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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.*

**D. MARTIN LUTHERS WERKE: KRITISCHE GESAMTAUSGABE.** Vol 30, Part Two: Revisionsnachtrag. Weimar: Hermann Böhlau Nachfolger, 1967. 173 pages. Paper. DM 24.20.

This publication is a good indication that Luther scholars are mindful of the Weimar edition of the Reformer's works and are bringing it up to date. No greater service could be rendered to Reformation history in this 450th anniversary year of the Ninety-five Theses.

L. W. SPITZ

**BODY, SOUL, SPIRIT. A SURVEY OF THE BODY-MIND PROBLEM.** By C. A. Van Peursen. Translated from the Dutch by Hubert H. Hoskins. London: Oxford University Press, 1966. 213 pages. Cloth. \$4.80.

What is man? Is he body, soul, or spirit, or only two, perhaps only one, of them? Van Peursen, surveying the body-mind problem, reviews what great thinkers of the past have said in an attempt to solve this ancient problem and concludes with some suggestions of his own. He observes that in the history of philosophy—he could include theology—extremely disparate ideas have been put forward about the relation between soul and body, words which we use quite frequently in ordinary discourse, but which cover ideas of great importance to philosophy.

Beginning with an investigation of the dualism of soul and body according to Descartes, he next turns to Plato's emphasis of soul over body. In a later chapter he distinguishes between the shades of the dead in Hades in Homer's time, the archaic period, and the conception of soul by the Greek philosophers, particularly Plato. Feuerbach is his example of out-and-out materialism and Berkeley of immaterialism. He contrasts the refined philosophical distinction between

soul and body with the simple world-picture of primitive man. Nine pages are devoted to a discussion of body, soul, and spirit in the Bible. More space is given to body and soul in their unity in the tension with mind and to "bodiliness" in the thinking of Gehlen, Plessner, Sartre, and Merleau-Ponty and to "the elusive 'I'" according to Wittgenstein, Ryle, and Hampshire.

In the final chapter Van Peursen concludes that mind is not a given of a special sort inside of man, not a definable stratum of his being, nor a level in the edifice of human nature, but that man is mind, which, however, is present directly in, with, and through bodiliness, but a bodiliness that is not a datum we can objectivize but is structured as an "I." This "I" he is careful to define.

The theologian asks: "What is man that Thou art mindful of him, and the son of man that Thou dost care for him?" (Ps. 8:4) These are not the questions that the author attempts to answer in this book.

LEWIS W. SPITZ

**BYZANTINE EAST AND LATIN WEST: TWO WORLDS OF CHRISTENDOM IN MIDDLE AGES AND RENAISSANCE.** By Deno John Geanakoplos. New York: Harper & Row, 1966. x and 206 pages. Paper. \$1.95.

Geanakoplos' reputation as one of America's most articulate scholars of this period has been in the ascendant in recent years, and this volume of six essays will further enhance his standing. In the opening essay the author suggests that Byzantine influence on Latin Christianity during the Middle Ages was far greater than most scholars have been willing to admit. His reconsideration of the problem of Caesaropapism is especially interesting. Although Eastern emperors succeeded in controlling the administrative machinery of the

church, Geanakoplos insists that few emperors tried, and none succeeded, in influencing Eastern theology. In light of this the concept of "caesaropapism" requires qualification. The essay on the Council of Florence (1438—39) brings to life the dialogs behind the scenes as recorded by Silvester Syropoulos. A significant difference between East and West at Florence had to do with the nature of dogma, the East denying the notion of development (for example, the *filioque*) in dogma. The last three essays treat of the Greco-Byzantine colony in Venice and its significance for the Renaissance, the role of Crete in the transmission of Byzantine culture to the West, and Maximos Margounios' overlooked plan for religious union with Rome.

Geanakoplos brings impressive scholarship to his topics, much of the documentation coming from his own pioneer research in the libraries of several continents. For this reason, and because he is a guide in uncharted territory, he may be forgiven his numerous references to other works by himself. His insistence that the *filioque* has been the greatest stumbling block between the Orthodox and Latin Churches (p. 99) is somewhat misleading. The collection is a valuable and welcome addition to the growing literature on Eastern Orthodoxy.

CARL VOLZ

**CHURCH PLAYS AND HOW TO STAGE THEM.** By Albert Johnson. Philadelphia: United Church Press, 1966. 194 pages. Paper. \$3.00.

