xxxviii.19" should read

"Matth. xxviii.19"; "Pentecost" (p. 208), "contrarywise" (p. 209), "according" (p. 219), "doubtful" (p. 241), and "much to common" (p. 242) should all have been corrected.

But such flaws matter little. This volume offers a first-class example of the manner in which modern Biblical research necessarily leads not only to a rethinking of old positions but also to a reformulation of the word that it may strike modern man as the real good news. JOHN H. ELLIOTT

*THE PHARISEES AND THE TEACHER OF NAZARETH: A STUDY OF THEIR BACKGROUND, THEIR HALACHIC AND MIDRASHIC TEACHINGS, THE SIMILARITIES AND DIFFERENCES.* By Asher Finkel. Leiden: E. J. Brill, 1964. xiv and 184 pages. Cloth. 24 Dutch guilders.

This dissertation (Tübingen, 1962) on the message of Jesus in the light of Pharisaic tradition is approached historically with a discussion of the Great Synagogue and the work of the Scribes, followed by a description of the Pharisees and their halachic teaching, with an interpretation of specific actions and sayings of Jesus in the light of Pharisaic practice and instruction. Of special value is the examination of the formal patterns in the Samuel-Moses-Elijah typology of the gospels and the "Proem Homilies," such as Luke 4:17-22 and John 6:30-59. With reference to the former, this reviewer holds that the background of Matt. 27:51 is more probably to be sought in Ezekiel 37 (see Harald Riesenfeld, "The Resurrection in Ezekiel xxxvii and in the Dura-Europos Paintings," *Uppsala Universitets Årsskrift*, 1948, p. 11). Instructive comment is also made on the sermon in Matt. 5—7 and Luke 6. To the list of corrigenda should be added: p. 29, Ex. 22:7 LXX (not Ex. 22:8); p. 49, offspring (not offsring). FREDERICK W. DANKER

**PROCLAIMING GOD'S MESSAGE.** By Domenico Grasso. Notre Dame, Ind.: University of Notre Dame Press, 1965. xxxiii and 272 pages. Cloth, \$6.00; paper, \$4.00.

This splendid volume by the professor of pastoral theology at the Gregorian University in Rome fulfills the specification of its subtitle, "A Study in the Theology of Preaching." It provides a useful summary of the history of this theology in European Roman Catholicism, a brief but thorough Biblical exploration, the theology of the subject illuminated with quotations of major Roman Catholic preachers and theologians, a review of the problems of terminology and policy involved in the recognition or sacramental quality in preaching (Grasso calls it "sacramentality" on p. 251). Grasso finds that preaching has effectiveness even when the Sacrament of the Altar does not follow it, although he regards its importance to be the disposing of the heart to proper reception of the sacrament; and he regards the role of the minister as "much more important" in preaching than it is in the sacrament (p. 141). Therefore Grasso's chapters on the preacher are of especial value. He sets out definitions of evangelistic, catechetical, and liturgical ("the homily") preaching, the latter important in moving the will of the hearer. The bibliography and documentation employs German, Italian, and French sources, with some reference to German and Swiss Protestant theologians, but to none from American. This is an important book.

RICHARD R. CAEMMERER

**PSALM FIFTY-ONE.** By Edward R. Dalglish. Leiden: E. J. Brill, 1962. xiv and 305 pages. Cloth. 24 Dutch guilders.

This work is one of the finest illustrations of how ancient Near Eastern literary forms can be used profitably to gain a deeper appreciation of Biblical materials.

First presented as a doctoral dissertation to Columbia University, this volume draws on penitential literature of Egypt and ancient Mesopotamia for its primary sources. The cultic formulations and the religious content of these parallels have an immediate bearing on the meaning of the Biblical text. A restraint in the mention of definite sins in the Accadian penitential laments, for example, is also typical of the Biblical psalms. It is generally recognized that there are but two strictly penitential psalms in the Psalter, Psalms 130 and 51. The significance of Psalm 51, therefore, for the understanding of the forgiveness of sin in the Israelite cultus and faith is immediately apparent. The student of liturgics will likewise find the ancient cultic development of those segments of the psalm which are preserved in many modern liturgies especially pertinent. Every aspect of the psalm is treated in detail by Dalglish: the historical setting, the text, the history of the investigation of the psalm, the literary structure, the verse-by-verse counterparts from the Near Eastern texts, the theology and the exegesis of the Hebrew terms and concepts. One is immediately impressed by the broad and meaningful theological vocabulary employed by the author of this psalm which (except for vv. 18-19) Dalglish dates at the time of Josiah, David being the royal prototype rather than the author. The psalm, he concludes, was designed for royal recitation, the expression "Thy holy spirit" being a reference to the Spirit of Yahweh which was bestowed primarily upon select personages in the Old Testament (p. 159). Of special interest is the author's interpretation of the classic "original sin" passage (Ps. 51:5): "We must understand the psalmist as saying that right from the very first moment of his life he was enmeshed in a sinful context; all his antecedents were from an avowedly sinful source; he has not tran-

