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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.*

**DIE PREDIGT JESU VOM REICHE GOTTES.** By Johannes Weiss. 3d edition by Ferdinand Hahn. Göttingen: Vandenhoeck & Ruprecht, 1964. xv and 251 pages. Cloth. DM 16.80.

Few books deserve a reprinting some 70 years after their first edition. This volume does; it marked the beginning of the end for the Ritschlian liberal theology of the 19th century. It pointed out that the genial Jesus of that theology had nothing to do with the Jesus of the Synoptics, who preached the coming of the Kingdom, defined by Weiss as "der Stand der Dinge, bei welchem Gott wirklich die Herrschaft in vollem Sinne aufnimmt und ausübt" (p.116). The cult of personality à la Carlyle was dead. The necessity of reading the New Testament in the light of Jewish apocalyptic literature was established for modern scholarship.

Much of what was new and fresh in Weiss is common coin today. For that very reason a reading of Weiss is valuable, since it can refurbish for us the value of this view of the Kingdom as a dynamic rule over against a one-for-one static kingdom=church equation. While Weiss's view of the ethics of Jesus as determined by His expectation of a near return (and thus unrealistic for the ongoing life of the church) does not command the attention of scholars as it once did, it need not vitiate the value of the book for us. The decision of Hahn to reprint sections from the first edition as an appendix to the here reprinted second edition makes this volume more valuable than either of the first two editions by itself.

Two misprints were not corrected. In the table of contents, p.xiv, the reference for III, 14, should read 113, not 131. On p. 172 the Biblical reference should be Mark 8:31 (not Matthew).

EDGAR KRENTZ

**DER THORAAUSLEGER ARISTOBULOS: UNTERSUCHUNGEN ZU SEINEN FRAGMENTEN UND ZU PSEUDEPIGRAPHISCHEN RESTEN DER JÜDISCHHELLENISTISCHEN LITERATUR.** By Nikolaus Walter. Berlin: Akademie-Verlag, 1964. xxi and 283 pages. Paper. MDN 52.

The Jew Aristobulos is a relatively shadowy figure. Only five fragments of his writings survive, embedded in the works of Eusebius. Portions of them are quoted in Clement of Alexandria. Thirteen testimonia to his life are found in ancient literature, the oldest in 2 Maccabees. In all, the material would fill perhaps five pages of a Nestle Greek Testament.

What then is so valuable about this man that he deserves a full-scale monograph? In short, he is probably the oldest Hellenistic-Jewish commentator on the OT whom we can study. However, modern scholarly opinion has not yet come to a generally accepted date for his writings. Walter examines the evidence once again and canvasses the scholarly arguments to determine date and background of Aristobulos.

His conclusions, rapidly stated, are that Aristobulos dates from the reign of Ptolemy VI Philometor (181—145 B.C.), that the cultural level reflected in his works is that attainable by an Alexandrian Jew of that period, that his purpose was to provide Jews and interested pagans with proof from the Pentateuch that Judaism was older than Greek philosophy, that his exegetical method is historically centered, using allegory only to remove the anthropomorphisms in the text. He uses no technical vocabulary for his method, suggesting also an early date. His approach might better be called Hellenistic-Jewish midrash than allegory.

This monography with its detailed exegetical insights into Aristobulos can almost serve as a commentary on the text. The discussion of ἑβδομος λόγος, for example, brings much scattered material together. This book will be a standard for many years.

EDGAR KRENTZ

**BIBLIOGRAPHIE ERNST BARNIKOL 1916—1964.** Compiled by Udo Meckert. Halle-an-der-Saale: Akademischer Verlag Halle, 1964. 31 pages. Paper. Price not given.

A chronologically arranged bibliography of the German church historian. His interests centered in early church history and the Reformation period. It will be useful for church historians and librarians.

EDGAR KRENTZ

**THE PHILOSOPHY OF LAW IN HISTORICAL PERSPECTIVE.** By Carl Joachim Friedrich. 2d edition. Chicago: The University of Chicago Press, 1963. 229 pages plus appendix, bibliography and index. Cloth. \$6.50.

Only a few years ago a volume of this kind would have seemed of small concern to the average citizen or profession outside of the law itself. Suddenly the issues of civil rights and international order make the meaning of law paramount in every citizen's thought. For the theologian, in addition, the revival of interest in the natural law and the relation of theology to law make the study timely. The author is a German-trained professor of government at Harvard. His approach is the gleaning from history of the judgment and experience of the past concerning the meaning of law. He first gives a historical survey beginning with the Old Testament. In compressing his subject he omits the fusion of mercy with justice, although account is taken of the Pauline doctrine of the atonement in relation to the law. Subsequent chapters bring facets of the meaning of law in history down to the present time. A second major section takes up a "systematic analysis" of a number of special problems, such as "law and order," "peace and the world com-

munity of law." Friedrich's capacity for organization and his grasp of the literature are superb. The second edition makes a number of supplements and provides an appendix on "Law and History."

RICHARD R. CAEMMERER

**SHAMANISM: ARCHAIC TECHNIQUES OF ECSTASY.** By Mircea Eliade. Translated from the French by Willard R. Trask. New York: Pantheon Books, 1964. 610 pages. Cloth. \$6.00.

Eliade, the Rumanian scholar from the Sorbonne whom the *Times* of London has termed the leading historian of religions in the world today, is presently on the faculty of the University of Chicago Divinity School.

*Shamanism* is the tenth of Eliade's books to be translated into English within exactly ten years; this must set some kind of record for rapid-fire invasion into the English-speaking world. Long and eagerly awaited by the growing number of Eliade's students, the English translation is a freely revised, corrected, and augmented version of the 12-year-old original.

In this masterful study Eliade, for the first time in the history of his discipline, succeeds in defining what shamanism is and what it is not.

Preeminently a religious phenomenon of Siberia and Central Asia, shamanism focuses the life of society throughout this vast area on the shaman, at once magician and medicine man, healer and thaumaturge, spiritual leader, and priest, mystic and poet. In a detailed global inspection of the data, Eliade finds parallel phenomena and techniques reflected in the religious life of societies nearly everywhere.

Eliade's scholarly bibliography runs to over 50 pages. He takes into full account the work done by psychologists, sociologists, and anthropologists. After a careful examination of the symbolism associated with shamanism, Eliade concludes that "we must conceive of Asiatic shamanism as an archaic technique of ecstasy whose original underlying ideology — belief in a celestial Supreme Being with whom it was possible to have direct relations by ascending into the sky —

was constantly being transformed by a long series of exotic contributions culminating in the invasion of Buddhism." In spite of innovations and corruptions he believes he has found, here and there, examples of "genuine mystical experiences of shamans, taking the form of 'spiritual ascents' and prepared by methods of meditation comparable to those of the great mystics of East and West." (P. 507)

Students of Eliade's previous works will discover here the familiar hermeneutic of archetypal symbols of the initiatory patterns of *Birth and Rebirth*, the cyclical preoccupation with primordial beginnings in *The Myth of the Eternal Return*, and all the rich symbolism of *Patterns of Comparative Religion*.

It is to the great and lasting credit of the Bollingen Foundation that it publishes the works of outstanding scholars in appropriately outstanding format.

WILLIAM J. DANKER

**OLD TESTAMENT LIGHT: A SCRIPTURAL COMMENTARY BASED ON THE ARAMAIC OF THE ANCIENT PESHITTA TEXT.** By George M. Lamsa. Englewood Cliffs, N. J.: Prentice-Hall, Inc., 1964. xv and 976 pages. \$8.95.

This ambitious work is not a commentary in the conventional sense of a verse-by-verse explanation, since the passages treated are chosen at random. Nevertheless, this study can be used by nonexperts to gain what the author proposes to offer, a good understanding of "the meaning of the Scriptures and the ancient customs and manners which constitute the background of the Sacred Book." (Pp. vi—vii)

However, a word of caution is necessary. Accompanying many useful notes is an abundance of subjective pious midrash. Though the author intended to have "avoided doctrinal and theological matters" (p. xiv), textual as well as theological opinions—both frequently lacking any scholarly support—are interpolated throughout. The author seems to assume that the Peshitta text is older and more dependable than the Hebrew

text, when in fact the former is an Aramaic translation of the latter produced about the middle of the second Christian century. That this Aramaic translation is of necessity also an interpretation of the original apparently has not occurred to Lamsa. The cautious textual critic will be amazed at the abandon with which Lamsa excises or reconstructs the Hebrew original. This is an imaginative and illuminating study, but it is to be used only alongside a dependable commentary.

JOHN H. ELLIOTT

**RELIGION IN AMERICAN CULTURE.**

By W. Widick Schroeder and Victor Obenhaus. New York: The Free Press of Glencoe, 1964. 254 pages. Cloth. \$7.95.

In attempting to study social correlates of religious attitudes and beliefs together with differences among religious groups Schroeder and Obenhaus have provided what is in many ways a methodologically weak study, yet one that is informing and challenging nevertheless.

The title promises far more than the data can provide. The sample is from one rural and small-town county in the Midwest. Hence the title vastly overstates the representativeness of the sample. Even more serious, however, are severe limitations inherent in the interview schedule. For one thing, very few variables were included. In fact, this is the shortest interview schedule evolving into a book-length publication this reviewer has seen. For another, in being able to respond to open-ended questions almost exclusively the interviewees demonstrate their relative inability to articulate religious concepts as much as (if not more than) their lack of comprehension of these concepts. Thus a real limitation in this study is the level of understanding reflected by the respondents. We are convinced that the level is low; yet the level may not be so low as this study indicates simply because the nature of the instrument predetermined the outcome to some extent.

