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Book Review. - Literatur

Carl Volz

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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 LATER LOLLARDS 1414—1520. By John A. F. Thomson. Oxford: Oxford University Press, 1965. 272 pages. Cloth. \$6.75.

This is an excellent historical study. The history of Lollardy prior to Sir John Oldcastle's rising in 1414 has often been told. In this study, arising out of a Ph. D. dissertation at Oxford University, the author has consulted scores of bishops' registers and public records to construct a cogent account of "underground" Lollardy immediately preceding the English Reformation. Although numerous attempts were made to suppress them, the Lollards perpetuated themselves in various small communities throughout the island—in Kent, the West Country, the South, the East, and London. The author shows a sound historical sense in the interpretation of his primary materials. The book is in the *Oxford Historical Series*.

CARL VOLZ

FOUNDATIONS OF A NEW HUMANISM 1280—1440. By Georges Duby. Cleveland, Ohio: The World Publishing Co., 1966. 222 pages. Cloth. \$21.50.

The present volume is the seventh in a series of 14 volumes entitled *Art Ideas History*. The aim of the series is to bring art and history into relation with each other in order to provide a better understanding of the sources of artistic inspiration. Fourteenth-century art reflected the rise of a secular elite, prosperous merchants and powerful noblemen, who broke the monopoly of the church. Its emphasis was on man and his affairs, its patrons, the laity, and its values more emotional than intellectual. The editor has skillfully illuminated the historical narrative with appropriate artistic reproductions representative of the time. Over one hun-

dred color plates add appreciably to the pleasure and the cost of the book. A number of double foldouts measure 3 feet in width. This reviewer found especially interesting Duby's account of the layman's Christianity, his use of images in worship, and the relationship between chivalry and the new secularism. The book is provocative in that it again raises the question of the role of art in society. The 14th century was a period of confusion and chaos in Europe, the time of the Hundred Years' War, the century of 82 peasant revolts. How can great and lasting art emerge under these circumstances? Perhaps art was not so much a mirror of the times as an escape into an ideal world.

CARL VOLZ

EUROPE: THE EMERGENCE OF AN IDEA. By Denys Hay. New York: Harper & Row, 1966. 132 pages. Paper. \$1.25.

This is a reprint of a work first published in 1957. The author traces the concept *Europa* from its legendary origins in Greek mythology through the Renaissance. In early and medieval Christian history the tripartite division of the world according to the three sons of Noah was dominant: Shem—Asia, Ham—Africa, and Japheth—Europe. The term "Christendom," however, was more popular in medieval times as expressing the unity of the West, although during the Crusades it included the Greek Christians as well. European self-consciousness as a distinct entity first emerged during the troublous times of the 14th century, as witness the debates at the Council of Constance, 1414—18. The modern conception of Europe stems from the Renaissance, and it is a comparatively recent notion in political science. Although the book is short, it is packed with provocative insights. It cannot be read in haste.

CARL VOLZ

SERMON SUGGESTIONS IN OUTLINE.

Series 1. By R. E. O. White. Grand Rapids: William B. Eerdmans. 1965. 76 pages. \$1.45.

BIBLE SERMON OUTLINES. By Ian Macpherson. Nashville and New York: Abingdon Press. 1966. 183 pages, acknowledgments, and index. \$3.95.

White proposes to provide suggestions somewhat fuller than Macpherson's, "nourishment to the hearer and . . . help to the hard-pressed preacher." The 27 studies average 2½ pages in length. They are attached to moderately short texts. Some of the applications are oblique; in too few instances are clear goals for the hearer apparent, and therefore the Gospel as power is somewhat undervalued.

Macpherson's book is beautifully planned and arranged. Published in the order of their Biblical texts, 127 outlines from the Old Testament and 376 from the New represent the basic structure employed for a sermon on a given theme, which is not always supplied with a text. Many of the "outlines" or really major divisions are the mode of treatment of famous preachers, abstracted by the compiler for the purpose of the book. In a preface the author suggests the uses to which these tiny outlines can be put. To the reviewer's taste many of them are too brief to suggest basic preaching values for the hearer.

RICHARD R. CAEMMERER

THEOLOGY AND PROCLAMATION.