**THREE CHURCH DRAMAS.** By Olov Hartman. Philadelphia: Fortress Press, 1966. 153 pages. Paper. \$3.50.

Modern religious drama is struggling to emerge as a legitimate form of communication. Johnson's work offers a primer for those who wish to explore the use of religious drama in the church. He speaks of church drama as being devotional, educational, cultural, or recreational. "Acknowledgement of a creator, preeminent loyalty to that creator and reverence for all his creatures, compose the trinity of religious drama." A smooth unoffensive reverence characterizes the three plays at the rear of Johnson's book. The first

of these, *Journey to Judgement*, is a Reformation pageant, the second is a brief nativity play entitled *The Innocent*, and the third is a new version of *Everyman*. Hartman's three dramas were also written for chancel production and seek to interrelate drama and worship in a meaningful way. They have a greater depth and dramatic impact than those of Johnson. *Prophet and Carpenter* revolves around the struggle of Jonah; *The Crown of Life* reinterprets the conflict between Adam and Eve and Satan; *The Fiery Furnace* presents the opening of the seven seals from Revelation in a symbolic portrait of judgment. Several levels of meaning are found in Hartman's plays, which are also characterized by a strong liturgical flavor. They deserve to be presented as excellent examples of this form of religious drama.

NORMAN HABEL

**THE COUNCIL OF CHALCEDON AND THE ARMENIAN CHURCH.** By Karekin Sarkissian. London: The Society for Promoting Christian Knowledge, 1965. 264 pages. Cloth. 50/—.

The Council of Chalcedon A. D. 451 drew up a statement of faith that was never accepted by the Armenian Church, which for that reason has ever since been labeled "monophysite." The reason for the Armenian rejection of the Chalcedonian Definition has puzzled and fascinated historians for centuries.

In his introduction Sarkissian, Dean of the Armenian Seminary at Antelias, Lebanon, briefly summarizes past explanations, ranging all the way from motives of political expediency, linguistic misunderstandings, and compulsion by the Persians to simple bigotry and recalcitrance. He shows why each is untenable, and then proceeds to a historical review of the Armenian Church's internal history from before the Council of Ephesus in 431 down to the definitive rejection of the Chalcedonian Definition early in the 6th century. His own conclusions can be summed up as follows: (1) The attitude of the Armenians was primarily religious and theological, not political. Armenia was relatively isolated from the rest of Christendom and developed

along theological lines unique to herself. (2) The rejection of the Council of Chalcedon was not sudden or accidental. There was a considerable struggle within the church before the break was made. (3) Chalcedon became of vital importance for the Armenian Church only when the Nestorians took the Council's position as a vindication of the orthodoxy of their own doctrinal position. (4) The rejection was a natural and reasonable act, closely consistent with the Armenian Church's own doctrinal development when seen in the context of its historical and theological tradition.

This work is an outstanding contribution to the study of Christian history. The author has translated scores of primary documents heretofore locked in Armenian, documents that testify to the validity of his conclusions. Sarkissian has enhanced the possibilities of better mutual understanding between Eastern and Western churches. **CARL VOLZ**

**CHRISTIANS AND JEWS: THE TRAGIC PAST AND THE HOPEFUL FUTURE.**

By Roland de Corneille. New York: Harper & Row, 1966. viii and 181 pages. Paper. \$1.75.

Both a Christian (de Corneille) and a Jew (Rabbi Balfour Bricker) state their viewpoints on the content and function of Jewish-Christian dialog in this informative paperback. Pastors, rabbis, and laymen will alike find it helpful in deepening interpersonal relationships. Appendixes suggest a procedure for dramatizing the Passover Seder.

**FREDERICK W. DANKER**

**ELEMENTS FOR A SOCIAL ETHIC.** By

Gibson Winter. New York: The Macmillan Co., 1966. 285 pages. Cloth. \$7.95.

Winter, who teaches ethics and society at the Divinity School of the University of Chicago, has become well known through his previous books, all of them passionately tendentious. He says in his preface that though theologians study social ethics because of their concern for justice as "a fundamental dimension of the theological tradition," they have "contributed little to the foundation for a social ethic." Since World War I the work

of theological reconstruction was done "by cutting theological work off from scientific and philosophical inquiry. This set social ethics adrift if it intended to deal systematically with the disciplines which work empirically on social questions. . . . We are proposing an alternative to the style of theological ethics which has been dominant in this neo-orthodox movement."

The alternative proposed by Winter is his phenomenological style which, he believes, "reconciles social science and social ethics by grounding them as perspectives on man's historical existence." However, Winter wishes to have his book regarded as "an introduction to the theological dimension of social ethics . . . [because] we need to explore this religious dimension as it is refracted through man's social experience." He sees his inquiry as pointing "to the need for greater humility on the part of science and ethics in prescribing for society."

The problem that the claims of phenomenology raise is its assumptions regarding man's cognitive capacity. Winter hopes to use the phenomenological method "to distinguish science from ideology." But it can be argued against him that the claims of phenomenology constitute an ideology; and, if this point is successfully pressed, truth is undermined by the phenomenological method *ab initio*.