We need to note also that the book gives a number of evidences of overstatement and overgeneralization on the basis of limited

data as well as at least one clear misinterpretation of data (p. 38).

Yet the study does inform. If read with qualifications such as we have mentioned, the data provide much-needed points of comparison with similar studies in the sociology of religion being conducted and planned. It is becoming patently clear that so far as religious understanding on the part of people is concerned, the level is not only far below goals; it is far below the actual present estimates of most whose work it is to lead people into and through the body of belief, knowledge, attitude, and action that is Christianity.

RONALD L. JOHNSTONE

*THE SOURCES OF THE ACTS.* By Jacques Dupont. New York: Herder and Herder, 1964. 180 pages. Boards. \$4.75.

The Book of Acts invites some theory of sources through the famous "we" passages in its later chapters, the indications of method given in the prolog to the Gospel, and the presence of material that Luke could not have seen as an eyewitness. Dupont gives a survey of the many theories developed by scholars on the basis of literary analysis (chapters I to IV) and form criticism (chapters V to VIII). His purpose is to inform. Scholars have sometimes worked without evident knowledge of parallel research in the past; Dupont mentions the infrequent references Martin Dibelius and Henry J. Cadbury make to each other's research. He hopes that his survey will prevent the repetition of work already done and will stimulate further study.

Source criticism by literary analysis has concentrated primarily on the earlier chapters. Theories have ranged from the reediting of a single source through parallel sources to multiple source theories. The names of Harnack, Torrey, Jeremias, Kümmel, Reicke, Bultmann, and Benoit figure prominently in these pages. In general, the attempt to mark off sources has not been successful, since the author of Acts has so stamped his sources with his own vocabulary and literary interests as to defy accurate literary analysis. A prime example of this is the so-called Antioch Source proposed by Harnack and accepted by Jeremias, Bultmann, and Benoit.

Form criticism has been used primarily on the later chapters of Acts. Dupont concentrates on the study of the "we" passages and the isolation of an "itinerary" for Paul's journeys. Here Norden, Dibelius, Cadbury, and Haenchen figure prominently. There is little mention of work on the speeches. Form criticism of similar documents has shown that "we" passages are inserted to show the personal participation of an author in the events described. They do not presuppose prior literary or written existence. The attempt to establish the existence of an itinerary has failed. Stylistic analysis seems to indicate that whatever sources Luke had for the journeys were probably notes made earlier in his own hand.

Dupont summarizes his work as follows:

(1) The general result is negative; no source has been identified with certainty. (2) The research has demonstrated how Acts was composed; it was not written consecutively at one sitting. Traces of insertion, re-writing, and juxtaposition of various materials have been found. But all material has so passed through Luke's mind as to reflect his style and personality. (3) The "we" passages are to be explained on the editorial level as Luke's deliberate indication of his personal participation in the events. (4) This suggests that the question of authorship is to be investigated on the level of literary processes and their significance.

The translation, made from a revision of the French original, is in effect a new edition. Bibliographical coverage is immense. Views of divergent stripe are presented fairly and fully. Future studies will certainly use this report of research as a point of departure.

EDGAR KRENTZ

*THE LANGUAGE OF THE GOSPEL: EARLY CHRISTIAN RHETORIC.* By Amos N. Wilder. New York and Evanston: Harper and Row, 1964. 143 pages. Boards. \$3.50.

The Harvard professor of New Testament has written a challenging and thoughtful book dealing with the effects of the Christian faith on the language used to express it. His central thesis is that the forms and styles of

the New Testament and the oral period that lies behind it show that Christianity gave a new impulse to language.

The book falls into three sections: a general examination of New Testament language; a study of four literary forms as examples in detail; and a discussion of myth and symbol in the New Testament.

The first part argues that the language of the New Testament is in general fresh, extempore, directed to a specific occasion, dynamic, and oral. It tended to "restore face to face encounter"; it used the language of its day; it disparaged ecstatic speech. It was economical, not diffuse or verbose. The length of utterance was determined by its character as kerygmatic revelation (not literature of persuasion). Its literary types (gospel, acts, letter, apocalypse) were determined by the situation and the social pattern that produced them, while inside these types we find forms produced by worship, apologetics, and so on, such as doxology, prayer, parable, dialog, genealogy, and poem. An examination of these forms, Wilder feels, shows that the New Testament is not a part of the ancient, formal literature of the Roman Empire. This literature raises the questions of anonymity and pseudepigraphy, which Wilder, following Aland, feels are evidence of the conviction that the Holy Ghost was the true author of a New Testament book, no matter what name was attached to it. Thus, like Jesus Himself, this literature follows the law of incognito and humiliation.

The second section turns to examine dialog, story, parable, and poem, pointing out their fit nature to describe an action of God in history. The approach is that of critical biblicism. While these forms have an anchor in the history of Jesus, all show the influence of the post-Easter faith.

For Wilder the symbolic character of the poem naturally raises the question of mythical language. On the one hand, Wilder maintains, the New Testament rejects pagan myth completely, overcoming it by the sober Gospel told in image words and in language characterized by imaginative rhetoric (the term "imaginative" is in no sense pejorative).

This language can be described as mythical in the sense that myth means "total world-representation." It was not meant to be taken literally. But Bultmann was wrong in attempting to remove the mythical to get to the kernel of truth. It was only in mythical language that the New Testament could make clear what the "revealed understanding" of man is, "Who he is, whence he came, whither he goes." (P. 135)

This book awakens divided reactions. The epigrammatic ability of the author makes one appreciate many magnificent statements about the character and forms of New Testament language. But the "revealed understanding" (never defined) seems to be anthropologically centered. It never becomes clear just what place Jesus plays in all this (outside of some comments on the relation of New Testament forms to His historical speech). There seems to be little room here for the entry of God into history in Jesus. In short, Wilder's interests in the "new hermeneutic" of Ernst Fuchs (whom he cites more frequently than any author) seem to have influenced him more profoundly than a first glance suggests.

EDGAR KRENTZ

*THE CHURCH AS THE BODY OF CHRIST.* By Eduard Schweizer. Richmond, Va.: John Knox Press, 1964. 78 pages. Paper. \$1.00.

The precise emphasis of the figure the "body of Christ" as Paul uses it of the church is not at once clear. Considered from the point of view of the history of theology, the concept could even be called dangerous. Does the figure imply that the church is the mystical counterpart to Christ, participating in Him? Does it imply that the church somehow completes Christ's work in the world, thus making it necessary to finish salvation? Is it intended to submerge the individual into a group concept?

Schweizer, who teaches at the University of Zurich wrote the article on  $\sigma\omega\mu\alpha$  for Kittel-Friedrich, *Theologisches Wörterbuch zum Neuen Testament*. This little volume presents a popular digest of his conclusions. In four short chapters based on a critical analysis of relevant texts Schweizer discusses

the Greek and Old Testament concepts of the body, the body given for many (both in the Sacrament of the Altar and in the crucifixion, not regarded as two completely separate, unrelated acts), and the figure as used in what Schweizer regards as the undisputed letters of Paul (Romans, 1 Corinthians) and in Colossians and Ephesians, which Schweizer ascribes to members of the Pauline school. Schweizer holds that the figure emphasizes the lordship of Christ over the church. The body of Christ (in all contexts) meets men with blessing and challenge. In it the unity of the church is emphasized. Through this body Christ's lordship over the world is to be realized by the preaching of the Gospel and the expression of love and service to the world. Though Schweizer nowhere explicitly discusses the matter, he seems to regard the body in the Eucharist as more than symbolically present, but less than truly present in the Lutheran sense.

Clearly written, easily read, provocative and stimulating, this paperback is worth the time its reading demands. It is an unspoken warning against any false emphasis on the organizational church. It demonstrates the positive churchly contributions a severely critical theology can give to the church.

EDGAR KRENTZ

*THE AUTHENTIC WRITINGS OF IGNATIUS: A STUDY OF LINGUISTIC CRITERIA.* By Milton Perry Brown. Durham, N.C.: Duke University Press, 1963. xv and 159 pages. Cloth. \$7.50.

The aim of this dissertation is to establish criteria for analyzing literary problems involving the question of authenticity. Adopting provisionally the accepted divisions of undisputed Ignatian letters and the Pseudo-Ignatian corpus, the author isolates criteria that appear to substantiate the division. The most valuable "tests" are examination of literary obligation (Ps.-Ign. is indebted to the Apostolic Constitutions and is to be fixed roughly in the middle of the fourth century), analysis of diction (especially of theologically significant terms and titles), and examination of figures of speech. Less valuable

are variations in detail of style and distribution of particles and, in general, a mere statistical analysis of linguistic or stylistic features. With some enlargement of the critical base on which the analysis builds, this work can be fruitfully used in approaching literary problems in the New Testament.

FREDERICK W. DANKER

*THE ART OF PERSUASION IN GREECE.*

By George Kennedy. Princeton, N. J.: Princeton University Press, 1963. xii and 350 pages. Cloth. \$7.50.

