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Book Review. - Literatur

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BOOK REVIEW

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THE ANCIENT NEAR EAST: SUPPLEMENTARY TEXTS AND PICTURES RELATING TO THE OLD TESTAMENT. Edited by James B. Pritchard. Princeton: Princeton University Press, 1969. viii and 274 pages. Cloth. \$15.00.

This book brings up to date *The Ancient Near East in Pictures* (1954) and *Ancient Near Eastern Texts* (1950; second edition, 1955) with materials from new excavations or from overlooked items and with improved translations of materials in the first editions. New indices are supplied for both pictures and texts, including an index of more than 600 items relevant to specific Biblical passages. Owners of the first edition of *The Ancient Near East in Pictures* will be grateful for the inclusion in this supplement of the Canaanite, Aramaic, and South Arabian texts that were added in the second edition. Six pages of addenda give corrected readings for texts from the earlier editions.

While every reviewer would have his own preferences, these new pictures seemed particularly exciting: three inscribed javelin heads from the 12th century, an Arad letter mentioning the "house of Yahweh," and the Deir Alla tablets, which are possibly our first Philistine writings. The Neolithic, prepottery tower of Jericho, Philistine anthropoid coffins, and spectacular excavation scenes from Tell es-Sa'idiyeh, Gibeon, Hazor and elsewhere highlight the new collection.

Due to the intensive interest in covenant in current Old Testament studies, a new genre, "Akkadian Treaties from Syria and Assyria," has been added to the texts. The Wisdom collection has been redone, building on the new editions of the cuneiform texts by Lambert. William Moran has translated a number of Mari letters, many illuminating aspects of prophecy. Ur-Nammu's law code, antedating Hammurabi by more than

three centuries and the Biblical Covenant Code by almost a millennium, an 18th century list of Semitic slaves in Egypt (attention, students of the Joseph story!), and a Sumerian variant of the Job motif exemplify the value of this book. Others will be attracted by a Hittite text telling of El's tent (analogous, perhaps, to Yahweh's tabernacle) and referring to the deity as El-Kunirsha, a transliteration of the Canaanite "El, Creator of the earth" (see Gen. 14:19!). The pleas for social justice come through clearly in a Hebrew letter from the time of Josiah; but more commentary is needed—and this is a frequent weakness—to understand the story of Idrimi, a king who lived among the Hapiru in patriarchal times.

A lifetime of study would not exhaust the resources of this volume. Fortunately the five new contributors maintain the quality of previous editions. RALPH W. KLEIN

MELANCHTHON, REFORMER WITHOUT HONOR. By Michael Rogness. Minneapolis: Augsburg Publishing House, 1969. ix and 165 pages. Cloth. \$4.95.

This book deals with the theological development and contribution of Philip Melanchthon. It is divided into four parts: Melanchthon as reformer, as spokesman, as theologian, and as controversialist. Although the book is brief and the material presented in a very easy and simple manner, the author has offered a very clear and thorough summary of Melanchthon's theology and has done so with solid and ample evidence. Particular attention is devoted to Melanchthon's treatment of justification and the new life, but Rogness does not ignore the other great articles of faith as Melanchthon taught them, for example, the Trinity, Christ's work, the Law and the Gospel, and the knowledge of God.

Throughout the book Rogness compares

Melanchthon with Luther. He makes many interesting observations. He points out that the work of Christ was never thoroughly worked out by Melanchthon (or Luther), even though it was thought to be the cornerstone of Christianity and the foundation of the Reformation. Again he draws attention to the similarity of Melanchthon's *theologia crucis* to Luther's, a fact overlooked by many scholars. In fact the entire Melanchthonian theology is shown to be very close to Luther's, although on justification and some other themes Melanchthon had quite a different way of putting things.

It is particularly in Christology and the Lord's Supper that Melanchthon's approach differs from Luther's. Melanchthon emphasized the "benefit" (*beneficium*) of Christ, Luther the person of Christ. Rogness also suggests that in the doctrine of the Lord's Supper Luther is concerned vitally with Christ's "bodily" presence, whereas Melanchthon might well have been content later to affirm the *personal* presence of Christ and seemed truly disturbed only about those false teachers who rejected the central *work* of Christ in His redemption.

The author makes a few references to theologians of the Age of Orthodoxy which this reader believes must be due to inadequate secondary sources. For instance, he says that their work on the doctrine of the Trinity "became fully as speculative as that of the Scholastics." In fact, the Biblical basis for the Trinity was systematically worked out during this period for the first time. Again Rogness says that the theologians of the later age worked out more "proof" for the existence of God than Melanchthon. This reviewer has found that this is generally not so; in fact, the very opposite is the case.

No one will exhaust the great legacy of Philipp Melanchthon in a matter of a couple hundred pages; but Rogness has certainly done a splendid job in the short space he has allowed himself, and he has very effectively shown us that Melanchthon is definitely not a "reformer without honor."

ROBERT PREUS

MIRACLES IN DISPUTE: A CONTINUING DEBATE. By Ernst and Marie-Luise Keller. Translated from the German by Margaret Kohl. Philadelphia: Fortress Press. 1969. 256 pages. Cloth. \$4.95.

While the fires of the Fundamentalist-Modernist controversy were banked a generation ago, the Kellers reopen the discussion of miracles under two major headings, historical trends and present perspectives. The *principium dividendi* is not always clear, especially since the materials discussed under the form-critical approach and the interpretation of Bultmann in the first section seem, at least to the authors, to form a major perspective on the problem for the present.

Chapters on Augustine, Spinoza, Reimarus, and Hume trace the origins of modern man's dilemma with miracles. Beginning with Strauss, the authors warm to their subject, citing with approval his interpretation of the miraculous feedings as nonhistorical Messianic stories through which the Christians expressed their belief that Jesus was the promised Messiah. Similarly they point to Bultmann, who has argued that when Jesus cures a blind man in John He is only graphically demonstrating His divine power as the Light of the world.

One of the most helpful sections of the book discusses Werner Heisenberg, whose views on "quantum mechanics" are sometimes cited as making room for miracles. But the authors conclude: "The enrollment of the most modern arguments from the sphere of physics ends in the same old supernaturalism." From this rejection of miracles on the level of historical fact they go on to describe the meaning of miracles in terms reminiscent of some "secular theologians."

One can applaud a methodology which recognizes the "tendency" of Biblical passages, although it is doubtful whether such tendency necessarily leads to the negative historical conclusions to which the Kellers constantly come. They believe, nevertheless, that their relativizing treatment of the Bible may lead to a new discovery of its uniqueness. Although proclamation and institutionalization have declared Jesus to be the

supernatural son of God and man of miracles, this transformation—however noble its original intention—distorts the message of Jesus since He encountered God and human problems in His day-to-day comings and goings. In their view, therefore, God reveals Himself in *human* actions, first in the deeds of Jesus and then in the acts of those who are inspired by His spirit.

While this reviewer rejects their overt "naturalistic" approach, one would have to go a long way to find a clearer and more concise statement of the philosophical and theological issues. RALPH W. KLEIN

A RIGID SCRUTINY: CRITICAL ESSAYS ON THE OLD TESTAMENT. By Ivan Engnell. Translated from the Swedish by John T. Willis and Helmer Ringgren. Nashville, Tenn.: Vanderbilt University Press, 1969. xi and 303 pages. Cloth. \$10.00.

Although Uppsala's Engnell is widely known among Old Testament scholars, this translated collection of 13 essays will expose his views to close scrutiny for the first time in America. Originally written for the *Swedish Bible Encyclopedia* (1962), they deal with both the methodology and the results of Engnell's controversial career.

Engnell favored the traditio-historical method, a method emphasizing oral tradition and the role played by myth and cult in shaping texts. He combined confidence in tradition with a strong, positive attitude toward the Hebrew Massoretic text, disdaining the versions and the emendations made on the basis of them.

Engnell denied the existence of continuous written sources of the Pentateuch, but his positive solution to the literary problem of the Pentateuch bears some resemblance to that of Martin Noth. He called Genesis to Numbers the "P Work," dating its present form to the time of Ezra-Nehemiah. The "D Work," Deuteronomy to II Kings, is contemporary with P or a little later.

The essays also deal with such topics as the cult, Psalms, prophets, figurative language, and Messianism. His conclusions are often historically nihilistic: the Passover

cannot come within the framework of the Exodus, and the wilderness wandering is only a cultic narrative of encampment stations in the cultic drama. It is doubtful whether his views on a pattern of sacral kingship will command a large following in the 1970s although all will be interested in studying firsthand this scholarly alternative to the type of literary analysis associated with the name of Wellhausen. RALPH W. KLEIN

BUDDHISM: A "MYSTERY RELIGION"?

By Paul Lévy. New York: Schocken Books, 1968. 111 pages. Cloth, \$4.50; paper, \$1.95.

The six chapters of this book correspond with the six lectures delivered by the author at the School of Oriental and African Studies of the University of London, sponsored by the Louis H. Jordan Lectureship in Comparative Religions in 1953.