scended this innate endowment" (p.122). An excellent bibliography forms a fitting conclusion to this model exegetical work.

NORMAN C. HABEL

**THE PHILOSOPHY OF MALEBRANCHE: A STUDY OF HIS INTEGRATION OF FAITH, REASON, AND EXPERIMENTAL OBSERVATION.** By Beatrice K. Rome. Chicago: Henry Regnery Company, 1963. 330 pages, plus 108 pages of bibliography, notes, and index. Cloth. \$12.50.

This is doubtlessly the best work on this great French philosopher available in English, magnificently written and produced, and probably far more exhaustive than the average student's taste and inclination prepare him to expect.

Dr. Rome concludes that the great Oratorian synthesized the great issues of 17th-century science, reason, and faith in a monumental philosophy of being and argues that the key to this unity consists in his innovations whereby he joined a Cartesian apriorism to Bacon's scientific method. There is little doubt where her convictions about this best of all Cartesians lie.

However, one may also see that Malebranche shows us the inability of the great tradition of Augustinian Platonism to function as the philosophy of natural science, because it was his aim to lift the eyes of his readers beyond secular concerns to the vision of Eternal Truth.

Malebranche produced a remarkably keen analysis of the concept of causation in mechanics. It combined a strict determinism of immutable law with a denial of any necessary or intelligible basis for the principles of physics. Mechanics is constant operations which we cannot demonstrate but only observe. Hence it is no science in the meaning of his time. It also meant that there could be no science of man or nature,

so that philosophers must invent a new conception of science to take account of this, which they did. Malebranche's theological conclusions anticipated the deistic notions of God of the early Enlightenment: a God far removed from the particulars of this earth, always acting on universal terms according to the mathematical order of his mind. This meant that there is really no point to prayers, miracles, or a notion of divine concern for the weal or woe of the individual.

Viewed closely, Malebranche appears as one of the great men of his century. He was an interpreter of Descartes who showed the needs of a new turn in the road which Western philosophy would have to find and take. While Cartesianism became a quasi-religious faith and the expression of a culture in France, Englishmen moved toward empiricism and the assimilation of science, deism, and natural religion.

RICHARD KLANN

**WAS IST FORMGESCHICHTE?** By Klaus Koch. Neukirchen Kreis Moers: Neukirchener Verlag, 1964. 260 pages. Cloth. DM 17.80.

Koch divides his work into methods and examples. For him *Formgeschichte* is an essential process of Biblical exegesis. He illustrates the various phases of this exegetical method by applying it to the Beatitudes of Matthew 5 and the Decalog of Exodus 20. The *Form* of *Formgeschichte*, however, also involves a consideration of content; *Formgeschichte* is concerned with the entire process whereby a Biblical text reaches its present form. Research into this process takes into account the role of oral tradition and the fact that ancient forms, customs, modes of speech, and traditions were less fluid in character than those of today. These "fixed" forms were often used unconsciously by ancient authors; at the same time the individuality of these authors must not be

minimized. Such "fixed forms" or *Gattungen* are modified and usually fall into disuse in the course of time. These *Gattungen* must be isolated, and the specific area of life (*Sitz im Leben*) from which they originate should be determined. This phase often involves searching for earlier phases of the *Gattung* in the ancient Near Eastern or Hellenistic world. A further stage of investigation involves tracing the development or modification of the various units of material in the traditions of ancient Israel (*Überlieferungsgeschichte* as distinct from *Motivgeschichte*). Then the exegete concerns himself with the final formulation of the text by the author (or redactor) and his use of the materials at his disposal to communicate his particular message. This *Redaktionsgeschichte* phase also involves aspects of the older *Literarkritik* (literary criticism) which, Koch maintains, suffered from severe limitations.