Is the "decision-making of society" the nexus of social ethics and social science? Winter chooses to see the relation of ethics and society thus. However, he must allow us to ask whether it is really possible to construct a theologically viable social ethics on the decision-making process of society.

An exploratory work like this is of undoubted value for its revelation of the limits confronted by such an inquiry.

**RICHARD KLANN**

**THE EPISTLE OF JAMES.** By C. Leslie Mitton. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1966. 255 pages. Cloth. \$4.95.

This commentary, based on the Revised Standard Version, sets itself two aims: "One is to expound the teaching of James in this

epistle, to show its importance for Christian people, and its continuing relevance to our own day. The second is to show how James' teaching is an integral part of the total message of the New Testament . . ." (p. 7). The author succeeds admirably in attaining both. The exposition is popular but has on it the impress of ripe and thoughtful scholarship and evidences acquaintance with the current literature. The tone is pastoral, with dignity and without unctiousness, and the applications are well made. The author's frequent quotations from Wesley, usually but not always with approval, give the work a particular flavor. In pursuit of his second aim the author remains true to the distinctive accent and the peculiar problem-creating genius of the epistle and so demonstrates, validly and without forced harmonization, that the message of James is in the mainstream of the New Testament proclamation. In so doing he draws on a rich store of Biblical insights and quotations from everywhere with a debonair boldness which will probably drive the varieties-of-New-Testament-religion people mad but which delighted this reviewer.

MARTIN H. FRANZMANN

*THE EPISTLES OF ST. JOHN.* By Brooke Foss Westcott. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1966. 245 pages. Cloth. \$6.50.

As F. F. Bruce says in a note on Westcott's significance (p. xi), "while we cannot confine ourselves to Westcott nowadays, we can never dispense with him." There are commentaries, not many but some, that should not be interred with their author's bones. The value of the present reprint is enhanced by an 18-page note, contributed by F. F. Bruce, which traces the main lines in the development of Johannine studies since Westcott's day. This lucid and informative note, and his brief and telling appreciation of Westcott's significance, quoted above, will probably help a younger generation of students find their way into Westcott and so lead to a further fulfillment of the rather wistful hope uttered by Westcott at the close of his preface: "However greatly I have failed in other respects, I trust that at least I may

have been allowed to encourage some students to linger with more devout patience, with more frank questionings than before, over the words of St. John."

MARTIN H. FRANZMANN

*VORPAULINISCHE CHRISTLICHE TAUF-VERKÜNDIGUNG BEI PAULUS.* By Georg Braumann. Stuttgart: W. Kohlhammer Verlag, 1962. 88 pages. Paper. DM 12.00.

One of the most important facts yielded by the combined efforts of recent form criticism, tradition criticism, and historical criticism is the preeminent influence of the primitive church's theology and practice of baptism upon the form and content of the New Testament writings. Acknowledging this contribution, Braumann proposes to determine whether or in what manner Paul adopts, transmits, and develops older Christian baptismal tradition in his presentation of the kerygma.

Thus the study divides naturally into two major sections. At the hand of five passages in which Paul employs the formula βαπτίζεσθαι εἰς (Rom. 6:3; 1 Cor. 10:2; 1 Cor. 1:13, 15; Gal. 3:27; 1 Cor. 12:13) Braumann finds, in addition to reference to Jesus Christ as the basis of the baptizand's salvation, certain extra-Christian motifs originating in the baptism of John.

In the second major section the author examines these motifs (salvation from the eschatological judgment, repentance, and the new life) together with further characteristic baptismal themes such as death and resurrection, humiliation and exaltation, the divine gift (of the Spirit, of sonship, of reconciliation, of grace), God's will, and the antitheses "then/now" and "flesh/spirit." The examination illuminates the great liberty which Paul exercised in using and interpreting earlier tradition. Often the apostle shows little concern for the original *Sitz im Leben* or the original intention of his material. The one basic "constant" shared by both Paul and his predecessors was the central importance of Jesus' death and resurrection in the baptismal tradition.

The study of this large subject is very

brief, somewhat superficial, and to this extent in need of further supplementation. This the author himself admits. However, it offers a convenient starting point for a more comprehensive examination of the New Testament baptismal tradition as a whole. One significant point ought not be overlooked, however. The freedom with which Paul dealt with previous Christian proclamation and theological formulation raises the question as to how and where this same spirit of interpretive and kerygmatic freedom is evident—or should be evident—in the church today.

JOHN H. ELLIOTT

**THE SHARED TIME STRATEGY.** By Anna Fay Friedlander. St. Louis: Concordia Publishing House, 1966. ix and 87 pages. Cloth. \$3.25.

The concept of Shared Time or "dual enrollment" has gained national prominence rather recently.