In the book the author tries to explain the tradition of Buddhist mysticism by an examination of the origins of *sangha*, the study of the first Buddhist council, ordination rites, and the lives of early Buddhist saints. Lévy observes that mystery religions place central importance on the "initiation factor" through which "the body of the Law" is renewed. Through initiation ceremonies the initiate becomes "the new incarnation of god." This union of an individual with the divine being is the core of mysticism.

However, this book makes a greater contribution by giving a detailed explanation of Buddhist ordination rather than "mysticism" itself. For anyone interested in areas of Buddhist ordination rites of present Buddhism, especially in Theravada countries, this book is recommended.

WI JO KANG

THE HERITAGE OF FAITH: SELECTIONS FROM THE WRITINGS OF GEORG SVERDRUP. Translated by Melvin A. Helland. Minneapolis: Augsburg Publishing House, 1969. 136 pages. Cloth. \$5.00.

Sverdrup (1848—1907) came to America from Norway in 1874. He had studied at the University of Oslo under Carl Paul

Caspari and Gisle Johnson. He was also a student in Paris and traveled on the Continent before joining Sven Oftedal at Augsburg College and Seminary, which belonged to the Norwegian-Danish Lutheran Conference. He became a leader of this group. In 1890 the United Norwegian Lutheran Church was organized, but due to a violent controversy about Augsburg, Sverdrup and his followers organized the Lutheran Free Church in 1897. Warren A. Quanbeck, who wrote the Introduction to this selection of Sverdrup's writings, rightly regrets his isolation. He says: "Sverdrup's insight and eloquence could have strengthened the cause of a historically informed theology, a healthier evangelism, and a more ecumenical and open churchmanship." (P. 5)

The selections translated in *The Heritage of Faith* are taken from the six volumes of *Professor Georg Sverdrup's Samlede Skrifter i Udvalg*, ed. Andreas Helland (Minneapolis, 1909). Chapter one deals with the Norwegian background. Here S. B. Hersleb and S. J. Steversen, the struggle about the text of the explanation of the Catechism, the Lammers Movement, and the Johnsonian Revival are some of the topics treated. The chapter is a valuable contribution in English to the religious history of Norway in the 19th century.

"Church and Congregation" is the heading of the second chapter. Sverdrup had two primary concerns—an educated clergy and living congregations. "Every congregation is God's church . . . a manifestation of the body of Christ in the world" (p. 40). He held that "God himself sends his men as pastors into the ministry of reconciliation." Again: "The pastoral office is also the service of the *congregation* in the Word" (p. 47). He encouraged lay activity. In speaking about theological education (chapter five) he decried "the malaise of humanism"—a timely note. He wanted leaders "who ask for nothing but the truth, men who with reckless independence proclaim the truth, even if heresy judgments rain upon them." (P. 115)

Sverdrup was interested also in the social

responsibility of the church (chapter four). He believed that the immigrants should send their children to the public schools and enter fully into community life. He rejected ethical quietism. "Where there is a healthy Christian life there will also be a desire and incentive for social reform." (P. 102)

"The Struggle for Unity" is the heading of chapter three. Sverdrup believed that there should be one self-governing Lutheran Church, a goal reached by the self-determination of the congregation. He rejected the Missourian way to unity, unity based on agreement to a set of theses. He did teach that "those who disagree should seek agreement; but those who agree should unite" (p. 70). By church union he meant "the union of agreeing congregations into one church" (p. 72). Congregations cannot do very much to promote union, but by working together, by discussions in business meetings, and in other ways the union of agreeing congregations can be brought about.

It is a real boon to Lutheranism in America to have this selection of Sverdrup's writings in English at this time.

CARL S. MEYER

THE MODERN SCHISM: THREE PATHS TO THE SECULAR. By Martin E. Marty. New York: Harper & Row, 1969. 191 pages. Cloth. \$5.95.

This book concerns itself with the secular, but unlike many books on that topic, its aim is not to give "secular" a positive content but to analyze the schism between secular and sacred in a pluralistic world. The term "schism" is used to indicate that religion did not disappear but was relocated.

The "schism" is placed in the middle of the 19th century and is complete by about 1870. Unlike earlier schisms, the 19th-century schism has not been overcome in spite of repeated revivals. Since the schism, the church is no longer central but is one factor among many in society.

The author distinguishes three forms of the "schism." In Western Europe (especially France and Germany) there was a frontal attack on gods and churches which resulted

in "utter secularity." In England an indifference to religion, characterized as agnosticism, developed and an attitude of "everydayishness" became prominent, both resulting in "mere secularity." In the United States traditional symbols and terminologies were preserved but given relevant meaning, thus ushering in "controlled secularity." In none of the countries discussed did the church come to an end. Rather there is a schism and two entities go their separate ways. To the scholar the bibliographical essay is very useful.

Much historical material was digested before the writing of this book, which makes a contribution to history, philosophy, theology, linguistics, and other areas. Although its application may be modified in some areas, the scheme suggested provides a useful approach to an understanding of church history in the 19th and 20th centuries.

ERWIN L. LUEKER

CHRISTIANS AND THE GOOD EARTH.

Alexandria, Va.: Faith-Man-Nature Group (800 S. Royal St.), 1969. 190 pages. Paper. Available at the above address for \$1.40 postpaid.

This is a symposium volume of addresses and discussions at the third national conference of the Faith-Man-Nature Group. This group was founded in 1964 to stimulate a better-developed theology of nature and to undergird scholarship through a continuing interchange between theologians, clergymen, conservation specialists, and other interested laymen. E. W. Mueller of the Department of Church and Community Planning, Lutheran Council in the U. S. A., is a member of the group and contributed a response to one of the six major addresses.

The purpose of this review is to call attention to the activity of the group and to suggest that this volume might well serve to alert pastors to some of the practical and theological dimensions of man's growing concern with the conservation and preservation of his physical environment. A list of the chapter headings will suggest the wide range of this significant little volume: (1)

"Christian Stewardship of the Soil"; (2) "The Politics of Conservation"; (3) "The Inwardness of Things"; (4) "The Church and Conservation: Talk and Action"; (5) "The Secularization of Nature"; (6) "An Ecological Conscience for America"; and (7) "Coming to Grips."

WALTER J. BARTLING

WHAT IS REDACTION CRITICISM? By Norman Perrin. Philadelphia: Fortress Press, 1969. 86 pages. Paper. \$2.25.

Redaction criticism, the study of the motivation of the evangelists as manifested in the collection and editing of the traditional material handed down to them through churchly channels, originated in the work of Wilhelm Wrede, Rudolf Bultmann, and R. H. Lightfoot, but it achieved definition as a separate and independent task only in the 1950s through the labors of Günther Bornkamm, Hans Conzelmann, and Willi Marxsen.

Perrin is an expert on the method, has contributed elsewhere to the young discipline, and is obviously enthusiastic about the results of its application.

The rehearsal of the history of redaction criticism is very well done, but unfortunately overlaps with the introductory sections in the companion volume on form criticism by Edgar McKnight.

The central section of the book is an example of redaction criticism. The author studies Mark 8:37—9:1 and its synoptic parallels. He shows how the evangelists betray their several interests and needs. He acknowledges the difficulty involved in interpreting Mark 9:1, which appears to be an unfulfilled prophecy and has usually been taken by the severest critic to be an indubitably authentic saying of Jesus. Perrin argues that it is not authentic but reflects one particular form of redactional activity, namely, constructing a new saying out of traditional elements. He operates with the assumption that every piece of the tradition is unhistorical until it is proved historical. That is a very skeptical principle.

The book and redaction criticism gen-

erally are interested both in the historical Jesus and in the theological presentations of the evangelists. The method is more convincing and far less liable to charges of subjectivism in its efforts to describe the evangelists than in its quest for the historical Jesus.

As it stands, the book is difficult. Indeed, its argumentation is so formidable and the whole so forbidding that one wonders what laymen and students, for whom the series is designed, will make of it. Especially the former will scratch their heads. A wider range of examples might have served to reassure the reader concerning the constructive possibilities of redaction criticism.

ROBERT H. SMITH

WHAT IS FORM CRITICISM? By Edgar V. McKnight. Philadelphia: Fortress Press, 1969. 86 pages. Paper. \$2.25.

Changing the tense of the verb in the title would better indicate the proportions of the contents. The work deals largely but by no means exclusively with "What Was Form Criticism?" It is a skillfully constructed series of reviews of judiciously selected books, and it shows the genesis of the method and the varying contributions, criticisms, and interactions of numerous scholars.

The book is short on demonstrations, on how to do it. Even the brief concluding section called "Examples of the Application of Form Criticism" consists of selections from the works of R. H. Fuller and Norman Perrin.

The author in the preface says the book is intended to lead the reader back through the gospels to the earthly Jesus. That is, he chose to describe form criticism by narrating its history and by tracing its contribution to the quest of the historical Jesus.

Three omissions — something had to give — may be mentioned. There is no word here about the pre-Markan collections that appear to have grown up out of the isolated traditional units, and so no discussion of the researches of Albertz and W. L. Knox. The churchly *Sitz im Leben* of the traditional material receives scant attention. Further-

more, the focusing on the historical Jesus means that the book does not deal at all with the form criticism of Acts, the Epistles, and the Apocalypse, where the method is being used to good advantage.

