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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 APOCALYPSE OF JOHN: STUDIES IN INTRODUCTION WITH A CRITICAL AND EXEGETICAL COMMENTARY.** By Isbon T. Beckwith. Grand Rapids: Baker Book House, 1957. xv and 794 pages. Cloth. \$8.95.

In this reviewer's opinion, one of the most significant decisions taken in Baker Book House in recent years was the decision to begin the Limited Editions Library, a program of reprinting selected masterworks of theology. Volumes chosen for inclusion show that the publisher is reprinting works whose contribution to current scholarship is still significant; reprints include volumes that contain critical theology that would not be characteristic of the average Baker book.

Beckwith's commentary on Revelation has been hard to find for years (it was first published in 1919); yet it ranks with Charles and Swete among English commentators in its detailed attention to isagogics and the full discussion of critical questions. The introduction of more than 400 pages includes a survey of eschatology in the Old and New Testaments, an overview of Jewish apocalyptic literature, a survey of the relevant aspects of Roman history, the dating of the book (under Domitian), its purpose, authorship, contents, theology, canonical history, and so on. The entire discussion is given with a fullness that scarcely any commentary today attempts. Beckwith accepted the Johannine authorship, the integrity of the present text, and interpreted the book in the conviction that it was first and foremost a tract for its own times (a view certainly correct).

The commentary itself is distinguished by its fullness of references to the Old Testament and Beckwith's constant *Auseinandersetzung* with the critical theories of his day. It is still useful.

In short, while the work does not have the

advantage of the aid of the Qumran scrolls or of such massive modern studies of Jewish eschatology as can be found in the works of George Foot Moore, Mowinkel, and the like, it gives the considered interpretation of a scholar who worked for years on the Apocalypse. Baker deserves thanks for the reprint.

Beckwith was professor of New Testament interpretation at Union Seminary.

EDGAR KRENTZ

**THE GOSPEL ACCORDING TO ST. PAUL.** By Archibald M. Hunter. Philadelphia: The Westminster Press, 1967. 126 pages. Paper. \$1.65.

In 1954 Hunter published a little book, *Interpreting Paul's Gospel*, in order to introduce Paul's thought in a systematic way to nonprofessional readers. The success of the book is demonstrated by its present reissue in slightly expanded form under a new title.

Hunter uses "salvation" as the central principle in organizing Paul's thought, though he himself recognizes that Paul does not normally use the term to denote the present reality achieved in Christ's work. The eight short chapters sketch Paul's background; his eschatology, soteriology, and Christology; give a useful discussion of the wrath of God and predestination; and conclude with a short chapter on "Paul for Today."

Hunter is a popularizer who does not tread any new paths in this book. Pastors would find this an interesting evening's reading, a kind of review of Paulinism; laymen would learn much from it, even from passages such as those that tend to deny original sin and the historicity of Adam. The plusses in this book far outweigh any minuses.

EDGAR KRENTZ

**THE OLD TESTAMENT OF THE EARLY CHURCH.** By Albert C. Sundberg, Jr.

Cambridge: Harvard University Press, 1964. x and 190 pages. Paper. \$3.00.

This excellent Harvard dissertation deserves attention from scholars working in both Testaments, in early church history, and in Judaism. Indeed, the literate laymen might well learn from this volume.

Sundberg reexamines the historical data that bear on the problem raised by the variation in extent of the Old Testament canon used by the early church and Judaism. The traditional answer has been that Judaism adopted the canon of Jamnia (that is, of Palestine), while the church adopted that of Alexandria. The first three chapters (pp. 3—48) trace the development and adoption of the Alexandrian hypothesis from the Reformation down to modern times.

Part II (pp. 51—103) traces the evidence to show that the idea of a closed three-part canon does not fit the facts known about first century Judaism and Christianity. New Testament authors know and use, says Sundberg, at least six books that did not make the canon. The linguistic origin of some of these volumes makes Palestinian origin and usage likely. In short, the argument of usage is against the traditional hypothesis.

More likely is the theory that the canon of Judaism in the first century included the Torah, a fixed canon of prophets (both former and latter), and a third group of holy writings that was still in the process of formation and thus not rigidly defined. Christianity used this canon; when Judaism closed its canon (this argument is found in section III, pp. 107—169), it did so as a reaction either against Christianity or against apocalypticism. The latter is more likely. In the meantime, Christianity had achieved a status independent of Judaism and continued to use an Old Testament canon that had a wider definition in the third section.

Sundberg's strongest evidence is the usage reflected in the New Testament and in the early fathers of the church. He seeks supporting evidence in the canonical listings of the fathers and the councils; he argues that some fathers conform their lists to Jewish practice but practically use and regard some

apocryphal works as Scripture. But does usage necessarily indicate that reflection upon the question would lead to canonical status? Moreover, the fact that a few Old Testament apocrypha show up in lists of New Testament canonical books, for example, the Wisdom of Solomon in the Muratorian Canon, might suggest hesitation in their adoption.

One or two misprints were noted. Raimundus Lullius is usually Englished as Lull (not Lully, in parallelism to the older English Tully for Tullius in Cicero's name, p. 11). A. Weiser is misspelled A. Weisner on p. 38.

Sundberg, who teaches at Garrett Biblical Institute, deserves thanks for raising an important question that is generally disregarded, for gathering much of the material necessary to answer it, and for suggesting one synthesis of the material that deserves consideration. If his work is less than absolutely persuasive, it is due to the character of the material itself, not to a failure in industriousness or perception on the part of the author.

EDGAR KRENTZ

*DIE RELIGION DES JUDENTUMS IM SPÄTHELLENISTISCHEN ZEITALTER.* Vol. 21, *HANDBUCH ZUM NEUEN TESTAMENT.* By D. Wilhelm Bousset, edited by D. Dr. Hugo Gressmann. Preface by Eduard Lohse. xv and 576 pages. A reprint of the 3d revised edition, 1926. Tübingen: J. C. B. Mohr (Paul Siebeck), 1966. Cloth. DM 42.—, Hlw. DM 47.—

Since the revision in 1926 by Hugo Gressmann of Wilhelm Bousset's study of Hellenistic Judaism, scholars have traced in greater depth the tap roots of Christianity, but the third edition of Bousset-Gressmann still remains a standard work for the understanding of the New Testament in its religious context. Whereas Bousset had drawn heavily on the apocryphal and pseudepigraphical writings, Gressmann endeavored to do greater justice to the Pharisaic-Rabbinic tradition, and the efforts of both are well supplemented by the researches of Paul Billerbeck (*Kommentar zum Neuen Testament*), George Foot Moore's *Judaism*, and Paul Volz, *Die Eschatologie der jüdischen Gemeinde*, 2d ed. (Tübingen, 1934). The discoveries at Qum-

ran have confirmed certain observations of Bousset-Gressmann but at the same time have enlarged the perspective from which pre-Christian Judaism is to be evaluated. Likewise E. R. Goodenough's *Jewish Symbols in the Greco-Roman Period*, 12 vols. (New York, 1953 ff.) have shed fresh light on Jewish attitudes toward the Biblical prohibition concerning representational art. However, no succeeding publication has outstripped Bousset-Gressmann in capturing the dramatic and in some ways tragic movement of Israel toward a world mission, only to retreat into particularism. The publishers are to be congratulated not only for making this classic treatment once more available but for keeping the price within reach of the student's purse. At less than two cents a page, this is a bargain.

FREDERICK W. DANKER

*SERVICE IN CHRIST: ESSAYS PRESENTED TO KARL BARTH ON HIS 80TH BIRTHDAY.* Edited by James I. McCord and T. H. L. Parker. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1966. v and 223 pages. Cloth. \$6.95.

"It is highly appropriate that Diakonia should be the theme of this tribute [to Karl Barth]," says Thomas F. Torrance in the last sentence of the introductory essay. "For rarely has any theologian so consistently directed his theological work to stimulate and prompt the *diakonia* of the divine mercy as the charge which Christ has laid upon the Church as a whole." (P. 16)

The book is in effect a double series of essays. The first 11 provide a kind of vignette history of service to others from the classical world and the Old Testament down to the 20th century. The last eight essays survey aspects of the contemporary scene—the Christological understanding of Christian service; the diaconate in the Anglican communion (by the Archbishop of Canterbury) and in Roman Catholicism (by H. Francis Davis, the only Roman Catholic contributor); *diakonia* in the Reformed community and in Methodism; secular *diakonia* (by D. M.

Mackinnon); the church's *diakonia* in the modern world; and ecumenical *diakonia*.

The authors are predominantly academicians from the British Isles and predominantly represent the Reformed and Anglican traditions. Three hold professorships in the United States: Georges Barrois ("On Medieval Charities"), Geoffrey W. Bromiley ("The English Reformers and Diaconate"), and Frederick Herzog ("Diakonia in Modern Times: Eighteenth-Twentieth Centuries"). One is an Australian, George Yule ("The Puritans"). James Atkinson of Hull does the study on "Diakonia at the Time of the [Lutheran] Reformation."

With the book's central theme, an index would have greatly enhanced the volume's usefulness. In spite of this defect, *Service in Christ* will be stimulating to everyone who is called upon to reflect on the right relation between the church's witness and worship and the church's service in and to the world.

ARTHUR CARL PIEPKORN

*SYSTEMATISCHES VERZEICHNIS DER WICHTIGSTEN FACHLITERATUR FÜR DAS THEOLOGIESTUDIUM: VORAUSDRUCK FÜR DAS EINZELFACH NEUES TESTAMENT.* By H.-G. Gaffron and Dr. H. Stegemann. Bonn: H. Bouvier und Co., 1966. 65 pages. Paper. DM 3.00.

This is a very useful guide for the German-reading theological student to the literature of New Testament research. The compilers have indicated their evaluations both for introductory study and for the building of a professional library. The literature is, in general, the most recent; monographs of historic importance are listed.

EDGAR KRENTZ

*THE TRUTH WILL MAKE YOU FREE.* By Rudolf Schnackenburg. New York: Herder and Herder, 1966. 126 pages. Cloth. \$3.95.

This work by an eminent Roman Catholic New Testament scholar is of interest for two reasons. On the one hand, it indicates to what extent Biblical scholars in that denomination have been caught up in the

reorientation first given to the Scriptural concepts of truth and revelation by such Protestant authorities as William Temple, John Baillie, Rudolf Bultmann, and H. Richard Niebuhr. On the other hand, Schnackenburg reveals to what degree he must still fear theological disagreement and ecclesiastical disapproval.

This little book, therefore, is marked by unusual hesitation, if not timidity. Perhaps one sentence will serve to suggest the general stance of the author. "The following lines," he writes, "will in no way take a definite stand on the questions in this whole complex of problems, but will only bring to attention a few of the aspects which came to the fore in the renewed discussions, and try to clarify them to some extent from the viewpoint of the Catholic exegete." (P. 94)

Reading this extended essay creates the feeling that the author would like to have gone farther in his discussion of some crucial Biblical concepts but that he chose to be discreet rather than bold. The most valuable part of the book is its treatment of revelation as grafted into human history (pp. 52 ff.). In general, however, this is a disappointing volume for anyone except possibly for a person still standing at the threshold of studying the Scriptures on his own terms.

MARTIN H. SCHARLEMANN

**URSPRÜNGE UND PROBLEME DER BIBELKRITIK IM 17. JAHRHUNDERT.**

Ein Beitrag zur Entstehung der historisch-kritischen Theologie. By Klaus Scholder. Forschungen zur Geschichte und Lehre des Protestantismus, zehnte Reihe, Band XXXIII. Munich: Chr. Kaiser Verlag, 1966. 195 pages. Paper. DM 18.00.

The present significance of a question or problem often blinds one to the fact that it is neither novel nor new. The presence of modern Biblical criticism as a frequently disturbing element might lead one to believe that it is a relatively modern development. Some would name F. C. Baur, others J. S. Semler or Richard Simon as the founders of historical critical study.