In the contrasting speeches of Tertullus and St. Paul in Acts 24 one can see mirrored the Greek and Roman debate between political and philosophical approaches to the rhetoricians' art. Struck by the apparent naiveté of the New Testament writings, the casual reader loses much of the correspondence between its literary expression and that of the rhetoricians. Although Kennedy's work does not deal with the New Testament, the Biblical student will do well to acquaint himself with the history of the Greek art of persuasion as sketched here, and as he goes to the primary sources he will find much that will illuminate his appreciation of the New Testament. Particularly the Corinthian correspondence will take on fresh significance as a demonstration of persuasive irony.

FREDERICK W. DANKER

*THE SERMONS OF JOHN DONNE.*

Edited by Evelyn M. Simpson and George R. Potter. Vol. X. Berkeley: University of California Press, 1962. 446 and xvii pages. Cloth. \$10.00.

This is the last volume of what is designed as a "complete and authoritative edition of all John Donne's extant sermons." The volume is of particular interest from the exegete's standpoint because of the informative discussion of the Biblical and philological resources used by the famous court preacher. Donne's favorite source for sermon texts was the gospels, while passages from the Pauline epistles are liberally sprinkled throughout his sermons. He used his Hebrew Bible and apparently a Hebrew con-

cordance, especially to check the correctness of a given rendering either in the Vulgate (his favorite translation) or in various English versions, including the Authorized Version. The Latin rendering of the Aramaic Targums also supplied him with interpretive material. Donne's references to Syriac and Arabic are probably mined from secondary sources. Since Hebrew was the rage in Donne's day, his knowledge of Greek was almost negligible. (The editor's correction of Donne's Greek on p. 318 is not, however completely felicitous!) For the Septuagint, which he loved, he was dependent on a Latin translation. St. Augustine is his favorite source among the Fathers. The medieval theologians bequeathed to Donne their complex method of interpretation (on pp. 361 to 362 the editor is not clear on the distinction between allegorical and anagogical), although his "prime concern is always to establish the literal sense of his text" (p. 363, note 38). Nicholas of Lyra, Benedictus Pererius, Cornelius à Lapide, Calvin, and Luther are among the commentators used by Donne.

Included in this last volume is Donne's famous sermon on Ps. 68:20, "And unto God the Lord belong the issues of Death, i. e., from Death."

Donne's sermons are punctuated now and then with pedantry and loaded betimes with learned ballast, but more often his earnestness comes through in choice and captivating phrase. For example, in this same sermon he speaks of the Lord's chalice at the Last Supper: "Indeed it was a *Cup, salus mundo, a health to all the world*" (p. 244). Speaking of Peter's denial he says, "How thou passedst all that time last night, thou knowest. If thou didst any thing then that needed *Peters teares*, and hast *not shed them*, let me be thy *Cock*, doe it now, Now thy *Master* (in the unworthiest of his servants) *lookes back upon thee*, doe it now" (pp. 246—247). His closing words are gripping: "Hast thou gone about to *redeeme thy sinne*, by *fasting*, by *Almes*, by *disciplines* and *mortifications*, in the way of satisfaction to the *Iustice of God?* that will not serve, that's not the right way, *we presse* an utter *Crucifying* of that

*sinne* that governes thee; and that *conformes* thee to *Christ*." (P. 247)

We salute the editors and the publishers on the completion of a truly worthy monument to an interesting preacher.

FREDERICK W. DANKER

*LIFE WITH GOD: A MANUAL FOR THE RELIGIOUS INSTRUCTION OF ADULTS.* By Herman C. Theiss. Revised edition. Medford, Oreg.: Morse Press, 1967. xi and 143 pages. Paper. \$2.95.

There are some obvious changes in the 1967 revision of this manual from the 1961 edition. The number of lessons has been reduced from 13 to 12 by absorbing the original second lesson into the first lesson of the revision. The form of the lessons has been changed. The first edition had short and concise statements of content while the revised edition has lengthier explanations. The first edition had only true-false statements at the end of each lesson with a closing collect. The revised edition has added a section of discussion questions entitled "Talking It Over." Suggested daily Bible readings are included in the revised edition. These additions are to the good, since participation of the learner in the learning process is important. The manual still utilizes more of the deductive "telling" approach than is helpful for good learner involvement. Greater use of the Bible itself should be included to allow discovery of meaning on the part of class members. Luther's Small Catechism in the intersynodical translation has been appended to the revised edition. This helps overcome the fault of the first edition, whereby members of an adult class could have completed the instruction without much, if any, exposure to a portion of the Lutheran symbolical books. Theologically, the author has given more stress to the doxological purpose of the creation accounts and has given a more inclusive definition of Word of God.

The organizing principle of the manual is the Biblical concept of life and death. This is a valid principle, but it is not worked out consistently. Since the life situation of



the class members, given the basic premise that they are mostly non-Christians, is that of spiritual death, the beginning point for the instruction should be the discovery on the part of the people of their real situation. However, the first lesson of the manual begins with the nature of Scripture and of God. These are invalid beginning points for this kind of instruction (cp. the reviewer's article, "Principles for the Development of Adult Premembership Instruction," CTM, Feb., 1968). It is not until the second lesson that the author begins to deal with his concept of life and death as he discusses the beginning of life through creation.

The Gospel works a response in the lives of people, and it is important that people in an adult prememberships class be helped to know and do what Christians do in response to the Gospel. An analysis of this manual shows that the commandments are used after the Creed as expressions of the will of God for His people in response to the Gospel. The commandments are not used prior to the Creed as expressions of the judgment of God upon the failures of men, although the author is quite explicit in showing the sin of men that brings death. Using the commandments as patterns of response to the Gospel runs the risk of ignoring the second use of the Law and overemphasizing the third use. This reviewer prefers to indicate the response to the Gospel in terms of worship, nurture, witness, and service. The author does not ignore these responses and, in fact, goes to quite some length to indicate the response of worship. An entire lesson is devoted to the form of liturgical worship used in the Lutheran Church. There is less emphasis on the responsibility of Christians to nurture one another in the body of Christ, witness in the world through the proclamation of the Gospel, and serve the needs of the people.

The revised edition of the manual is helpful and overcomes some of the weaknesses of the earlier edition. Of the manuals produced within The Lutheran Church — Missouri Synod, this is one of the better ones. A further revision will improve its usefulness.

ROBERT CONRAD

*SOCIAL FRANCE AT THE TIME OF PHILIP AUGUSTUS.* By Achille Luchaire. Translated by Edward B. Krehbiel. New York: Harper & Row, 1967. xvii and 441 pages. Paper. \$2.45.

This Harper Torchbook makes available a work first published in French in 1909. The translation is from the second edition and was originally published in 1912. Seven of the thirteen chapters have a direct bearing on the church life of the late 13th and early 14th centuries. The book is based on records and documents and tells how people lived, whether they were peasants, burghers, nobles, monks, priests, or bishops. There is much of human interest and charm in this account.

CARL S. MEYER

*WOMEN ON A MISSION: THE ROLE OF WOMEN IN THE CHURCH FROM BIBLE TIMES UP TO AND INCLUDING A HISTORY OF THE LUTHERAN WOMEN'S MISSIONARY LEAGUE DURING ITS FIRST TWENTY-FIVE YEARS.* By Ruth Fritz Meyer. St. Louis: Lutheran Women's Missionary League, 1967. 300 pages. Cloth. \$3.25.

Mrs. Adolph R. Meyer has given a useful and straightforward account of the first 25 years of the Lutheran Women's Missionary League. Pastors and church libraries within The Lutheran Church — Missouri Synod will surely want this book.

The Lutheran Women's Missionary League was organized in Chicago on July 7 and 8, 1942. There were questions and misgivings about women's organizations in the Missouri Synod before that time, and the question of woman's role in church activities deserves wider exploration. The significance of the LWML in the life of the Missouri Synod, especially its contribution to the heightening of the sense of mission, needs to be assessed. Mrs. Meyer's book provides necessary information for such an assessment.

The book gives occasion for a word of appreciation to the organization for its role in the church and its many mission projects.

CARL S. MEYER

**THEOLOGY AS HISTORY.** Edited by James M. Robinson and John B. Cobb, Jr. New York: Harper & Row, 1967. x and 276 pages. Cloth. \$6.00.

The question of the nature and meaning of history is in this volume subjected to an investigation so thorough and so provocative that this book will likely prove to be a *sine qua non* for further discussions of this problem for some time to come.

The format of the book follows that of its two predecessors in this series. There is a lengthy introduction by James M. Robinson, one of the editors, which explains the genesis of Pannenberg's historical thought and also summarizes some of the views of other contemporary thinkers vis-à-vis Pannenberg. This is followed by the focal essay by Pannenberg, entitled "The Revelation of God in Jesus of Nazareth." In the short span of 34 pages Pannenberg develops his theology of history. In a nutshell, he maintains that history can be understood only at its end, an end that was proleptically manifested in Jesus' resurrection. Pannenberg devotes considerable space to showing that it is necessary to prove the "having-happenedness" of the resurrection and to outlining methodological procedures by which this can be done. Against Bultmann and a host of others Pannenberg affirms the unity of facts and their meaning (of *Historie* and *Geschichte*).

Pannenberg's essay is followed by three critiques. Martin Buss writes on "The Meaning of History" in the Old Testament and argues that fact and interpretation are so closely interwoven that no distinction à la Pannenberg is possible.

Kendrick Grobel has entitled his contribution "Revelation and Resurrection" and takes issue with Pannenberg's central thesis that it is both necessary and possible to prove the historicity of the resurrection. William Hamilton has the bluntest criticisms, and at the same time those which Pannenberg refutes most vigorously, in his essay "The Character of Pannenberg's Theology." Hamilton's primary criticism is that Pannenberg is working in an Augustinian dream world and is unable

to appreciate the fact that many modern men really believe that God is dead.