Nevertheless within the limitations of space imposed by the format of the series the author has given us a reliable guide to form criticism of the gospels via concise presentations of the work of the founders of the method.

ROBERT H. SMITH

CAPTIVE TO THE WORD: MARTIN LUTHER, DOCTOR OF SACRED SCRIPTURE. By A. Skevington Wood. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1969. 192 pages. Cloth. \$4.50.

MARTIN LUTHER AND THE REFORMATION. By A. G. Dickens. New York: Harper & Row, 1969. 184 pages. Paper. \$1.25.

England within the past two decades or so has seen the emergence of several Luther scholars on its soil. Gordon Rupp was perhaps the first; he remains one of the foremost Luther scholars writing in the English language. James Atkinson emerged as another formidable scholar. There have been others, for the English tradition of excellence in historical studies has not allowed this area to be neglected altogether. Among the scholars who have written on Luther in recent years A. G. Dickens must be given high rank. A. Skevington Wood, too, has done a creditable piece of work in his study of Luther. Wood is an evangelist and scholar. Dickens is director of the Institute of Historical Research of the University of London.

The books by Wood and Dickens, although both are about Luther, really cannot be compared since they are written with different objectives and from differing points of view. Dickens tells about the life of Luther in the matrix of the Reformation movement. Wood looks at Luther as the student of the Scriptures or, as he himself put it, "This man and his Bible provide the theme for the present study." Obviously there are points of common concern.

Both men recognize the influence of Nominalism on Luther. Both deal with the *Turmerlebnis*, the "Tower Experience." Dickens places it in 1518; Wood in 1514 (Wood calls it the *Turmerlebnis*, pp. 22, 51, 55, 57). Both have other details of Luther's life. Dickens pays more attention to recent interpretations, for example, that by Erickson, than Wood does. Wood is more detailed about Luther's preaching and theology than Dickens.

Wood concentrates on "Luther and the Bible," emphasizing Luther's use of the Scriptures and Luther's view of Scripture. His chapter on "Luther as a Commentator" is followed by one on "Luther as Preacher." Wood rightly remarks: "Preaching was the spearhead of the Reformation" (p. 86). His chapter on "Luther as a Translator" owes much to Heinz Bluhm. Wood speaks of an unlikelihood that the Bible would ever be made available "in the tongue of the people" in the Middle Ages (p. 96), yet notes 18 existing German versions between 1466 to 1518 (p. 98). Dickens (p. 64) notes the social impact of the translation by Luther and its effect on the development of the German language; Wood (p. 104) notes particularly its theological importance. Both remark about his addition of "alone" to Rom. 3:28.

Wood dwells on Luther's view of the sovereignty of Scripture. He concludes that Luther believed in verbal inspiration (p. 141) and that he upheld its inerrancy (p. 144). He does admit that Luther saw problematical texts in the Bible. "Without for one moment querying [sic] the inspiration and inerrancy of Scripture," he concludes (p. 147), "Luther kept an open mind as to how the dilemmas might be resolved." He does not go into the question (for which he is not to be faulted) about Luther's possible attitude toward the historical critical methods of today. He correctly speaks of Luther's insistence "on the primacy of the literal or grammatico-historical sense" (p. 164) and of his preference for the "grammatical and historical rather than the literal sense" (p. 166). Luther's Christological ap-

proach to Scripture is emphasized by Wood. The Chalcedonian formula of the two natures of Christ is a good formula for an approach to the Scripture.

Wood has ample documentation, using both primary sources and secondary authorities. Dickens has no documentation, since his book was first written for the "Teach Yourself History" series. Dickens' scholarship is nevertheless every bit as solid as Wood's.

Dickens has mastered the various interpretations of leading authorities of the Reformation and has steeped himself in the sources. Dickens writes simply and clearly and has embodied a well-rounded and comprehensive account of Luther and the Lutheran Reformation in his book. We commend his work as the best short account that we know of this important topic.

CARL S. MEYER

THE ZONDERVAN PICTORIAL BIBLE ATLAS. Edited by E. M. Blaiklock. Grand Rapids, Mich.: Zondervan Publishing House, 1969. xx and 491 pages, 6-page map insert, and 9-map appendix. Cloth. \$9.95.

This useful volume brings together the work of a professional geologist, a geographer, four Biblical scholars, two classicists, a lecturer in Middle Eastern Studies, and an ancient historian. They provide the geographical, archaeological, and historical specialties to give a running commentary on Biblical history. They mean to show how geography influenced Biblical history.

The story is told on the basis of a generally conservative approach to the Bible. One will not find the documentary hypothesis used in the Pentateuch; Daniel is dated early. At the same time, some views will probably be regarded by some as fairly liberal, for example, the dating of the Exodus in the time of Rameses II, the 13th century before Christ. Interest is shown in the natural machinery of some of the Biblical miracles, for example, the migration of quail during the Exodus and the stopping of the Jordan at the entry.

There is much useful information; the work seems to contribute more to the Old Testament than to the New. The chapters on the geology and geography of the area are very valuable. (The geologist works with a chronology running into the millions of years.) The maps are helpful and clear, though some additional city plans would have been useful. The plates are well selected, but are at times ruined by an arty printing in greens, brown, or blues that reduce clarity (see, for example, the shot of Byblos on p. 107).

The bibliographies are generally adequate for easily available English-language material; they will not give much guidance for in-depth study. An exception is the specialized bibliography on the cities of the New Testament. Yet even this is spotty, with most excavation reports overlooked.

Two misprints were noted: the caption to the close-up of Tell En-Nasbeh shows a glacis, not a giacis (p. 139); on p. 238 the Roman is Flaminius and not Flamininus.

All in all, this is a useful book for parish libraries and lay teachers of the Bible. But it does not replace Grollenberg's *Atlas of the Bible* or the *Westminster*. The pastor would be better advised to purchase one of these latter two and supplement it with a major Bible dictionary. EDGAR KRENTZ

THE FOURTH GOSPEL INTERPRETED IN ITS RELATION TO CONTEMPORANEOUS RELIGIOUS CURRENTS IN PALESTINE AND THE HELLENISTIC-ORIENTAL WORLD. By Hugo Odeberg. Chicago: Argonaut, 1968. 336 pages. Cloth. \$13.00.

Odeberg was a conservative Swedish scholar much concerned with the proper interpretation of the Gospel of John. His argument for apostolic authorship was printed in this journal ("The Authorship of St. John's Gospel," *CTM*, XXII [1951], 225—50).

The present volume is all that was published of a work that was to deal with the entire gospel. It deals with selected sayings in chapters 1—12 and argues that they show

affinities with early Jewish mysticism. This mysticism was close to Mandaeen thought and somewhat removed from Rabbinic thought, though it shared much language and phraseology with the latter.

Odeberg's present work, characterized by W. F. Howard as a "really original contribution to the Johannine question" (*The Fourth Gospel in Recent Criticism and Interpretation*, p. 49), rather conclusively moved the Johannine question out of a search for rabbinic and Hellenistic parallels. Out of print for many years (it was originally published in 1929), it is now available once again. Its publisher has not reprinted many works in Biblical studies. It is to be hoped the reception given this important reprint will lead the publisher to do more.

EDGAR KRENTZ

LUTHER, ERASMUS AND THE REFORMATION: A CATHOLIC-PROTESTANT REAPPRAISAL. Edited by John C. Olin, James D. Smart, Robert E. McNally. New York: Fordham University Press, 1969. x and 150 pages. Cloth. \$6.00.

On Oct. 20 and 21, 1967, Union Theological Seminary and Fordham University sponsored a joint conference in observance of the 450th anniversary of the Reformation. The essays there presented are here made available to the reading public and the wider circles of scholars and students who could not attend the conference.

Under the heading "Erasmus and the Reformation" Margaret Mann Phillips and John C. Olin each presented a paper. The former dealt with "Some Last Words of Erasmus," a valuable essay on Erasmus in his last years. The latter dealt with "Erasmus and St. Ignatius Loyola," examining the evidence that Loyola knew the writings of Erasmus and correcting Ribadeneira.

"Reappraisals of the Reformation" called for two essays. One presented was "A Catholic View" by Robert E. McNally. He shows how the best of Roman Catholic scholarship has come to a better understanding of Luther and the Reformation than that which

had prevailed for 400 years. Roland H. Bainton, the doyen of English-speaking scholars on the Reformation, dealt with "The Problem of Authority in the Reformation," a complicated problem ably presented by Bainton.

"Luther as Conserver and Innovator" was the title which covered Pauck's and McDonough's presentations. Wilhelm Pauck spoke about "The Catholic Luther," concluding that one should concern himself with Luther "the evangelist" rather than with the "Catholic Luther." McDonough shows how Christ is central in Luther's theology and that the church must grasp this basic teaching. His essay is entitled "The Essential Luther."