The thesis of Scholder's book is that the origins of this method are to be traced back

to the time when the unity of Scripture, faith, and the scientific conception of the universe came into question. This took place when the Copernican system gained favor, when historical and geographic knowledge called rigidly literal interpretations of the Scriptures into question, and when Cartesian philosophy provided the occasion for a renewed discussion of the relation of theological and philosophic truth. The great century of argument was the 17th, not the 18th.

It was primarily in Holland that the battle was fought. Christoph Wittich and Balthasar Bekker were the two men who recognized the insufficiency of the old Orthodox position while attempting to preserve the validity of theological truth. From these two men flow the principles that ultimately form the foundation of Biblical criticism. In all of this, Germany and Lutheranism played a minor role. Leibniz alone seemed truly aware of the issues.

The free citations of the sources make this a valuable book. It should interest all students of church history, the Scriptures, and systematic theology. It is an important supplement to earlier histories of dogma and exegesis. Its author is *Privatdozent* for church history at Tübingen. EDGAR KRENTZ

**DIE VERHEISSUNG DER TAUFE IM NEUEN TESTAMENT.** By Werner Bieder. Zurich: EVZ-Verlag, 1966. 320 pages. Cloth. Sw. Fr. 19.80.

The title of the book is descriptive of the author's intention. He avoids a discussion of the problems that have in the past troubled the church with regard to the nature and the purpose of Baptism and takes a new look at the sacrament in the context of church-mission-kingdom. It is quite obvious, however, that in Luther's colloquy with Zwingli at Marburg he would have been on the side of his fellow Swiss. With regard to the debate stirred up by Karl Barth's pronouncements on infant baptism he is intentionally silent. He does not want to divert attention from his chief concern. But he is convinced that it is time for a change in traditional Christian baptismal practice. Though the reader may find it difficult to follow the author in all of

his interpretations and applications of Biblical texts, he may be stimulated by the latter's new approach to take another look at the sacrament in the light of the New Testament.

LEWIS W. SPITZ, SR.

**WORSHIP IN ISRAEL.** By Hans-Joachim Kraus, translated by Geoffrey Buswell. Richmond, Va.: John Knox Press, 1966. 246 pages. Cloth. \$6.00.

This translation of Kraus' well-known study serves as an excellent guidebook for a detailed study of the nature and history of Israelite worship through its more than thousand-year history.

A helpful introductory chapter surveys the history of scholarly study of Israelite worship. Careful treatments of the festivals, the cultic officials and sacrifices, and the traditions and sanctuaries of pre-monarchic worship follow. The concluding chapter on the cultic traditions of Jerusalem, with its survey of the manner in which various psalms were used in temple and festival, is perhaps the finest in the entire work. Throughout it becomes obvious just how far modern scholarship has come from Wellhausen's views now that it has been freed from an evolutionary-developmental viewpoint and is informed by archaeological discoveries.

In short, then, Kraus not only gathers the far-ranging data in the Old Testament and summarizes the various scholarly hypotheses but also offers his own usually sane views. Most Israelite worship practices can be paralleled in Canaan and the Ancient Near East. Yet each item has been transformed, forged into a vehicle suited to Israel's worship of the covenant Lord of History, Yahweh.

CARL GRAESSER, JR.

**WORT UND SCHRIFT.** Beiträge zur Auslegung und Auslegungsgeschichte des Neuen Testaments. By Karl Hermann Schelkle. Düsseldorf: Patmos-Verlag, 1966. 322 pages. Cloth. DM 34.00. Kommentare und Beiträge zum Alten und Neuen Testament.

The author of these essays, written between the years 1950 and 1965, is Roman Catholic professor of New Testament at Tübingen

University—and thus a colleague of Hans Küng. His earlier publications have included *Paulus, Lehrer der Väter* (the patristic exegesis of Rom. 1—11) and a full scale commentary on Peter and Jude.

The essays fall into three major groups. Three deal with hermeneutics and the Bible as Word of God. It is striking how Schelkle uses the Bible itself both to define what God's Word is and to determine the proper stance and hermeneutics for the interpreter. The essay "Hermeneutische Regeln im Neuen Testament" was especially striking here.

The second group of essays, 14 in number, examine various aspects of New Testament thought, especially ethics. All are stimulating, but two in particular appealed to this reviewer: "Spätapostolische Briefe und Frühkatholizismus" discusses the position of 2 Peter and Jude in the development of early Christianity; "Das Leiden des Gottesknechtes als Form christlichen Lebens (nach dem 1. Petrusbrief)" discusses three hymnic texts in 1 Peter. In general, Schelkle betrays a great interest in New Testament ecclesiology.

The last group of nine essays all deal with patristic exegesis, seven with Romans (thus providing a supplement to his earlier book). Interesting is his survey of Jude in patristic thought. This last section occupies fully one third of the book and is in many ways its most original contribution. It refutes the view maintained by some church historians that exegetes cannot really work in the history of patristic exegesis. EDGAR KRENTZ

**THE GOSPEL OF LUKE.** By E. Earle Ellis. London: Thomas Nelson & Sons, 1967. xxi and 300 pages. Boards. 45/—.

Were he living today, the Preacher might be tempted to change his famous saying (12:12) to read, "Of making many commentaries there is no end, and much study is a weariness of the flesh." At least a dozen new series of English commentaries, almost all popular, have been started in the last 15 years. As a result, one greets a new series with some weariness even before he opens its first volume's new pages.

Let this reviewer say that his weariness soon disappeared before this volume of the

revision of *The Century Bible*. While it is not the new critical commentary we badly need (we shall probably have to wait for the revision of the *International Critical Commentary* for that), Ellis' volume is an auspicious beginning for this new series.

Ellis presents a full introduction based on a careful working through of much literature ancient and modern. His 9½-page bibliography missed only the recent monographs of H. Flender and W. Ott, both published in 1965, while the commentary makes evident an extensive use of Rabbinic, intertestamental and Qumran literature.

Ellis is in general conservative both theologically and historically; but this does not mean that he is insensitive to the unique nature of Biblical documents. He regards Luke as the author, is certain that he is a Hellenistic Jew, probably of Antioch—and maybe even Paul's cousin (Rom. 16:21). He dates Luke around A. D. 70, plus or minus a few years; theologically Luke does not contradict Paul.

At the same time, Ellis recognizes that a Gospel is something other than a biography or a strictly historical work. Ellis suggests that the rabbinical principle that "there is no before or after in Scripture" was current in the New Testament era (p. 7). This principle would account for the variations in order and structure. The Gospels, Luke included, are thematically arranged, without regard for chronological sequence except in broad outline.

Ellis suggests that the words of Jesus were treated in a fashion similar to the words of the Old Testament in the early church. To make clear the meaning of an Old Testament passage, it would be cited in a form to make the specific point clear (the *pesher* method). A similar "contemporizing" of Jesus' words would be consonant with the kerygmatic concerns of the Gospels; it would also agree, perhaps, with the role of the prophets in the early church.

This reviewer is less persuaded by Ellis' view of the structure of Luke. Certainly the theme of the Gospel is Jesus' Messiahship and mission. (This reviewer is not convinced that the best term to describe this in Luke is

"a mission of redemption" [p. 14]. If this is intended to be the equivalent of *Heil* in *Heilsgeschichte*, a more neutral or general term is needed.) But the sixfold pattern Ellis finds in the Gospel overlooks certain decisive turning points in the book.

The commentary proper prefaces each section of the text with a paragraph on its structure and background (in Judaism) and another on the teaching of the section. This is followed by spare but useful comments on various phrases or interesting concepts. Pastors will find the reverent attitude congenial, the comments useful, the terse character of the work conducive to repeated use in preparation for their sermonic and teaching functions.

EDGAR KRENTZ

*DIE RE-INVESTITUR DES VERLORENEN SOHNES IN DER GLEICHNISERZÄHLUNG JESU LUK. 15, 11-32.* By Karl Heinrich Rengstorf. Cologne: Westdeutscher Verlag, 1967. 78 pages, 15 plates. Paper. DM 14, 30.

Rengstorf's monograph is an outstanding example of the use of archaeology and social history to illuminate a New Testament text. After a brief introduction summarizing the contributions of Jülicher, Dodd, and Jeremias to the interpretation of the parables, Rengstorf surveys the parable of the Prodigal Son to make clear it is not an allegory but a narrative told against the background of the legal institutions of first-century Palestine in order to serve a religious purpose. (P. 17)

The elements in the story that attract Rengstorf's attention are the description of the son as "dead" and "lost" (v. 24), the father's going out to meet the son, and the commands to put on his ("best" RSV) robe, provide him with a ring, and bring sandals for his feet. (V. 22)

Rengstorf suggests that these are elements of a reinvestiture as son. Behind them lies a legal ceremony (*kesāsāh*) in which a man was read out of his family and regarded as dead so far as the family was concerned. The "first" robe is the former robe the son wore, the ring is the Near Eastern symbol of authority (as archaeology witnesses), and shoes are a symbol of the right to possess and in-

herit. They testify that the son has been adopted back into the family through a gracious deed of the father. In all of these actions there is still a remnant of the royal ideology that lay behind them in the history of their usage in the Near East.

Thus, contrary to Jülicher, the parable is an illustration of the *instificatio impii*: "The recognition and the admission that God lets a 'sinner' be righteous when the latter commits himself just as he is to God in an unrestricted confidence in God's fatherliness, that is, a divine goodness that is at once just and, because of His might, immeasurable" (p. 67). Thus one understands the twice repeated emphasis on the sin of the son.

Rengstorf suggests that there is a common popular theme that lies behind the parable and the "Hymn of the Pearl" in the *Acta Thomae*. Jesus thus is using a well-known idea to serve His specific ends.

This gracefully written monograph should give the interpretation of the parable a decisive direction in the future.

EDGAR KRENTZ

**REDISCOVERING THE PARABLES.** By Joachim Jeremias, trans. Frank Clarke. New York: Charles Scribner's Sons, 1967. 191 pages. Cloth. \$4.95.

Jeremias, professor of New Testament at Göttingen, has written the most influential volume on the parables in modern German Biblical research. The last revision (1963) is a work of great scholarship, including the technical and linguistic apparatus necessary to document his interpretations. The book might well frighten off all but the most scholarly pastor, to say nothing of the layman. The present volume is designed to present Jeremias' conclusions and the underlying argumentation in a more general form.

After a seven-page introduction on the modern study of the parables, with references to Jülicher, Cadoux, and above all to C. H. Dodd, Jeremias (pp. 17—88) presents the results of his careful form-critical analysis of the parables. Ten "laws of transformation" are described and illustrated from the New Testament parables. The reader is urged (and he ought to follow the advice)

to read this section with a synopsis of the Gospels before him.

The second major section (pp. 89—180) summarizes the proclamation of Jesus, using the parables as a starting point. The eschatological urgency of the preaching of the Kingdom is underscored. Valuable insights are gained by the aid of Jeremias' unparalleled knowledge of Palestinian social and economic conditions in the first century. These 90 pages alone are worth the price of the book.

One question must be raised. On page 88 Jeremias suggests that form criticism is valuable because we can use it to find the face of the Son of Man behind the veil of history, and "to meet with him can alone give power to our preaching." This statement is not expanded. One gets the impression, however, that Jeremias is using history to validate the New Testament in such a way that some parts of the New Testament become secondary and irrelevant. EDGAR KRENTZ

**THE NEW TESTAMENT AND CRITICISM.** By George Eldon Ladd. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1967. 222 pages. Cloth. \$3.95.

Fuller Seminary's Ladd sets himself the goal of rehabilitating the use of the word criticism in connection with the task of Biblical interpretation. His intended audience is the scholars who staff evangelical seminaries and churches, that is, those who recognize the Bible as the inspired Word of God.