By Gerhard Ebeling. Translated by John Riches. Philadelphia: Fortress Press, 1966. 133 pages and index. Cloth. \$3.95.

LANGUAGE, HERMENEUTIC, AND

WORD OF GOD. By Robert W. Funk. New York: Harper & Row, 1966. 305 pages, and indexes of references, names, subjects. Cloth. \$7.50.

THE ANGUISH OF PREACHING. By Joseph Sittler. Philadelphia: Fortress Press, 1966. 65 pages and index. Cloth. \$1.75.

Ebeling's *Theologie und Verkündigung, Gespräch mit Bultmann* (1962) is presented in translation, minus the essay on Künneth. Much of the discussion concerns the relation

of preaching to scientific theology, historical and dogmatic theology. That relation is rendered effective by understanding theology as directing itself to men in confronting reality; "it is the language school of proclamation" (p. 31). The "conversation" with Rudolph Bultmann ranges over the nature of Christology, the kerygma, and the historical Jesus and requires an adequate understanding of Bultmann to afford meaning. Interesting is Ebeling's conviction that the difficulty in preaching to modern man is that he is uncertain of the Law. "By distinguishing between the law and the Gospel [Jesus] gives certainty for the certain distinction between God and man" (p. 81). The brief chapter "Towards an Ecclesiology" is remarkably explicit in affirming the church's essential service to the world as bringing to the world the Word of God.

Funk's diligent volume should be a prerequisite for any amateur theologian who proposes to bandy about the phrase, "the new hermeneutic." Part One, "Language as Event and Theology," analyzes in critical detail the theory and practice of theological language in Bultmann, Martin Heidegger, Ernst Fuchs, Ebeling, Paul van Buren, Schubert Ogden, and Heinrich Ott. Part Two, "Language as It Occurs in the New Testament: Parable," examines the process of theological language in Jesus' parable of the Great Supper and reviews the principles in the parable of the Good Samaritan. Part Three, "Language as It Occurs in the New Testament: Letter" applies these principles to 1 Cor. 2:6-16. The preacher can learn from these pages that Biblical excerpts which to him seemed self-evident to the point of boredom are undergoing an anguished scrutiny informed at once by philosophical and theological method. He will also wonder just how many individuals belong to the circle that is really conversant in this domain.

Joseph Sittler, "preacher to the American campus," here publishes the Zimmerman Lectures delivered at Gettysburg and addresses a seminary community on the subjects traversed by Ebeling and Funk: "The Role of the Seminary in the Formation of the Preacher," "The Problems of New Testa-

ment Interpretation and the Task of the Preacher," "The Anguish of Christology," and "Faith and Form." He speaks eloquently of the continuing importance of preaching in the modern world. He pleads for a "richer, more complex, and more ample interpretive perspective" (p. 15). He contrasts the kerygmatic and the narrative language of the New Testament, that which brings the past into the present and that which stresses God's disclosure of Himself in Christ. He urges that the Christological quest take the preacher all the way into the contemporary world and cause him to interpret the grace of God "within the operational theater of man's existence" (p. 39). His book concludes with sensitive and sensible comments on worship and art in the church.

RICHARD R. CAEMMERER

ADMINISTERING CHRISTIAN EDUCATION. By Robert K. Bower. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1964. 227 pages. Cloth. \$3.95.

Like most books on church administration, this book suffers from the tendency to give an inadequate theological "nod to God" while looking most of the time to General Motors and the Army. Taking the strong points first, in the introduction the author does a clean initial job of outlining, explaining, and illustrating good administrative procedure in terms of planning, organizing, delegating, staffing, coordinating and controlling. Instead of following the same outline in the book itself, however, he speaks of organization, planning, delegation, leadership, coordination, and control. His exposition is concise and clear. The definitions, practical applications, and illustrations are helpful. Twenty real-life examples in the appendix illustrate administrative techniques.