There were two essays on "Lay Reception of the Reformation." Hajo Holborn told how essential the princes were in the Reformation movement in his "The Princes and Protestantism." Harold J. Grimm dealt with the role of the cities in his "Protestantism in the Cities." The two essays are not contradictory. They complement each other.

Lewis W. Spitz concludes the volume with a bibliography ("La bibliographie est le vestibule de la science"), "Recent Studies of Luther and the Reformation," a valuable addition to a collection of outstanding essays.

CARL S. MEYER

PATTERNS OF REFORMATION. By Gordon Rupp. Philadelphia: Fortress Press, 1969. xxiii and 427 pages. Cloth. \$9.50.

Rupp here presents a work that will become standard, required reading for every student of the Reformation period. Its worth can hardly be overestimated, for it brings together facets of the first half of the 16th century that have not been treated in this manner, in their interrelationships and with such felicity of style, before. Also those who do not claim to be specialists in the period will find this work of prime worth. For students of historical theology it will be virtually indispensable.

Rupp, the Dixie Professor of Ecclesiastical History in the University of Cambridge, England, defines "patterns" as "new coherences,

proportions of faith, in which Christian truths are differently related to each other" (p. xiv). And there are the cities, especially for the Reformed tradition. Rupp also makes a brief for historical biography. He distinguishes between Martinians and Lutherans, and the distinction has validity, especially in the years between 1517 and 1529. In Part I his subject is "Johannes Oecolampadius of Basle, The Reformer as Scholar." Part II deals with "Andrew Karlstadt, The Reformer as Puritan." The longest section is Part III, "Thomas Müntzer, The Reformer as Rebel." Part IV is the shortest section; it deals with Vadianus and Johannes Kessler of St. Gall, "The Reformer as Layman."

This essay on Kessler and Vadianus is one of the most delightful essays in the book. It is headed "A Sixteenth-Century Dr. Johnson and his Boswell."

Rupp's methodology is important. He steeped himself in the writings of his subject; he ferrets out the best of the secondary authorities. For instance, he used the Crawford Collection of Reformation Tracts in the John Rylands Library in Rochester, rich in tracts by Karlstadt. He confesses (p. 262): "The only satisfactory method is to read and re-read Müntzer's own writings until the undertones and overtones appear." He consulted firsthand manuscripts, never published. His translation of "Of the Mystery of Baptism" (the Appendix, pp. 379—99) is based not only on Müller's published version but on a collation with the *Kunstbuch* in Bern. He quotes generously, "gobbets," but he weaves his quotations into his narrative with great skill. His narrative is more than that. He relates, compares, applies. That he compares Müntzer's liturgical efforts with Thomas Cranmer's is not surprising (some may be surprised at the extent of Müntzer's liturgical contributions). Nor is it surprising that ever and again he comes back to Martin Luther. There are frequent references to the English theological scene, although Rupp says little about the possible influence of Müntzer, Karlstadt, or Oecolampadius on the early English reformers.

That Oecolampadius was read in England

in the late 1520s can be demonstrated. In how far his patristic studies influenced the English reformers is still a topic for investigation, as Rupp points out.

Indeed, one of the merits of Rupp's scholarship is his readiness to point to areas that still await further study. Among them are the late medieval preacherships, Oecolampadius' eucharistic doctrine, the mystical jargon among radical groups, the origins of Müntzer's radical teachings, the matriarchal element in the Radical Reformation, the "hard reading" that went into Müntzer's liturgical experiments, Müntzer on confirmation, Huth and the Anabaptists at Erlangen, and so on.

The thorough investigation Rupp made of the authorship of the tract "Of the Mystery of Baptism" deserves special mention. He concludes that the writing is either by Müntzer or someone very closely connected with him, and this is a careful but evidently correct conclusion. Special acknowledgment must be made of Rupp's translation of this tract.

To acknowledge all the valuable observations and insights Rupp presents is impossible in this review. Only a few illustrations can be given: Luther and Karlstadt's common championship of Augustinian theology in 1519, Karlstadt's stress on *sola Scriptura*, Karlstadt's penchant for the Law, Müntzer's high regard for Psalms 93 and 19, the sporadic revolutionary episodes known as the Peasants' War, Müntzer as the last medieval heretic rather than the first Radical Reformer, Müntzer's "Word of God theology," and so on.

There is much a reviewer would like to quote. One quotation may startle some readers of this journal. "We do no good service to Martin Luther, to Lutheranism, or to any one else, if we undervalue Müntzer's gifts or achievements" (p. 323). One other is a cause for deep thought. "There was much in the late medieval context, the deep anti-clericalism, the uneven distribution of suffering, the failure of religion to give to common men an intelligent initiative, the acid criticisms of the humanists, the exotic

whisperings of sectaries and mystics, which prepared men for something much more radical than Luther, which hailed indeed his manifestoes and his bold defiance, but was baffled and disappointed by the pace and scope of practical reformation that followed." (P. 151)

Those who know Rupp's writings know that he is the master of the apt phrase and of picturesque language. To call Müntzer "one of the most fascinating and tragic of God's delinquent children" (p. 250) is to characterize him with the penstrokes of a master. Perhaps the clause is more humorous which says (p. 52), "Karlstadt had green fingers for producing ecclesiastical nettles."

A word or two must be said about the publisher whose house style calls for the citation of books without punctuation marks, for example, "Hermann Barge *Andreas Bodenstein von Karlstadt* 2 vols, Leipzig 1905" [sic]. Was the comma necessary? Why shouldn't "cited" or "see" at the beginning of a footnote be capitalized? One sentence in the text (a proofreader's malfunction?) came off badly (p. 376): "Then he suggested they climbed to the top."

Enough has been said, we trust, to underline the excellence and importance of *Patterns of Reformation*. With this contribution Rupp has put us still further in his debt for the outstanding volumes in Reformation studies which have come from his research and literary abilities. CARL S. MEYER

THE CHURCH: FROM PENTECOST TO THE PRESENT. By Carl S. Meyer. Chicago: Moody Press, 1969. 336 pages. Cloth. \$4.95.

Meyer's outline of church history gives promise of becoming a classic like Rudolf Sohm's *Grundriss*, especially among laymen and at the high school and college levels. The book is clearly the product of years of careful research and mature reflection on the part of the author, professor at Concordia Seminary and Fellow of the Royal Historical Society.

Meyer moves from Jesus of Nazareth to Vatican II, providing a clear and easily fol-

lowed outline of significant movements and men. He has made every word count. His personal commitment to the Gospel is reflected on many pages and his sober judgment on many critical issues gives the book a balanced and edificatory character. He reveals his acquaintance with a wide range of historical scholarship and indicates, sometimes albeit quite cryptically, the scholarly issues which abound in this study of the past record.

He carries a number of themes throughout the book, some of them reflecting personal interests on the part of the author. These include the interplay between church and society, ecumenical developments, confessing churches versus nonconfessing churches, the impact of religion on art and culture and vice versa.

Generalizations abound, obviously, but they are usually quite defensible. In areas where this reviewer has some competence, he might question some of Meyer's interpretations and on occasion even some of his facts. For example, what evidence is there for a collection of the Pauline corpus by A. D. 100? The reference in 2 Peter? Was Irenaeus prominent as an opponent of Montanism? Is Montanism broadly akin to modern Pentecostalism? When, by A. D. 250, had the established hierarchy issued official pronouncements dealing with heresy? Is *Divino afflante Spiritu* especially noteworthy because it contains Paul's injunction to interpret the Scripture literally wherever possible?

But questions such as these are quibblings and are not meant to detract from the reliability of this work. A carefully chosen bibliography and a full index add greatly to the value of this work.

HERBERT T. MAYER

THE CATHOLIC REFORMATION: SAVONAROLA TO IGNATIUS LOYOLA, REFORM IN THE CHURCH 1495 to 1540. By John C. Olin. New York: Harper & Row, 1969. xxvi and 220 pages. Cloth. \$8.50.

Fordham's Olin has aided students of the

Reformation period greatly with this collection of documents dealing with reform in the Western Church from 1495 to 1540. This movement is not the same as the Counter-Reformation or the Roman Catholic Reformation; it presaged it and merged with it. The documents which Olin makes available have not been readily at hand. There is an introduction to the whole collection and a brief introduction for each selection.

Olin presents 15 selections altogether. The first is Savonarola's sermon of Jan. 13, 1495, "On the Renovation of the Church," the first English translation of this work. It is interesting to compare this sermon with John Colet's famous "Convocation Sermon" of Feb. 6, 1512 (no. III), and Giles of Viterbo's "Address to the Fifth Lateran Council" on May 3, 1512 (no. IV), the latter here translated into English for the first time.

Among the selections are rules for religious orders: the Oratory of Divine Love, founded in Genoa in 1497 (no. II), the Theatine Rule of 1526 (no. X), the Capuchin Constitutions of 1536 (no. XII), the Bull of Institution of the Society of Jesus in 1540 by Paul III, and Loyola's Rules of Thinking with the Church (no. XIV, 1 and 2).

