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## Book Review. - Literatur

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.*

**THE SAINTS WHO NEVER WERE.** By Lancelot Sheppard. Dayton, Ohio: Pflaum Press, 1969. xi and 170 pages. Cloth. \$5.95.

"The reform [of the Roman Catholic calendar] has gone nothing like far enough" (p. ix), says Roman Catholic liturgiologist Sheppard. He writes with reference to the requirement of Vatican II that in the future Roman Catholic breviaries "the accounts of the martyrdom or of the lives of the saints are to accord with the facts of history" (p. vii). He makes this demand his jumping-off point for this book.

He begins by answering the question, "What is a saint?" Then he tells the fascinating study of the Bollandists, the group of Roman Catholic scholars who since the beginning of the 17th century have been trying to determine the "facts of history" with references to the saints and near-saints of the church.

He recounts legends of saints—real and fictional—who were (or were supposed to have been) contemporaries of the apostles, like SS. Thecla, Lazarus, Mary Magdalene, Zacchaeus, Veronica, James the Greater, and Joseph of Arimathea. He rehearses some of the fables about saints that later generations took for historical fact, such as those associated with the names of St. Jehosaphat (actually Gautama the Buddha), St. Julian the Hospitaler, and the Seven Sleepers of Ephesus. He devotes a chapter to "invented" saints—SS. Philomena, Uncumber (alias Wilgefortis, Kummernis, and Liberata), Expeditus, Venantius of Camerino, and Martina of Rome. The Fourteen Holy Helpers receive a chapter of their own.

"Problem" saints include St. Dionysius the Areopagite, some of the saints that are commemorated in the canon of the Roman

rite (including SS. John and Paul of Rome and St. Cecilia), and St. Ursula and her 11,000 virgin-martyr companions. The chapter on dubious monastic saints (SS. Giles, Placid, John of Matha, Felix of Valois, Peter of Nolasco, and Elijah and Elisha, for instance) ends with the observation: "In the matter of adding saints to the calendars [religious orders] can sometimes be unscrupulous." (P. 114)

Boy martyrs, alleged victims of imaginary instances of Jewish ritual murder (SS. William of Norwich, Simeon of Trent, Richard of Pontoise, Hugh of Lincoln, for example), receive due attention. So do "saints in disguise," holy females who allegedly paraded as holy males—SS. Pelagia of Antioch, Marina, Apollinaria, Euphrosyne of Alexandria, and Eugenia of Rome.

There is a chapter on persons, places, and things. Under "persons" Sheppard takes to task the sister of St. Therèse of the Holy Face and the Infant Jesus (the "Little Flower") for her 7,000 editorial alterations in the saint's autobiography and addresses himself to the question of stigmatization (St. Gemma Galgani and Teresa Neumann of Konnersreuth receive the bulk of his attention). Under places he discusses such phenomena as the Holy House of Loreto and the apparitions at La Salette. Under things he addresses himself to the problem raised by the Holy Shroud of Turin.

Sheppard's style is facile, almost journalistic. There are no footnotes, but there is a 2-page bibliography for those who want documentation. Lutherans can see in this book a kind of 20th-century commentary on Article 21 of the Augsburg Confession and the corresponding article in the Apology. One caveat: Let those Christians whose defect is that they have neglected the proper veneration of the saints sedulously refrain

from sitting in judgment on the Roman Catholic Church for its past excesses. As the Roman Catholic Church is today seeking to remedy its excesses, let them consider how they may repair their defects.