Ladd's basic thesis is that "the Bible is the Word of God given in the words of men in history" (p. 12). It demands a "historical-theological methodology." Evangelical scholarship has so tended to emphasize that the Bible is the Word of God that it lost sight of the fact that the Bible was given in and through human, historical media. Ladd cites approvingly the words of Robert Preus: "The Bible did not fall down from heaven, but originated and grew in the church of God. Books of the Bible were written according to the demands and exigencies of the times. There is nothing mechanical or artificial or inhuman about the Bible." (Pp. 15—16)

The task of criticism is to reconstruct the historical situation out of which the Bible or one of its books arose. The Bible is both a book of history and an interpretation of history. Because it is an ancient book, it must be studied like an ancient book (even though this sentence is only partially true). It must be clear that some historical questions cannot be unambiguously answered; such lack of historical clarity does not destroy or remove the revelatory character of the Bible.

From this basic position Ladd then discusses textual, linguistic, literary, form, historical, and comparative-religions criticism. On the one hand, he insists that naturalistic or historicistic presuppositions must not dictate the character of the Scriptures; on the other he insists that criticism of each type is necessary. As he himself recognizes, this will not endear him either to liberal critics or strictly evangelical theologians.

Ladd, for example, states that Biblical criticism, "properly defined, is not an enemy of evangelical faith" (p. 53). He argues that evangelical scholars have frequently disregarded the results of careful linguistic study—and thus unjustly accused translators (for example, of the Revised Standard Version) of having a lower theology. He illustrates his point from various terms, such as those for "soul" and "covenant." Ladd accepts the two-source theory of Synoptic relationships, but refuses to downgrade the historical value of the Gospels as a result. Stylistic criteria in questions of authenticity are faced, again in a way that may offend strict fundamentalists. He argues that the writers of the Gospels felt free "to expand, interpret, to paraphrase, to bring out the meaning they see in Jesus' words." (P. 121)

On the other hand Ladd will not meet with the approval of many critical scholars. He seems to restrict the meaning of the term *Sitz im Leben* to the time of the writers of the Gospels (p. 159). Historical criticism seems to him to mean historical philology and a description of the limitations of the view of history implicit in radical criticism (*a la* the Bultmann school). Ladd himself

assumes the unity of the Bible and will not accept a reconstruction of early Christian history that, for instance, pits Hellenistic Christianity against Jewish.

This book will prove surprising, exciting, and probably also controversial among the ranks of evangelical Christians. This is not because Ladd is making new, unheard-of claims for Biblical interpretation but because it may look to many as though he has sold out to the opposition. Rather the publication illustrates that evangelical Christianity is going through a process in which the documents of the Bible themselves are being allowed to determine the process of interpretation that best accords with them. That is a decided gain. Evangelicals owe Ladd hearty thanks.  
EDGAR KRENTZ

*THE LETTER OF PAUL TO THE ROMANS.* By Ernest Best. Cambridge: at the University Press, 1967. viii and 184 pages. Paper. \$1.65.

*THE LETTER OF PAUL TO THE GALATIANS.* By William Neil. Cambridge: at the University Press, 1967. viii and 96 pages. Paper. \$1.65.

*THE LETTERS OF PETER AND JUDE.* By A. R. C. Leaney. Cambridge: at the University Press, 1967. vii and 144 pages. Paper. \$1.65.

These three volumes complete a popular commentary on the *New English Bible* text of the New Testament published under the title *The Cambridge Bible Commentary on the New English Bible*. A similar series on the Old Testament is to follow.

The volumes follow the familiar format. A short introduction gives the necessary background history as to author, date, occasion, etc. In the three volumes before us, the Romans commentary follows traditional views. Best makes almost no use of Chapters 12 to 15 in his isagogics. Romans thus turns out to be more of an abstract statement of principles than it actually is. Neil's Galatians adopts the South Galatian theory and an early date (A. D. 48, 49), prior to the Jerusalem Council. The author has a very high view of the historicity of Acts.

(He also adopts an early dating for the career of Paul, placing his conversion in A. D. 32.)

Leaney's commentary is more radical in matters of isagogics. None of the three letters is by the man whose name it bears. All date from the end of the first century, though Leaney's rejection of the Petrine authorship of 1 Peter is tempered with a perhaps. Surprisingly, by dating 1 Peter in the time of Pliny, Leaney might give the impression that it is later than 2 Peter, though that is not apparently his view.

The commentary itself is similar in each case. Short sections of the *New English Bible* are printed out and followed by a form of running commentary. These contain many references to the text of the Bible, none to contemporary scholars. Best makes use of form criticism well in 1:3, 4 and 4:24, 25 but surprisingly disregards it in the interpretation of 3:24-26. A reading of his interpretation only illustrates well that the passage resists solution without a form-critical analysis.

Neil's commentary on Galatians can be placed into any layman's hands with confidence (as can Best's). Leaney's might well prove more disturbing. He regards 1 Peter 1:3-4:11 as a homily, possibly baptismal, addressed originally to some Christian congregation (Rome?). He makes an effort to point out the sense that the books have for Christians today. Not all will be happy with his effort, especially in the area of eschatology. Nonetheless, all three little books are valuable contributions to a lay library, and many pastors will profit from them also.

EDGAR KRENTZ

**JESUS IN THE GOSPELS.** By Ernest W. Saunders. Englewood Cliffs, N. J.: Prentice-Hall, 1967. xii and 324 pages. Cloth. \$7.50.

Saunders of Garrett Theological Seminary provides a useful summary of current research in this study of the teaching and career of Jesus. He recognizes the difficulties connected with writing a biography on the basis of the Gospels, yet he argues that

the general outline of Jesus' public ministry is clear.

The author is much more positive in his evaluation of the historicity of events and sayings than many critics today; thus he accepts the essential historicity of the Baptism, the Temptation, Caesarea Philippi, the Transfiguration, and so on. Jesus did actual miracles, and the outlines of His teaching are preserved with fidelity. This does not mean that Saunders does not exercise a critical historical knife. He declines to pass judgment on the historicity of the infancy narratives, while holding that the historian must present critically, yet sympathetically and carefully, the faith they confess. In discussing the Resurrection, he makes clear that the disciples were aware of "another presence vis-à-vis themselves before they were prepared to declare that this was none other than their beloved Master" (pp. 300-301). The empty tomb was not a later tradition or a legend. The risen Christ made its meaning clear, and not vice versa.

This critical stance will lead readers of every stripe to express disagreement in many places. But the excellent bibliographic coverage in the notes and the impressive collection of illustrative material gathered from Qumran, intertestamental literature, and later rabbinic materials combine to give this volume a value that such disagreement does not annul.

Like the companion volume on Paul (*Toward the Understanding of St. Paul*) by Donald Selby (1962), Saunders' book will probably be used as a text in many college religion courses.

EDGAR KRENTZ

**EARLY LOW-GERMAN BIBLES: THE STORY OF FOUR PRE-LUTHERAN EDITIONS.** By Kenneth A. Strand. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1967. 48 pages, including 14 plates. Cloth. \$4.00.

This volume is a companion to the author's *German Bibles Before Luther* published by the same house in 1966 (reviewed *CTM*, 37 [1966], 454). The text of Part I (some 14 pages) discusses the probable printers, dates, physical characteristics, art,

and significance of two Cologne, one Halberstadt, and one Lübeck low-German Bibles. The material is clearly presented and based on reputable monographs by specialists in early printing. There is no attempt to evaluate the works as translations.

The illustrations are interesting and should serve the purpose intended. As in the companion volume, there is little attention given to the iconography of the works. This book should make an interesting addition to the parish library and would deserve being displayed at Reformation time.

EDGAR KRENTZ

**DER EPHESEBRIEF UND DIE GNOSIS: DIE BEDEUTUNG DES HAUPT-GLIEDER-GEDANKENS IN DER ENTSTEHENDEN KIRCHE.** By Petr Pokorný. Berlin: Evangelische Verlagsanstalt, 1965. 153 pages. Paper. DM 7.80.

This monograph poses the question, Why is the concept  $\sigma\omega\mu\alpha$  Χριστοῦ introduced into Ephesians and how is it adapted in the process? Although the concept is not unique to Ephesians in the New Testament, it has its most fully developed exposition there.

Pokorný first reconstructs the historical situation of Ephesians. He argues that it is deutero-Pauline, written in Asia Minor between 80 and 100 against a Gnosticism tinged with Judaic strands. This Gnosis was the expression in religion of the individualism and uncertainty characteristic of the Roman world.

Pokorný analyzes the  $\sigma\omega\mu\alpha$  Χριστοῦ concept in Ephesians in detail. He argues the thesis that it is always found in passages reflecting traditional liturgical material. (He includes a survey of the relevant modern literature.) While he seems to share the opinion that the idea of the "Redeemed Redeemer" cannot be found in pre-Christian Gnostic texts, Pokorný argues that early Gnostic texts (especially the Naassene Sermon and the Hermetica) show that the meeting of proto-Gnostic thought with the Old Testament led to a form of Anthropos myth.

Paul fought such speculations by concretizing the myth in the church. The language

of Ephesians continues this, while adding the emphasis on Jesus as the Lord who unites the universe in the flesh of His death. Jesus is also the judge who will come. Thus the individualizing security of Gnosis is fought by an eschatological incorporation into Jesus' life and death. The work of Pokorný deserves wide reading.

EDGAR KRENTZ

**LES ÉPÎTRES DE SAINT PIERRE.** By Ceslas Spicq. Paris: J. Gabalda et Cie., 1966. 269 pages. Paper. Price not given.

At the close of World War II there was only one series of commentaries by Roman Catholic scholars that deserved the accolade "scholarly, scientific, and critical." The *Études Bibliques*, edited by the French Dominicans and published by Gabalda, was known and used throughout the world of Biblical scholarship. Now the same publisher has begun another series of commentaries that is no less scholarly but presents a less forbidding aspect to the general reader. The present volume is the fourth to be issued in the series *Sources Bibliques*, the first to be reviewed in this journal.

As the size of the volume indicates, the authors are given generous space to interpret the texts and expound their theology. If all measure up to this volume, French-reading students of the Bible have been given a significant tool that deserves use far beyond the confessional bounds of its author.

The introductions are of generous length (24 pages for 1 Peter, 20 for 2 Peter). Each includes the normal matter found in isagogics, presented in the form most appropriate to the letter, and a compressed, rich summary of the theology of the letter. Footnotes contain broad bibliographic coverage of the relevant modern literature in French, German, and English, with discussions of the relevant positions.

Spicq regards 1 Peter as a true letter (not a paschal liturgy or a baptismal catechesis). This decision is not based on a rejection of form criticism, for he recognizes that 1 Peter 3:18 ff. is a pre-Petrine baptismal hymn and 1:3-14 a hymnic composition (probably by Peter himself). He holds that Peter himself wrote the epistle, *without* much aid from

Sylvanus (evidence is given to suggest the possibility of Peter's being quite competent in Greek), toward the end of his life.

Following the lead of a growing number of Roman Catholic scholars (such as Wickenhauer, Schelkle, Huby, Chaine, Vögtle), Spicq regards 2 Peter as a pseudepigraphic composition by an unknown student of Peter (inspired, however) writing about 90 A. D. His decision is based on a combination of internal and external evidence. Spicq argues strongly that such pseudepigraphy is not contrary to inspiration (p. 191) and cannot be labeled deception (pp. 191—193). The literary conventions of the time must be taken into account when deciding this purely historical question, according to Spicq. The literary form is that of farewell address or testament. The relation of 2 Peter to Jude is best accounted for by the theory of common tradition or source, not literary dependence (contrary to Luther and most modern interpreters).

The commentary proper is remarkable for its massive documentation from Biblical, Jewish, and Hellenistic texts. Spicq thus underscores his conviction that 1 Peter is an *Épître de la tradition* of the contemporary church. The commentary also contains numerous evaluations of modern literature on the interpretation of specific passages. It evinces a diligence one can only admire and urge others to emulate. Textual criticism is kept to a minimum, while Greek and Hebrew are generally transliterated. Thus the commentary should appeal to a wide audience.