Several papal pronouncements are included. One is a reform decree of the Fifth Lateran Council promulgated by Leo X on May 5, 1514 (no. V); another is Adrian VI's Instruction for the papal nuncio, Francesco Chiericati, sent to the Diet of Nuremberg in 1522 (no. IX).

Excerpts from the writings of several humanists are to be found in the volume: Erasmus (no. VI), Contarini (no. VII), Lefèvre d'Étaples (no. VIII), and Ghiberti (no. XI). Most of the members of Paul III's commission were humanists. This commission issued the famous document calling for the reform of the church, which Luther published in German (1538) with a not very complimentary preface (see *Luther's Works*, Amer. Ed., Vol. 34), *Consilium delectorum cardinalium et aliorum praelatorum de emendanda ecclesia* (no. XIII).

Olin has provided adequate references for

the texts and an excellent bibliographical essay (pp. 212—14). On p. xii, line 5, the date should obviously be 1541 instead of 1941. In the Introduction Olin might have made more of Rhenish mysticism in the 15th century as a factor in the reform movement after 1495. We repeat, however, that Olin has given us an excellent collection of texts.

CARL S. MEYER

THE PASSION AND RESURRECTION OF JESUS CHRIST. By Pierre Benoit. Translated by Benet Weatherhead. New York: Herder & Herder, 1969. 342 pages. Cloth. \$9.50.

The author looks closely at the way each evangelist handles the material from the agony in the Garden to the postresurrection commissioning of the disciples. He calls attention to the impulsive, rude style of Mark, the precise but colorless alterations of Matthew, the literate and compassionate phrasings of Luke, the simple but profound narrative of John. He rightly insists that each gospel be heard in its uniqueness and that the modern reader not confuse one evangelist with another or rush too hastily to harmonize.

Unfortunately the unannounced assumption with which the author is working is that the evangelists agree in every theological point and differ from one another only in vocabulary and style. And the theology they share is a traditional Roman Catholicism complete with the teaching of the perpetual virginity of Mary, who is the spiritual mother of all Christians and indeed co-redemptrix. Peter has primacy over all Christians including his fellow bishops. Everything fits the traditional scheme and serves it.

The author's attitude toward the Jewish people would be sad in any Christian but is shocking in one of his learning and position. He declares that "a certain pharisaic legalism still has a hold" on the Jews in spite of the appearing of Jesus (p. 336). The ancient Jews are "really" to blame for the rejection and execution of Jesus (pp. 99, 140 ff., 151, 173, 179). The Romans on the other hand

saw nothing dangerous in Jesus and are not culpable (pp. 45—46, 179).

The author frequently displays his antipathy to the skeptical attitude of Renan and Goguel, and just as frequently records his debt to Lagrange, his great predecessor as head of the École Biblique in Jerusalem. That is to say, he attacks the old liberal view of the Bible and of revelation by maintaining the old conservative view. He is not a partner in the more recent conversation about the gospels inaugurated by the form critics in 1919 and 1920. Nor has he been influenced by the assumptions, methods, or conclusions of redaction criticism. In fact he is extremely cautious about the two-source theory as an answer to the synoptic problem. He grants that Mark appears to have been the first to set a gospel onto papyrus. But it is possible, he thinks, that the synoptic gospels depend on some unknown source. He apparently doubts the existence of Q, a second source of Matthew and Luke besides Mark. Agreements between Matthew and Luke not traceable to Mark are thought to result from the harmonizing work of second century scribes.

When the Synoptics and John cannot be harmonized—as in the case of the time and date of the crucifixion—John is to be preferred. But the author is an ingenious harmonizer, and the choice is not faced very often.

It remains to be said that the book is based on extensive study. The author is a Scripture scholar who has lived in the Holy Land for many years. The critical reader will find much of value in his work. Furthermore, his commentary on the Passion and resurrection of our Lord is wonderfully warm, and the pastor who uses this book as he prepares a series of Lenten sermons will be edified as well as instructed.

ROBERT H. SMITH

PHÖNIZIER IN AMERIKA. By Lienhard Delekat. Bonn: Peter Hanstein, 1969. 58 pages. Paper. DM 26.50.

This book offers an interpretation of a Phoenician inscription from Brazil first published in 1874 and recently brought to wide

attention by Cyrus Gordon. The inscription tells the story of Sidonians who started out from Ezion-geber but were blown off course and eventually landed in the new world 2,000 years before Columbus.

Delekat's minute and far-fetched exegesis suggests a double meaning to the inscription, implying both a round-the-world trip and a mere Atlantic crossing. Alleged clues in the text would guide the reader to the appropriate alternative. He also manages to reconstruct from it an Old Sidonian language closely akin to Biblical Hebrew.

It goes without saying that this is potentially of extraordinary value to historians of America, the Ancient Near East, and even the Bible. Unfortunately, however, the argument is marred by a fatal flaw: the inscription is a 19th-century forgery. (See the devastating attacks on it by Johannes Friedrich and F. M. Cross Jr. in *Orientalia* 37 [1968], 421—24 and 437—60.) Delekat uses nine lines to discuss the script of an inscription that every major epigrapher in the world has identified as forged!

There is *no* evidence, at least at this writing, to suggest that the Phoenicians were ever in the Americas.

RALPH W. KLEIN

HANDBUCH DER DEUTSCHEN LITERATURGESCHICHTE. Part II: *Bibliographien*. Vol. 4: *Renaissance, Humanismus, Reformation*. By James E. Engel. Bern: Francke Verlag, 1969. 80 pages. Cloth. Sw. Fr. 14.00.

Bibliographies, it has been often said, are outdated before they are published. To which it must be added in all fairness that they can be highly helpful nevertheless.

Engel has supplied a very useful compilation of books and articles which appeared between 1950 and 1965 on the period of the Renaissance and Reformation, especially pertaining to the German literature of the period. He has a list of 88 journals and serials which he combed, among them the *CONCORDIA THEOLOGICAL MONTHLY*. One misses some British publications, notably *The Journal of Ecclesiastical History*.

Engel pays tribute to the work of Kris-

teller, John G. Kustmann, and Newald, among others. He notes that research in the period increased and new texts were issued. His well-written introduction discusses recent trends in research.

The bibliography is a critical one, and this adds to its worth. Even though there may be some repetitions of titles that could have been avoided, the wide range of studies cataloged in these 80 pages is amazing. Items, for example, on Niklaus von Flüe, Johann Fischart, and Georg Rörer are included, along with those dealing with Luther, Melanchthon, Hutten, Erasmus, and many others.

Engel has given us a very valuable research tool.

CARL S. MEYER

THE VIOLENT GODDESS: ANAT IN THE RAS SHAMRA TEXTS. By Arvid S. Kapelrud. Oslo: Universitetsforlaget, 1969. 126 pages. Cloth. 39 Norwegian kroner.

This exhaustive treatment of the Ras Shamra materials on Anat continues on the same high level as the author's *Baal in the Ras Shamra Texts* of 1952. In seven chapters he considers similar goddesses in neighboring countries (especially Ishtar); the names of the goddess ("virgin," *bilt*, indicates primarily youth and beauty, and virginity was "renewed" even after cohabitation); the family of the goddess and accompanying minor deities; Anat's character, task, and place in the pantheon. The Ugaritic passages dealing with Anat are printed with a parallel column containing Kapelrud's translation.

Anat was a goddess of battle, wading to the knees in the blood of soldiers. (The author does not discuss the similar imagery of Isaiah 63.) Her violence was directed both at the chaos monsters and at her own father El. Despite this passion for cruelty, she leads in mourning and lamentation rites for Baal, her consort, and even for the young Aqhat whom she has killed. On Baal's return from death she demonstrates the positive aspects of her functions, life and fecundity.

Though second to Asherah in the pan-

theon, she was the dominating goddess in the cult drama. She was involved in so many sides of life that Kapelrud calls her "the right goddess in nearly every situation." Her cult dealt with life and death, love and destruction, harvest and hunger, fertility and sterility.

Despite this fine treatment we noticed two biographical omissions: Marvin Pope's article on Anat in *Wörterbuch der Mythologie*, and Sanchuniathon's account of Canaanite religion translated by Philo Byblius and preserved in Eusebius' *Church History*. Finally, we must again point out the striking difference between the sex and magic of Canaan's cult, its reenactment of fights and love scenes between the gods, and the cult of Israel that celebrated Yahweh's historical acts of deliverance that produced a community.

RALPH W. KLEIN

SERIAL BIBLIOGRAPHIES FOR MEDIEVAL STUDIES. Edited by Richard H. Rouse. Berkeley: The University of California Press, 1969. Cloth. 150 pages. \$5.00.