The extent to which we can fix the rules of *Gattung* formation and the reformulation of traditions in the oral stages of the process is still debatable.

Nevertheless, Koch has summarized and illustrated the process of *Formgeschichte* in a succinct manner. Exegetes must now evaluate the methodology he describes, recognizing his presuppositions, hypothetical conclusions, and the positive values of his work. This method cannot be ignored; neither can this book. It is an invaluable tool for students of exegesis. NORMAN C. HABEL

**CHRISTIANITY AND CLASSICAL CULTURE.** By Charles N. Cochrane. New York: Oxford University Press, 1964. vii and 523 pages. \$2.95.

This is an unaltered reissue of the 1957 edition, but the book still remains one of the finest on the interplay between Christianity and classical culture from Augustus to Augustine. This is must reading for any-

one who would think carefully and historically about this question which has become so crucial again in our day.

HERBERT T. MAYER

**THE EXPULSION OF THE TRIUMPHANT BEAST.** By Giordano Bruno. Translated and edited by Arthur D. Imerti. New Brunswick, N. J.: Rutgers University Press, 1964. xi and 324 pages. Cloth. \$7.50.

Giordano Bruno (1548—1600) was born in Nola, Italy. He lived in Naples, Milan, Geneva, Paris, Oxford, Wittenberg, Frankfurt, and Venice. He was burnt at the stake as a heretic in Rome on 16 February 1600.

Bruno wrote one comedy, *Il candelaio*, considered one of the most brilliant and original Renaissance comedies. He also published philosophical works in Italian; he was probably the first European thinker to use the vernacular in the writing of philosophical works. He goes beyond Copernicus in his cosmological views; he holds that the universe is infinite and that there are an infinite number of worlds.

His *Spaccio della festia trionfante*, here translated by the head of the Department of Foreign Languages at The New School for Social Research in New York City, is a philosophical dialog of considerable literary merit. Its large number of classical allusions, its recurrent references to the contemporary scene, and its many-sided thrusts, among them religion, science, literature, and philosophy, reveal the genius of the author.

No summary will do justice to *Spaccio*, nor will one be attempted here. Bruno's concept of truth is broad. In his approach to religion he favors natural religion and is negative to positive religions. He attacks the Calvinists and the Roman Catholics and is bitter about the abuses within the church.

Bruno's work, so readably translated by Imerti, is a literary piece that not only the

scholar of 16th-century literature but also the student of the history of the church in that period should know.

CARL S. MEYER

*THE EARLY CHURCHES OF ROME.* By Emile Mâle, translated by David Buxton. London: Ernest Benn, 1960. 253 pages, including 118 plates. Cloth. 63/—.

The title of this book is justified by the contents, but it scarcely describes the riches it contains. Taking church buildings as a point of departure Mâle writes a history of the Christian church in Rome from its beginnings to the 13th century. Great names (for example, Popes Sixtus III and Hildebrand, Emperors Otto III and Henry IV) and great churches are each made to illumine the other.

A number of general comments. Mâle's writing never falters. One's interest is kept up from beginning to end. One learns of the first "house churches" in Rome, the *tituli equitii*, for example, that served as worship centers in the time of the persecutions. Mâle correctly points out that the catacombs were not used for this purpose. The influence of Eastern and French art on Roman churches is also sketched, especially in the period of the iconoclastic controversy of the East.

One great basilica, Santa Maria Maggiore, might serve as an example of the method. Roof tiles with makers' stamps of the second century might suggest that this is a pre-Constantinian building, but the irregular size of the bricks and the thick mortar beds make clear that the building dates from about 430, that is, from about the time of Sixtus III. Confirmation is found in a statement of the *Liber Pontificalis*. Santa Maria Maggiore has great mosaics. The earlier ones show the influence of the Nestorian controversy, settled in 431 when the Council of Ephesus declared Mary the Theotokos. Here Mary is presented as a

queen, even in the Christmas scene, and her Son at birth is seated on a throne receiving royal honors. He is God from the womb, not from baptism. The defense of the orthodox faith turns out to be the catapult that pushes the masses into a growing veneration of Mary.