The paper is of an exceptionally high grade, the printing well done. This reviewer detected only a few misprints: p. 15 should read E. G. Selwyn for G. Selwyn; on p. 59 read 13 for 3, two lines from the foot of the page; on p. 136 read  $\delta$  for  $\delta$ .

It is to be hoped that this series grows rapidly and is used widely.

EDGAR KRENTZ

**THE FIRST THREE GOSPELS.** By William Barclay. Philadelphia: The Westminster Press, 1966. 317 pages. Paper. \$2.65.

Pastors and others who desire an orienta-

tion in what scholars are saying about the Gospels today will find this a most useful book. Barclay combines a good knowledge of the modern literature in English with a generally keen sense of what is valid and what is aberrant. (His references to French and German literature are minimal and point to a real gap in the book.)

After an introductory chapter on the history of synoptic criticism, two chapters are devoted to the initial stage of Gospel transmission and an evaluation of the form-critical approach to its study. These 60 pages are followed by three short chapters that give the reasons for the priority of Mark (arguments for the priority of Matthew are discussed later) and the general validity of the two-source theory. The last three chapters discuss each of the three Synoptics in turn, giving their individual characteristics, theological concerns, and historical origins.

Barclay is positive in his evaluation of the patristic tradition. Mark and Luke actually wrote the Gospels that bear their names; Matthew stands behind the first Gospel in some way, perhaps as the one who passed the teaching on in the tradition. The exposition of form criticism is very clear, especially if the reader will use a synopsis of the Gospels with it. His assessment of form criticism is sanely critical. This volume will serve well as an introduction to the critical study of the Gospels.

EDGAR KRENTZ

**DER FRÜHCHRISTLICHE RELIQUIENKULT UND DIE BESTATTUNG IM KIRCHENGEBÄUDE.** By Bernhard Kötting. Cologne: Westdeutscher Verlag, 1965. 77 pages and 12 plates. Paper. DM 8.50.

It was a crime to bury inside the city walls in the Roman Empire. To this day the general rule in Roman Catholic canon law forbids burial inside a church building. Yet every visitor to Europe knows that many church buildings are lined with tombs and burials in their crypts.

Kötting traces the growth of this burial practice from the delay of the *parousia* down to the growth of canon law on the

matter from the 6th through the 10th centuries. He demonstrates that such burial practices originated in the observance of martyrs' days, the gradual construction of churches *extra muros* near martyrs' graves, and the desire of the faithful to be buried close to them. The fourth century saw the rise of the translation of martyr relics to cities that had no local martyrs; the leaders in this development were Constantinople and Milan, the latter under the leadership of St. Ambrose. Constantinople received the bones of SS. Timothy, Andrew, and Luke within a decade after official permission had been granted A. D. 354. It was believed that at the resurrection the martyrs would be of aid to those buried near them. Emperor Leo VI finally removed all secular legal restrictions to burial within churches. It was finally the *Decretum Gratiani* that gave the definitive form to the ecclesiastical laws governing such burials.

This short essay was originally read to a group of scholars in Westphalia. The subsequent discussion brought out that there are no precedents in Judaism for this role of a martyr's grave, although there are graves of heroes and teachers that were honored. It also brought out that many of the Roman churches that popular piety regards as martyr churches (for example, San Clemente) are actually "title churches," named after the owner of the property.

This kind of theological-sociological investigation documents the close interrelation between customs and belief. The essay is a model of careful historical research.

EDGAR KRENTZ

**THE GUILT OF THE TEMPLARS.** By G. Legman. New York: Basic Books, 1966. 308 pages. Cloth. \$8.50.

In 1312 the powerful Order of the Knights Templar was extinguished by the combined efforts of Phillip IV and Pope Clement V. Ever since that time historians have debated the justice of the proceedings against the order. In this fascinating study the author reopens the issue by offering a number of startling conclusions. He maintains, among other things, that the Templars

were largely influenced by Islamic thought, that their Moslem sympathies caused the failure of the Crusades, that many of them took marijuana, that the charges of renouncing Christ and of homosexuality were well founded, and that the principal cause of their downfall was the practice of usury. Legman supports his theses with impressive documentation, and in the course of his narrative he refutes practically every apologist of the order from 1307 on. Included in the volume are Henry C. Lea's famous essay, "The Innocence of the Templars," in addition to several primary documents here translated for the first time into English.

Legman's book is bound to precipitate a controversy, and we anticipate a fresh literary battle among historians of this event. His supporting evidence indicates "virtuosity of erudition" as Jacques Barzun notes in the Introduction, but he puts it together in some strange ways. Typical of his style is an 18-line sentence (p.41) containing 10 commas, 2 dashes, 3 semicolons, 2 parentheses, and one quotation. The author also seems very much preoccupied with the alleged sexual repression of the orders, which is taken as a primary cause of their eccentricities. Nevertheless, the work is a solid contribution to the understanding of this event in 14th-century Christianity.

CARL VOLZ

**HEILSGESCHEHEN UND GESCHICHTE: GESAMMELTE AUFSÄTZE 1933 to 1964.** By Werner Georg Kümmel. Edited by Erich Grässer, Otto Merk and Adolf Fritz. Marburg: N. G. Elwert Verlag, 1965. xi and 512 pages. Cloth. DM 48.00.

Kümmel is one of the leading New Testament scholars in Germany today. Since the publication of a monograph on Romans 7 and Paul's conversion in 1929, a steady stream of articles, monographs, and books has appeared over his name, all of consistently high value. Students of Kümmel have gathered 30 of these articles in this volume as a tribute to him on his 60th birthday.

About 10 years ago Kümmel described his own approach to the New Testament as

"critical Biblicism." As an ancient document describing historical events, the New Testament should be subjected to historical investigation. The theological understanding of the Scriptures is achieved *via* this historical understanding, not in spite of it. This approach is most clearly stated in two important articles on the "Notwendigkeit und Grenze des Neutestamentlichen Kanons" and "Einleitung in das Neue Testament" als theologische Aufgabe." This historical interest is shown in a number of specialized studies reprinted here on Jesus and the Jewish concept of tradition, the earliest form of the apostolic decree, engagement and marriage in Paul, and the parable of the wicked husbandmen in Mark 12:1-9.

The title is felicitous. Many of the essays center in major themes of current discussion. One group deals with the eschatological content of the preaching of Jesus and the early church. Kümmel insists that the presence of the tension between realized and futuristic sayings originates in Jesus, just as he is certain that Jesus expected the early coming of the Son of Man. A second series of articles deals with the continuity of Jesus and Paul. Paul shares the view that the return lies in the future, but in the near future. With this view Kümmel marks himself off from the existential interpretation of New Testament eschatology, naming as his specific opponents W. Schmithals and Eberhard Jüngel (both second generation members of the *alte Marburger*).

There are other essays that deal with myth in the New Testament, the idea of the church, and the history of interpretation. All are characterized by the same high uniformity of content, clarity, and relevance.

EDGAR KRENTZ

**DIE FREIHEIT DER THEOLOGIE.** By Eberhard Jüngel. Zurich: EVZ-Verlag, 1967. 33 pages. Paper. Swiss Fr. 3.50.

This is *Hefte 88* of *Theologische Studien*. In a meeting called by the council of the *Evangelische Kirche in Deutschland* Jüngel delivered this address on the topic "The Freedom of Theology" under the following headings: The Essentiality of Theology;

The Place of Theology; The Word of Theology; The Timeliness of Theology; The Courage for Theology; The Freedom of Theology, a Series of Theses.

LEWIS W. SPITZ

**IDEAS IN HISTORY.** Edited by Richard Herr and Harold T. Parker. Durham, N.C.: Duke University Press, 1965. xx and 380 pages. Cloth. \$10.00.

In this *Festschrift* in honor of Louis Gottschalk by 14 of his former students Parker's introduction is a brief analysis of the growth of intellectual history in the United States. The essays themselves deal extensively with the application of various types of historiography in the realm of history from many parts of the world. Herr's conclusion summarizes Gottschalk's influence on those practicing the craft in the world today.

Basic to the influence of Gottschalk, who "developed the eclecticism of the modern American research historian" (p. xviii) and "fathered new intellectual attitudes" (p. xix), is his concern for the development of ideas in history and his determination to alert his students to the relationship between Europe and America in historical thought. Of particular value is the appeal by Herr to "a fresh look at historical causation." (P. 375)

JOHN W. CONSTABLE

**IKONOGRAPHIE DER CHRISTLICHEN KUNST.** Band I: *Inkarnation — Kindheit — Taufe — Versuchung — Verklärung — Wirken und Wunder Christi.* By Gertrud Schiller. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1966. 484 pages, including 248 pages of 585 half-tone illustrations. Cloth. DM 120.00.

This first volume of a proposed five-volume work arouses admiration and respect from whatever aspect one considers it. The author proposes to treat the origin, development, Biblical and confessional background, liturgical meaning, relation to religious literature, and interrelation of various pictorial themes for the whole gamut of the Christian religion from the origin of Christian art down to the Renaissance. Excluded, therefore, are art works from the Baroque period

to the present. Although the introduction does not mention it, we might also add that the art is generally restricted to the traditions of the Orthodox and West-European traditions. The work of the younger Christian churches is of course omitted.

This first volume covers the life of Jesus, exclusive of the Passion and Resurrection (to be treated in Volume II). Volumes III to V will treat the Trinity, the exalted Christ, Mary, the church, the Old Testament, the Apocalypse and the final Judgment, and Christian symbolism.

The section on the transfiguration can well illustrate the author's methodology. The opening paragraphs give the references to and a summary of the Synoptic account. Then the Old Testament elements that the artists might use to illustrate the meaning of the Transfiguration are listed. This is followed by a brief history of the origins of the liturgical observance of the Transfiguration and of the interpretation of it by the fathers (Chrysostom) and the medieval theologians (Thomas Aquinas, Gregory Palamas, John of Damascus). The discussion concludes by treating first the earliest known representations in art (San Apollinare in Classe at Ravenna and St. Catherine's on Mt. Sinai), then the Orthodox-Byzantine tradition and finally the Western tradition. Seventeen black-and-white illustrations, all clear in detail, illustrate the discussion and are taken up in detail in the text. Reference is made to others contained in the present volume or to be printed in subsequent volumes. Finally, adequate (and in some cases extensive) references are given to the works of modern art historians for those interested in pursuing some work of art in detail.

The work is enhanced by a bibliography of three pages, an index of iconographic themes, another of Biblical and legendary texts cited, a careful description of the size, medium, and present location of each of the works pictured, and the sources of the photographs.

Physically the book is carefully printed and bound. The paper is good and will stand heavy usage—as a reference work must. The page size is large, to enable the photo-

graphic reproductions to be large enough to give the detail adequately. The only criticism this reviewer can make of the book is that references to the plates ought to be set in the margin to aid the use of the book as a ready reference work.

The series ought to be in the reference collection of every university, college, seminary, and larger public library. All interested in Christian art will want to own the set. The price sounds high, but it would have been much more had the Volkswagen Foundation not underwritten its publication with a generous grant. The foundation, the publisher, and the author are to be congratulated; few books have won this writer's admiration the way this volume has.

EDGAR KRENTZ

*KONTEXTE*. Vols. 1 and 2. Edited by Hans Jürgen Schulz. Stuttgart: Kreuz-Verlag, 1965—1966. Paper. DM 8.50 per volume.

These two paperback volumes, each 120 pages in length, initiate a new journal designed to aid literate laymen to think through the relation of their faith to the world in which they live. Additional volumes will be published at the rate of two a year. An integrating principle can be found for each volume, faith in a secular age in Vol. I and politics and Christianity in Vol. II. But the editor is less concerned with consistency of theme in these volumes than with relevance.