Generally, the author indicates, the courses taken at the public school by the nonpublic school students are those that do not have religion as a central part of the course and/or that require expensive equipment. Most programs of Shared Time are at the junior and senior high school level.

Shared Time brings problems for the public school administrator. He must find funds to cover the cost of additional students, space for them, and teachers to teach them, and he must revise schedules to accommodate such students in his school.

The author also reviews the constitutional question of Shared Time. Many see Shared Time as another extension of the "child benefit theory," first explicated in the Supreme Court decision of 1947 in *Everson vs. Board of Education*. The "child benefit theory" says that the state has a responsibility for every citizen of the state. Thus educational benefits given to *the child* do not directly benefit a church or its school. (This is the theory by which The Lutheran Church—Missouri Synod amended its previous stand on federal aid to education during the 1965 convention in Detroit.)

The author has done a commendable job of pulling together all of the pertinent in-

formation on the subject of Shared Time. The book does seem unnecessarily sketchy in some parts. The paragraph headings are not always helpful, and some of the paragraphs do not seem to be logically in place. The price is a bit high for a book of 87 pages. Especially helpful are the "Supplementary Materials" at the end of the book, which show how each state of the union has ruled on Shared Time and how some actual cases of Shared Time have worked out.

ROBERT L. CONRAD

**PREACHING AS COUNSELING.** By Edmund Holt Linn. Valley Forge, Pa.: The Judson Press, 1966. 166 pages and notes. Cloth. \$3.95.

This detailed and appreciative study of the preaching method of Harry Emerson Fosdick grows out of a graduate thesis in speech. The author is a professor of speech at a theological seminary. His accent is on Fosdick's development of a sermon method, in contrast to the former "expository" or "topical," namely, "counseling." This volume thus stands in relation to materials published by Edgar N. Jackson or Charles F. Kemp. Copious references to Fosdick's sermons illustrate the process: Choosing the Subject, Gathering the Ideas, Organizing the Ideas, Developing the Ideas, Wording the Ideas. References to theological content or method are sparing: "Apply the Gospel to persons" (p. 19) in the description of the counseling method of preaching; and "Bible study" as a stage in "gathering the ideas." The book is valuable in its descriptions of phases of craftsmanship. RICHARD R. CAEMMERER

**THE PREACHING OF CHRYSOSTOM.** Edited by Jaroslav Pelikan. Philadelphia: Fortress Press, 1967. 224 pages and index. Paper. \$3.25.

For this substantial volume in the *Preacher's Paperback Library* editor Edmund Steimle went to one of the nation's leading historians who is at the same time a Christian and a preacher. The 36-page introduction is a commentary on what the problems of the history of preaching are, a recommendation to use the treasures of preaching from

the past and a remarkably explicit delineation of Chrysostom as preacher and particularly as expositor of the Sermon on the Mount. The sermons are the 10 homilies from the exposition of St. Matthew covering Matt. 5:1 to 7:29. Pelikan regards this exposition as occupying a middle ground between monastic perfectionism, which applied the Sermon on the Mount to the religious community, and Luther's "radical exegesis," which applied the imperatives to every Christian. Chrysostom was a realistic churchman who tried to help his hearers do what they could, and today's preacher will profit from the realization that nearly 16 centuries ago a pastor could have burning concern for remarkably contemporary frailties of his people.

RICHARD R. CAEMMERER

**INTRODUCTION TO THE NEW TESTAMENT.** Begun by Paul Feine and Johannes Behm. 14th revised edition completely reedited by Werner Georg Kümmel. Translated by A. J. Mattill, Jr. Nashville: Abingdon Press, 1966. 444 pages. Cloth. \$7.50.

The old Feine-Behm *Einleitung*, last revised in 1948, had long been the standard handbook on New Testament introduction for German pastors and students. Kümmel's 1964 revision has already gone through two reprintings in German, each with bibliographical additions printed in the rear. It is recognized that Kümmel poses all the questions currently being asked in New Testament scholarship and gives a road map of the current answers.

This translation by Mattill provides the English student with a key to current international thought in New Testament introduction (the bibliographies include all the languages of modern international scholarship). It is a pity that the bibliographical supplements were not incorporated in the text at the appropriate place in the translation; it would have made its use as a reference tool much easier. The commentary list in the rear, incidentally, is the most complete in print, though English students will miss references to such standard works as Milligan

on Thessalonians, Mayor on 2 Peter and Jude, and J. A. Robinson on Ephesians.

The structure of the volume is traditional. After an introduction giving general bibliography and the nature and history of New Testament introduction, Kümmel discusses in order the Synoptic problem and the Gospels and Acts. There follow the Pauline corpus in chronological order, Hebrews, the Catholic Epistles, and the Apocalypse. The volume concludes with an excellent survey of the history of the canon (a marvel of compression), a discussion of New Testament textual criticism, and the list of commentaries plus indices.