In short, the volume's plates and descriptions would be a useful guide to a visit to Rome's churches. The armchair traveler and the student of history and theology will find it of equal interest. EDGAR KRENTZ

*THE TRAVELS AND CONTROVERSIES OF FRIAR DOMINGO NAVARRETTE, 1618—86.* Edited by J. S. Cummins. New York: Cambridge University Press, 1962. 475 pages; two volumes. Cloth. \$7.50 the set.

The pastor or missionary who reads this work will be saved from the frustration of wrong motives, false goals, and unbiblical means as he becomes the instrument of God's mission.

Browsing in this forthright and candid Franciscan will likewise help those familiar with the Jesuit side of the famous Chinese rites controversy to "tune up" the balance.

Friar Domingo's Boswell is equally honest in his 120-page introduction: "Navarrette wrote an authentic 'missionary style' which, it must be said, is uniformly bad." But Navarrette's heart is on his sleeve, and that makes him in the polemical writings and travel reports here reproduced of special value to the historian.

WILLIAM J. DANKER

*THEOLOGIE UND VERKÜNDIGUNG: EIN GESPRÄCH MIT RUDOLF BULTMANN.* By Gerhard Ebeling. Tübingen: J. C. B. Mohr (Paul Siebeck), 1962. xii and 146 pages. Paper, DM 11.00; cloth, DM 14.50.

Ebeling's concern for transcending the tension between "scientific" theology and the

church's proclamation that characterizes the European scene runs through this entire somewhat miscellaneous collection, although it finds its directest expression in the first essay. The heart of the work is the third chapter, "Kerygma und historischer Jesus," a critical evaluation of Rudolf Bultmann's *Das Verhältnis der urchristlichen Christusbotschaft zum historischen Jesus* (1960). Other chapters discuss the relation between dogmatic and historical theology and offer summary theses on Christology and on the doctrine of the church. An appendix contains seven excursions on issues raised in the work itself. A postscript sharply attacks Walter Künneth's *Glauben an Jesus? Die Begegnung der Christologie mit der modernen Existenz* (Hamburg: Friedrich Wittig Verlag, 1962). This work is useful in charting the impact of one type of post-Bultmannian theology on dogmatics. ARTHUR CARL PIEPKORN

**BISHOPS AT LARGE.** By Peter F. Anson. 593 pages. New York: October House, 1964. Cloth. \$15.00.

Anson, the Roman Catholic layman whose *The Call of the Cloister* is one of the best accounts of Anglican monasticism, here provides about as definitive a reference work as could be devised on what the dust jacket subtitle calls "autocephalous churches of the past hundred years and their founders." He covers the same general ground — but in greater detail and fulness — that Henry Brandreth (to whom Anson has dedicated this volume) canvassed in his *Episcopi Vagantes and the Anglican Church* (1st ed., 1947; 2d ed., 1961; see this journal, XXXIV [1963], 253 to 254). Writing most of the time with an utterly straight face but with an obvious cheek bulge created by his tongue, Anson chronicles the almost incredible stories of Jules Ferrette, J. Joseph Overbeck, Ambrose Phillipps de Lisle, Joseph René Vilatte, Ulric Vernon Herford, Arnold Harris Mathew, the churches in the Ferrette, Vilatte, and Mathew

successions, the "Catholicate of the West (Catholic Apostolic Church)" and its affiliates, and some 17 miscellaneous church bodies claiming to be "apostolic," "catholic" and "orthodox." Lutherans will be interested in the brief accounts of the Rev. F. G. Widows, minister of the "Church of Martin Luther" in Speldhurst Road, South Hackney, London, who was chosen to head the Free Protestant Episcopal Church of England under the name and title of Ignatius, Bishop of Hackney, but who, alas, turned out to have "served two terms of penal servitude" on "disgusting charges"; Frederick Littler Pyman, "first bishop of 'The Protestant Orthodox Western Church'"; ex-Presbyterian (and exconvict) James Fitzgerald Crawford, Bishop of Anglia and head of the "Lutheran Episcopal Church of England"; Friedrich Heiler, Gustavus Adolphus Glinz, and Martin Giebner of the *Communio Evangelica Catholica Eucharistica* (incorrectly given on p. 321 as *Communio Evangelica Catholica Evangelica*); and Denver Scott Swain, archbishop of the American Episcopal Church (Lutheran). In view of the contemporary existence of an international League for Evangelical-Catholic Reunion, Lutherans will find chapter III of the present work, with its account of the 19th-century Anglican Order of Corporate Reunion, instructive. Anson has engaged in a fantastic amount of research in producing this work. The proofreading at times leaves something to be desired, but this lesser blemish is far outweighed by the impressive collection of 27 photographs of persons and events which help further to enliven the lively text. ARTHUR CARL PIEPKORN