Cobb follows Hamilton's essay with a perceptive and helpful critique of the critiques (which is the third time around for some of them by now). Pannenberg concludes the volume with a second essay, "Response to the Discussion." In many ways this essay represents Pannenberg at his best. He is incisive and clear, perhaps because he has carefully sharpened his weapons against his opponents. Pannenberg makes use of this essay to bring his own thought up to date by dialoguing with almost every German theologian who has disagreed with or "misunderstood" him (Pannenberg's favorite term, which perhaps says something about the depth and difficulty of his thought).

This reviewer was left with several questions. How adequate, at least by traditional Lutheran standards, is Pannenberg's definition of the Gospel? Is it enough to define it in the following way: "The final is here [in Jesus' resurrection] already present — proleptically?" (p.273). Has he made the Gospel the criterion by which he interprets all Biblical evidence? Has he managed to avoid digging a new fundamentalist trap with his approach to the question of the historicity of the resurrection? Has he resolved the problem of historical uncertainty, which he finally acknowledges, by affirming that "the certainty of faith is grounded in the eschatological meaning of Jesus"?

Pannenberg's position comes off much more firmly and soundly than this review may seem to suggest. The book would serve as a fine discussion basis for several weeks of study by groups of pastors and theological students.

HERBERT T. MAYER

**THE VISION OF HISTORY IN EARLY BRITAIN.** By Robert W. Hanning. New York: Columbia University Press, 1966. 271 pages. Cloth. \$7.50.

This study is an analysis of the historical presuppositions revealed in four medieval British works written between the sixth and the twelfth centuries: Gildas' *De excidio*, Bede's *Historia ecclesiastica*, the *Historia Brittonum*, and Geoffrey of Monmouth's *His-*

*toria regum Britannae*. The first three histories deal with the same event, the invasion and settlement of Britain by the Saxons.

Hanning's introduction contains a valuable analysis of early Christian historiography from the writing of the gospels to Augustine. He shows how the two strands of thought emerged. Eusebius attempted to identify the state with the kingdom of God and the new Israel, while Augustine kept the state and social order strictly separate from God's kingdom, or the *civitas Dei*. Eusebius' "triumphalism" prevailed during most of the medieval period. With the fragmentation of the Western empire, tribal enclaves developed into "nations," and the writers of new national histories tended to place their nations into God's history of salvation. National heroes are compared with Moses, David, or even Christ, much the same as Eusebius did with Constantine. Thus the new nations identified themselves with the new Israel, and they considered themselves God's elect people, while their enemies were God's enemies. Piety and devotion were rewarded. National sin and apostasy brought down punishment. Geoffrey's history, on the other hand, reflects the 12th-century's attempt to redefine human destiny beyond such a historical context.

Hanning's analysis is an excellent contribution to the literature of the philosophy of history. His sympathetic treatment of Christian historiography is a refreshing change from the anticlerical prejudices of the standard texts by Barnes and Thompson.

CARL VOLZ

**HISTORICAL INTERPRETATION:  
 SOURCES OF ENGLISH MEDIEVAL  
 HISTORY, 1066—1540.** By J. J. Bagley.  
 Baltimore, Md.: Penguin Books, 1965.  
 Paper. \$1.65.

In the six chapters of this work, arranged according to centuries from the 11th through the 16th, the author describes the most significant historical sources available to a student of English history. He analyzes their strengths and weaknesses and the conditions that produced them, citing excerpts of the

works to support his conclusions. This is not a source book in the usual sense of the term but a commentary on the writing of history in the Middle Ages and the manner in which these documents can be used today. To each chapter a bibliography has been added indicating the best editions and translations of the documents.

A glossary of archaic and technical words found in the texts is useful. The historian of the medieval church will find this book extremely helpful in understanding the context of its historiography and in locating specific documents today. We hope the same kind of work will someday be available for Continental history and for students of the Reformation.

CARL VOLZ

**THE DANISH LUTHERAN CHURCH IN AMERICA: THE HISTORY AND HERITAGE OF THE AMERICAN EVANGELICAL LUTHERAN CHURCH.** By Enok Mortensen. Philadelphia: Board of Publication, Lutheran Church in America, 1967. xiv and 320 pages. Cloth. \$6.50.

Enok Mortensen was the archivist and historian of the American Evangelical Lutheran Church from 1944 to 1962. The AELC met for its last convention in 1962 and became a part of the Lutheran Church in America, or, as Mortensen put it so well: "The American Evangelical Lutheran Church belonged to the past. The Lutheran Church in America faced the future."

Mortensen's history of the AELC is a sober, well-documented account. It could well be used as an example for the history of other Lutheran synods in this country. Mortensen, of course, has a genuine love for the church body of which he was a member and about which he writes. But he also has a high regard for the canons of scholarship. He has given us a valuable account of a segment of America's Lutheranism.

The first Lutheran pastor in America was Rasmus Jensen, who accompanied Captain Jens Munk on his expedition to Hudson Bay in 1619. There was a Danish family on Manhattan in 1636, but it was first in the 19th century that Danish immigration be-

came heavy. In 1869 "the Commission" for missions among Danes in America was organized in Denmark; the ties with the homeland remained strong into the middle of the 20th century. In 1872 the *Kirkelig Missionsforening* (Church Mission Society) was founded; its name was changed in 1874 to Danish Lutheran Church in America. In 1894 a schism occurred in the synod. One factor was the decisive doctrinal differences represented by Indre Mission and Grundtvigianism. In 1873 the faculty of Concordia Seminary in St. Louis described Grundtvigianism as a heresy. Another factor in the 1894 schism was the Danish Lutheran Church Association in America (founded in 1884). Possibly there were social and personal factors. In 1896 the United Danish Evangelical Lutheran Church in America, with headquarters at Blair, Nebr., came into being. The language problem faced the Danes in the years after World War I. In 1946 the delegates of the AELC joined the delegates of the Augustana Synod, the Suomi Synod, and the ULCA, eventually leading to the formation of the LCA in 1962. The account is eminently worth reading also for non-Danish Lutheran pastors.

CARL S. MEYER

**DEUTERONOMY: A COMMENTARY.** By Gerhard von Rad. Philadelphia: The Westminster Press, 1966. 211 pages. Cloth. \$5.00.

This commentary is a translation of von Rad's *Das fünfte Buch Moses: Deuteronomium*, No. 8 in *Das Alte Testament Deutsch*, first published in 1964. Von Rad's prowess as an exegete is well known, and his analysis of Deuteronomy exhibits the same incisive mind. Both the introduction and the commentary present concise summaries of extensive research by von Rad, most of which is available in more detail elsewhere. Von Rad contends that while much of the Deuteronomic law code is an expansion of the Covenant code of Ex. 21—23, the peculiar materials of Deuteronomy suggest legal regulations from various eras of Israel's history. Moreover, Deuteronomy may indeed have taken effect under Josiah, but a large part of the book

must have been formulated during the century before the reform of 621 B. C., probably in connection with a sanctuary of northern Israel (such as Shechem). For von Rad the cultic *Sitz im Leben* of the form of Deuteronomy must be linked with the covenant renewal festival in Israel. The cultic origins of Deuteronomy, however, do not define the purpose of the book as it now stands. Deuteronomy, says von Rad, has been expanded for homiletical instruction to the laity. The promotion of the work was in the hands of the Levites, who were representatives of the militant piety and martial spirit reflected in the work. When Deuteronomy was incorporated into the great historical work of the Deuteronomist (Joshua through Kings), Deut. 1:1—4:43 was added as a preface. The commentary of von Rad on the various sections of Deuteronomy complements these presuppositions. His suggestion in connection with 18:9-22 is that the prophet like Moses may be viewed by Deuteronomy as an "eschatological prophetic mediator" rather than as the representative of the office in general. He suggests that in Deut. 17:14-20 only "a shadowy existence is allowed to kinship in Israel." And he maintains that in 4:19 Yahweh is portrayed as allotting the stars to the nations for their worship. These are but some of the provocative comments that will make this work of von Rad an important text in the library of scholar and pastor alike.

NORMAN C. HABEL

**THOUGHT AND LETTERS IN WESTERN EUROPE A. D. 500 TO 900.** By M. L. W. Laistner. Second edition. Ithaca, N. Y.: Cornell University Press, 1966. 416 pages. Paper. \$2.45.

Ever since its first appearance in 1931 Laistner's work has become a classic for the understanding of the early middle ages, and we welcome its easy availability in paperback form. The author himself has revised the notes and bibliographies to take advantage of scholarship over the last quarter century.

Contemporary men are still laboring under the mistaken notion that there existed a dark age sometime in Western civilization. This

dictum, fathered by the Renaissance humanists and fostered by curriculum builders, has largely been revised by modern historians. Laistner's book is an important witness to the vitality of thought and letters following the decline of the Roman Empire. Of special interest to church historians is his description of the relationship between pagan letters and ecclesiastical learning (e. g., the debt of homiletics to Cicero), the pattern of exegesis during the ninth century, and the theological controversies under the Carolingians. A minor point, but one which in our time may bear emphasis, is the liturgy as a dynamic, evolving, and fluid entity in church life. The notion of a static pattern of worship was unknown to most medieval Christians. This work is of interest not only to medievalists but also to all who recognize in Western European institutions the foundations for contemporary ecclesiastical policies and practices.