In general, Kümmel adopts positions that are relatively conservative in German scholarship. All of Paul is authentic, except Ephesians and the Pastorals. Second Corinthians is in the order and form in which it left Paul's hand (no theory of partition). Romans 16 is not a separate Ephesian letter. Mark is the author of Mark. The two-source theory of Synoptic interrelationships is accepted (the discussion of the Synoptic problem is especially good). Form criticism is necessary but should be supplemented by redaction criticism. The Apocalypse is actually written by John—who is not, however, the apostle. Galatians was written to the central highlands of Asia Minor (North Galatian theory) in the fifties.

At the same time more liberal and critical views are also found. The traditional authorship of all the Catholic Epistles is wrong. John's Gospel and the First Epistle are by the same unknown man. The authors of Matthew and Luke are unknown, and both date from between 70 and 90.

The value of this book, however, does not lie in the acceptance of the positions its author adopts (generally more critical than Feine-Behm). This is not to say that Kümmel's arguments are not valuable. He has something thought provoking, stimulating, or challenging to say on almost every question. Rather, the erudite cataloging of opinions of almost every stripe, from the left to the right, make Kümmel's New Testament introduction a kind of encyclopedia of current

New Testament research. It is a must book for all who teach or write on the New Testament. Together with the three volumes of Donald Guthrie (who generally adopts the traditional conservative position), this volume would provide a veritable library of theological and critical opinion on the New Testament.

The translator has, in general, done his task well. One wonders why he disregarded the table of abbreviations (pp. 12—19) and retains so many in German, for example, Jk = *Jakobusbrief* (not James); Hier = *Hieronymus* (not Jerome); bearb = *bearbeitet* (not revised), and so on. Nor has he apparently felt it necessary to add any English titles that Kümmel may have overlooked.

The printing is well done. The paper, of an unusually high quality, takes ink well. The binding is sturdy but has a tendency to break at the joints under heavy use, for example, as a textbook. All in all, Kümmel's New Testament introduction is probably the standard, scientific work in English, as its predecessor has been in German.

EDGAR KRENTZ

**HISTORICAL INTERPRETATIONS AND AMERICAN HISTORIANSHIP.** By Jennings B. Sanders. Yellow Springs, Ohio: The Antioch Press, 1966. 138 pages. Cloth. \$4.00.

**HISTORIANS AGAINST HISTORY: THE FRONTIER THESIS AND THE NATIONAL COVENANT IN AMERICA.** By David W. Noble. Minneapolis, Minn.: University of Minnesota Press, 1965. 197 pages. Cloth. \$5.00.

**THE PHILOSOPHY OF HISTORY IN OUR TIME.** Edited by Hans Meyerhoff. Garden City, New York: Doubleday and Co., 1959. 350 pages. Paper. \$1.45.

Meyerhoff's anthology of essays deserves mention because it is a convenient aid for the student who needs a topically arranged handbook of the dominant ideas in the philosophy of history. The advantage to the student of theology is the frank admission that the problem of history, which no his-

torical interpretation can escape, is ultimately a philosophical-theological problem, which entails Biblical interpretation, systematic theology, and of course historical theology.

To say it again with reference to Sanders' book, which interprets American history in terms of his understanding of American ideals of individual freedom, dignity, and security, as well as with reference to Noble's study of Turner's "frontier thesis" and the "covenant concept" of the New England Puritans, the interpreter is bound to do his work in terms of a conception of reality which functions as a theological-philosophical-ethical *a priori* for him. This is so even when the interpreter imagines that his governing ideas are a scientifically formed product of his research. There is no way of writing an objective interpretation in terms of the Rankean dictum of *wie es eigentlich gewesen ist*. The most unreliable interpretations emerge as the product of those whose theological-philosophical understanding remains undefined.

RICHARD KLANN

**COMPREHENSIVE HANDBOOK OF CHRISTIAN DOCTRINE.** By John Lawson. Englewood Cliffs, N.J.: Prentice-Hall, Inc., 1967. 287 pages. Cloth. \$7.75.

Lawson, associate professor of church history in the Candler School of Theology at Emory University, is well aware of the problems that teachers of systematic theology at present face in the classroom. This encliridion of Christian doctrine is not, however, intended merely for them and their students but for Christian laymen as well. Lawson's primary aim is to help all thoughtful people who wish to understand their faith in an adult manner. Accordingly he presents many of the important issues of today replete with theological questions and problems. Whether the reader will agree with the author's answers and solutions will doubtless depend on his own presuppositions. Lawson admits that it is impossible to write any essay in theology without adopting, consciously or unconsciously, some particular point of view. For himself he professes the conviction in agreement in substance with the system of Christian thought accepted by the historic church.