**THE LATTER-DAY SAINTS IN THE MODERN DAY WORLD: AN ACCOUNT OF CONTEMPORARY MORMONISM.** By William J. Whalen. New York: The John Day Company, 1964. 319 pages, plus 8 pages of plates. Cloth. \$5.95.

Roman Catholic layman Whalen here follows his *Armageddon Around the Corner* (1962; see this journal, XXXIV [1963], 764), in which he analyzed the Jehovah's witnesses, with an equally competent "portrait of contemporary Mormonism for the general reader." He sketches the current situation of the Church of Jesus Christ of Latter-day Saints; traces its history from Joseph Smith to David O. McKay; outlines Mormon theology and organization; and discusses its wealth, its temple rites (as described by defectors), the relationship of Mormonism and Freemasonry, the family-life and welfare program, the "Word of Wisdom" which proscribes alcohol, tobacco, and caffeine, the Mormon mission system, its attitude toward Negroes, and its Brigham Young University. At the end he describes the offshoots of the larger body and reviews the "signs of tension" on the horizon. These include the difficulty which the Mormon intelligentsia has with the official mythology, the theological limitations of the Mormon leadership, the challenge of the ecumenical movement, the lack of self-criticism, the ultraconservative political orientation of some of the leaders, the disintegration of the Mormon culture in Utah, and Mormonism's slowness in purging its rolls of inactive members.

ARTHUR CARL PIEPKORN

*ADOLF VON HARNACK — GRÖSSE UND GRENZE.* By Erich Fascher. Berlin: Evangelische Verlagsanstalt, 1962. 40 pages. DM 2.10.

Adolf von Harnack was almost an exact contemporary of Franz Pieper. The five essays presented by Fascher provide a good introduction to Harnack. For this reviewer the most valuable one was Harnack's understanding of history. Among church historians today some, like Pelikan, regard Harnack as one of the greatest historians of this century. The introduction provided to his thought and personality here is a welcome one.

CARL S. MEYER

*MAN'S NATURE AND HIS COMMUNITIES: ESSAYS ON THE DYNAMICS AND ENIGMAS OF MAN'S PERSONAL AND SOCIAL EXISTENCE.* By Reinhold Niebuhr. New York: Charles Scribner's Sons, 1965. 125 pages. Cloth. \$3.95.

The title essay is just a little longer than the other two, "Man's Tribalism as One Source of His Inhumanity" and "Man's Selfhood in Its Self-Seeking and Self-Giving," together. By Niebuhr's own assertion in his apologetic and autobiographical "Introduction: Changing Perspectives," these essays are designed "to summarize and to revise previously held opinions" (p. 15). The revisions are not recent. They involve Niebuhr's gradual shift from an exclusive "Protestantism" to an appreciation, born of "wholly pragmatic sources," for the Roman Catholic and Jewish traditions in this area. (He is, let it be observed, less explicitly critical of the latter.) The revisions also involve Niebuhr's movement from social-gospel-idealist individualism to "the comparatively stable and . . . valid 'realist' and social emphasis that [he seeks] to justify in these essays" (p. 21). At a time when conservative Lutheranism is involving itself more and more in the total life of the community, there is virtue in studying the course and the convictions of a theologian—even though his orientation is Reformed rather than Lutheran—who has been at it for a long time.

ARTHUR CARL PIEPKORN

*DIE POLITISCHE ETHIK DES OBER-DEUTSCHEN TÄUFERTUMS: EINE UNTERSUCHUNG ZUR RELIGIONS-UND GEISTESGESCHICHTE DES REFORMATIONSZEITALTERS.* By Hans J. Hillerbrand. Leiden: E. J. Brill, 1962. xiv and 84 pages. Paper. 12 Dutch guilders.