CARL VOLZ

**THE CHRISTIAN LIFE AND SALVATION.** By Donald G. Bloesch. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1967. 164 pages. Cloth. \$3.50.

Bloesch directs the reader's attention to the relation between objective and subjective justification and between divine grace and human merit. Eager to present a true picture of salvation in its various meanings, he strives to guard against both work-righteousness and cheap grace. He does not hesitate to criticize even great theologians like Luther and Calvin, not to mention lesser ones who, he believes, did not always maintain a correct emphasis regarding justification and sanctification. Whether or not the reader agrees with the author on these points or, to mention another, with his generous interpretation of hell, it is worth the time it takes to read what he has to say.

L. W. SPITZ, SR.

**MYCENAE AND THE MYCENAEAN AGE.** By George E. Mylonas. Princeton, N. J.: Princeton University Press, 1966. xvi and 251 pages, 153 plates. Cloth. \$18.50.

First let it be said that this book is written by a gentleman, *sine ira*, a virtue not always encountered in archaeologists' writings. Mylonas' urbanity, which embraces also Schliemann with respect, is matched by a profound grasp of the subject and a scholarly integrity that finds in language an architectural medium to reconstruct for his reader sites and scenes eroded by the fortunes of the years. While the Exodus was taking place, there flourished at Mycenae, Pylos, and Tiryns a culture second in Greece only to that of the age of Pericles. One has only to see the sites to marvel at the ingenuity of the road builders, and the two guardian lions at the main entrance at Mycenae are a powerful reminder of the builders' skill that fitted the huge stones into an impressive citadel, cleverly designed to force the enemy to reduce his attacking numbers and expose him to the fire of defenders from three sides.

Of special interest to the theologian are the chapters on the burial habits of the Mycenaeans. Inhumation was the usual custom. One of the skulls offers the earliest example of trepanation, or skull operation, in the annals of European medicine. In order to make room for other burials, the bones of those who had been buried earlier were frequently tossed aside in what appears at first sight a notorious mark of disrespect in contrast to the care taken for burial. Mylonas suggests an explanation that deserves further study. Apparently it was believed that the spirit descended to its final abode in the realm of the spirits never to return. The bones could therefore be no source of further anxiety and might with impunity be cast even outside the grave. A similar practice survives on Mount Athos, where bones are disinterred after a period of about three years and piled in heaps in a corner of a monastery. Greek views of the transcendence of spirit over matter have a long history.

In some respects the Mycenaeans, who viewed their graves as temporary abodes, prompt Christians to pause in the presence of contemporary morticians' attempts to offer the body the security of Fort Knox. Similarly, no cult for the dead can be positively affirmed

for Mycenaean times. This is a phenomenon of the Geometric period, and hagiolatry requires analysis in relation to this later development.

Seventy-two pages of photographs and sketches at the end of this handsome volume supplement a number of site plans accompanying the main text. A table of dates and a detailed index contribute further to the reader's understanding.

FREDERICK W. DANKER

**TODAY'S ENGLISH VERSION OF THE NEW TESTAMENT: A TRANSLATION MADE BY THE AMERICAN BIBLE SOCIETY.** New York: The Macmillan Co., 1966. viii and 568 pages. Cloth. \$3.95.

Objective criticism of Bible versions is usually complicated by the translator's or committee's adoption of an eclectic text. *Today's English Version of the New Testament*, also published in a paperback under the title *Good News for Modern Man*, merits a special place in the history of Biblical translation, since the Greek text on which it is based was made available almost simultaneously for comparison: *The Greek New Testament*, eds. K. Aland, M. Black, B. M. Metzger, A. Wikgren (New York, 1966). Geographical terms and peculiar names and words such as "covenant," "dragon," "Herod's party," "Rephan" are explained in a word list running to twelve pages. An index of names, places, and subjects contributes to the reader's further edification.

The translator, Robert S. Bratcher, special secretary in the translations department of the American Bible Society, in association with a committee of Biblical scholars, has made a genuine attempt to avoid the escape route of sanctified usage. Thus the Semitism "daughter of Zion" (Matt. 21:5) is finally modernized into "city of Zion," and "Hosanna" is happily replaced with "Praise to David's Son!" (Matt. 21:9). All "thee's" and "thou's" are eliminated. "Holy" for ἅγιος is often avoided, especially in the epistles, where Bratcher variously renders "given to God," "dedicated to his service," or "God's people." σάραξ, usually rendered

"flesh" in the versions, is "human nature." ἐν ταῖς ἐρήμοις is appropriately rendered "lonely places" in Luke 5:16, but "desert" is retained in 1:80. "Strange sounds" (1 Cor. 14:26 et al.) to describe the phenomenon of glossolalia communicates well. βλασφημέω, customarily rendered as a loan word in most versions, is really translated, as in Matt. 9:3 "This man is talking against God!" However, "blasphemy" appears in Matt. 26:65.

Paragraph headings help sustain the reader's interest, but Paul's argument in Rom. 1 is obscured by the loss of the γάρ in v. 18 and reduced to shambles by the intrusion of the heading (see also Rom. 5:12).

A cursory review of critical passages where translators often falter in matters of tense, syntax, or philology convinces me that Bratcher has been keenly alert to previous criticism. Exception will be taken, of course, to some renderings. In Matt. 21:5, Matthew is more concerned than Bratcher is about the καί. Paul's παιδαγωγός in Gal. 3:24 is not an "instructor" (see Plato, *Lysis* 208c). 1 Tim. 3:2 ought to be harmonized with 5:9. "As to his divine holiness," Rom. 1:4, may raise the ghost of Appolinaris. In 1 Pet. 2:4 the Christian community is understood as the inheritors of the promises, and in view of Is. 43:26-28 (LXX), οἰκοδομεῖσθε is to be rendered indicatively, not imperatively. 2 Cor. 5:14 does not say that "all men" take part in Christ's death; πάντες here refers to all the Christian community without distinctions, and Rom. 6:3 is the correct commentary on Paul's meaning.

This translation deserves to be rated as one of the best of the modern-speech versions. What might be said on the negative side is far outweighed by the generally consistent combination of simplicity of diction with fine semantic sensitivity. It is regrettable, however, that the excellent line drawings of the paperback edition do not appear in this hard-cover publication.

FREDERICK W. DANKER

**CREATION AND REDEMPTION.** By Reginald Prenter. Translated by Theodor I. Jensen. Philadelphia: Fortress Press, 1967. xi and 596 pages. Cloth. \$9.00.

This writer has looked forward to the publication of this very important dogmatics in English since the time when he reviewed the original for *CONCORDIA THEOLOGICAL MONTHLY* (XXXI, 523—524). It will undoubtedly be used by Lutheran theological seminaries as well as those of other denominations. The translation itself is into idiomatic English. Rarely is the reader aware of the fact that he is reading a translation. At times, of course, the exact word seems not to exist. Often the excursions are helpful in such cases (e.g., on "dogma" and "dogmatics").

At times there is a departure from verbatim translation, (e.g., page 18). Omissions, as found here, concern matters unknown or irrelevant to American theologians.

A rapid check indicated that footnotes are also translated verbatim. In a few instances they are omitted. The footnotes on page 21 in the original (theological tensions between such theological schools as those of H. N. Clausen and Grundtvig) and on page 22 (partial reply to Skydsgaard) are omitted. The dialog with Skydsgaard is discussed on page 52, footnote 9. It is beyond the scope of this review to treat minor technicalities.

Prenter defines dogma as the Scripturally given and confessionally formulated insight into God's way of salvation for lost mankind. It is critical reflection that prepares the way for the actual proclamation of the message of salvation. In his approach Prenter rejects the prolegomena of theologians like Schleiermacher, who based their work on philosophical considerations about the nature of religion. Nor has his prolegomena an introduction to the content of given confessional writings. In his view divisions within the church raise the question of the trustworthiness of the proclamation. The wide acceptance of the Nicene Creed is his reason for using the doctrine of the Trinity as the point of departure for the critique of authority. The unity of God's acts of creation and redemption is basic to the development of this dogmatics.

For details the reader is directed to the review mentioned above.

The fact that dogma is structured from the point of view of the church's proclamation should appeal to American Christians.

ERWIN L. LUEKER

*A CLOSER LOOK AT THE PUBLIC MINISTRY.* By Paul E. Schuessler. Published by the author (1935 St. Clair Ave., Saint Paul, Minn.), 1966. 44 pages. Paper. 75 cents; less in quantity.

The creator of the religious cartoon character "Hector" (see this journal, 34 [June 1963], 372) in this new booklet uses his special gift in a cause of great concern to many: the recruitment of high school and college students for service in the parish ministry. As scion of a line of parish pastors, himself active in a large urban church, the author knows the public ministry, loves it, and is appalled at the current trend to shy away from this crucial form of service. In a series of 40 cartoons, with just enough text to stimulate reflection, he confronts the student seeking a vocation in life with the qualities of nature and grace that should make the public ministry a live option to one possessing these qualities; addresses himself to the most frequent subjective obstacles to this choice; traces realistically the major functions of such ministry; and, finally, presents a few steps to follow in order to reach a decision. The approach is unique in that the author aims at the decision maker himself. A few chuckles will help rather than hurt. One would like to see this carefully planned booklet in the hands of pastors, student counselors, and recruitment officers of church schools.