ARTHUR CARL PIEPKORN

**PASCAL AND THEOLOGY.** By Jan Miel. Baltimore and London: Johns Hopkins Press, 1967. xv and 216 pages. Cloth. \$8.50.

Miel, associate professor of Letters and Romance Languages, Wesleyan University, has provided an erudite study of Blaise Pascal (1623—62). Pascal is known for his attack on the Jesuits in the *Provincial Letters*, which appeared in 1656. The *Thoughts (Pensées)*, a series of detached fragments of composition, are also well known. However, the major statement of Pascal's theology is the *Écrits sur la grâce*. The question of grace and free will was an overriding concern for Pascal. Miel has given an excellent historical introduction and summary. We wish that the author had translated the many French quotations he brings; the work would have been much more useful for the general theologian. Nevertheless, the presentation must be highly commended. CARL S. MEYER

**THE OLD TESTAMENT AND JESUS CHRIST.** By Claus Westermann. Translated by Omar Kaste. Minneapolis: Augsburg Publishing House, 1968. 80 pages. Paper. \$2.25

Heidelberg's Westermann here outlines the profound relationships between the Old Testament and Jesus Christ. Noting that this relationship can no longer be understood in terms of isolated passages in the two Testaments, he insists on taking passages in their original historical context and denies prediction of specific events in the life of Jesus.

His alternate interpretation is worked out in chapters on the prophets, historical books, Psalms, and the Wisdom literature. The prophets' closest link to Christ resides in their announcement of God's judgment and their suffering in an apparently fruitless task. The complaints of the mediator in the

Psalms and the praise for God who looks into the depths from the heights (Psalm 113) are twin themes that "lead to Christ." Especially in His parables Jesus shows a close relationship to Wisdom literature.

This popular, almost elementary treatment will be useful to laymen concerned about the unity of Scripture. His description of early Christian worship as offering nothing new beyond the proclamation and prayer services of the synagog displays an unfortunate slighting of the central role of the Eucharist. The translator has erred in his choice of "promise" to categorize expressions like "God has had mercy on you," or "I have heard their cries." Clearly "assurance" is the meaning intended. RALPH W. KLEIN

**SUPPLEMENTS TO VETUS TESTAMENTUM.** XVII. Edited by the Board of the Quarterly. Leiden: E. J. Brill, 1969. 244 pages. Cloth. 64 Dutch guilders.

This volume contains 17 papers read at the Sixth Congress of the International Organization for the Study of the Old Testament held in Rome during April 1968.

In a perceptive study of exilic prophecy Walther Zimmerli describes Isaiah 53 as a reinterpretation of Ezekiel's symbolic lying on his side for 390 days to carry the iniquity of Israel (4:4-8). In Isaiah's application of this imagery to the servant many modifications are made: the servant bears the iniquity "of us all"; he is not bound like Ezekiel, but is sick, persecuted and forsaken; his actions lead to salvation for the guilty. This tradition of bearing iniquity reappears in the words of John the Baptist: "Behold the Lamb of God, who bears the iniquity of the world."

H. L. Ginsberg makes an impassioned if not totally convincing defense of Job's friends as sincere comforters! Relying on the work of Tur Sinai, Ginsberg makes extensive rearrangement of the material.

Israel's treaty with Tyre is traced by F. C. Fensham from its Davidic beginnings, through its breach by the Phoenicians (reflected in the oracles of Amos and Isaiah) to the anti-Tyrian prophecies of Jeremiah and Ezekiel, and of the postexilic Joel and

**Zechariah.** By this time the Phoenicians were selling Israelites into Greek slavery.

E. Auerbach makes a daring attempt to reconstruct the history of the Israelite priesthood in "Das Aharon-Problem." Auerbach believes that Aaron was only an insignificant person in the Mosaic period, but he was elevated during the 5th century in Babylon to be the ancestor of the high priests and the brother of Moses. This reinterpretation, evident in several genealogies, formed a major part of P's contribution.

Other important papers deal with prophetic oracles on Holy War in Mari and Israel, an attempt to understand Job within the setting of the New Year festival by Terrien, and a totally convincing defense of the translation technique and divergent, pre-Massoretic text of Joshua used by the translators of the Septuagint.

RALPH W. KLEIN

**A HISTORY OF OLD TESTAMENT PRIESTHOOD.** By Aelred Cody. Rome: Pontifical Biblical Institute, 1969. xxviii and 216 pages. Paper. 2,700 Italian lire.