The topics covered include nationalism, freedom of religion, Martin Luther King, the Enlightenment, eschatology, the population explosion, Pope John XXIII, and the reform of the Roman curia. The contributors are all men of stature in the ecclesiastical or academic communities, for example, Bishop Robinson, Wolfhard Pannenberg, Jürgen Moltmann, and Walter Dirks. The articles were originally prepared as radio addresses over the South-German Radio. Each author was left free to express his own views as to the relevance of the Christian faith to the topic under discussion. This produces some unevenness of approach and variation of view. What is of most interest is the at-

tempt, worthy of emulation, of giving literate laymen an opportunity to hear and react to some of the basic questions that face the church and the thoughtful Christian today.

EDGAR KRENTZ

**LOOKING GOD'S WAY.** By Reuben K. Youngdahl. Minneapolis: Augsburg Publishing House, 1966. 170 pages. \$3.95.

The gifted and energetic pastor of America's largest Lutheran congregation here publishes 18 sermonic addresses that are suitable for devotional reading. They are vivid with much concrete and personal detail, reveal the author's interest in people and in nature, and are remarkably consistent in their witness to the primacy of the Cross of Christ.

RICHARD R. CAEMMERER

**THE MEDIEVAL CHURCH: A VIEW FROM THE 1960's.** By Richard E. Sullivan. Houston: University of St. Thomas, 1966. 40 pages. Paper. \$1.00.

The 10th Smith History Lecture at St. Thomas University is a well-reasoned *apologia* for the study of history in general and of the medieval church in particular. The author points to several myths modern man still harbors concerning the medieval period, such as the myth of the monolithic church, the static nature of society, the otherworldliness of its outlook, and the notion of a church separated from society. Three groups of people—Roman Catholics, Protestants, and secularists—have perpetuated their own mythological church. The Roman Catholic sees in the Middle Ages an age of faith, the Protestant uses "medieval" as synonymous with archaism and corruption, while the secularist rebels against its alleged otherworldliness and authoritarianism. Sullivan points out that none of these descriptions fit the medieval church. He maintains that only by viewing the church as a dynamic and changing institution can modern man realistically assess its role today, and one can begin by demythologizing the popular notions still held concerning medieval Christianity. In conclusion he pleads for a more historically oriented educational system to

counteract the "plague of passion for present-oriented studies" (p. 39).

This short essay is an excellent antidote to an ahistorical temper within the church today. The author suggests that a knowledge of the past is crucial to relating Christianity to the tasks of civilized life.

CARL VOLZ

**THE MORAL TEACHING OF THE NEW TESTAMENT.** By Rudolf Schnackenburg. London: Burns and Oates, 1965. 388 pages. Cloth. £2/10/—.

Recently C. F. D. Moule called attention to one of the most pressing theological needs of our time, the "ethical translation of the Gospel." Such translation requires the teamwork of exegetes and representatives of the other theological and "secular" disciplines. Fundamental to such an ethical translation of the Gospel, however, is an understanding of both the nature of the Gospel according to the Biblical witness and the shape it took under the inspired hands of the authors as they sought to interpret man's relation to the world and his fellowman in the light of his newly established relation with God.

Schnackenburg's study is an excellent medium of such an understanding. Predominantly descriptive, it is penetrating in exegetical detail and comprehensive in both subject matter and bibliography. Following a general historical pattern, the first of three major sections treats "Jesus' Moral Demands." Here, as well as throughout the study, the fundamental message of the commencing reign of God and the awareness of the eschaton is noted. An excellent chapter on the Sermon on the Mount treats such knotty problems as Jesus' attitude toward the Law, His radicalism, and the practicability of His demands. Also discussed are Jesus' concentration on the great commandment of love of God and friend and foe, His attitude toward government, work, property, and family, and the motives for His demands.

The second and third sections of the work treat the "Moral teaching of the early Church in general" and then according to

"prominent individual preachers" (Paul, John, James, and, briefly, 1 Peter, Hebrews, and the seven letters of the Johannine Apocalypse). In the latter section Schnackenburg interprets the ethical teaching of each author within the context of his entire proclamation, a most necessary and desirable undertaking if the New Testament witness is not to be seen as a maze of contradictory precepts and principles. In the former section he shows how the early church's awareness of herself as sphere of the Holy Spirit's operation, new eschatological community, and "administrator of Jesus' legacy" led to new principles and decisions and the reinterpretation of the tradition. A notable feature is also the Roman Catholic author's candid evaluation of those texts and interpretations which have been the traditional bases for "Roman Catholic" and "Protestant" positions and his suggestions for new avenues of rapprochement.

In a brief epilogue Schnackenburg calls for not a slavish imitation of New Testament language but rather a contemporary proclamation of the Gospel with equal ardor in the faith, equal moral earnestness, and above all equal eschatological vigilance. This monograph, if studiously read, will be an admirable help toward that goal.

JOHN H. ELLIOTT

*DAS NEUE TESTAMENT ALS BUCH DER KIRCHE.* By Willi Marxsen. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1966. 144 pages. Cloth. DM 12.80.

The rise of historical criticism poses for many the question, "Does historical criticism destroy the New Testament as a book of the church?" In the series of lectures reprinted here Marxsen answers with a resounding "No!" Indeed, he claims that in our day and age historical criticism is what leaves the church free and open to hear the Word of God in the Bible.

Marxsen achieves this by stating and supporting three major theses. (1) The New Testament is a work of the church, as the history of the canon makes clear. As such it is the oldest volume of preaching in the church's history. (2) The norm which lies

behind such variation as one finds in the canon is the apostolic witness given in the canon. The new Testament is thus interpreted history. (3) Finally, Marxsen applies his understanding of the New Testament to the concepts of dogma and truth. Dogma is regarded as divisive—and a misuse of the New Testament; one does not draw proof passages from sermons. Truth is always existential in the New Testament. Thus we cannot speak of objective truth or of truth that can be formulated. Christian faith is simply "believing along with (*Mitglauben*) the immediate witnesses who experienced the nearness of God in Jesus of Nazareth. In this 'believing along with' the *extra nos* is safeguarded" (p.142). But this truth must always be handed on in new speech and new concepts. Thus the New Testament does not replace Jesus but gives us the apostolic testimony through which we can share the faith of the first witnesses.

Such a little book raises as many questions as it answers. This is both its weakness and its strength. One wonders whether all of the antitheses set up throughout the book are valid. Does existential reaction exist only in antithesis to historical memory, as Marxsen suggests (p.104)? Can one oppose Jesus as teacher of the new possibility and Jesus as one who bodily demonstrates the nearness of God (p.110)? Is it possible in Marxsen's reconstruction to pronounce any *damnamus*? If, as Marxsen recognizes, the unique character of the New Testament lies in its historical nearness to Christ as opposed to other confessions of Christ, how does such a view escape the slavery to historicism?

Nevertheless, one must be grateful for a book which raises thoughtful and necessary questions for a 20th-century man. To pose the questions is often as great a service as giving the answers. EDGAR KRENTZ

*PATTERN FOR MATURITY: CONDUCT AND CONFLICT IN THE CHRISTIAN LIFE.* By J. Dwight Pentecost. Chicago: Moody Press, 1966. 288 pages. Cloth. \$3.95.

Pentecost is both pastor of Grace Bible

Church of Dallas, Texas, and chairman of Bible exposition at Dallas Theological Seminary. The book consists of 32 expositions of topics dealing with aspects of the Christian's life. Simple, direct, judiciously composed for the Christian layman who prefers to be relieved of the consideration of technical problems which adhere to the author's topics, the book deserves our commendation as an uncomplicated exposition for those who "ought to be teachers" (Heb. 5:12). Pentecost obviously cannot be classified as a "legalistic fundamentalist." He is primarily an evangelical pastor, determined to make the exposition of his Biblical insights as easy as possible for his reader. It is not a systematic treatise of Christian ethics.

RICHARD KLANN

**PRINCIPLES OF CHRISTIAN THEOLOGY.** By John Macquarrie. New York: Charles Scribner's Sons, 1966. xiv and 476 pages. Cloth. \$7.95.

Macquarrie, a recognized authority on Heidegger and Bultmann, is professor of systematic theology at Union Theological Seminary, New York. He has divided this one-volume work into three parts: philosophical theology, symbolic theology, and applied theology.

The author has a great deal of respect for religions other than the Christian. In view of this the title of the book is possibly too narrow. Perhaps it would be better simply to call it *Principles of Theology*, using the latter term in its widest possible sense. He says, for instance: "Do we really think it a good thing, or a Christian duty, to aim at the conversion of the Jews? Would Martin Buber, for instance, have been any better or nearer to God if he had become a Christian?" (page 394). He believes that we must learn a breadth and generosity that goes far beyond the Judeo-Christian tradition. Thus he says: "What I have just written about Buber could equally well be applied to Mahatma Gandhi." (Ibid.)

The author operates with Scripture, tradition, and philosophy, or human reason, as sources of his theology. But no theological conclusion, he holds, may violate the dictates

of reason or conscience. For example, he rejects the doctrine of vicarious punishment in the act of Christ's redemption. This view of the atonement, as it has usually been expressed, he regards as an example of the kind of doctrine which, even if it could claim support from the Bible or the history of theology, would still have to be rejected because of the affront it offers to reason and conscience.

This volume is a superb example of the type of systematic theology that results from the surrender of Scripture as the formal principle of Christian theology.

LEWIS W. SPITZ

**THE RELEVANCE OF MEDIEVAL ECCLESIASTICAL HISTORY.** By Walter Ullmann. Cambridge: The University Press, 1966. 36 pages. Paper. \$1.00.

In this inaugural lecture Ullmann suggests several areas of possible research that would serve to illuminate the roots of Western civilization. In the East the *res publica* under Justinian preceded the church and was its support. In the West, the church shaped society, primarily through the Latinized Bible in the Vulgate and the Latin governmental system. Ullmann focuses attention on the latter, pointing to several contemporary usages that trace their origins to the medieval concept of king-subject, superior-inferior, and other political relationships. The specific relevance of medieval ecclesiastical study lies in its continued manifestations in contemporary public life, law, constitution, and society. This provocative short essay includes a barb for those medievalists "especially across the Atlantic" who call a medieval church-state encounter "anachronistic nonsense." (P. 31)

CARL VOLZ

**RELIGION IN AMERICA.** By Winthrop S. Hudson. New York: Charles Scribner's Sons, 1965. xxi and 448 pages. Cloth, \$7.95; paper, \$3.95.

Hudson here makes a very serious attempt to shake off the shackles of the Turner "frontier thesis" as it has often been applied to the history of the church in the United States. In addition he flouts the assumption

that the history of the "Protestant" churches is the only concern of American church history. Both the Jewish and Roman Catholic communities come forcefully into the picture in this major work.

The author's periodization approximates that of most contemporary American church historians: Colonial, national, middle, and modern.

Hudson shies away from the descriptive as he weaves the various sects and churches into the book with a deft hand.

One can safely predict that this new work will cause the teaching of American church history to take on a new freshness.

JOHN W. CONSTABLE

*A SHORT HISTORY OF ETHICS: A HISTORY OF MORAL PHILOSOPHY FROM THE HOMERIC AGE TO THE TWENTIETH CENTURY.* By Alasdair MacIntyre. New York: The Macmillan Co., 1966. 269 pages. Paper. \$2.45.

In writing this work, MacIntyre was obviously more than mindful of Henry Sidgwick's famous *Outlines of the History of Ethics*, published almost a century ago. A British linguistic analyst, MacIntyre offers us an openly historical-analytical inquiry into ethical concepts of the Western world since Homer. The history of ethics is also the history of philosophical controversy because it arises from the values asserted by involved parties, whether emotivists or prescriptivists. The study of ethical values, the reader may be moved to conclude, becomes the pursuit of futility. And this is indeed so, if God is a myth and man lives without hope in the world.

RICHARD KLANN

*STUDYING HISTORY: HOW AND WHY.* By Robert V. Daniels. Englewood Cliffs, N.J.: Prentice-Hall, 1966. 99 pages. Paper. \$1.50.