Bower could have done a better job on the theological context of administration in the church. There is no quarrel with the goal of the church being "the reconciliation of men to God" (p. 27). But Bower has no clear idea of education in the church as the nurturing function of the members toward one another indicated in Eph. 4:11-16, and

he has to settle for "evangelism" as the spark that motivates participants in the educational process. A better job of defining goals or objectives would have helped the book. For example, having an adult group "visiting its entire membership by the following January" (p. 53) is not a goal but a means toward a goal, the goal of helping something happen in the lives of those visiting and those visited.

The book also suffers from an introverted institutional view of the church. All enlistment, training, and encouragement of the people aim at jobs within the congregational structure, and there is no mention of the work of the people in the world. The author leans heavily on the approach that everyone has a function to perform in the body of Christ and therefore must be doing something. But the "something" is always a job in the institutional structure and not "something" in service and witness in the world.

In spite of the weaknesses of the book, this reviewer would rate it as a cut above many others dealing with the same area. The administrative concepts and their application are clear and uncluttered. It helps answer the need for good thinking in attacking administrative and organizational problems in the church.

ROBERT CONRAD

AN INTRODUCTION TO CHRISTIAN EDUCATION. Edited by Marvin J. Taylor. Nashville, Tenn.: Abingdon Press, 1966. 412 pages. Cloth. \$6.50.

Marvin J. Taylor is associate professor of religious education at St. Paul School of Theology (Methodist), Kansas City, Mo. Presbyterians and Methodists predominate among the 32 contributors. The absence of Lutheran contributors may indicate the lack of impact by Lutherans on Christian education in America. (The Lutheran Church—Missouri Synod is mentioned, interestingly enough, only in the article by Edward J. Hakes on "Evangelical Christian Education and the Protestant Day-School Movement.")

The book itself is divided into four sections: foundations of Christian education; administration of Christian education; programs, methods, and materials for Christian

education; and agencies and organizations. Taylor, whose 1960 survey had "religious education" in its title, notes that in the interim:

"Biblical and theological foundations for Christian education have assumed a renewed prominence in the church's educational thinking. Hence, the change in the title has been made to reflect this fundamental emphasis which is now apparent almost everywhere within the discipline."

In the same vein, Howard Grimes' article, "Theological Foundations for Christian Education," indicates how Biblical theology has made an impact on Christian education. In terms of *content*, there is a faith to be communicated and witnessed to. In terms of the *process* of teaching, Christian education is not character training or mere transmission of subject matter; it is involved with establishing a relationship to God in Jesus Christ. Finally, Biblical theology is making an impact on *method* in Christian education, although this is a relatively unexplored area with a great deal of work yet to be done.

"A Selected Bibliography: Since 1959" lists books in seven content areas and thus brings up to date the bibliography in Taylor's 1960 volume. Both bibliographies are very helpful.

ROBERT CONRAD

THE BIBLE IN MODERN SCHOLARSHIP: PAPERS READ AT THE 100TH MEETING OF THE SOCIETY OF BIBLICAL LITERATURE. Edited by J. Philip Hyatt. New York: Abingdon Press, 1965. 400 pages. Cloth. \$7.50.

The program committee elected to celebrate the 100th meeting of the Society of Biblical Literature by a series of invited papers and responses which would report on method and problems in current Biblical research. Twenty-seven scholars were on the program, representing different religious commitments (Jewish as well as Christian) and different countries (including Germany, England, Holland, and France). This broad spectrum of background is reflected in the presuppositions, commitments, schools, approaches, and solutions of the papers then

read and now published in this volume. The volume thus serves as a kind of microcosm for the macrocosm of contemporary Biblical scholarship.

In all assignments the topics were left broad. Some large areas of interest are not widely reflected in the essays, for example, form criticism, Johannine studies, the canon, and Qumran. The prominence of archaeology in Old Testament studies and Gnosis in the New Testament is evident.

The Old Testament papers dealt with the methodology of studying early Hebrew history (Roland De Vaux), the role of cult in Israel's formation (Arvid S. Kapelrud), and the place of prophecy (James Muilenberg), apocalyptic (Stanley Brice Frost) and archaeology (David Noel Freedman, James B. Pritchard). The remarks of respondents to some essays are included. It is clear that the major methodological discussion today centers in the relative values of archaeological (and extra-Biblical) research (William Foxwell Albright) and literary analysis (Albrecht Alt, Martin Noth) in Old Testament studies. Both schools agree that non-Biblical materials, form and tradition criticism, and historical methodology must be used. In general, one gets the impression that Old Testament studies are moving along a common front and toward a general synthesis of method and, in general, even of results. The question of the Christian use of the Old Testament was not aired at this meeting.