The Old Testament priesthood was often an item of bitter contention, as we see in the struggle between Abiathar and Zadok at David's death. Deuteronomy makes an impassioned plea for the priestly rights of (country?) Levites, a plea followed only in part by the Jerusalem priests in Josiah's reform (2 Kings 23:9). While the Zadokites or sons of Aaron occupied the priestly office after the Exile, the other Levites, reduced to menial tasks around the second temple, found an effective champion in the Chronicler.

Cody concludes that Levites became ministers of the portable sanctuary before Israel's settlement in Canaan. These Levitical claims were continued by Eli (the evidence for this is slim) and by Abiathar until his banishment at the accession of Solomon. Zadok, in Cody's opinion, was once priest at a Jebusite shrine in Jerusalem. Although this hypothesis neatly explains his appearance from nowhere in the narratives, Cody does not consider the possibility that Zadok may already

be mentioned among David's mighty men in Hebron according to 1 Chron. 12:28.

Eventually the ranks of the Zadokites were swelled by Aaronite Levites from Judah, and the Aaronite lineage (through Phinehas) gave these priests authority over the rest of the Levites (whose tie to Aaron was traced through Ithamar).

In addition to the uncertainty about Eli's and Zadok's ancestry in this reconstruction, some scholars deny that the Levites ever constituted a secular tribe. Others would take issue with Cody's denial of the priestly office to Moses and Aaron. An alternate reconstruction might place more emphasis on a Mushite (belonging to Moses)-Aaronite feud. Note the hostility between Moses and Aaron in Exodus 32 and Numbers 12! Mushite priests appear at Arad (Judges 1), Kedesh (Judges 5), Dan (Judges 17-18), Shiloh (Eli), and Jerusalem (Abiathar). After their expulsion from Jerusalem they settled in Anathoth and in the Levitical cities where they maintained the theology of the league. Hezekiah and Josiah attempted to upgrade their role according to Deuteronomistic claims, an attempt that failed. The post-exilic emphasis on Aaronite lineage is thus true but does not tell the whole story.

Whatever the final solution, Cody carefully takes the reader through the basic texts, giving special attention to the functions of priests: consultation of Yahweh, teaching, sacrificing, and judging. It is obvious that such attempts to get behind the surface meaning of the accounts, if successful, could greatly illuminate the theological history of Israel.

RALPH W. KLEIN

**PAULINE AND OTHER STUDIES IN EARLY CHRISTIAN HISTORY.** By W. M. Ramsay. Grand Rapids: Baker Book House, 1970. xii and 415 pages. Cloth. \$6.95.

The *Limited Editions Library* contains reprints of classic works of theology. Most need no introduction to the *cognoscenti*, but a new generation "which knows not Joseph" may need a reminder of their significance. Ramsay, a layman trained in archaeology and classical philology, made massive contribu-

tions to the historical study of Acts and early Christian origins about the turn of last century. His masterworks were a life of Paul, a history of early Christianity, and a study of the cities and bishoprics of Asia Minor. His works contain much of abiding value. The present volume reprints 15 essays that were *parerga* along the way. The essays on Paul are still interesting. One or two in the collection might have been left in oblivion; but their presence will delight librarians with a penchant for bibliographic completeness. This is still a good book.

EDGAR KRENTZ

**THE EARLY CHURCH.** By Henry Chadwick. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1967. 304 pages. Cloth. \$6.95.

This first volume in the Pelican History of the Church series, edited by Owen Chadwick, deserves the favorable attention it has received. It is certainly one of the best accounts of the history of the church to St. Augustine now available and lends itself ideally for use by seminarians and pastors who want to review their understanding of these centuries. It is not, we hasten to add, recommended for beginners. Among the many good features of the book are the strong emphasis the author places on the charitable concerns of the early church (although he has overlooked this point in his concluding summary), the discussion of evangelical counsels, monasticism, liturgy, art, and the thought systems of all the men he reviews.