The general expansion of medieval studies in recent years places at the historian's disposal a rich array of materials, provided he can gain access to them. The number of specialized bibliographies increases yearly, and the busy specialist or general inquirer cannot possibly remain informed in his area of interest. The purpose of the present work is to provide an introduction to the serial bibliographies which pertain wholly or in part to medieval studies. By "serial" is meant those which are current and periodically kept up to date by additions. Each entry in this work contains a description of the bibliography, its publisher, and reference to the specific issue examined on which the description is based. The 283 entries are divided among eleven sections, including general bibliographies; Byzantine studies; art and archeology; economic, social, and institutional history; intellectual history; and ecclesiastical history. The latter category contains 23 bibliographies under the subdivisions general, Eastern Church, Monasticism, and Western Church. The work is a welcome aid to the

church historian. Although the quarterly *Church History* does not publish a serial bibliography, it should have been listed, since other periodicals (for example, *The American Historical Review*) are listed which have no bibliography. Likewise, the *Journal of Ecclesiastical History* and *Zeitschrift für Kirchengeschichte* might have been included.

CARL VOLZ

C. S. LEWIS: A CRITICAL ESSAY. By Peter Kreeft. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1969. 48 pages. Paper. 95 cents.

Kreeft, a Fordham University Ph. D. and an assistant professor of philosophy at Boston College, is a Lewis expert. This essay in literary criticism exhibits the open-eyed affection that comes with intimate acquaintance. It discusses its subject under the head of Lewis the man ("the romantic rationalist"), his attack on modernity ("the funeral of a great myth"), his fiction ("other worlds"), and his historical significance ("the last dinosaur"). A 2-page selected bibliography is appended. This is a brochure in the publisher's "Contemporary Writers in Christian Perspective" series edited by Roderick Jellema. It makes engrossing reading both for those who are Lewis fans and for those who ought to be. Most parish libraries are well stocked with books by Lewis; this little essay should stand next to them on the shelf.

ARTHUR CARL PIEPKORN

EXPERIENCES. By Arnold Toynbee. New York: Oxford University Press, 1969. xi and 417 pages. Cloth. \$8.75.

The 112 pages of the first part of Toynbee's *Experiences* is the most valuable part of his work. The renowned historian tells about his education, the two Paris peace conferences in which he participated, his 33 years at Chatham House, where he worked on the annual surveys of international affairs, and his working habits. His answer to the question why he spent his life studying history is simply "for fun." His mother was a historian. But he goes farther in his answer to the question "why?" He finds in history "the window on the universe." "Why

work, and why at history? Because, for me, this is the pursuit that leads, however haltingly, towards the *Visio beatifica*." His five points of advice on how to work boil down to a simple "work."

Toynbee supports his cyclic interpretation of history. He applies it to the educator's professional career. More arresting is his observation, "Every human being is a Janus."

Observations on death, old age, and related subjects are found in the first part. Toynbee wrote a long chapter on "Religion: What I Believe and What I Disbelieve." He calls himself an agnostic and sets out to document it. However, he is convinced of the reality of extrasensory perception. Nor does Toynbee deny religion, calling it "the most distinctive and most fundamental element in human nature."

The second part of the book contains a large number of sections and paragraphs on human affairs in the 20th century, Toynbee's opinions and judgments on a variety of topics from war to welfare, farming in Iowa to egalitarianism, and apartheid.

The last part contains some of Toynbee's original verses, 20 of them in Greek. He says that his Greek poetry is better than his English poetry. His favorite poet seems to be Lucretius. To both Lucretius and Toynbee the universe has a fault in it "in both the physical and ethical sense of the word."

For all his erudition, artistry, and perceptive insights Toynbee is not a good guide.

CARL S. MEYER

FERDINAND CHRISTIAN BAUR ON THE WRITING OF CHURCH HISTORY. Edited and translated by Peter C. Hodgson. New York: Oxford University Press, 1968. xii and 380 pages. Cloth. \$8.00.

THE CAMBRIDGE PLATONISTS. Edited by Gerald R. Cragg. New York: Oxford University Press, 1968. xiii and 451 pages. Cloth. \$8.50.

Both titles are part of *A Library of Protestant Thought*.

Hodgson is a recognized Baur scholar. His 1966 study, *The Formation of Historical*

Theology: A Study of Ferdinand Christian Baur, and Wolfgang Geiger's 1964 inquiry, *Spekulation und Kritik: Die Geschichtstheologie Ferdinand Christian Baur's*, from whose interpretation Hodgson dissents massively at times, are both impressive evidence of the importance that the 1960s attributed to the highly controversial "father of modern church history." Hodgson's general introduction attempts to provide "an understanding of Baur's 'speculative' hermeneutic, and especially of its grounding in his analysis of 'Spirit' as the dynamic principle of history and the subject matter of Christian dogma" (p. 3). The two works that Hodgson translates are Baur's *Die Epochen der kirchlichen Geschichtsschreibung* (1852) and the long introduction to Baur's 4-volume posthumously published *Vorlesungen über die christliche Dogmengeschichte* (1865 to 1867). Baur has never been very well known in the English-speaking theological world. Hodgson's effort is a belated try at correcting this situation at least in a degree. A careful and reflective reading of these two works of Baur may stimulate clergymen and theologians who are too exclusively oriented toward systematic theology to reflect on the inescapable importance of historical theology.

Benjamin Whichcote, Nathanael Culverwel, John Smith, Henry More, John Norris, Ralph Cudworth—the names are not likely to ring even a distant bell in the memory of most clergymen, and the whole Cambridge Platonist school rates barely half a page in a recent 2-volume history of Christian thought. Yet this movement does not lack interest or importance for our time. The Cambridge Platonists flourished for half a century from the early 1630s to the late 1680s. Their chief Cambridge base was Emmanuel College; More was a Christ's College fellow, Norris an Oxonian (All Souls). They mediated between the High Church Anglicans and their own Puritan background against which they were reacting. Persuaded that reason was the judge both of natural and revealed religion, they called for comprehension and tolerance in the established church. Whichcote's often-repeated princi-

ple that he took from the King James Version of Prov. 20:28, "the spirit of a man is the candle of the Lord," and that he expanded by adding, "lighted by God and lighting us to him," they used as both an epistemological and an ethical aphorism. They insisted on keeping faith and reason together, on asserting the unity of different kinds of truth, on making the pursuit of reason a moral discipline, and on opposing materialism, atheism, and mechanistic determinism. At the hand of the six writers named, Andover Newton's church historian Cragg traces the emerging pattern of the Cambridge Platonists' thought, their understanding of the place of reason in the realm of faith, their view of the nature of reality and the human being's knowledge of it, their ethical theory, and their positions on the freedom of the will, liberty of conscience, the immortality of the soul, and political sovereignty. A last part offers two samples of their homiletics, followed by an epilog of Whichcote's aphorisms and one of his prayers "for morning or evening."

ARTHUR CARL PIEPKORN

STRASBOURG AND THE REFORM: A STUDY IN THE PROCESS OF CHANGE. By Miriam Usher Chrisman. New Haven: Yale University Press, 1967. xii and 351 pages. Cloth. \$8.75.

Strasbourg was an imperial city in the first half of the 16th century, the period which Mrs. Chrisman investigates in the life of the city. Her account is divided into three parts: (1) Strasbourg before the Reformation, 1480—1520; (2) the Reformation in Strasbourg, 1520—1534; (3) the impact of the Reform, 1534—1548. She surveys economic, social, political, intellectual, theological, and ecclesiastical movements.

Strasbourg was an important humanist center. Sebastian Brant and Jacob Wimpeling were the most important humanists there between 1500 and 1520. The foremost preacher and reformer of Strasbourg at the beginning of the 16th century was Johann Geiler von Kaysersberg.

The four major initial protagonists of reform were Martin Bucer, Wolfgang Capito,

Matthäus Zell, and Caspar Hedio. Their activities are recounted in this volume in a well-organized fashion, for Mrs. Chrisman is clear and perceptive in her analysis of the reform movement. Preaching was at the heart of this movement, introduced by Matthäus Zell, but the movement itself was legalized step by step by the *Magistrat*. How carefully these steps were taken is evident in the process which resulted in the abolition of the mass. The rejection of the Anabaptists was due in part to the civic leaders.

Strasbourg was admitted to the Schmalkaldic League in 1531. In 1534 the *Magistrat* accepted the XVI Articles and the Tetrapolitan Confession as the articles of faith for the city. The new ordinances did not satisfy Bucer; his ideal came nearer to fulfillment in Geneva. In Strasbourg remnants of the old church remained while the new church was being established. A new system of city schools was established under the direction of a central school-committee. Other social reforms worked for a strong civic structure.

The subtitle of Mrs. Chrisman's work, "A Study in the Process of Change," is aptly chosen. Her work details the religious change and shows how this change was accomplished. The treatise is amply documented and interestingly written.

CARL S. MEYER

ZUM HERMENEUTISCHEN PROBLEM IN DER THEOLOGIE: DIE EXISTENZIALE INTERPRETATION. By Ernst Fuchs. 2d edition. Tübingen: J. C. B. Mohr (Paul Siebeck), 1965. x and 365 pages. Cloth. DM 21.00.

ZUR FRAGE NACH DEM HISTORISCHEN JESUS. By Ernst Fuchs. 2d edition. Tübingen: J. C. B. Mohr (Paul Siebeck), 1965. x and 458 pages. Cloth. DM 25.50.