New Testament studies were represented by a discussion of the kerygma and history (James M. Robinson), a survey of recent Pauline research (Johannes Munck), an analysis of Biblical theology as a descriptive discipline (Krister Stendahl), essays on the first century as Christian and Jewish history (Hans Conzelmann and Martin A. Cohen), Gnosis and the New Testament (Gilles Quispel), and New Testament textual criticism (Kurt Aland, Bruce M. Metzger, Ernest Cadman Colwell). The papers are of high value.

A basic argument is represented by Stendahl's article and Avery Dulles' response. Is Biblical theology merely descriptive (that

is, does it merely describe what the Bible *said*), or must it also go on to say what it means today (Dulles' basic position)? This same hermeneutical discussion is raised by Robinson in terms of kerygma, history, and the "New Hermeneutic," when he suggests that Paul writes at a time when there is not yet a "central body of orthodox doctrine" (p. 148). Floyd Filson points out in his response that this must not be taken to mean a loss of the original historical content of the kerygma; he also questions the adequacy of existential philosophy as a vehicle for translating the kerygma into the language of today.

This should be adequate to show that this is a book to read and ponder. On the one hand it is a map of current terrain; on the other it has sign posts pointing to various possibilities for providing answers to current questions. The essays let the reader see current scholars at work, chips, sawdust, and all.

EDGAR KRENTZ

I AND II KINGS. By John Gray. Philadelphia: Westminster Press, 1965. 750 pages. Cloth. \$8.50.

Gray's commentary on 1 and 2 Kings is a masterful compilation and evaluation of a wealth of philological, archaeological, topographical, and literary-critical studies pertinent to the Book of Kings. Gray's own critical analysis of Kings is not radically new but reflects a sober appraisal of the Biblical text and recent studies since the classic commentary by J. A. Montgomery. Gray views Kings as a composite work with a Deuteronomistic philosophy of history. This work embraces, in the main, a preexilic compilation and a postexilic redaction. Later editorial additions, such as 2 Kings 25:27-30, are also recognized. Three basic principles of selection on the part of the compiler are isolated: cultic orthodoxy in accordance with the ideals of Josianic reform, prophecy and fulfillment in the *Heilsgeschichte* of God's people, and the doctrine of divine retribution effected through the curses of the broken covenant. The decline of the monarchy is seen as a matter of divine economy. Gray there-

fore approves the title "The Hebrew Monarchy: Its Rise, Decline, and Fall," for the Book of Kings. He sees no hint of a Messianic hope in the book, even in the appendix about the release of Jehoiachin in 2 Kings 25. Unfortunately the fine study of Wolff on the kerygma of the Deuteronomistic historian was written only after Gray's work had gone to press. Gray is careful to enunciate the stated written sources and the probable sources which can be discerned in Kings, from the humanistically oriented "Succession Document" in 1 Kings 1—2 on the one hand, to the narratives about Elijah and Elisha on the other. While Gray's major contribution lies in the philological and archaeological field, with Arabic and Ugaritic studies especially predominant, he offers an excellent study of the so-called "pessimistic" theology of the book. "Resignation to divine retribution" is perhaps the key phrase in his evaluation of the Deuteronomistic theology in Kings. The word of God operative in Israel's *Heilsgeschichte* was ultimately the curse of Deuteronomy 28—31.

The textual comments in this work are much more extensive than those in most recent commentaries in English. These comments are crammed with historical data and often provide highly plausible solutions for difficult passages. While not all clergymen will agree with his value judgments on some of the material, his interpretation will probably stand as the standard English text on Kings for the next generation.

NORMAN C. HABEL

THE BIBLICAL HISTORY OF THE NEW TESTAMENT. SHORT EXPLANATION OF THE GOSPELS AND THE ACTS OF THE APOSTLES. By Georg Stoeckhardt. Translated by Arthur E. Beck. Swanville, Minn.: Wisdom for Today, 1966. xi and 401 pages. Paper. \$3.95.