VICTOR BARTLING

*CHRISTENTUM UND RELIGION.* By Heinrich Kahlefeld, Ulrich Mann, Bernhard Welte, and Claus Westermann. Regensburg: Verlag Friedrich Pustet, 1966. 106 pages. Paper. DM 7.50.

*GOTTES GEBOT UND DER HUNGER DER WELT — CALVIN, PROPHET DES INDUSTRIELLEN ZEITALTERS.* By André Biéler. Zurich: EVZ-Verlag, 1966. 87 pages. Paper. Fr. 6.80.

**ZUM TAGE. EINE RADIOSENDUNG.**

By Max Geiger. Zurich: EVZ-Verlag, 1966. 29 pages. Paper. Fr. 3.20.

In *Christentum und Religion* the authors raise the question whether Christianity is religion. Westermann, Evangelical, reviews the concept "religion" in the Old Testament. Kahlefeld, Roman Catholic, looks at religion and Christian faith in the light of the Gospel According to John. Mann, Evangelical, examines religion as a theological problem. Welte, Roman Catholic, investigates the dilemma of faith in view of changing religious terminology and symbols. The essays were first presented at a meeting of the Evangelical Academy Tutzing with the Catholic Academy in Bavaria.

Biéler and Geiger are the authors of Numbers 24 and 25 of the *Evangelische Zeitbuchsreihe Polis*. Biéler applies Calvin's social ethics to current problems. Geiger presents five 10-minute radio addresses broadcast by Radio Beromünster from Maundy Thursday to Easter Monday, 1966, proclaiming the Passion and Easter messages in the style of contemporary theology. L. W. SPITZ, SR.

**DIE GNOSIS IN KORINTH. EINE UNTERSUCHUNG ZU DEN KORINTHERBRIEFEN.**

By Walter Schmidhals. Second, revised edition. Göttingen: Vandenhoeck & Ruprecht, 1965. 353 pages. Paper. DM 33.

Through recent exegetical and historical research it is becoming increasingly evident that essential for an understanding of many documents of the New Testament is a more precise knowledge of the religiophilosophical world of thought known as gnosis or gnosticism. The merit of this study is that it offers a careful examination of both pre-Christian Gnostic thought in general and the influence Gnosticism had in the church of Corinth and its importance for the interpretation of 1 and 2 Corinthians in particular.

This second edition includes a substantial expansion of the text, which takes the form of 44 pages of additional notes (pp. 309 to 353) containing further clarification and abundant bibliographical references. The in-

troductory section on gnosis in general replaces an original excursus on the same; and a completely new chapter on the apostolic and prophetic functions of the Christian community has been added. An appendix discusses two Gnostic glosses in 2 Corinthians (5:16 and 3:17 f.).

Otherwise the structure of the book (isagogical considerations and the nature of the heretical theology at Corinth with reference to Christology, the Gnostic "gospel," anthropology, freedom, the sacraments, and eschatology) as well as the main thesis remain the same.

Though Schmidhals frequently yields to the temptation to overstate his case, this examination in its refurbished form is a work to which every student of 1 and 2 Corinthians will have to give his closest attention.

JOHN H. ELLIOTT

**GRAMMATICAL INSIGHTS INTO THE NEW TESTAMENT.**

By Nigel Turner. Edinburgh: T. & T. Clark, 1965. viii and 198 pages. Cloth. 27s 6d. net.

Through this book a student has the opportunity to follow a grammarian's thinking whereby he arrives at the "dry" data in standard reference works. Turner's book shows that the author is not "dead from the waist down," for he comes up with interesting discussion of passages that have long perplexed commentators or have been the victims of exegetical perversity. However, whereas a grammar conceals many a hermeneutical deficiency, a book like this forces the grammarian to cash his checks, and not all of them have sufficient collateral to back them.

Turner makes a great deal of the article with ἀλήθεια in Johannine writings as designating Christ Himself (pp. 8—10), but he makes no mention of John 8:45 in which Jesus speaks objectively of τὴν ἀλήθειαν.

In the discussion of Mary's betrothal (pp. 24—27; the reference to the Lukan passage, however, is missing) the unwary reader might be led to think that the participants in the dialog spoke Greek, and he needs to be cautioned about the general lack of attention in this book to the study of *Traditionsgeschichte*. The imperfect in Matt. 2:4 is not



at all "surprising" (p. 27); an imperfect tense is normal in describing particulars after the use of an aorist participle. On p. 31 it is suggested that some of Jesus' pronouncements in the Sermon on the Mount are in the aorist tense because they "seem to be applicable only until the second Advent." Would this not also apply to self-denial and cross-bearing? Matthew relies on a rendering independent of the LXX for the quotation in 21:5. Turner, however, does not adequately account for Matthew's alleged consciousness of the Hebrew form of Zech. 9:9 (p. 69).

A bit of poor English grammar appears on page 73: "You are saying this, not me." The question of the Messianic secret appears frequently, but Turner does not prove that "it is reasonable to suppose that publicly he preserved the 'Messianic secret' until the day of resurrection finally made the position clear" (p. 75). See, e.g., the fresh turn in Mark's narrative in the public recognition of Jesus as Son of David, Mark 10:46-52 (cf. "Mark 1:45 and the Messianic Secret," *CTM* XXXVII [Sept. 1966], 492-499).

Theological misunderstanding leads Turner to a strange interpretation of Rom. 1:15: "Therefore I am anxious to tell you in Rome also my own point of view" (p. 92). Turner here suggests that Paul might think it a waste of time to preach the Gospel to the converted. Paul's aim is, in fact, to strengthen the Romans (1:13; cf. 16:25). He does this through the Gospel, which is God's power for salvation (1:16). And salvation is for Paul more than receipt of news of removal of sin (cf. 5:10).

By reading "one man" as the antecedent for  $\bar{\phi}$  in Rom. 5:12 (p. 118), Turner obscures completely the connection with vv. 13-14. His argument that a causal interpretation would require an imperfect instead of the aorist  $\eta\mu\alpha\rho\tau\omicron\nu$  is nullified by Rom. 3:23. Furthermore, his interpretation for  $\epsilon\phi'$   $\bar{\phi}$ , "under the power of," rests on a lone parallel in Chrysostom against the mass of evidence from the papyri and the Greek historians. In the case of 2 Cor. 5:4, Turner prefers "because" for  $\epsilon\phi'$   $\bar{\phi}$  (p. 131), and in his third volume of *A Grammar of New Testament*

*Greek*, begun by J. B. Moulton, he cites Rom. 5:12 for the causal use of  $\epsilon\phi'$   $\bar{\phi}$  (p. 272).

In a passing reference to 1 Cor. 10:2 Turner says "the Israelites were baptized" into Moses (p. 156). The better attested reading is the middle, which means "they got themselves baptized," thereby accepting Moses' leadership. Of the story of the prodigal son he says that it "contains no hint of Christian atonement; it belongs to the old dispensation" (p. 162). The grumbling of the Pharisees (Luke 15:1-2) hardly affirms this *obiter dictum*.

In connection with 1 Peter 3:14-17, it is probably not tact which prompts the writer to twist the conditional sentences (p. 170) but a fine grammatical sensitivity. The optative in 3:14 describes what is desirable, namely, not merely suffering but suffering for righteousness' sake, in implied contrast with suffering for wickedness. Thus  $\mu\alpha\kappa\acute{\alpha}\rho\iota\omicron\iota$  (note that  $\epsilon\sigma\tau\epsilon$  is read only by  $\aleph$  and C, a fact ignored by Turner) gains in vividness (cf. Pindar *Pyth.* 8:13; *Isth.* 2:33). The fluctuation of optative and indicative in the manuscript tradition is found also, e.g., in the manuscript tradition of Soph. *Ant.* 1032. See also the thought of Rom. 13:3-4 in contrast with 12:14. It is odd that Turner (p. 171) does not cite the  $\epsilon\nu$   $\bar{\phi}$  phrases in 1 Peter 1:6; 2:12; 3:16; 4:4, which lend support to the meaning "under which circumstances" for 3:19.

Concerning Acts 8:40 ( $\Phi\acute{\iota}\lambda\iota\pi\pi\omicron\varsigma$   $\delta\epsilon$   $\epsilon\upsilon\rho\acute{\epsilon}\theta\eta$   $\epsilon\iota\varsigma$  "Αζωτων) Turner writes: "One day a learned iconoclast among translators will relieve the English Bible of another curio, and we shall read quite simply, 'Philip came to Azotus.'" (*The New Testament in Basic English* long ago cleaned out the attic.)

In detailing these items, the intention is, of course, to urge the student back to fresh research. A good many passages are discussed with convincing clarity. Thus, to cite but one, Bauer's rendering for  $\delta\iota\acute{\alpha}$  in Rom. 2:27, "though provided with," is neatly expressed: "In spite of your letter . . . and in spite of circumcision you transgress the law."

FREDERICK W. DANKER

**ORTHODOXY AND CATHOLICITY** (*Orthodoxie et catholicité*). By John Meyendorff. New York: Sheed and Ward, 1966. ix and 180 pages. Cloth. \$4.50.