Eminently fair toward those who take a different view, he strives charitably to find something of value in their respective theological position, difficult though this may be.

L. W. SPITZ

**MINISTRE DE JÉSUS-CHRIST OU LE SACERDOCE DE L'ÉVANGILE: ÉTUDE SUR LA CONDITION SACERDOTALE DES MINISTRES CHRÉTIENS DAN L'ÉGLISE PRIMITIVE.** By Jean Colson. (Théologie Historique No. 4.) Paris: Beauchesne et ses Fils, 1966. 391 pages. Paper. 50.88 francs.

This short notice calls attention to a work of Biblical and historical theology on the important question: How did the church come to use the title priest for its clergy, when the New Testament does not? The author discusses relevant New Testament concepts (priestly community [1 Peter], the spiritual temple, the priesthood of Christ, the priesthood of the church, spiritual sacrifices) and concludes that the New Testament concentrates on Jesus as the one and only priest. The apostolic ministry exists to proclaim His death and resurrection and celebrate His presence in the church. However, the application of Old Testament vocabulary and concepts that describe the church in terms of a levitical community leaves the door open for later developments.

Colson traces these in the apostolic fathers of the second century and in the Odes of Solomon. No consistent pattern of ministry emerges, but there are the beginnings of the development toward the priesthood in Barnabas and Ignatius, and some stirrings toward it in Hermas and the Odes of Solomon.

The rich documentation makes this a volume that would repay careful study.

EDGAR KRENTZ

**EDUCATION FOR CHURCHMANSHIP.**

By Robert S. Clemmons. Nashville: Abingdon Press, 1966. 205 pages. Paper. \$2.25.

This volume covers a wide scope of concerns in the area of Christian education for adults. Robert Clemmons gives the reader an introduction to many streams of thought from his vantage point as director of adult

work for the General Board of Education of the Methodist Church.

In Part I of the book Clemmons reexamines assumptions about the role of the laity in the church. Much of what he says has been said many times before. However, Clemmons regards the understanding and expectation of the laity as crucial to the renewal of the church. Despite much talk and writing, the vital role of the laity still needs to become operational in the life of the church. Until this happens, very little will happen in the renewal of the life of the church.

It is in Part II that the author makes his greatest contribution as he canvasses the various modes of learning available for adults. The vital principle that the author works with is the "principle of intersection." By this he means "the intersection of the persistent lifelong concerns of the individual and the disclosure of God in the gospel." Such a principle indicates that adult Christian education takes both God's revelation and the person's concerns seriously without slighting either. More than one approach to learning can put the principle of intersection into practice. The author lists and evaluates five current approaches to learning. The first, *lecturing and listening*, has many weaknesses, although it is still used very much. It is a basic approach for the giving of information, but it can result in the lecturer's obscuring the fullness of the Biblical message and imposing certain behavioral patterns on the listeners as the only way to respond to the Christian Gospel.

A second approach is *decision-making* with the full participation of the group in gathering information, clarifying alternatives, bringing Christian insights into the process, making decisions, and carrying them out. A third approach is *perception as image building*. Every person has images of reality according to his own perception. This approach causes persons to examine their images of reality and helps them to view things in a new and different light. A fourth approach is that of *planned change* requiring involvement of persons in diagnosis, experimentation, development of new skills and ways of

behaving. Here the approach is not so much to examine and change internal perceptions as to learn ways of acting in new and challenging external situations. The final approach to learning is that of *dialog and engagement* with its stress on interpersonal relations between Christians and non-Christians.

Any reader interested in adult Christian education will be intrigued by the possibilities that these different approaches open up for use with adults. Other sources will have to be consulted to find out exactly how such approaches can be put into operation since the author only sketches and does not detail the approaches.

In the third and last part of the book the author looks at the fast-changing world in which the church of today exists. He then asks some critical questions about the way in which the Christian church relates to this world. In all of the many patterns of life "it is up to the Christian to create an awareness of the meaning of events that confront him in the light of the gospel." If this is to happen, the most crucial thing for Christians is that they "be there" as authentic representatives of God's new age that is coming into being. And helping Christians "be there" is the challenging task of adult Christian education today.

ROBERT CONRAD

**TENDENZEN DER THEOLOGIE IM 20. JAHRHUNDERT. EINE GESCHICHTE IN PORTRÄTS.** Edited by Hans Jürgen Schultz. Stuttgart: Kreuz Verlag/Olten: Walter Verlag, 1966. 653 pages, including 17 pages of photographic portraits. Cloth. DM 28.00.