Stoeckhardt's *Bible History* needs no commendation in the Missouri Synod; his work is one of the pillars on which we all, willy nilly, must stand. The present translation is an attempt to make him known to the church today.

In general the translation is good, though

at times it simplifies or sounds Germanic. Less happy was the idea to break up the sequence of the thought by inserting questions to which Stoeckhardt is supposed to be providing answers. It breaks the continuity and becomes very tiring to one who

would like to read the book in continuity.

Many will find this book useful; it is unfortunate that the use of the catechism model will make Stoeckhardt sound more choppy and boring than he is.

EDGAR KRENTZ

BOOK NOTES

THE SPIRIT OF AMERICAN PHILOSOPHY. By John E. Smith. New York: Oxford University Press, 1963. xi and 219 pages. Cloth. \$5.00. Smith regards pragmatism as the characteristic American philosophy and holds that American reflective thought is grounded in the conviction that irrelevant thinking is a "cardinal sin." He traces this stream of thought as it is initiated by Peirce, popularized by William James, put into a system by Royce, applied by John Dewey, and explained and related to science by Alfred North Whitehead. These philosophers were basically humanistic and optimistic in their outlook. Smith points out that concentration on limited experience and circumstance is in danger of losing sight of universal elements. Thus Dewey and James "were guilty of oversimplifying things, of neglecting the imponderable in human experience and of supposing that being 'practical' invariably carries its own justification along with it." The occasional result was the sacrifice of enduring standards.

SENSE AND NON-SENSE. By Maurice Merleau-Ponty; translated by Hubert L. Dreyfus and Patricia Allen Dreyfus. Evanston: Northwestern University Press, 1964. xxvii and 193 pages. Cloth. \$5.95. This is a translation of Merleau-Ponty's *Sens et Non-Sens* and provides a concise introduction to his work and thought. The first of the three parts deals with perception, a topic more extensively treated in *The Phenomenology of Perception*. Perception is analyzed on the basis of the perpetual world of Cézanne, the encounter with the other in the novels of Simone de Beauvoir and Sartre, and technique of film. Merleau-Ponty held that order is continually made out of disorder by our ability to give meaning to our experiences.

He rejected the view of Edmund Husserl that we give ready-made sense to our experience from a transcendental position outside the world and held with Martin Heidegger that we make sense out of our experience from within it. Our body is our way of being-at-the-world-from-within-it. The chapter headings of the second part of Merleau-Ponty are "Hegel's Existentialism," "The Battle over Existentialism," "The Metaphysical in Man," "Concerning Marxism," and "Marxism and Philosophy." In opposition to Hegel, Merleau-Ponty holds that even though history may have been rational there is no guarantee that it will continue to be so. Hence Marxism cannot be sure that history in the end will produce a classless society. History, like perception, is perspectival. Man does not give sense to history or read off the meaning of a process but articulates whatever meaning he finds. The third section deals with politics especially in post-war France. In the chapter entitled "Faith and Good Faith" there are insights similar to those of Kierkegaard. Merleau-Ponty, however, remains agnostic. The Incarnation is given a social interpretation. For Kierkegaard faith is commitment to someone. Merleau-Ponty explains faith from the viewpoint of perpetual experience.

PHILOSOPHY IN AMERICA. Max Black (ed.), Ithaca, N. Y.: Cornell University Press, 1965. 307 pages. Cloth. \$6.75. Black allowed fourteen prominent young American philosophers to select their own topics. The papers they submitted serve as indexes of interest in American philosophy. The absorption of contemporary philosophy with linguistic analysis is indicated by chapters on "Expressing," "The Complexity of Avowals," "Seing Surfaces and Physical Objects," and the question "What Is a Speech Act?" Attempts