Unfortunately the experience of many students with history as it is conventionally taught has given them only the numbing dullness of meaningless facts, mental dead weight that can become an obstacle to education. Daniels introduces the reader to the

excitement and significance of history, with treatments of such issues as the lessons history teaches, learning how to think, the historical approach, laws and tendencies, and writing about history. The book is intended for the college freshman, but the professional historian can also derive from it techniques for the revitalization of his instruction.

CARL VOLZ

*STUDIES IN LUKE-ACTS.* Edited by Leander E. Keck and J. Louis Martyn. Nashville: Abingdon Press, 1966. 316 pages. Cloth. \$8.50.

Paul Schubert, Buckingham Professor of New Testament Criticism and Interpretation at Yale University, is the worthy recipient of the honor conferred on him by the publication of the essays contained in this volume. Leading the discussion is W. C. Van Unnik's survey of contemporary scholarship, with an invitation to sober scrutiny of presuppositions and awareness of the complexity of the issues involved in the inquiry into the origins and thought of Luke-Acts.

The theology of Luke's twin work receives special attention, and C. F. D. Moule deserves credit for an especially stimulating discussion of the question of variable factors in Lukan theology and their relation to other New Testament literature. The differences between Lukan and Pauline theology are developed in greater detail in Philipp Vielhauer's treatment "on the 'Paulinism' in Acts." U. Wilkens in turn underscores that not everything deemed characteristic of Lukan writing is originally Lukan and that Luke is in danger of being interpreted in the light of a misunderstood existentialized Paulinism. In "The Perspective of Acts" by Erwin R. Goodenough, exegetical oversimplifications blur the view. The "waiting on tables" in Acts 6:2 may well be a commercial expression, with no reference to sacramental rites, and it is not true that Paul claims that circumcision is "wrong" for one who has died to the old law (see, e.g., Rom. 2:25). Nor can the contrast between Paul's "basic *Denkweise*" and that of the Tannaim be used as an argument against Luke's report of Paul's training under Gamaliel. Paul's

conversion, on his own admission (2 Cor. 5:16, 17), transformed his viewpoint. In somewhat different fashion Ernst Haenchen attempts, with not a little roguish rhetoric, to rescue Luke from the charge of infidelity to historiographical limitations in an essay that dispenses in an Olympian flourish with all footnotes. Also John Knox's argument for a conscious silence respecting Pauline letters, despite Luke's knowledge of them, does not come to grips with the problem of the variations between Luke's account of Paul's activities and the apostle's own autobiographical details.

Of the other essays, Joseph A. Fitzmyer's discussion of "Jewish Christianity in Acts in Light of the Qumran Scrolls" is one of the most informative, but all require the attention of the student of Luke-Acts, if only for the summary statement of many positions scattered about in previous publications.

FREDERICK W. DANKER

**DIE THEOLOGIE DES ERASMUS.** Vol. I: Text; 248 pages. Vol. II: Notes and Index; 208 pages. By Ernst-Wilhelm Kohls. Basel: Friedrich Reinhardt Verlag, 1966. Paper. Sw. Fr. 39.00.

**THE HERMENEUTIC OF ERASMUS.** By John William Aldrige. Richmond, Va.: John Knox Press (Zurich: EVZ-Verlag), 1966. 134 pages. Paper. \$2.75.

"In everything he [Erasmus] writes he is thinking of peace, not of the cross," Luther wrote to Spalatin (Sept. 19, 1521). By this Luther expressed his criticism of the humanist's theology. This was before the publication of Erasmus' *De libero arbitrio*. It is the period before that publication that Kohls explores, although the title of his work does not indicate this. We wish Kohls would have included that work.

Even so, Kohls shows in a detailed fashion the main points of Erasmus' theology. We welcome this study; it is scholarly, penetrating, precise.

After an introduction in which he surveys the research on Erasmus' theology, Kohls treats in separate chapters the *Epistola de contemptu mundi*, the *Antibarbari*, the *En-*

*chiridion militis Christiani*, and the Erasmian concept of the Scriptures.

Aldridge's approach emphasizes the fact that Erasmus stressed the return to the sources (*ad fontes*) and from that stance his principles of Biblical interpretation must be studied.

Both studies are highly useful for a better understanding of Erasmus of Rotterdam. Had he loved peace less, he would have understood Luther better. CARL S. MEYER

**UMWELT DES URCHRISTENTUMS.** Vol. I: *Darstellung des neutestamentlichen Zeitalters*; edited by Johannes Leipoldt and Walter Grundmann; 1965; 527 pages; DM 22.00. Vol. III. *Bilder zum neutestamentlichen Zeitalter*. Selected and annotated by Johannes Leipoldt; 1966; 274 pages (64 pages of text, 323 plates); Berlin: Evangelische Verlagsanstalt. Cloth. DM 25.00.

The books which adequately sketch the historical and religious character of the New Testament world are few in number. Many students still regard Paul Wendland's *Die hellenistisch-römische Kultur* in Lietzmann's *Handbuch zum Neuen Testament* (2d and 3d edition, 1913) as the best volume to place into the professional library. The present work will change that judgment. No New Testament library in the future will be complete without this set.

Volume I contains nine essays by seven scholars, who describe the political, social, philosophical, and religious world of the century before and after Jesus' birth. After a very pedestrian survey of Roman history in this period by Helmut Ristow (it could have been omitted without any loss, since any one-volume history of Rome does it better, for example Heuss or Cary), Günter Haufe describes popular religiosity and the mystery cults. It is a pity that Vol. III was not already at hand, since Haufe frequently refers to plates in Leipoldt's section of the *Bilderatlas zur Religionsgeschichte*, which it replaces. Günter Hansen's survey of ruler worship in this period is outstanding; it combines a command of the material with rare good sense in its evaluation. Roman em-

perors do not come out sounding like religious megalomaniacs. His later treatment of Hellenistic-Roman philosophy is less happy, possibly because of the extreme compression (a mere 25 pages!); only the Stoics receive really adequate treatment.

Grundmann, the surviving coeditor, gives a compressed but useful overview of Palestinian Judaism, including social and economic conditions as well as a helpful discussion of the Jewish festivals and sects. It would be worth translating and publishing as a separate little monograph. His discussion of early Christianity in the light of its religious context is somewhat less satisfying but still provocative. He stresses the unique role of Christ strongly.

The two outstanding essays in the volume are Harold Hegermann's on Hellenistic Judaism and the gem of the volume, Hans-Martin Schenke's on Gnosticism. The latter provides guidance through a most confused and confusing landscape. In these, as in most of the other articles, the bibliographies are good.

Volume III is actually a new edition of Leipoldt's fascicle in the *Bilderatlas zur Religionsgeschichte* (1926, 193 plates, xxii pages of commentary). The 323 plates are well chosen and generally of superior quality. (None are in color.) Only rarely is the ground for exclusion or inclusion unclear. Why, for example, do plates 52—54 give only about two thirds of the fresco from the villa of the Mysteries in Pompeii? (*Bilderatlas* gave it entire.) The plate for the *atrium vestae* (No. 307) is poor. The plates used to illustrate Gnosis are not really very helpful, nor are two air photos of the Baalbek temple complex necessary. (A plan might have replaced one, while the clearer photo in the *Bilderatlas* might well have been used for the other.) Nevertheless, this volume has the most significant collection of illustrations available for the study of the New Testament world. It will be the basic point of departure for most scholars in the future.

Volume II, a collection of original source documents from the period, is scheduled for publication in 1968. It will complete a most

significant set. That the price of each volume, bound, is between five and six dollars makes this a set certain of a ready welcome.

EDGAR KRENTZ

*UNTERSUCHUNGEN ZUR ALTLATINISCHEN ÜBERLIEFERUNG DES ERSTEN THESSALONICHERBRIEFES.*  
By Ernst Nellesen. Bonn: Peter Hanstein Verlag, 1965. 307 pages. Paper. DM 40.00.

P. Corsen had discovered that the Biblical manuscripts Augiensis (F) and Boernarianus (G) are to be traced to a Greek archetype (X) and a Latin archetype (x). Claromontanus (D) in turn displays affinity between D and X, traceable to a common bilingual ancestor Z (about A. D. 400), in which the Greek text was reworked according to a Latin archetype (z). The differences between F and G are traceable to intermediate ancestry. Readings held in common by D, F, and G go back to the archetype Z, the source for D also. Disclosure of the specific text (in Z) in cases where D and FG differ, depends on examination of the parallel Latin texts in the extant manuscripts. For the wording of the Latin archetype z we are mainly dependent on d and g.

After establishing these premises, Nellesen proceeds to work on the problem of separating secondary readings due chiefly to the Vulgate, finds confirmation for Corsen's thesis in the overlapping of Z and z, and offers a reconstructed parallel text of the Greek and Latin archetypes, from which it is clear that the Latin archetype departs frequently from other forms of the Latin Pauline text. The Pauline text in *Liber de divinis scripturis* (a pseudo-Augustinian topical work) is closely related to that in Ambrosiaster, which, in addition to "z" readings contains other traces of the *Vetus Italia*. The Latin translation of Theodor of Mopsuestia's commentary on the ten shorter Paulines indicates that in the 6th century (if this date for the translation is to be accepted) 1 Thessalonians was still extant in an old Latin form that had experienced little corruption through the Vulgate. The authentic commentary by Pelagius displays a

pre-Vulgate text, which Nellessen reconstructs as a replacement for Souter's inadequate text. The Book of Armagh (Liber Ardmachanus) and related text display, despite later revisions, an old North Italian Latin form.

The industry that has gone into this study is itself worthy of the highest admiration, and textual critics will be long in debt for the intelligent analyses and fresh materials offered for reconsideration of the earliest text-form of 1 Thessalonians.

FREDERICK W. DANKER

*VOM URSPRUNG BIS BABEL.* By Jean Daniélou. Frankfurt: Josef Knecht, 1965. 102 pages. Cloth. DM 7.80.

This is a delightful popular introduction to the meaning of Genesis 1—11. According to Daniélou, Moses is the initiator of this revelation from Genesis if not the one who gave it form. The writer was a man of his times in matters of science, geography, and culture. As a prophet, however, he speaks against the false claims on truth made by the prevailing myths of the ancient Near Eastern world. "Let us reflect on the fact that the first chapters of Genesis are a missionary document, a polemic against Canaanite idolatry and the worship of the false gods, especially against the snakecult, magical rites, and sacril prostitution" (p.9). Genesis 1—11 is more than a return to a lost past; it directs man's hope to the coming rule of God. It is prophecy. As the message of a divine creative work that stands outside of man-the-creature stressing the need for God to give unity among men, the words of Genesis 1—11 in Daniélou's hands speak to our own generation.

NORMAN C. HABEL

*DIE VERKÜNDIGUNG JESU CHRISTI. GRUNDLAGEN UND AUFGABEN.* By Friedrich Gogarten. Tübingen: J. C. B. Mohr (Paul Siebeck), 1965. 568 pages. Cloth, DM 29.00; linen, DM 34.00.

Discovery of identity in a world of collapsing traditional structures is the theme of this book, in which the author interprets the contemporary significance of Biblical

truth and of Luther's contributions to the problem of man's relationship to God.

A meaningful presentation of the Gospel requires that we understand Jesus Christ, not in the categories of human limitation, such as cultural or moral achievement, but in terms of His communication of a God who invites us to self-understanding through recognition of total dependence on God as the Giver. Hence Jesus lays such stress on the poor, thereby accenting the nature of the Kingdom as God's self-giving action. The search for identity through legal evaluation leads to the fragmentation of the individual and holds God at a distance, for one can do what the Law exacts and do it because the Law demands it, but the total commitment of the self to God is absent. Thus love for the neighbor is the requirement of a demanding God, who is demanding precisely because He gives so generously. In love for the neighbor, one is called to transcendence of cultural and ethnic relativities to express real personhood. In His openness to God, Jesus *receives* death, and in His acceptance of Servanthood, Jesus walks the path to His glorification as the Christ, and His resurrection is the Father's gift to the Poor Man par excellence. Faith in Him is acknowledgment that one despairs of finding identity in historical relativities. Hence St. Paul shatters all confidence in legal attainment, and he is followed by Luther, whose debate with the pope was essentially over the question whether man was to discover his identity in medieval relativities and sacramental devices or in recognition of his total helplessness before God and complete dependence on God's gift. Later orthodox dogmatists lost sight of Luther's profound understanding of sin and instead emphasized departure from prescriptive law.