Among the abundance of texts and theorems, how frequently is not the human element of the theological enterprise neglected? How often is it not forgotten that theology is the product of the agonizing of life-and-breath theologians within the whirl of multitudinous historical and cultural forces? Schultz, divisional manager of the Stuttgart Süddeutscher Rundfunk (the radio station of Southern Germany) and the copublishers Kreuz (Germany) and Walter (Switzerland) are to be highly commended for reminding

us of this fact and for putting into our hands a most helpful mnemonic device.

This compilation of 99 portraits (this reviewer could not find the 100 as advertised) admirably accomplishes the purpose of the work which, in the editor's words, is not simply to offer biographies but rather to lend an appreciation of the "biographical component" of theology and of the fact that "even the most independent theology has its contexts and relationships." Thus the list of preeminent figures about, around, and through whom theological movement in the 20th century is described includes not only theologians but also philosophers, scientists, psychologists, sociologists, and authors. Breadth is achieved further through treatments of personalities from various confessions such as Roman Catholic, Greek Orthodox, Lutherans, Anglicans, Jews, as well as of atheists. Likewise, although Germans dominate the list, there is also abundant reference to men of other countries in both Eastern and Western hemispheres.

The portraits vary in length as well as in quality, striking an average of about six pages per personality. Each portrait begins with a brief biography followed by a brief bibliography of the author's most important works. An added boon is offered in pages 613-31, which contain excellent photographs of the men and the one woman (Simone Weil) discussed. Of course, there is a strong temptation to quibble about selections and to wonder whether such names as Pope John XXIII, Martin Luther King, Gerard van der Leeuw, T. W. Manson, Jean Danielou, John Paul Sartre, Joachim Jeremias, Hans Lietzmann, Billy Graham, or Ernst Käsemann did not deserve higher priority in the list. However, the difficulty here is self-evident and the selection, on the whole, is exceedingly fair. Some articles, such as the study of Tillich, are too narrow or superficial. Others, such as the portrait of Gunkel, are both perceptive and instructively comprehensive. The fact that the biographers include not only pupils or friends or historians in general but also scholars in the same academic field insures not only general empathy but also mature criticism. Brief biographical data con-

cerning the biographers is given at the end of the book together with a comprehensive subject and person index.

This splendid work is recommended highly. Its top-calibre content and handsome format combined with a relatively modest price deserve to make it one of the celebrated publications of the year. An English translation would certainly increase both its usefulness and its praise.

JOHN H. ELLIOTT

**THE HERMENEUTICS OF PHILO AND HEBREWS: A COMPARISON OF THE INTERPRETATION OF THE OLD TESTAMENT IN PHILO JUDAEUS AND THE EPISTLE TO THE HEBREWS.** (Basel Studies of Theology, No. 1.) By Sidney G. Sowers. Richmond, Va.: John Knox Press, 1965. 154 pages. Paper. \$2.75.

This Basel doctoral dissertation is a welcome contribution to the literature on Hebrews. Its purpose is to contrast the method of Old Testament interpretation used by Philo and Hebrews. Philo is regarded as an allegorist in the Stoic and Alexandrian-Jewish tradition. Sowers examines his view of Scripture as inspired, his interpretation of the Torah in relation to the unwritten law of Greek philosophy, and his allegorical interpretation of the temple, the high priest, and the high priest's garments.

The discussion of Hebrews first gives evidence for regarding it as a product of Alexandrian Judaism in order to justify using Philo as a foil for its interpretation of the Old Testament in Hebrews as arising out of a christological approach. The Old Testament witnesses to Christ and becomes, as the old covenant, the type of the new covenant. Thus Hebrews is based on a type of *Heilsgeschichte*. With this key, Hebrews can argue that the Law, Old Testament cultus, etc., are all types of the greater antitypes that were to come. In the process, Sowers argues against Käsemann's use of Gnosticism as a basic aid to the interpretation of Hebrews (pp. 124, 130). Hellenistic Judaism is the proper framework and background for its understanding.

This learned and valuable work is marred

by numerous misprints in Greek (I found them on at least 25 pages), a number of English typographical errors, and some poor writing (p. 31, p. 59, sentence 1). A work correctly credited to H. Thyen on p. 132 is credited to H. Hartwig on p. 42 and in the bibliography on p. 143. More serious, a few passages seem to misunderstand some matters of ancient philosophy. Page 30, note 6, credits a view of language to Plato that is equally, if not more, Stoic. The interpretative translation of φυσικῶς as "naturally" on p. 32 and as "allegorically" on p. 29 misunderstands the Stoic division of philosophy, in which theology has a place in ἡ φυσικὴ μέεσις. The Stoic thus does not require that the true sense of myth be done away in order to get at the physical (i.e., allegorical) sense. To build on the idea of πόλις as city on pp. 71, 72, as found in both Heb. 11:10 and Philo, is to misunderstand the sense of πόλις, which means almost commonwealth or nation. Finally, the writer makes no use of form criticism in the study of Hebrews, thus not allowing for the possibility that ideas contained in pre-Hebrews formulae may not necessarily reflect the basic theological position of the *auctor ad Hebraeos*. (Cf. p. 66, where Heb. 1:3-4 is regarded as similar to non-Hebrews passages, all of which are early formulae quoted in their contexts.) Such considerations would have prevented the statement that Philonic ideas "are here applied to the Son."