Meyendorff is professor of church history and patristics at St. Vladimir's Russian Orthodox Theological Seminary. The eight essays in this volume, previously published separately between 1954 and 1965, all discuss some aspect of Christian unity from the Eastern Orthodox standpoint, with its stress on a "Christocentric and Spirit-centered view of the Church" in which the church's "catholicity is inseparable from its other notes of holiness, unity, apostolicity." Meyendorff treats the relationship of sacraments and hierarchy, ecclesiastical organization in the history of Orthodoxy, the Roman primacy in the canonical tradition down to Chalcedon, the union attempts between the East and the West during the 600 years from Photios to the Council of Florence-Ferrara, tradition and traditions, the idea of one bishop in each city, the significance of the Reformation in the history of Christendom (more important for what it reveals about the Orthodox understanding—and misunderstanding—of the reformations of the 16th century and after than as an essay in church history), and Vatican II as seen through the eyes of a Russian Orthodox theologian. All the essays have been brought up to date in this republication. This is a valuable contribution to the Orthodox bibliography in English.

ARTHUR CARL PIEPKORN

**THE WORLD COUNCIL OF CHURCHES: A STUDY OF ITS BACKGROUND AND HISTORY.** By David P. Gaines. Peterborough, N.H.: Richard R. Smith, 1966. xviii and 1,302 pages. Cloth. \$18.75.

This thick and weighty work by a Baptist ecumenist whose record of attendance at international interdenominational assemblies begins with Stockholm and continues to New Delhi carries the history begun in Ruth Rouse and Stephen Neill (editors), *A History of the Ecumenical Movement 1517 to 1948* (Philadelphia, 1954), through 1961.

The result of years of patient work by its author, it calls for a parallel degree of patience on the part of the reader, but it is precisely the great detail and the extensive reproduction of documents that make it so valuable. Slips—like "Marahans" (for "Marahrens") on p. 163, "Apostolate" (for "Apostolic") in n. 10, p. 1091, and "Evangelisches Missions" and "Tiding" (for "Tidning") on p. 1281—are astonishingly rare. The book is well balanced: about 150 pages summarize the ecumenical background down to 1937; somewhat longer sections describe the Amsterdam Assembly, the period between Amsterdam and Evanston, the Evanston Assembly, the story down to New Delhi, and New Delhi itself. A 160-page appendix provides the text of 17 significant documents. The bibliography (whose "periodicals" section lists not a single official Lutheran journal) runs to just over 16 pages, the index to 20.

ARTHUR CARL PIEPKORN

**LUTHER'S WORKS.** Edited by Jaroslav Pelikan and Helmut T. Lehman. Vol. 44: *The Christian in Society I.* Edited by James Atkinson. Philadelphia: Fortress Press, 1966. xix and 417 pages. Cloth. \$7.00.

This volume of the American Edition of *Luther's Works* has special importance for Lutherans who take their symbolical books seriously because it prints for the first time a translation into English of *De votis monasticis iudicium* (*The Judgment of Martin Luther on Monastic Vows*). To this significant publication of 1521 the Apology of the Augsburg Confession appeals in 27, 10, as a document which it desires to have repeated for its contribution to the 16th-century debate about monastic vows. Five other treatises from the same early period in Luther's life are also included in this volume: *A Sermon on the Estate of Marriage* (1519); two historically important documents from 1520, the *Treatise on Good Works* and the appeal *To the Christian Nobility of the German Nation Concerning the Reform of the Christian Estate*; and two additional items from 1521, *An Instruction to Penitents Concerning the Forbidden Books of Dr. M. Luther*

and *A Sermon on Three Kinds of Good Life for the Instruction of Consciences*. Atkinson — a canon of the Church of England who has a felicity of expression that not every translator of Luther who comes directly or remotely from a continental background possesses — provides original translations for all but the two documents from 1520; in these two cases (roughly half of the volume) he has revised the Philadelphia Edition versions of W. A. Lambert and Charles M. Jacobs respectively. William Lazareth introduces the series on "The Christian in Society" with a brief but tightly argued essay demonstrating the unity of Luther's ethical thought.

ARTHUR CARL PIEPKORN

*WAS HEISST AUSLEGUNG DER HEILIGEN SCHRIFT?* By Wilfried Joest, Franz Mussner, Leo Scheffczyk, Anton Vögtle, and Ulrich Wilckens. Regensburg: Verlag Friedrich Pustet, 1966. 210 pages. Paper. DM 10.80.

The chapters of this volume are largely essays delivered at meetings of the Evangelical Academy at Tutzing and the Catholic Academy in Bavaria. The Evangelical authors are Joest of the University of Erlangen and Wilckens of the *Kirchliche Hochschule*, Berlin. The Catholic authors are Mussner of the *Phil.-Theol. Hochschule*, Regensburg, Scheffczyk of the University of Munich, and Vögtle of the University of Freiburg i. Br. The purpose of this symposium is to show that current theological problems are common to both confessions, particularly problems in the area of hermeneutics. It would be difficult to discover basic differences between the authors of these chapters in their approach to Biblical interpretation. Applying principles of the new hermeneutics, they practically reduce Scripture to mere tradition. With such an approach to the Sacred Writings as a common denominator, it should indeed be possible for Evangelicals and Catholics sharing these principles of interpretation to reach agreement on other points of current theology — the apparent ultimate goal of the authors' ecumenical dialog.

L. W. SPITZ, SR.

*BEFORE THEY START TO LEAVE: FOR PARENTS OF TEEN-AGERS — SOME QUIET DIRECTIONS*. By Walter Riess. St. Louis: Concordia Publishing House, 1967. 95 pages. Paper. \$1.50.

This is just excellent! It is perhaps one of the best pieces yet to come from the pen of this specialist in the problems of youth, author and editor of youth materials for the Board of Parish Education of The Lutheran Church—Missouri Synod. Beyond his 15 years of experience with this hard-to-understand, hard-to-reach age group, Riess also writes as a father himself, struggling with the clues toward in-depth relationship "before they start to leave" the family circle for college or a job away from home.

This makes his style particularly warm, intimate, highly readable.

With due respect to the insights of the social sciences in establishing parent-youth relationships, Riess feels the problem is primarily *spiritual*; that the only two ways really open to us are (1) to be human, real, alive persons, and (2) to be willing to tell, honestly and humbly, the story of how the Holy Spirit came to mean so much to *us* and how *our* consciousness of Him did really change life for us.

Other highlights include discussions on helping teens to love themselves (p.24), meeting the problem of those "unforgettable transgressions" (p.33), coping with their peers' rejection (p.37), struggling with their aversion to a Gospel which may *seem* to be the Grand Finish to any adventure ("after all, Christ has *already* saved the world") (p.38), the reopening of channels *exactly* at the point of failure (p.40), the understanding of youth as not just rejecting us but rather trying to alert us to the falseness of our *own* ways — plus many more insights.

No gimmicks, no tricks (Riess gives them a drubbing)! This little volume is a *sine qua non* for all pastors, teachers, and leaders working with our high school youth. It helped *this* reviewer (his teen-agers are 17, 15 and 13). DONALD L. DEFFNER

**THE LIFE AND ILLUSTRIOUS MARTYRDOM OF SIR THOMAS MORE.** By Thomas Stapleton. Translated by Philip E. Hallett. Edited by E. E. Reynolds. New York: Fordham University Press, 1966. xviii and 206 pages. Cloth. \$5.00.

Thomas Stapleton (1535—98) wrote his *Vita Mori* as the third part of a larger work, *Tres Thomae*, which contained also a lecture on St. Thomas the apostle and an account of St. Thomas à Becket. The first English translation of More's life was made in 1928 by Msgr. Philip E. Hallett, the eminent editor of some of More's writings. E. E. Reynolds, the editor of the present edition of Stapleton's biography, himself wrote a biography of More, *St. Thomas More*, a biography of More's daughter, *Margaret Roper, Eldest Daughter of St. Thomas More*, a study entitled *Thomas More and Erasmus*, and lately the widely recognized *The Trial of Saint Thomas More*.

The Yale University Press is producing More's *Works* under the editorship of Edward Surtz and J. H. Hexter. For the *Amici Mori* M. l'abbe G. Marc'hadour has edited *Moreana* since its inception in September 1963. These are only a few indications of a "More Renaissance," independent of the motion picture "A Man for All Seasons."

Stapleton's *Vita Mori* was first published in the Armada Year, 1588. "Various motives," he said, "have led me to write: first, the glory of God and my love for the [Roman] Catholic Church, for his loyalty to which More laid down his life [in 1535]; next, pity for my country in its present deep affliction and distress (More, in his lifetime, was its chief glory and proudest boast); then also the consolation my work will give to right-minded men and the just confusion my work will give to the wicked" (p. xv). He gave additional reasons and then pointed to the "abundant authentic information" at his command. He quoted letters written by More, e. g., p. 10, p. 43, et. al., not given elsewhere. His biography is therefore of considerable value.

Reynolds has done an excellent piece of editorial work, as one would expect. The

one disappointment is the skimpy, 2-page, 4-column index. The translation is faithful and readable. CARL S. MEYER

**NEW CONGREGATIONS: SECURITY AND MISSION IN CONFLICT.** By Donald L. Metz. Philadelphia: The Westminster Press, 1967. 170 pages. Cloth. \$3.95.

Six new Presbyterian congregations were studied by Donald Metz as a research project under the direction of the Survey Research Center, University of California, Berkeley. Funds for the study were supplied by the Institute of Strategic Studies of the United Presbyterian Church, U. S. A. Five of the six new congregations suffered subversion of their formal goals while the sixth was a "deviant" congregation which managed to escape such subversion.