Hillerbrand identifies the attitude of the Anabaptists towards government, next to the teachings on Baptism, as one of the chief



characteristics of this group. They believed that governments were ordained by God, a token of God's wrath and punishment for sin. Rebellion against the state is contrary to the law of God. Government has the duty to maintain security and order, but it dare not compel men to adopt a body of religious beliefs. They opted for freedom of conscience. The Anabaptists were not ready to serve in positions of government, although among them a minority dissented from this position (Balthasar Hubmaier in this respect was a good Lutheran). They would not render military service and refused to take oaths. Nonetheless, they were ready to pay taxes. With copious quotations from the writings, confessions, and other records of the Anabaptists, Hillerbrand has given a well-rounded, scholarly study of this one aspect of Anabaptist doctrine. The Anabaptists contributed to the cause of religious freedom by their doctrines, but disclaimed the role of *defensor fidei* for the State.

CARL S. MEYER

*CHRISTEN HINTER DEM EISERNEN VORHANG. Vol. 1: DIE CHRISTLICHE GEMEINDE IN DER KOMMUNISTISCHEN WELT — SOWJETUNION, POLEN, TSCHECHOSLOWAKEI, UNGARN.* By Kurt Hutten. Stuttgart: Quell-Verlag, 1962. 264 pp. Paper. DM 9.80.

Hutten has written a work that should be read by every religious leader in this country. Here is authentic, exact information about the churches in the Union of Soviet Socialist Republics, Poland, Czechoslovakia, and Hungary. Hutten has combed published sources of all kinds in order to put this volume together. He follows through in detail with the account of the Orthodox Church, the Roman Catholic Church, the Evangelical churches and the sects in Russia. He speaks about the threat of atheism and the state of the Orthodox Church after 45 years of atheistic rule. The struggle of the church in Hungary, to cite another specific instance of

the kind of information he brings, is brought out in detail, including the story of Bishop Ordass. Hutten will say that he has written a chronicle rather than a history. However, because he has brought together this vast amount of information, his book is valuable. This reviewer is of the opinion that the book ought to be translated into English and in that way made available to a much wider reading public.

CARL S. MEYER

*DAS KONZIL VON KONSTANZ: BEITRÄGE ZU SEINER GESCHICHTE UND THEOLOGIE.* Edited by August Franzen and Wolfgang Müller. Freiburg: Verlag Herder, 1964. xix and 536 pp. Cloth. Price not given.

Twenty-four essays on the Council of Constance (1414—1418) are grouped around four main headings: the background and setting of the council; the problems of the council and the attempted solutions of these problems; the course of the council; the sequel of the council. The essays do not give a rounded presentation of these topics; they are specialized studies by specialists. Some of the essays, however, are broad. One essay by Franzen reviews the events between the Council of Pisa (1409) and the Council of Constance. His attempt in another essay to minimize the decrees *Haec sancta* or *Sacrosancta* and *Frequens* posit a greater degree of unity at Constance than seems to have been the case. The question of conciliarism and its consequences reached down to the Vatican Councils of the 19th and 20th centuries. The healing of the schism, accomplished by the election of Martin V as pope to supplant the three who claimed the primacy, was perhaps the major issue at Constance. The question of heresy was dealt with in part by the burning of Jan Hus. The reform in head and members waited another 150 years.

There are a number of essays which deal with infrequently discussed aspects of Constance. The interest and usury question is

treated by Clemens Brauer. The liturgy of the general sessions is the subject of the late Leo Koep's essay. These are illustrations of the variety of topics the reader can expect to find in this volume.

Students of church polity and church historians of the Late Middle Ages will find these scholarly essays very helpful.

CARL S. MEYER

*SPAIN UNDER THE HAPSBURGS. Vol. I: EMPIRE AND ABSOLUTISM, 1516—1598.* By John Lynch. New York: Oxford University Press, 1964. ix and 374 pages. Cloth. \$7.50.

Lynch's study is a most welcome one. Students of the Reformation era have long needed a one-volume history of Spain in the 16th century that dealt with the Spanish Inquisition and the price revolution, the Indies and the relations with the papacy. Lynch has succeeded admirably in dealing with the various aspects of Spanish history in this crucial century in their internal significance and their meaning on the wider European scene. A more extensive treatment of the church and the threat of the Lutheran movement than is given here would have made this volume even more welcome to the church historian.