GLAUBE UND ERFAHRUNG: ZUM CHRISTOLOGISCHEN PROBLEM IM NEUEN TESTAMENT. By Ernst Fuchs. Tübingen: J. C. B. Mohr (Paul Siebeck), 1965. xi and 523 pages. Cloth. DM 35.00.

Few theologians have figured so significantly in the current discussion of hermeneutical and Christological questions as has Ernst

Fuchs. The first two titles are unrevised reissues of volumes 1 and 2 of his collected essays (first edition in 1960). Their publication is testimony enough to the influence such essays as "What Is Existential Interpretation?" "Theology in Conversation with the Other Disciplines," "The Question of the Historical Jesus," "What Is Interpreted in the Exegesis of the New Testament?" and "What Is Language-Event?" have had on both exegetical and systematic research.

The third title brings under one cover 2 sermons and 21 essays in which the Marburg New Testament scholar replies to his critics, among them Rudolf Bultmann ("Regarding the Question of the Historical Jesus. A Postscript") and Walther Künneth ("The Reality of Jesus Christ: Toward a Disputation with W. Künneth"). Characteristic of Fuchs' conception of exegetical methodology is the stance of the interpreter as listener and questioner. Hence, the studies of this last volume not only maintain the focus on anthropological, existential interpretation but also the form of question (for example, "Must One Believe in Jesus if One Wants to Believe in God?" "What Does the Christian Proclamation Have to Say?").

These three volumes will be helpful to those who would appreciate encouragement in approaching the Bible as listeners and in exploring the "for you" dimension of the Gospel.

JOHN H. ELLIOTT
San Francisco, Calif.

VORTRÄGE UND AUFSÄTZE 1925—1962. By Oscar Cullmann. Edited by Karlfried Fröhlich. Tübingen: J. C. B. Mohr, 1966. 723 pages. Cloth. DM 58.00; paper, DM 54.00.

Cullmann has been one of the most widely read New Testament scholars in America. His works have appeared in English translation with regularity since 1945. Two recent volumes have summed up his lifework as New Testament scholar, historian of the early church, and participant in ecumenical encounters, especially with the Roman Catholic Church. The book *Heil als Geschichte* (1965, Englished under the title *Salvation in History* in 1967) reemphasized his conviction

that history is an essential ingredient of the New Testament, Cullmann's *bête noire* being Bultmann's existential interpretation.

The present volume reprints 44 essays that show the wide interests of this theologian. Only seven of them are included in the volume *The Early Church* (Philadelphia, 1956). It is not at all surprising to find a group that deals with hermeneutics as early as 1925 and as late as 1963. Others deal with the interpretation of the gospels, especially John. The biggest group deals with New Testament eschatology. Others deal with ethics, worship, or Jewish influences in the New Testament. Four have ecumenical concerns, four others are memorial addresses for other New Testament scholars. A bibliography of Cullmann's books and three indices complete the volume. (The plate with Cullmann's portrait used to advertise the book is not reprinted with it.)

The riches of this volume can only be suggested. A reviewer must be content to express his appreciation of the richness, to thank the publisher for making the volume available, and urge others, *Tolle, lege!* The consistently high quality of the contributions, their clarity, and the substantive value of the topics treated make this volume one to be owned and reread. Although Cullmann has four honorary doctorates, it is surprising that no American or German university has so honored him. The volume makes clear that he has deserved such an honor.

EDGAR KRENTZ

JAMES, JUDE AND 2 PETER. Edited by E. M. Sidebottom. London: Thomas Nelson and Sons, 1967. xi and 130 pages. Cloth. 25 shillings.

This volume continues the pattern set for the new edition of the *Century Bible*: the Revised Standard Version text is printed at the head of the page; brief introductions and relatively full notes make available to the Greekless the results of critical scholarship.

Sidebottom's views are neither novel nor surprising in his introduction. James is probably written by the brother of our Lord; its date would be in the middle or late fifties, that is, contemporary with Paul. It shows

numerous affinities with later Jewish wisdom literature, but few with Qumran. It has a profound theology and is unique among the New Testament epistles in its concern for social justice. Neither introduction nor commentary discusses the theory that James is a Christian reworking of an earlier Jewish Testament of Jacob.

Sidebottom holds that both Jude and 2 Peter are pseudepigraphic, Jude dating from about A. D. 120 and 2 Peter about a decade later. Literary and historical evidence suggests that 2 Peter is dependent on Jude. Both address an early form of 2d-century Christian Gnosticism closer to that described by Irenaeus, Hippolytus, and Epiphanius than to the heresy of Corinth. 2 Peter clearly has marks of Hellenistic language and thought (for example, "sharers of the divine nature" in 1:4).

The commentary on all three letters brings much useful material together. One lack, especially in the section on James, handicaps the reader: there is no real discussion of the structure of the book. Thus James 1:18 is listed in the headings as the concluding verse of the first major division and the introductory verse of the second. It is discussed only under the second. On the credit side, the James commentary underscores the Jewish character of the book by the many parallels from Jewish pseudepigrapha and Qumran. (Few are cited for 2 Peter; here parallels can, apparently, be found more easily in patristic and Hellenistic literature.)

One very novel interpretation deserves mention. Sidebottom argues that in 2 Peter 1:19-21 "the prophetic word" refers to the New Testament prophets. He instances 2 Peter 3:2, the eschatological role of the Spirit in New Testament thought, and the discussion of Paul's letters in 3:15 ff. as evidence. Such an interpretation, of course, agrees with Sidebottom's dating of 2 Peter.

The price for the volume is relatively low. Physically the book is well made. It has a topical index, but no index of texts. Commentaries on Jude and 2 Peter are rare in English. This volume is a useful addition to the literature.

EDGAR KRENTZ

WELLSPRINGS OF SCRIPTURE. By J. Massingberd Ford. New York: Sheed and Ward, 1968. xiii and 238 pages. Cloth. \$4.50.

This college textbook surveys the Old Testament from Abraham through the prophets (with emphasis on the Exodus) and the proclamation of Jesus. Emphasis is placed on the Judaic backgrounds reflected in Mishnah, Talmud, and Midrash. The approach is critical. College teachers might find it useful.

EDGAR KRENTZ

PARABLES AND INSTRUCTION IN THE GOSPELS. By Heinrich Kahlefeld. Translated by Arlene Swidler. New York: Herder and Herder, 1966. 174 pages. Cloth. \$3.95.

In his preface to this work Raymond Brown calls it the first step toward an adequate treatment of the parables of Jesus by a Roman Catholic exegete. What he means is that this German work was one of the first to apply the principles of form criticism to a study of Jesus' parables as reported in the Synoptic Gospels. Kahlefeld uses this method to reconstruct the teaching of Jesus.

The teaching falls under five heads. Mark 4, supplemented by the parable of the leaven from Q, makes clear the nature of the Gospel and its power. This chapter also makes clear that the *Sitz im Leben* in which the parable was first spoken must be recovered in order to understand it.

The second head discusses parables from Matthew 13 not found in Mark 4, supplemented by the parable of the wedding in Mark 2. This chapter underscores the nature of the Messianic age as near and perceptible for those who have eyes to see. Its coming demands response, since there will be a judgment in the end. The third chapter treats those parables that pronounce judgment on Israel for failing to respond to Jesus' proclamation, while the fourth chapter emphasizes the necessity of preparedness on the part of every individual. Both sets of parables show how Christian preaching tended to elaborate details, says Kahlefeld, that would be useful for a later situation. The last chapter underscores the fact that response must also be

active contribution. One must put his hand to the plow. Self-denial is absolutely necessary.

Kahlefeld's use of modern literature on the parable (especially the German) is impressive. His studies lead him to conclude that time and again parables originally spoken to Jewish audiences by Jesus have been adapted to a new audience in early Christian preaching. Kahlefeld does not reject this later interpretation as untrue, nor does he identify it to get back to the real parable. Rather, he finds that the identification of Jesus' original words makes the variety in the Synoptic material much more meaningful. This volume might well stand as a model of modern Roman Catholic Synoptic criticism, learned and devout, critical and pious.

EDGAR KRENTZ

JERUSALEM: EXCAVATING 3,000 YEARS OF HISTORY. By Kathleen M. Kenyon. New York: McGraw-Hill Book Company, 1967. 211 pages. Cloth. \$9.95.

As Miss Kenyon observes, it was high time that old Jerusalem got dug. Had her excavations of 1961—1967 been delayed 5 years, southward growth of the present Old City would have made further excavation impossible. What kinds of remains of the oldest Jerusalem have been recovered? Under house ruins from the 7th century Miss Kenyon found a wall made of big "wadi" boulders which she has identified on the basis of pottery with the original Jebusite city wall constructed around 1800 B.C. The discovery of this wall added about 50 meters to the known width of the earliest city on the eastern ridge, thus giving the city of David's time an area of 10.87 acres. The excavations also disclosed that the western ridge of the Old City was not occupied until the 1st century after Christ.

It is unfortunate that due to the massive building operations of Herod the Great none of the remains of Jerusalem from the time of Solomon have survived. Outside the eastern wall, however, Miss Kenyon came upon a complex of structures that appears to be a shrine of some kind from about 800 B.C.