One might have expected some reference to eschatological hopes, a discussion of the logos idea with reference to Justin Martyr (it does come up a few pages later), and a fuller discussion of Augustine's ecclesiology with reference to the Donatists. The interplay between political and economic developments and the life of the church should have received more emphasis. If there is a major criticism to be offered, it would be to this point. The author treats ecclesiastical developments almost as if they took place in an ecclesiastical vacuum.

In the interest of economy the printer has

unfortunately chosen a very small type face that makes rapid reading difficult. A selected but somewhat old bibliography adds to the value of the book. W. Lawson on page 292 should be John Lawson.

HERBERT T. MAYER

**THE ARCHAEOLOGY OF THE NEW TESTAMENT.** By E. M. Blaiklock. Grand Rapids, Mich.: Zondervan Publishing House, 1970. 192 pages. Cloth. \$4.95.

In twelve short chapters the author of this volume argues the case that archaeology has done much to illuminate the New Testament and to support its historical accuracy. In reality the author gets his most telling material from papyri and omits much that archaeology in the strict sense might have contributed.

After an introductory chapter on the nature of Egyptian papyri, five chapters are devoted to Jesus' life and ministry (birth, parables, sayings, death, and resurrection). Papyri, while quoted in translation at length, are not identified as to source of publication. The chapter on the sayings of Jesus deals with what are felt to be authentic sayings from the non-Biblical records. The death of Jesus deals with Pilate, but mainly from literary records. The Caesarea inscription is mentioned, but not illustrated. The chapter on the resurrection of Jesus discusses the famous Nazareth rescript; it is in many ways the most interesting and valuable of these five.

The chapter on Acts presents what is in essence the position of William Ramsay: Acts is trustworthy history. Like Ramsay, Blaiklock supports the South Galatian theory — without pointing out any of the difficulties it faces. He calls the Erastus inscription at Old Corinth "fragmentary" (surely a mistake, p. 103) and speaks as if the seven currently standing columns of the Temple of Apollo were all that stood at Paul's time (though Stuart's drawing in 1751 still showed 12 pillars and much of the architrave still standing).

The chapters on the epistles, the Apocalypse, and Qumran are at best fragmentary. Much that ought to be stated is not. What

is present is at times disappointing. Blaiklock's evaluation of the Qumran Scrolls, especially the sectarian documents, as having "no interest for the New Testament scholar" (p. 151), is bizarre. In short the volume is a curious combination of good information (though it is spotty), strange oversimplifications, and some very bad generalizations.

It is not a harmful book, but it does not do what its title might seem to promise. There is so much more that could be done. Blaiklock, emeritus professor of classics at the University of Auckland (New Zealand), has had a long paraprofessional interest in New Testament studies. He ought to be the man to give us a better volume than he has. The 45 illustrations, incidentally, are all quite good.

EDGAR KRENTZ

**IKONOGRAPHIE DER CHRISTLICHEN KUNST.** Vol. 2: *Die Passion Jesu Christi*. By Gertrud Schiller. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1968. 671 pages (296 pages of text, 816 plates in black and white on the remainder). Cloth. DM 155.00.

Some books deserve to be damned with faint or no praise; some one can praise too much; others one cannot praise enough. The present volume belongs in the last category. The present reviewer lauded it highly in a review of Vol. 1 (*CONCORDIA THEOLOGICAL MONTHLY*, XXXVIII [1967], 674 to 675). He can only repeat what he said about its excellence there.

This volume discusses the artistic representation of the Passion and death of Jesus. The early church, for example, emphasized that Jesus' death was a fulfillment of Old Testament prophecy, a victory over death and Satan, and called men to discipleship and fellowship with the Lord. This interpretation can be seen in many places. The author suggests, for example (p. 101) that the crucifixion scene on the early fifth-century doors of Santa Sabina in Rome presents Christ as larger than the thieves. He dies with eyes open, his hands spread in the attitude of prayer. The contemporary London ivory probably had small stars affixed over the cross (plate 323) to indicate that the death

triumphed over all the cosmic forces. The Reformation used the crucifixion to portray the universal justification of men, opposing the cross to the fall into sin.