CARL S. MEYER

*THE HORIZON HISTORY OF CHRISTIANITY.* By Roland H. Bainton, edited by Marshall B. Davidson. New York: American Heritage Publishing Company, 1964. 432 pages. Cloth. \$18.75.

This *Horizon History of Christianity* is more than a narrative and more than a highly illustrated volume. The text and the pictures belong together without being dependent on external devices to make this evident. Bainton's scholarship and his skill in writing need no emphasis. He and the editors of the American Heritage Publishing Company have produced a magnificent work that lovers of good books will cherish.

CARL S. MEYER

*THE REFORMATION.* By Owen Chadwick. Baltimore: Penguin Books, 1964; paper; \$1.95. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1965; cloth; \$5.95. 463 pages.

This reviewer has recommended Chadwick's history of the Reformation, Vol. 3 in *The Pelican History of the Church*, to his classes in the Reformation Era as preferred reading. He has found it easy to read, accurate, complete. The three major sections deal with "The Protest," "The Counter-Reformation," and "The Reformation and the Life of the Church." It is the last section particularly to which he would call the attention of our readers. This in some respects is an unusual feature about this history of the Reformation.

This reviewer believes that Lutheran pastors should refresh themselves from time to time about the whole history of the Reformation. Memories can become faulty and recall can become hazy. The Lutheran pastor ought to look from time to time to the Reformation period, refurbish his learnings about that period, and become acquainted with some of the more recent findings. Chadwick's book will do all of this for him in a very delightful way.

CARL S. MEYER

*GESCHICHTE DER RUSSISCHEN KIRCHE, 1700—1917.* By Igor Smolitsch. Vol. I. Leiden: E. J. Brill, 1964. lvii and 734 pages. Cloth. 96.00 Guilders.

Anyone dealing with the history of the church in Russia after 1700 will have to reckon with this volume by Smolitsch. The first volume extends to 1869. A second volume will complete the study. The amount of research and the documentation which the author gives makes this a major contribution. This reviewer is not a specialist in the history of the church in Russia nor can he command the language of the orig-

inal sources. The author has almost 40 pages in his bibliography. In another 27 pages he discusses the sources and the literature for the period of the Holy Synod. The eight tables that he brings are very useful.

The book begins with the church and Peter the Great and must present the relationship between church and state in great detail. It does so for the period of the Holy Synod until the year 1917.

Particularly valuable is the chapter on the parish clergy. The relationships of the parish clergy to various officials and officialdom are treated to a considerable extent. The economic and social relationships of the clergy are likewise treated at length.

The last chapter of the book deals with the school reforms of the years 1808 to 1814 and their impact on the church. The final section speaks of the results of the school reform of the period 1867 to 1869.

CARL S. MEYER

*IGNATIUS VON LOYOLA ALS MENSCH UND THEOLOGE.* By Hugo Rahner. Freiburg: Herder, 1964. 528 pages. Cloth. Price not given.

With the characteristic thoroughness of German scholarship and the painstakingness of a loyal, competent son of the Society, Hugo Rahner has written a biography of the founder of the Jesuits. The chapters about Ignatius as confessor and as theologian are noteworthy. The case of Doña Isabel Briceño is investigated fully.

Although only two of the chapters appear for the first time in this work, the 20 essays constitute a well-ordered whole. In bringing them together in this form, Rahner has rendered a real service to scholars who do not have access to the various periodicals in which these essays appear. It is remarkable how well these papers are coordinated.

CARL S. MEYER

*SHAPES OF PHILOSOPHICAL HISTORY.* By Frank E. Manuel. Stanford, Calif.: Stanford University Press, 1965. 166 pages. Cloth. \$4.75.

The author surveys philosophers of history from the Greeks to Toynbee and Teilhard de Chardin and concludes that there are only two shapes a philosophy of history can take, the cyclical, which he finds quite popular today, and the progressive, which in the author's thinking is not necessarily equated with teleological.

HERBERT T. MAYER

*STUDIES IN THE HISTORY OF THE SANHEDRIN.* By Hugo Mantel. Cambridge: Harvard University Press, 1961. 374 pages. Cloth. \$7.75.