To reach modern man with the Gospel it is necessary to recognize that whereas ancient and medieval man could be appealed to in terms of a recognition of dependence on the numinous, for whom the miraculous was a meaningful category, modern man prides himself on his independence of the numinous because of his technological and scientific mastery. This means that a fresh way must

be discovered to communicate the fact that he is yet hemmed in while he boasts his self-sufficiency. Luther's profound observation that a man recognizes his sin when he recognizes himself in his totality as one who encounters a God who judges and yet is gracious points the way to meaningful communication in our day. The very movement of man toward assertion of his individuality is the key that unlocks Gospel opportunity, for man must accept the responsibility for the shattering of the world about him. His attempt to live out of himself is proved false. His real existence is to be found in recognition of dependence on God. There is only one authentic relativity — that is love, and only in recognition of God's forgiving love can man find the resources to accept the limitations of love, which frees him for personal identity.

Students in all the disciplines of theology, and especially pastors, will profit richly from Gogarten's thoughtful discussion, which first appeared in 1948 and is now reprinted with the addition of indexes. The fact that 20 years have not depreciated the relevance of this discussion attests to the keen judgment of the author and his depth perception of the Biblical message.

FREDERICK W. DANKER

*WAS IST THEOLOGIE?* Edited by Engelbert Neuhäusler and Elisabeth Gössmann. Munich: Max Hüber Verlag, 1966. 450 pages. Cloth. DM 34.00.

Eighteen German-speaking Roman Catholic theologians combine in this symposium to describe the nature and function of theology.

The two editors express the hope that the work will serve three ends: (1) The volume is to give the theological student just beginning his training some idea of what he can anticipate in the study of theology; that is, it is a kind of propaedeutic. (2) The book is designed to inform university teachers in other disciplines of the nature of theology and theological research and so aid in the ongoing discussions between the disciplines; that is, it is dialogical. (3) It is to awaken joy and excitement in the consid-

eration of theological questions and make it clear that theology is not esoteric.

These aims are all reached. The authors who write are literate, learned, and authoritative. Each makes clear the restricted function his discipline has in the theological family, describes its methods, its challenges, its bibliography, and the current problems it faces. Thereby the whole rainbow of exciting discoveries and problems facing Roman Catholic theology today is described and clarified. The tangential disciplines are also listed.

But there is another aim, not listed by the editors, that this book also serves in exemplary fashion: It is a very good contribution to ecumenical theology. A non-Roman Catholic here sees at work the revolution going on in Roman Catholic theology. At a time when American Christians are in danger of losing the Biblical languages in theological education, German Roman Catholics are saying that the study of theology without competence in the Biblical languages is a contradiction both of the nature of theology and its academic character. When fragmentation of the theological curriculum is a present reality, the volume issues a call for closer work between exegesis and practical theology in the day-to-day work of theological education. Many of the essays bear evidence of the central role of Scripture in Roman Catholic thinking. The article on dogmatic theology gives a sophisticated analysis of modern non-Roman Catholic dogmatic positions, while it calls for an updating of theological language in the Roman Catholic church.

One could extend this list. But two items are especially significant for the ecumenical value of the work. (1) It makes clear to non-Roman Catholics the role certain facets of the life and thought of the church play in current theology, for example, liturgy, fundamental theology, and moral theology. (2) The article "Ökumenische Theologie" (pp. 385—415) briefly informs the non-Roman-Catholic reader about the growth and concerns of Roman Catholic ecumenical theology, beginning with the Octave of World Prayer in 1908. Add to this the excellent

bibliographic coverage in all the articles, and you have a work that is significant also for non-Roman Catholic theologians.

All in all, this is a very illuminating book that goes far toward answering the question posed in the title. **EDGAR KRENTZ**

**WESTERN MYSTICISM: THE TEACHING OF AUGUSTINE, GREGORY AND BERNARD ON CONTEMPLATION AND THE CONTEMPLATIVE LIFE.** By Cuthbert Butler. Second edition. New York: Harper & Row, 1966. lxii and 242 pages. Paper. \$1.75.

Butler's careful, sane, and sober book—first published in 1922; revised and republished with 40 invaluable pages of "Afterthoughts" in 1926—is still an indispensable part of the bibliography on the native mysticism of the Christian West from the 5th to the 12th century, "pre-Dionysian, pre-scholastic, without visions and revelations, without physical rapture, without psychological concomitants, without haunting fear of diabolical delusion, . . . purely and solely religious, objective, empirical." (P. vii)

**ARTHUR CARL PIEPKORN**

**THE MEANING OF THE OLD TESTAMENT.** By Daniel Lys. Nashville, Tenn.: Abingdon Press, 1967. 192 pages. Cloth. \$3.75.

In these essays on hermeneutics Lys probes the mystery of revelation in history and tries to show the significance of a right understanding of the relationship between history and revelation for the proper exegesis and appropriation of the Old Testament. Probing mysteries is precarious, but Lys does a good job of avoiding the pitfalls of exegetical positivism and moralism on the one hand and a nonhistorical or symbolical interpretation on the other. He shuns the term "progressive revelation" but speaks of an enrichment in man by each preceding revelation of God. As a father with his son, so God reveals Himself totally to individuals, in wrath as well as in kindness. God reveals Himself not through history in an abstract way but in man, through whom He molds history. Thus history and revelation should not be viewed

as two realities independent of each other. Scientific exegesis must take into account the Israelite "ideas" of revelation that were formative in the history and life of the Old Testament, even if the exegetes differ about the value of these ideas. "All the ideas of the Old Testament which give expression to revelation" arrive at their final point of development in the person of Jesus Christ. On the level of science "Jesus Christ has 'strangely' fulfilled the Old Testament," and on the level of faith "the Old Testament 'foreshadowed' Jesus Christ." Lys illustrates his method of Biblical exegesis by concluding with four examples of exegesis and appropriation. This is a helpful foray into the jungle of modern hermeneutics.

**NORMAN HABEL**

**THE LIFE AND TIMES OF SIR THOMAS ELYOT, ENGLISHMAN.** By Pearl Hogrefe. Ames: Iowa State University Press, 1967. xii and 410 pages. Cloth. \$6.50.

Three biographies of Elyot (d. 1546) have been published in midwest America within seven years. Why is Elyot so significant? He was not a major political figure, although *The Governour* (1531) is an outstanding work dealing with the education of public servants. He was not a major humanist, although his Latin-English *Dictionary* and translations were widely used. His *Castle of Health* was not a great contribution to medicine. Elyot did not influence the ecclesiastical events in the reign of Henry VIII.

Miss Hogrefe emphasizes Elyot's importance as a literary figure. Her concluding judgment is: "He was for an age, not for all time. But in his age he exerted a sound, substantial influence, largely through his Platonic dialogues and Platonic thought, through his *Dictionary* and its two later editions, perhaps through his *Doctrinal of Princes* and his general concern with style and diction, and through *The Book Named the Governour*." (P. 354)

The merit of Miss Hogrefe's study is the recognition of Elyot's "general concern with style and diction" and his literary influence. Her analysis of English elements in his writings is significant.

On p. 303 "August 1940" should read "August 1540"; on p. 315 "'anno xxxij'" should read "'anno xxxxiij.'" The footnotes are given at the end of the book, not at the foot of the page (where they ought to be).

Elyot has gained because of Miss Hogrefe's study, and so have students of the Tudor period.

CARL S. MEYER

**EVANGELICALISM IN AMERICA.** By Bruce Shelley. Grand Rapids: William B. Eerdmans Publishing Company, 1967. 134 pages. Cloth. \$3.50.

Shelley has some difficulty defining the term "Evangelical Christianity," which, he thinks, expresses a mood, a perspective, and an experience rather than a theological system. But moods, as he has discovered, are elusive. The term becomes very broad indeed when he uses it to describe evangelicals as "orthodox" Christians who accept the cardinal doctrines of historic Protestantism and are convinced that the true doctrine of Christ must be followed by a true decision for Christ. According to this, evangelical Christianity is synonymous with true, as contrasted with merely nominal, Christianity. Shelley says that evangelicals are convinced that the Bible makes no distinction between a true Christian and an evangelical. He occasionally uses the term "conservatism" as a synonym for "evangelicalism" but hesitates thus to use the term "fundamentalism" because of the latter's changing connotations in the course of its history.

The author devotes two chapters to the history and the function of the National Association of Evangelicals, now observing its 25th anniversary, and a final chapter to a discussion of evangelicalism today.

To what extent the reader will be ready to agree with the author's definition and evaluation of evangelicalism will depend on his own mood, perspective, and experience.

LEWIS W. SPITZ

**DISTINCTIVE PROTESTANT AND CATHOLIC THEMES RECONSIDERED.** By Ernst Käsemann and others. New York: Harper & Row, 1967. viii and 164 pages. Paper. \$2.25.

Harper & Row are cooperating with J. C. B. Mohr of Tübingen, Germany, in publishing a new journal that makes available important essays published in German. It is designed to aid in the trans-Atlantic conversation in theology. Volumes 1 and 2 were reviewed in this journal, 37 (1966), 182.

This third volume presents eight essays by seven well-known theologians. The unifying theme, if one must be found, lies in the fact that each essay discusses a topic that is currently under discussion in theological circles: justification in Romans (Kümmel) and at Trent (Obermann); Early-Catholicism (Käsemann); F. C. Baur and historical criticism (Liebing); the nature of theological language (Ott and Buri); the doctrine of God in Lombard and Aquinas, and the major problems of Protestant theology today (Ebeling). All the essays are learned examples of the work of critical scientific theology. They should stimulate discussion and thought; this volume of the journal fulfills its purpose.

EDGAR KRENTZ

**THE CHURCH OF THE LUTHERAN REFORMATION: A HISTORICAL SURVEY OF LUTHERANISM.** By Conrad Bergendoff. St. Louis: Concordia Publishing House, 1967. xv and 339 pages. Cloth. \$9.00.

A well-known proverb warns against looking a gift horse in the mouth. "Whoever gives, takes liberty," 'tis said. The warning and the axiom, therefore, make it difficult to review Bergendoff's contribution to mark the 450th anniversary of the Reformation. He was commissioned by Concordia Publishing House to write the survey; the Aid Association for Lutherans paid the bill to make this book available to Lutheran pastors in the U. S. A. and Canada. One ought to praise the gift and the giver.

Lutheranism is not confined to Germany, the Scandinavian countries, and the United States of America. Bergendoff looks at Lutheranism also, for example, in Latvia, Australia, Africa, and the Near East. He includes the larger context in which the history

of Lutheranism moves and has its being. Architecture, liturgy, hymnody are treated. Doctrinal developments and the influence of philosophy on Lutheran theology are sketched. Missions and Lutheran missionary activities are given prominence.

Bergendoff begins with the Council of Nicaea and ends with Vatican II. He is concerned to show Lutheranism's relationship with the church catholic.

However, his treatment is uneven and often superficial; his materials are poorly organized. An inordinate amount of space is devoted to the Reformation era. There are pages on which there is a heaping of names. Repetitions are frequent and not always helpful, nor do they always make relationships evident. There are factual errors and inaccuracies. Two examples: One blushes that a book published by Concordia Publishing House should have the incorrect date and place for the organization of the Missouri Synod (p. 233); the humanists discovered the ancient classics before the fall of Constantinople (p. 27). The index has its weaknesses; for example, Reu is omitted and Lutken (along with Lütken) is listed. The bibliography is uneven.