Every congregation has some statement of goals. These formal goal statements, according to Metz, tend to speak of the congregation as community, as a place for nurture, and as servant. The congregation intends to foster a sense of community, be a place to equip the members to carry out the mission of the church, and to serve God by its service in and to the surrounding community. The willingness of the congregation to sacrifice its form in order to realize its primary goals is an indication of whether or not those goals will be subverted by survival goals.

Survival goals are those which a congregation needs in order to survive as an organization. They are not necessarily in antithesis to formal goals. However, when a congregation strives to fulfill its formal goals in ways which serve only survival goals, then the latter have become predominant. Survival goals are the gaining and maintaining of membership, the construction and maintaining of a building, and the search for finances. In five of the new congregations the attainment of formal goals was deferred until survival goals were assured. It became almost impossible for them to return to formal goals. Where survival goals predominated, as soon as these goals were attained, there was a decline in the feeling of unity,

little or no adult education, and a stress on congregational activities that were basically self-serving with little willingness for risk or service in and to the community.

The "deviant" congregation managed to avoid deferring formal goals and did not let survival goals predominate. "The key to the development of the deviant congregation is its attack on the vagueness of the formal goals. This attack was carried out first by study and later by the orientation of concrete decisions around the results of the study. In this process, the character of the earliest stage of the congregation is crucial because the decisions which it makes shape the subsequent program, and the members which later affiliate with the congregation are self-selected to some extent on the basis of the program's shape." (P. 132)

This study should be read by every seminarian and pastor about to begin a new congregation and by every church executive who has anything to do with the establishment of new congregations. ROBERT CONRAD

**THE HUMANITY AND DIVINITY OF CHRIST: A STUDY OF PATTERN IN CHRISTOLOGY.** By John Knox. New York: Cambridge University Press, 1967. x and 118 pages. Cloth, \$3.75; paper, \$1.45.

The life, growth, mission, and even the very existence of the Christian church are inextricably bound up with the Gospel of Jesus Christ, that is to say, with Jesus Christ Himself. It is therefore natural and inevitable for each generation of Christians to be concerned with Christology. Biblical Christology is full of mystery and paradox. Christian theologians have always striven to deal intelligently with the Christological problem.

Knox is a modern Christian scholar who in this book, among other writings, attempts to deal seriously and responsibly with Christology. He avows his faith in the Lord Jesus Christ, through whose life, death, and resurrection God acted redemptively on behalf of mankind. From this perspective he views the major Christological ideas that

were widespread in the early centuries of the church and that finally led to the Chalcedonian definition. The author analyzes adoptionism, kenoticism, and docetism, regarding the first as the primitive Christology of the post-Pentecost church, a Christology that seemed adequate until Christian thinkers raised ontological questions. According to Knox, the Johannine Christology introduces the theory of preexistence and represents a distortion of the earlier faith. Ultimately the author finds all ancient Christologies making a true, complete humanity in Jesus impossible. He repudiates the "two-nature doctrine" and the "personal union." Preexistence can be conceived only as being present in the "mind" of God, that someday in due time He would bring into being Jesus of Nazareth and use Him as His redemptive instrument and, having accomplished His task of reconciliation through Him, exalt Him and divinize Him. Our Lord's divinity, therefore, is really nothing more than "a transformed, a redeemed and redemptive, humanity." (P. 113)

It appears that for Knox *finitum non est capax infiniti*. Only that which is empirical in the church's experience is valid and significant. As the author's repeated plea to understand him correctly suggests, he is searching and groping for relevant ways of proclaiming the Christ in the unqualified reality of His manhood. As much as the attempt is to be applauded, the end product suffers from one-sidedness and loss of Christological substance. HERBERT J. A. BOUMAN

**FREI FÜR GOTT UND DIE MENSCHEN: EVANGELISCHE BRUDER- UND SCHWESTERNSCHAFTEN DER GEGENWART IN SELBSTDARSTELLUNG.** Edited by Lydia Präger. Second edition. Stuttgart: Quell-Verlag der Evangelischen Gesellschaft, 1964. 591 pages. Cloth. DM 29.80.

Pfarrvikarin Präger's compendium describes evangelical brotherhoods and sisterhoods that have emerged within the last 40 years in Europe. A review of the first (1959) edition of this work appeared in this journal

(XXXII, 381). The new edition brings the account up to date. Though not all the existing communities are included, 41 brotherhoods and sisterhoods from England, Scotland, France, Germany, Sweden, and Italy, as well as a number of diaconic organizations present in their own words the structure, purpose, and function of their particular communities.

No appraisal of these new forms of evangelical community is offered here; the purpose is one of information, not criticism. However, the editor does trace the emergence of all these groups to a sensitivity toward a divine calling and a comprehensive desire of witness in word and deed. Common characteristics are also found in an emphasis on prayer, ecumenicity, discipleship, community, and service.

Vikarin Präger has done the church a splendid service in providing the information contained in this book and in bringing it up to date.

JOHN H. ELLIOTT

**THE NEW TESTAMENT IN THE LANGUAGE OF THE PEOPLE.** By Charles B. Williams. Chicago: Moody Press, 1966. 572 pages. Cloth. \$3.95.

According to the prefatory remarks, the translator is said to adhere faithfully to the Greek. It is somewhat disconcerting to open this version at Matt. 21:5 and read in a footnote "meaning of Heb. in OT." Matthew was at pains to submit to the rendering of the Greek version known to him, but the translator has obscured the evangelist's intention. Since this version, according to the translator, is designed for modern readers, the Semitism "daughter of Zion" in the same verse should have been eliminated. See also Matt. 11:29 and John 2:4 (a better attempt at modernization in Mark 5:7). In John 1:41 *χριστός* should have been translated, (not merely transliterated) "the Anointed One." The translator has paid special attention to rendering of tenses, but in Mark 14:35 the act of falling is no less repetitive than Jesus' praying. And in Mark 15:23 the point is that repeated offers of a drink were made.

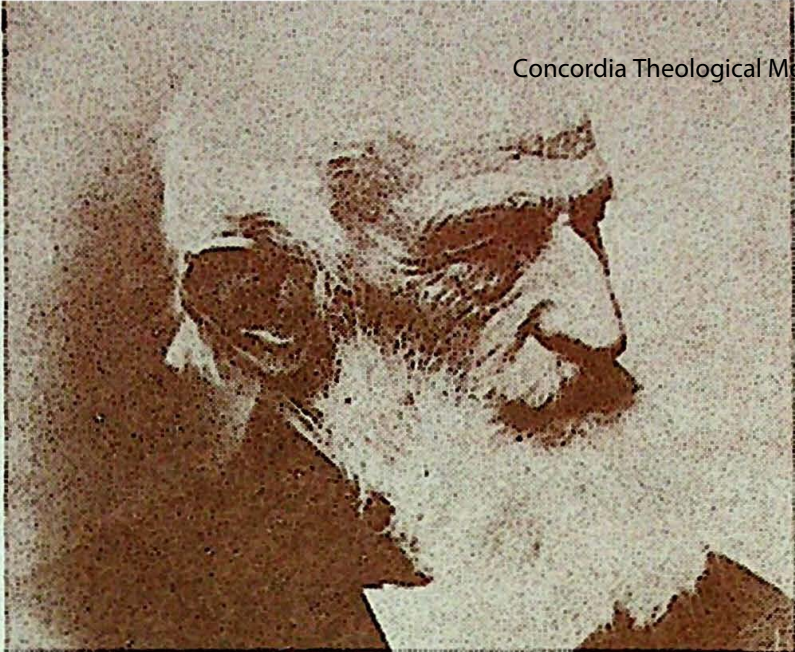
On numerous occasions Williams explains his rendering of the text. Thus he notes in connection with John 20:17, "Stop clinging to me so": "As if I had come to remain permanently." More to the point is the fact that Mary is stopping Jesus from going to the Father, as the Fourth Evangelist goes on to say. After all, Jesus did say, "I am with you always." Matt. 6:28, "learn how they grow" is annotated: "Compound verb, *to learn by looking*." Why not render the compound force: "Note well"? "Master's" in Matt. 15:27 should read "masters" (*κυρίων*).

The translator displays anxiety to harmonize with the OT. Genesis 5 reveals that Enoch is "the sixth patriarch after Adam." Williams' "seventh generation from Adam" is more ambiguous than Jude's inclusive idiom. (V. 14)

Theologically, this version has its bad moments. Tendentious typography perverts the meaning of Acts 2:38, detaching forgiveness of sins from the verb *βαπτισθήτω*. In James 2:21 and 24 "shown to be upright" obscures the passive of divine agency: God "approves." "Lower nature" is scarcely a proper rendering of Paul's word *σάρξ*. According to Pauline anthropology it is the total man, not merely a "lower nature," that is *σάρξ*. By his indiscriminate capitalization of "Spirit" in the rendering of Rom. 8, Williams confuses the contrast of *σάρξ* with the Christian as *πνεῦμα*. He *is* *πνεῦμα*, even as he once was *σάρξ*, and as *πνεῦμα* is led by the Holy *Πνεῦμα*. The annotation "metaphorical" to Matt. 26:26 oversimplifies the complexities of Jesus' identification with Israel's Passover experience.

It is regrettable that subjective presuppositions and special pleading have infected a work which is in many respects well done. "Plain people," as the translator describes his readers, lack the training to distinguish. They will do better to use more conservative versions, such as NEB and RSV, and the version recently published by the American Bible Society, excellent also in its rendering of tenses. Students of Greek, however, will find this version helpful for purposes of comparison.

FREDERICK W. DANKER



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