Mantel begins with the description of the Sanhedrin's institution in the days of Hillel and Gamaliel and takes the story down to the time of the second destruction of Jerusalem under Bar Cocheba. The work is essentially a study of the significant offices and of the titles applied to these offices. In chapter VI the author leaves his careful historical study to venture into the question of "Jesus, Paul, and the Sanhedrin." In this chapter he takes up the topics, "Were There Two Passovers?", "The Charges Against Jesus," and "The Trial of Paul and the Apostles." Seventy pages of appendices, indices, and bibliographies complete this very valuable study.

HERBERT T. MAYER

*DIE LICHTTERMINOLOGIE BEI PHILON VON ALEXANDRIEN UND IN DEN HERMETISCHEN SCHRIFTEN: UNTERSUCHUNGEN ZUR STRUKTUR DER RELIGIÖSEN SPRACHE.* By Franz-Norbert Klein. Leiden: E. J. Brill, 1962. x and 232 pages. Cloth. 22. Dutch guilders.

Christians are so accustomed to use the terminology of light and darkness to describe religious people and concepts that they

often give little thought to the origin of such terminology. Yet a glance at the article on φῶς in Bauer-Arndt-Gingrich makes clear that this lexicon finds little Old Testament precedent for this language of the New Testament and the early fathers.

Klein examines the terminology in two collections of literature in the Hellenistic world. He does not claim a complete investigation (no use, for example, is made of Qumran literature or the Testament of the Twelve Patriarchs). He establishes the difference between the *Hermetica* and Philo. In Philo, he maintains, there is no natural theology. The language of light remains a metaphor, while the dualistic tractates of the *Hermetica* show a more ontological use of the language. Klein concludes his work by pointing out several areas in which future

research needs to be done. All in all, this is a careful study.

EDGAR KRENTZ

**EUSEBIUS: THE HISTORY OF THE CHURCH.** Edited by Betty Radice and Robert Baldick; translated by G. A. Williamson. 429 pages. Baltimore, Md.: Penguin Books, 1965. Paper. \$1.95.

Williamson has prepared a fresh new translation of the *Ecclesiastical History* of Eusebius and accompanies the translation with a good introduction. He has arranged the text with the traditional chapter headings scattered through the chapter proper. He has eschewed a literal translation in favor of a free rendering. For those who missed the treat of reading Eusebius in their seminary days, this paperback is highly recommended.

HERBERT T. MAYER

#### BOOK NOTES

**DER EINSETZUNGSBERICHT Lk. 22,19-20.** By Heinz Schürmann. Münster-in-Westfalen: Aschendorffsche Verlagsbuchhandlung, 1955. xii, 153 pages. Paper. Price not given. This study follows the author's earlier *Der Paschamahlbericht Lk. 22 (7-14.), 15-18* and forms the second part of a source-critical investigation of the Lucan account of the Eucharist. Schürmann holds that it antedates — at least in some of its features — 1 Corinthians; that verses 19-20a embody a pre-Lucan tradition that is in general independent of 1 Corinthians and the Second Gospel; that verse 22b may have been taken over from the First Gospel; and that an account very much like that of the Third Gospel was probably available to St. Paul. The association of vv. 19-20a with vv. 15-18 is pre-Lucan, he holds, and was available to the author of the Third Gospel in written form. Underlying the fourfold institution account of the New Testament, he suggests, was an Aramaic original that at an early date took two disparate forms which survive in Luke-Paul and Mark. The First Gospel retains a variant of the Marcan form.

**THE LORD'S SUPPER IN METHODISM 1791 TO 1960.** By C. Browmer. London: The Epworth Press, c. 1961. 64 pages. Paper. 6/—. On the doctrine of the Holy Communion, Methodists have historically occupied a very wide continuum which at the one end stops just short of Lutheran, Roman Catholic, and Eastern Orthodox realism (witness the sacramental hymns of Charles Wesley) and which at the other end stops just short of "a Socinian disregard of things eternal" (p. 51). In this carefully researched and documented 27th Wesley Historical Society Lecture, delivered in 1961, Bowmer continues the study initiated in his 1951 volume, *The Sacrament of the Lord's Supper in Early Methodism*. He surveys Wesley's legacy, developments since Wesley's death, the practice in the non-Wesleyan British Methodist bodies, the problems which the administration of the Lord's Supper presented to the negotiators of Methodist union in Britain, and the varying doctrinal views of the Lord's Supper among British Methodists. He concludes with some liturgical inferences.

ARTHUR CARL PIEPKORN

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