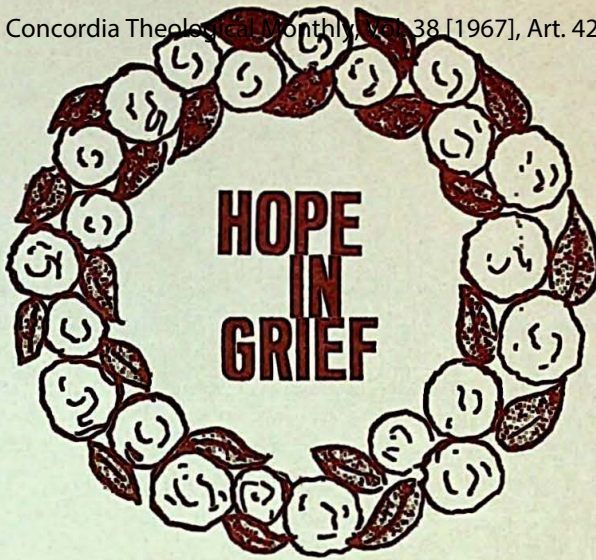
to understand contemporary science are evident in such chapters as those on "Quantum Physics" and "Frege's Theory of Number." While all the chapters have some relevance to theology, this is especially true in some phases of chapters of linguistic analysis and in such papers as "Must Every Inference Be Either Deductive or Inductive?," "Action and Responsibility," and "The Free Will Defence." There are also chapters which reveal interest in the contemporary renaissance of art and psychology.

SCANDINAVIAN CHURCHES: THE DEVELOPMENT AND LIFE OF THE CHURCHES OF DENMARK, FINLAND, ICELAND, NORWAY AND SWEDEN. Leslie Stannard Hunter (ed.), Minneapolis: Augsburg Publishing House, 1965. 200 pages. Cloth. \$4.50. This collection of comprehensive essays discusses church and people, church and state, worship and liturgy, and education and the churches in Scandinavia. It treats the five countries as a unit in chapters in the historical background and in the synopsis of church-state relations; it develops specific aspects of church-state relations, church structure, and church life in individual countries; and it gives close glimpses at individual parishes in each country. The reader, of course, may ask if these parishes are wholly representative. *Scandinavian Churches* will be a welcome addition to the libraries of both lay and professional people, since books on Nordic church life and structure are limited in number. Material of this kind provides indispensable background for the study of Scandinavian theologians in their context.

CHRIST THE CENTER. By Dietrich Bonhoeffer. Translated by John Bowden. New York: Harper & Row, 1966. 126 pages. Cloth. Price not given. This book is a reconstruction from students' notes of lectures delivered in 1933. In *The Place of Bonhoeffer*, Martin Marty and Jaroslav Pelikan characterize these lectures as among the most important of Bonhoeffer's works. The

lectures consist of two series: "The Present Christ—The 'Pro Me'" and "The Historical Christ." A projected third series was to deal with "The Eternal Christ." Throughout the book Bonhoeffer insists that the proper question is not "how" but "who" and that in Jesus Christ act and being are one. In the first series he rejects construing Christ's presence as influence and attempts to elucidate a picture of Christ outside history. Jesus the God-man is present in the form of "likeness." The proclaimed Christ is the real Christ. In the second section Bonhoeffer distinguishes critical Christology from positive Christology. Critical Christology guards against a false Jesus Christ by defining boundaries within which statements can be made. It prohibits the setting up of any statement on its own, and allows a statement only if it is qualified and supported by its contradictory opposite. Positive theology with its attempts at analysis and comprehension must continually be subject to criticism. Of special value are the penetrating insights into Christologies from ancient to modern times.

THE NEW DIALOGUE BETWEEN PHILOSOPHY AND THEOLOGY. By James A. Martin, Jr. New York: The Seabury Press, 1966. ix and 211 pages. Cloth. \$5.95. The purpose of this book is to show the significance of analytical philosophy for theology. Martin traces its history from Tertullian to Wittgenstein. He holds that philosophers are justified in demanding that theologians be as clear in their statements as scientists are. The author indicates that the "language game" of the logical positivists and the earlier Wittgenstein could not function as a basis for fruitful dialogue between philosophers and theologians. But the trend introduced by Wittgenstein's theory of "language games" and the current exploration of "functional analysis" introduces a field of inquiry in which philosophers and theologians may engage in dialogue which can lead to greater precision in communication. ERWIN L. LUEKER



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