This one example of a multitude of insights demonstrates why it was a thrill to study this volume, especially in Holy Week. Even more important, this second volume assures one that the impression gained from the first was correct. This is a significant contribution to the study of art, church history, and theology. Horace spoke of his poetry as a "monument more enduring than bronze." This set (to be five volumes when complete) is a monumental work that will be a landmark for generations. Its bibliographies, indexes, and other features demonstrate that it is a work of first-rate scholarship. Its printing was supported by a grant from the Volkswagen Foundation. *Floreat auctor scribetque in multos annos!*

EDGAR KRENTZ

**CRITICAL QUESTS OF JESUS.** By Charles C. Anderson. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1969. 208 pages. Cloth. \$5.95.

This volume was written to "trace the main movements in the critical study of the life of Jesus" (p. 6). It is descriptive rather than critical. The author intends to provide a critique in a subsequent volume.

An opening chapter surveys the development from Reimarus to the close of the last century. This century and a half presented six major problems to subsequent scholarship: (1) Is it possible to write a biography of Jesus? (2) What is the role of miracle in the life of Jesus? (3) How is Jesus' resurrection to be understood? (4) Does the New Testament use myth in telling of Jesus? (5) What is the historical value of John as contrasted to the Synoptics? (6) What is the central meaning of Jesus?

Subsequent chapters discuss liberal lives of Jesus, the school of comparative religion (Bousset and Troeltsch), later liberal lives (Wrede, Schweitzer, Kähler), the approach of form criticism (primarily Rudolf Bultmann), Bultmann's critics to the right (Stauffer, Jeremias, Barth, Kinder), the

radical Bultmann critics (Jaspers and Ogden), and the post-Bultmann circle (Robinson, Käsemann, Bornkamm, Fuchs, Ebeling). In no case is the author's own reaction given. The approach is almost entirely descriptive, though later writers (for example, Bultmann and his pupils) are presented as critical of the generation before them.

Anderson writes clearly; his book will be useful especially to readers who want a trustworthy house name on the volume. When measured against other volumes available, the book has little new to add. Chapters one and three lean heavily on Schweitzer and, to a lesser degree, on Zahrnt. Later writers are generally presented via a summation of one work. Where a work is not available in translation into English, it is not used. Thus Conzelmann's important article on Jesus in the third edition of *Die Religion in der Geschichte und Gegenwart* is not mentioned. Ernst Käsemann's second major contribution to the debate is not used in any way.

But the shortcomings go beyond the failure to include the non-English bibliography. The entire Roman Catholic evaluation is bypassed without mention. The attempt of Harald Riesenfeld and Birger Gerhardson in Sweden to give a new direction to the discussion are missed. The English contribution to the debate, largely critical of the German approach, deserves mention. C. H. Dodd's study of the resurrection stories warrants analysis, as do his other significant recently published essays. The work of Vincent Taylor, D. E. Nineham, and R. H. Lightfoot is completely neglected. If one adds to this that the debate is not carried chronologically past the point where much of the other secondary literature took it, it does not seem too harsh to say that this volume adds nothing new to the discussion and is inadequate as a summation of it.

EDGAR KRENTZ

**THE MILITARY ESTABLISHMENTS AT MARI.** By Jack M. Sasson. Rome: Pontifical Biblical Institute, 1969. x and 101 pages. Paper. 950 Italian lire.

The city of Mari was located on the middle Euphrates and flourished shortly before

the rise of Hammurapi. Its 20,000 excavated documents are yielding increasing light on the contemporary patriarchal period. Since the citizens of Mari, like the early Israelites, were Amorites, it is not surprising to find numerous parallels between Mari and Israel.