Bergendoff's book is the best historical survey of Lutheranism available. However, it will not adequately meet the expectations of those who go to it. **CARL S. MEYER**

**A DEFENSE OF THEOLOGICAL ETHICS.**

By G. F. Woods. Cambridge, England: Cambridge University Press, 1966. vii and 136 pages. Cloth. \$3.95.

Woods (of the University of London) has set himself the task of defending Christian theological ethics against the specious and heretical claims of contextual and situational ethics, which are on principle "hostile to any absolute expression or absolute applications of a moral standard and, consequently, to any interpretation of the Christian standard in this way."

Anglican theologians have a style of their own. One must scrutinize not only what they say, but when they say it; on what note it is pitched; how it is related to what other people have been saying. There is a rubbery

flexibility about some Anglican theological discourse which projects the ambience of unease because the theological spectacles seem never quite clear of the environmental fog. Woods's Hulsean Lectures are badly damaged by the perennial confusion of Law and Gospel in Anglican theology.

**RICHARD KLANN**

**BIBLICAL STUDIES IN FINAL THINGS.**

By William E. Cox. Philadelphia: Presbyterian and Reformed Publishing Co., 1967. xiv and 226 pages. Paper. \$3.50.

Cox, a Baptist minister, grew up on the dispensationalism of the *Scotfield Bible*. The disaffection which a study of the Bible caused is detailed in this presentation of eschatology. Cox rejects millennialism, dispensationalism, and a hyper-literalism in interpretation. He affirms the possibility of both a nearer and a further fulfillment of prophecy and the possible identification of the Pope as antichrist. Lutherans will find little new in this volume; what is new will probably be unsatisfactory.

**EDGAR KRENTZ**

**WE CONDEMN.** By Hans-Werner Gensichen. Translated from the German by Herbert J. A. Bouman. Saint Louis: Concordia Publishing House, 1967. 213 pages. Cloth. \$7.50.

Can the "We condemn" formulas of the Formula of Concord be reconciled with St. Paul's demand that Christians should speak the truth in love (Eph. 4:15)? Gensichen, professor of the history of religions and of missiology on the faculty of theology of Heidelberg University, Germany, shows that they can. He explains that the *damnamus* ("We condemn") statements were intended to mark the precise boundaries of agreement and disagreement between contending theological parties in order to clear the way for ultimate creedal accord. Hence they were not intended as expressions of fratricidal polemics, but as clarion calls to unite on the basis of what the confessing theologians were convinced was the soul-saving truth of God's Word.

Beginning with the "We condemn" terms

in Scripture and the ancient church, Gensichen traces similar expressions in their varied historical connotations down to the ecumenical efforts of the Lutheran theological architects who planned and constructed the Formula of Concord.

The question may be asked whether *damnamus* is still a useful term in today's ecumenical climate. Gensichen holds that, rightly understood, it must continue to stand as the mark of an antithesis that reaches down to the very foundation of the faith in an encounter with the living Lord who at-tests Himself in the Word. In which sense and to what extent this can be said, Gensichen shows in this instructive volume, which illustrates how Luther and 16th-century Lutheranism condemned false doctrine.

L. W. SPITZ

**CHRISTIANITY IN THE ROMAN EMPIRE.** By Harold Mattingly. New York: W. W. Norton & Company, 1967. 108 pages. Paper. \$1.25.

This little paperback should be a welcome addition to most parish libraries and a delightful evening for most pastors. Mattingly, an expert in Roman numismatics, tells the familiar in a clear and interesting way, while his numismatic knowledge sheds light on the way. After two short chapters on the Roman empire and its religions, four chapters describe the relation of empire and church.

Factually accurate, his judgments are generally trustworthy; thus he does not regard Christianity (à la Gibbon) as the cause of Rome's decline, realistically recognizes that the proscription of paganism under Theodosius and his successors was inevitable, and holds that Constantine was a true Christian.

The volume includes 19 pages of sources in translation and three plates of coins to illustrate the history. EDGAR KRENTZ

**AEGEAN TURKEY: AN ARCHAEOLOGICAL GUIDE.** By George E. Bean. New York: Frederick A. Praeger, 1966. 299 pages and 75 half-tone plates. Cloth. \$8.95.

The English-born author, professor of classics at the University of Istanbul for 20

years, used his holidays to gain an intimate knowledge of the history and surviving remains of the ancient Greek cities of western Asia Minor. The major centers are Smyrna, Pergamum, Ephesus, Miletus, and Sardis, all of which figure in the history of the apostolic age.

For each city Bean first gives an overview of its history, then discusses the geographic location, and finally takes up the monuments that survive or that have been uncovered by archaeology. Over 50 plans and maps and 75 plates graphically illustrate the text. The work is well done, although from the New Testament point of view one wonders why the building at Pergamum called Kizil Avlu today is not noted as bearing the name in popular thought of the martyr Antipas (incorrectly). Similarly, one is surprised that there is no mention of the Temple of Domitian at Ephesus. The information about pre-Greek Miletus can now be expanded in the light of recent excavations. The first line on p.174 should probably read "unusually elongated" for "usually elongated" in the description of the Church of the Virgin Mary at Ephesus.

Students of the Apocalypse and Paul will find in this book a convenient summary of archaeological and historical information.

EDGAR KRENTZ

**ALT-MILET.** By Gerhard Kleiner. Wiesbaden: Fritz Steiner Verlag, 1966. 26 pages of text, 21 plates. Paper. DM 9.00.

Miletus, one of the cities of the great Ionian League in Asia Minor, was visited at least once by Paul (Acts 20:16, 17). While it does not figure by name in the Old Testament, it lay on the fringe of the Hittite empire and may well be the Millavanda of its texts.

Recent excavations have shown rather conclusively by findings of walls, pottery, and fragments of artistic remains that the present city was occupied from Carian times on (indeed Thales may have been a Carian). The full excavation report will be awaited with anticipation. The suggestion that a pottery ware hitherto not studied is Carian will lead scholars on to new insights. This

monograph is a model in both text and illustration of what an archaeological report should be.

EDGAR KRENTZ

**APOSTOLAT — VERKÜNDIGUNG — KIRCHE: URSPRUNG, INHALT UND FUNKTION DES KIRCHLICHEN APOSTELAMTES NACH PAULUS, LUKAS UND DEN PASTORAL-BRIEFEN.**  
By Jürgen Roloff. Gütersloh: Gütersloher Verlagshaus Gerd Mohn. 1965. 296 pages. Cloth. DM 19.80.

The scope of Roloff's careful and objectively critical study is well sketched in the subtitle. Roloff begins by surveying the five main theories that New Testament scholars have put forth during the past century about the apostolate—the so-called *shaliach*-theory, the critical-evolutionary theory which sees the apostle as missionary, the Pauline-eschatological theory of a pneumatic apostolate side by side with a juridical apostolate, the ecclesiological theories which see the apostles as cornerstones of the church, and—as an attempt at combining the first and the fourth—the "christological theory," which sees the apostles as those in whom Christ is re-presented. Roloff then takes up the four views of the apostolate that he finds in the New Testament—the view of the basic Pauline corpus, the view that emerges generally out of the synoptic tradition, the view specifically of Luke-Acts, and the view of the Pastoral Letters. Each has its own special emphasis to add to the total synthesis of the New Testament picture. Roloff's work will be of interest both to the New Testament expert and to the systematician wrestling with the New Testament bases of the doctrine of the sacred ministry.

ARTHUR CARL PIEPKORN

**ATTICUS GREENE HAYGOOD.** By Harold W. Mann. Athens, Ga.: University of Georgia Press, 1965. 254 pages. Cloth. \$6.00.

Haygood, a Methodist and a graduate of Emory University, makes no attempt to hide his bias as he considers one of the fathers of the Methodist Episcopal Church, South, and a president of his alma mater. Here is "an attempt to use the life of a single man

. . . for a better understanding of the social history of the postwar Deep South." (P. vii)

The picture of the church both before and after the Civil War is well drawn. "Atticus's problem was that he did not fit into either the prewar or the postwar generation." (p. 152). His role as being out of step with both sides of the great conflict is found both in his uncertainty as student and later as president of Emory College.

This account of Haygood's role in the Slater Fund, as editor of influential materials, as "negrophile," and as Methodist irregular in the "New South" are worthy additions to the study of the southern churches after 1865.

JOHN W. CONSTABLE

**AURORA PETRI RIGAE BIBLIA VERSIFICATA: A VERSE COMMENTARY ON THE BIBLE.** Edited by Paul E. Beichner. Notre Dame, Ind.: University of Notre Dame Press, 1965. 2 vols.; 831 pages. Cloth. \$15.00 the set.

There will probably be no rush for this modern *editio princeps* of an important work of the Middle Ages, but scholars will be consulting it for many years to come. The Latin text rests on an examination of about 20 of the some 250 extant manuscripts. But these 20 are all 13th century, with two perhaps of the 12th. Since Peter of Rheims died in 1209, the manuscripts are close in date to his death. Four are in America.

Peter wrote verse commentaries on 19 books of the Bible (including some Old Testament apocrypha). These works went through three editions under Peter's own supervision, while Giles (Aegidius) of Paris put out two further redactions with substantial accretions. The present edition relegates Giles's additions to the apparatus and makes the materials belonging to each of Peter's own redactions the basis of the text.

The work had much influence from the 13th to the 15th centuries, not only in France, but also in England and in Germany, where it was used as a school text. In more modern days Peter has generally been overlooked. This magnificent edition should help to restore his name and fame.

There are misprints on pages xvi and xix.

EDGAR KRENTZ

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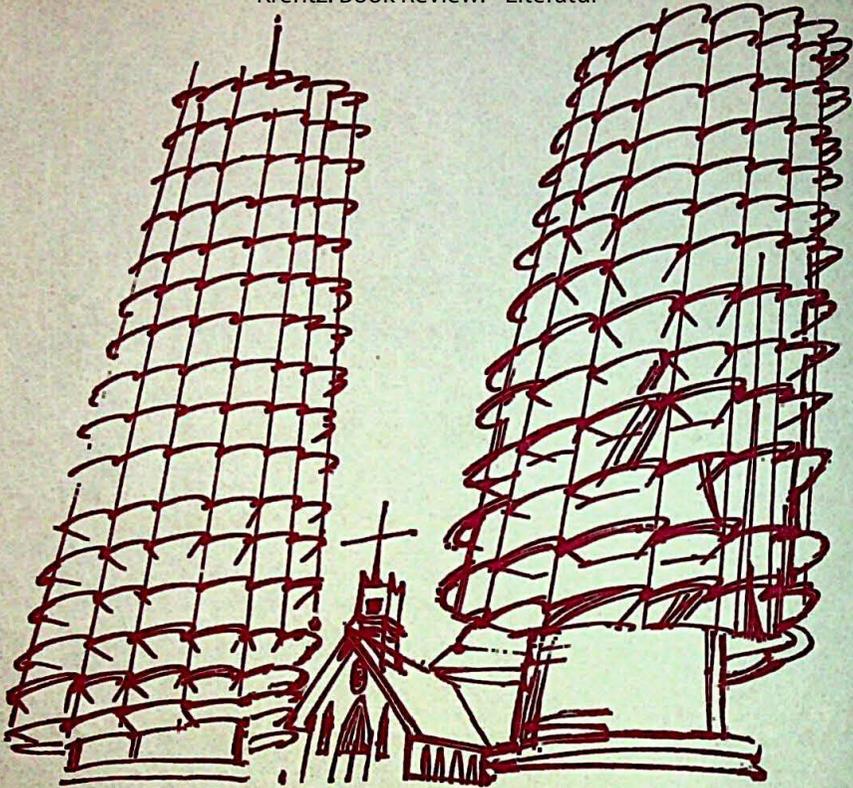
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