Such minor blemishes do not invalidate the general thrust of this work, which finds support for a Cullmann type of *Heilsgeschichte* in Hebrews. One might, perhaps, ask how the language of Platonic dualism can support such a *Heilsgeschichte*, but would certainly get the answer, *Tolle, lege*.

EDGAR KRENTZ

**DER EPHESEBRIEF.** By Ernst Gaugler. (*Auslegung neutestamentlicher Schriften*, Vol. 6.) Zurich: EVZ-Verlag, 1966. 292 pages. Cloth. DM 23.80.

Ernst Gaugler was professor of New Testament homiletics and catechetics at Bern University (Switzerland) for 36 years. Gaugler, a precise and careful scholar, did

not publish a great deal, his most significant work being a two-volume semi-popular commentary on Romans in the Swiss series *Prophezei*.

After Gaugler's death in 1963, two former students undertook the task of editing some of his exegetical lectures; his former students provide a ready readership. This exposition of Ephesians is the second volume to appear (the epistles of John were the first).

The commentary reveals a careful mind, conservative in bent, yet acquainted with all relevant critical problems and literature. For example, the linguistic, stylistic, and historical data that compel many scholars to adopt some theory of deuterio-Pauline origin are carefully presented. Gaugler, along with most students, does not regard the epistle as a letter to Ephesus. But after surveying the similarity to Colossians and recognizing the problem it presents, Gaugler concludes (p. 13) that Pauline authorship cannot be ruled out. He also argues that E. Percy's great study has not proved the case for Paul absolutely. Gaugler himself inclines to authenticity, dating Ephesians in early A. D. 61 (cf. also p. 122). One misses a careful statement of the occasion and purpose of Ephesians, while the absence of H. Odeberg, *The View of the Universe in the Epistle to the Ephesians* (Lund, 1934) from the bibliography was surprising.

The commentary itself makes use of every technique and method known to present-day scholarship, but with discriminating care. Form criticism is used, for instance, to analyze the schema of the praescript or to identify certain passages as hymnic in form (1:3-14, 20-22). *Religionsgeschichte* is used to describe the cosmology against which the epistle is to be understood (pp. 87-88), to discuss the church as  $\sigma\omega\mu\alpha$   $\chi\rho\iota\sigma\tau\omicron\upsilon$  as dependent on the gnostic Aion-speculation without losing sight of Paul's specific concerns (pp. 75-81), to find in the Old Testament the basic background for Paul's description of the church as a building in process (and not in gnosis, pp. 120-21). In general, Gaugler sees "gnosis" as the

framework within which Ephesians' opponents are to be set (though the Old Testament and Qumran are frequently cited). Philology, Pauline theology, textual criticism, and modern literature all receive their due emphasis. It is probably the press of time at the close of the semester that forced Gaugler to give Chapters 4-6 a more cursory treatment (has no teacher ever escaped the press of the calendar?).

The clarity of the original lecture style has been kept by the editor, Henning Kampen, who completed sentences, added some material from other lectures, verified the notes, and recommended the inclusion of a separately conceived lecture and a sermon on Ephesians. The book has a bibliography but no index.

The decision to publish is amply justified by the result; Gaugler's comments will be read with respect for many years.

EDGAR KRENTZ

*THE LANGUAGE OF THE KING JAMES BIBLE: A GLOSSARY EXPLAINING ITS WORDS AND EXPRESSIONS.* By Melvin E. Elliott. Garden City, N. Y.: Doubleday & Company, 1967. x and 227 pages. Cloth. \$4.95; indexed, \$5.95.

The chief value of this catalog of semantic tombstones is to supplement a work such as Ronald Bridges and Luther A. Weigle, *The Bible Word Book* (New York, 1960). On the other hand, the latter includes a number of expressions with more detailed history not found in Elliott's work. A word found in neither book is "again" (Matt. 27:3 and Luke 14:6) in the sense of "back," which is no less archaic than "after" its kind, cited by Elliott. Similarly, the word "behind" in the sense of lacking, Col. 1:24. But it is wearisome to go through "Z." If one must use a glossary like this to understand the KJV—and the author addresses himself to popular readers—it had been better done to advise the Bible student to secure a modern-language edition. The times scarcely call for an army of literary archaeologists.

FREDERICK W. DANKER