Sasson limits his investigation to the military institutions of Mari itself without correlation with either Babylon or the Bible. As he admits in the Foreword, this monograph is his first installment on Mari and is consciously patterned after De Vaux's classic, *Ancient Israel: Its Life and Institutions*.

While the book's topics range from defense preparations to weaponry, from troop levies to the end of campaigns, Biblical students will be most interested in his discussion of preparatory rituals, including sacrifices offered by the king and prophetic assurances of the enemy's defeat (compare "Yahweh has given the enemy into your hand").

The text comprises pages 1—49; the rest of the book consists of footnotes, indexes, and bibliography. It is hoped that others will soon interpret the significance of this monograph for Israel's ideology of holy war.

RALPH W. KLEIN

**METROPOLITAN TABERNACLE PULPIT.** Vol. 32: 1886. By Charles Haddon Spurgeon. Carlisle, Penn.: Puritan Publications, 1969. 708 pages. Cloth. \$5.50.

Editions of Spurgeon crop up periodically. This is heartening. His sermons are so long that they can hardly be read verbatim to a contemporary audience, and we hope therefore that the users are translating them through their own procedures into the faith and life of their people. Spurgeon's preaching has a remarkably Biblical strain, even though his method tended to go beyond the simple accent of one text into a series of concordance studies of words and concepts. This volume displays the method by which Spurgeon's sermons were first published. They were issued in print each Thursday after their delivery, and then reissued in annual publications. This volume is the annual from six years before his death. The weekly publication advertised meetings and

other printed matter, and noted the lesson and hymns for the day. The Lutheran will miss the sacramental reference, but can learn from the evangelical explicitness of these sermons. RICHARD R. CAEMMERER SR.

**PAUL AND HIS EPISTLES.** By D. A. Hayes. Grand Rapids, Mich.: Baker Book House, 1969. 508 pages. Cloth. \$6.95.

This book is the first of four volumes on New Testament introduction, written by Doremus Hayes between 1915 and 1921 while he was professor at Garrett. The modern student will not wish to make this book his standard guide for the subject, but he may well find it useful as a corrective to studies which, in Hayes' words, are often "long on the letter, but very short on the spirit in their criticism." Changes in scholarly emphasis in the past half century might be illustrated by the fact that Hayes devotes 20 pages to "Paul the Hellenist" and only 5 to "Paul the Rabbi"; a modern handbook would probably invert the ratio. The publishers would have assisted the student by bringing the bibliographies up to date.

WALTER J. BARTLING

**BISHOP WESTCOTT AND THE PLATONIC TRADITION** (*The Bishop Westcott Memorial Lecture 1968*). By David Newsome. New York: Cambridge University Press, 1969. 39 pages. Paper. 95 cents.

Those who know B. F. Westcott from his Greek Testament, his commentaries on John, Hebrews, Ephesians, and the Johannine Epistles, and some of his other writings will not be surprised to know that he had a passion for Robert Browning, Origen, and St. John. This lecture sets this strange set of literary idols into a meaningful context, makes the great bishop come alive, and does so in a sprightly, interesting fashion that makes one say again and again: "I wish I had said that."

Scott Holland's comment, "Wherever you open his books, he is sure to be saying what he always said," or Arthur Benson's verdict on Westcott's linguistic niceties in the study of Greek that they bore a resemblance to the

"French definition of metaphysics as the act of bewildering oneself methodically" (both on p. 17) only illustrate the delights of this little lecture. It makes for good reading—and good history. EDGAR KRENTZ

**ACCENTS IN LUTHER'S THEOLOGY.**

Edited by Heino O. Kadai. St. Louis: Concordia Publishing House, 1967. 272 pages. Cloth. \$7.50.