Her excavations also indicate that Hezekiah's tunnel conveyed water from the Gihon spring to a covered reservoir or cistern located outside the city walls at the time of Hezekiah. The ruins of houses from the 7th century B.C. overlying the early Jebusite wall contain the only rooms so far found that can rightfully be attributed to Old Testament Jerusalem.

When Nehemiah came upon the tumbled terraces of these 7th-century houses, they formed such an obstacle, according to Miss Kenyon's findings, that he decided not to rebuild the eastern slopes of the ancient city but to make the crest of the east ridge the new boundary. The first construction on the western ridge of Jerusalem was the Akra of the Syrians (today's Citadel) which was built by Antiochus Epiphanes and later captured by the Maccabees in 142 B.C. According to the New Testament Gospels, Golgotha and Joseph's garden lay *outside* the city of Jerusalem, but today the traditional site of Golgotha and Joseph's garden (Church of the Holy Sepulchre) lies *inside* the Old City. How is this to be explained? Basing her argument on the discovery of a 7th-century B.C. quarry under the present-day Muristan, Miss Kenyon concludes that the Holy Sepulchre must have been outside the city walls in earliest Christian times and could not have been enclosed by walls before A. D. 135.

It was during the time of Herod Agrippa around 40 A. D. that the southern section of the western ridge came to be included within the city limits of Jerusalem. Thus the original 10-acre site of the Jebusite city which had grown into an area of 140 acres at the time of Herod the Great finally assumed the proportions of 310 acres under Herod Agrippa.

Miss Kenyon's archaeological survey of Jerusalem concludes with two chapters that cover the city's history through Roman, Byzantine, Islamic, and Crusader times. The popularly written text is illustrated by a superb collection of photographs and an equally fine series of drawings. The book will thus be of interest not only to the tech-

nical archaeologist but also to every student of the Bible, and particularly to the inquisitive visitor in the Old City.

ALFRED VON ROHR SAUER

THE RELEVANCE OF THE NEW TESTAMENT. By Heinrich Schlier. New York: Herder and Herder, 1968. x and 258 pages. Cloth. \$6.50.

In 1953 Heinrich Schlier, a student of Rudolf Bultmann and a Professor of New Testament in the Evangelical Faculty at the University of Bonn, converted to Roman Catholicism. Massive commentaries on Galatians and Ephesians, his acknowledged authority in Gnosticism, and many shorter articles and monographs make him well known to New Testament scholars. The present collection of essays should serve to introduce him to American Christianity (one other work on angelology and demonology has been Englished earlier).

In these essays Schlier shows a combination of critical-historical exegesis with a great respect for the unity of the Scriptures and the theology produced in the later church. His views are made clear in the first two of the fourteen essays. New Testament theology is an independent discipline that uses the philological-historical method to investigate the theological diversity of the New Testament books. It recognizes the fragmentary character, theologically speaking, of much of the New Testament. But in faith one also recognizes that there is one theology in the New Testament, a hidden, inner unity that is always present. The value of such a theology for the church is great, especially in the questions it raises for dogmatic theology. "The dogmatic theologian is forced to a much more radical re-thinking of the truths of faith" (p. 23). It even leads him to check the formal structure of theology as a whole.

From this conviction of the value of New Testament theology Schlier discusses a number of other topics in this volume: hermeneutics; myth in the New Testament (it is present, but is not proclaimed); the Gnostic view of man; man in New Testament preaching; hope; angelology (a most useful

summation); the unity of the church; the state; and the baptism of Jesus. The essays on hermeneutics and myth struck this reviewer as particularly stimulating.

A number of small misprints do not disturb, though the otherwise excellent translation is marred by the word "monographies" for "monographs" on p. 22. Several of these essays deserve rereading.

EDGAR KRENTZ

POPES FROM THE GHETTO: A VIEW OF MEDIEVAL CHRISTENDOM. By Joachim Prinz. New York: Schocken Books, 1968. 256 pages. Paper. \$1.95.

Prinz, rabbi of Temple B'nai Abraham in Newark, here presents a captivating study of the ambitious and powerful Pierleoni family of Rome, "the Rothschilds of the Middle Ages." In 1030 this Jewish family was converted to Christianity, and in the course of the following century produced no less than three popes: Gregory VI, Gregory VII (Hildebrand), and Anacletus II. Because of Hildebrand's eminent role in the development of the papacy, the suggestion of his Jewish lineage has resulted in heated controversy. Prinz's sober assessment of the documents, however, convinces the reader that Hildebrand was probably a Pierleoni. The reader will also find here a rich presentation of the history of the Jews in a developing Christian society.

The book's real strength lies in its vivid narrative style. Although it is well documented, the author does not allow footnotes to clutter his presentation. Prinz interprets the Investiture controversy from a new angle and sees in the schism of 1130 a struggle between Bernard and Abelard. This is the first modern treatise on the schism, to this reviewer's knowledge, which is sympathetic to Anacletus II.

But the rabbi's own presuppositions show. His treatment of the development of early Christian theology might well have been deleted, and he makes confident assertions in areas still disputed by scholars (for example, "Constantine's motives for conversion were largely political" [p. 68], and "had the Greeks not repelled Islam in 842, it is

almost certain our Western world would today be Mohammedan" [p.91]). In order to cast Anacletus, friend of Abelard, in a heroic mould, Prinz tends to make Bernard a villain. His statement that a two-thirds majority of cardinals was required in the papal election of 1130 is certainly erroneous, since this was not decreed until the Third Lateran Council in 1179. These minor imperfections do not detract from the book's interest or its startling conclusions regarding the Jewish lineage of three popes.

CARL VOLZ

EMERGING MEDIEVAL EUROPE A. D. 400—1000. By Archibald R. Lewis. New York: Alfred A. Knopf, 1967. 170 pages. Paper. \$1.95.

In recent years medievalists have tended to divide the "old" Europe from the "new" Europe with the date A. D. 1000. This short, popular description of the old Europe deserves attention by students of church history. Lewis, professor of medieval history at the University of Texas, is well known for his research in economic and social history, and his interpretation of this period includes more from these areas of interest than one would usually expect. It is interesting that he finds the Carolingian period a time of economic revival, whereas the followers of Pirenne have labelled this era a dark age. The work treats topically such areas as church, cultural life, economic developments, and art and architecture. It suffers from the obvious needs for generalization when treating a period of six centuries in 170 pages.

CARL VOLZ

INTRODUCTION TO THE OLD TESTAMENT. By Roland Kenneth Harrison. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1969. 1,325 pages. Cloth. \$12.50.

Harrison has attempted to evaluate the contents of the Old Testament against the vast knowledge of ancient Near Eastern life and culture. This includes a strong emphasis on methodology, particularly on inductive argumentation.

In discussing the Wellhausen method he often lapses into caricature, describing the "German mind," for example, as given to arriving at definite conclusions on the basis of only part of the total evidence. Yet in a 34-page discussion of Ezekiel, replete with 164 footnotes, Harrison himself fails to mention the many articles and the more than 1,000-page commentary on Ezekiel of W. Zimmerli in the *Biblischer Kommentar!*

His criticisms of the documentary hypothesis follow the pattern of C. H. Gordon and K. A. Kitchen and center on six criteria: the divine names; multiple names for individuals, groups, and so on; *Gattungsforschung*, a section that has almost nothing to do with form criticism; stylistic variations; the tabernacle, again a misnomer; and the Samaritans. Harrison rejects the recent impressive evidence for a Hasmonean date for the Samaritan split, but traces it back to Eli. And this is the start of a surprise ending. For while Harrison regards the role of Moses as preeminent, he sees the present form of the Pentateuch as achieved only at the time of Joshua or Samuel. In the meantime he admits that some enactments had been altered to fit changing circumstances. The anachronistic mention of Philistines, Dan, and the monarchy come from a similar updating.

For an introduction of this size the section on textual criticism is extraordinarily brief and weak. Only 10 lines are devoted to the Dead Sea Scrolls. Harrison equivocates on the radical difference in length between the Septuagint and the Masoretic text in Jeremiah—the Septuagint lacks 2,700 words—and fails to mention 4QJer^b, a Hebrew text of Jeremiah 10 from Qumran that is short precisely in those places where the Septuagint is short. As Cross and his student Janzen have shown, this is decisive in demonstrating that six to seven chapters of Jeremiah are additions to the "original" text.

Despite these limitations Harrison does provide an encyclopedic survey of introduction problems, usually more up-to-date and helpful than the "anticritical" efforts of Young and Archer. This reviewer intends to use Harrison's book often — but with caution.

RALPH W. KLEIN

Leslie Brandt's is a human approach to forgiveness. Recognizing the guilt, fears, and frustrations in us all, he doesn't stand in an ivory tower and shout down impossible commands. Rather, Pastor Brandt explores forgiveness and the Christian's power to forgive, and directs the reader toward what it means to live in forgiveness—toward knowing who you are and where you're going. ***Can I Forgive God?*** is an exceptional book to give or lend when counseling on matters of guilt and forgiveness.

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