This volume, produced by seven Lutheran theologians, may be regarded as a *Festschrift* in honor of Martin Luther and in commemoration of the 450th anniversary of the Reformation. John H. Tietjen discusses the abiding validity of the Reformation; Hermann Sasse, Luther and the Word of God; Ernest B. Koenker, man: *simul justus et peccator*; Jaroslav Pelikan, the theology of the means of grace; George W. Hoyer, Christianhood, priesthood, and brotherhood; Martin E. Marty, Luther on ethics: man free and slave; and Kadai, Luther's theology of the cross.

LEWIS W. SPITZ

**THE CROSS AND THE FLAME.** By Bruce Shelley. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1967. 191 pages. Cloth. \$3.95.

Shelley brings to this book both knowledge of the history of the church and skill in communicating at a popular level. *The Cross and the Flame* is a record of martyrdoms in the church, beginning with those under Nero and concluding with the Stanleyville murders in 1964. The first two chapters are based on the classical study of Christian martyrs by E. C. E. Owen, a book which should be made available again. Shelley provides a brief analysis of the question of persecution by Christians and of the nature of heretical Christianity. He wrote the book to demonstrate certain theological viewpoints and to call attention to areas of persecution in the world today. The book would be of interest to lay people.

HERBERT T. MAYER

**THE WORLD OF THE NEW TESTAMENT.** Edited by Abraham J. Malherbe. Austin, Tex.: R. B. Sweet Company, 1967. 181 pages. Cloth. \$3.50.



This introductory work to the *Living Word Commentary* on the New Testament, in which it is volume 19, lays the foundation for exposition in subsequent volumes. The six chapters, covering life in the Greco-Roman world, history of Palestine from the fifth century B. C. to the second century A. D., Jewish religion in the first century, history of the apostolic church, geography of Palestine in New Testament times, and directions for study of the New Testament, were each assigned to a different author and conclude with selected bibliographies. Pastors and nonprofessional students of the Bible will find this volume a real aid for orientation of their reading of the New Testament.

FREDERICK W. DANKER

**THE HOLY BIBLE.** Sponsored by the Bishops' Committee of the Confraternity of Christian Doctrine. Volume II: *Samuel to Maccabees*. Patterson, N. J.: St. Anthony Guild Press, 1969. viii and 780 pages. Cloth. \$6.00.

With this volume the Old Testament section of the Confraternity of Christian Doctrine (CCD) Bible is complete. Non-Roman-Catholic scholars have helped with this volume as they will also with the revision of the New Testament, which so far has only been partially published for use in the English missal. In addition to the books of Samuel, Kings, Chronicles, Ezra, and Nehemiah, Volume II includes Esther and the deuterocanonical 1 and 2 Maccabees, Tobit, and Judith.

In format the CCD Bible contains a brief introduction to each book, a well-paragraphed translation, lists of parallel passages, and very short exegetical notes. The binding is surprisingly flimsy.

The editors and translators have tried to avoid Bible English, that is, they avoid "thou" forms but use contractions. Strangely they persist in using Lord (for Yahweh) and, even more irritating, "just" almost always supplants the better "righteous."

These minor flaws aside, this is a very fine version indeed. Sophisticated use has been made of the Septuagint (both the "Old Greek" and Lucian) and the Qumran scrolls,

especially on Samuel where the Massoretic Hebrew text is in bad shape. More than 40 pages of text-critical notes explain the many emendations. By contrast, the Revised Standard Version does not change the text enough, provides almost no basis for the changes made, and occasionally changes the text without informing the reader.

The following sample readings come from the Song of Hannah, 1 Sam. 2:1-10; the words in parenthesis are from the Revised Standard Version (RSV): V. 1: horn (strength): CCD preserves the metaphor; in my God (in the Lord) LXX. V. 2: RSV's "there is none besides thee" is correctly dismissed as a gloss. V. 3: mouths (mouth) makes the plural addressee clear; hungry batten on spoil (hungry have ceased to hunger), CCD catches the sense which is missed by RSV, but its choice of "batten" is unfortunate. V. 6: nether world (Sheol). V. 8: He gives to the vower his vow, and blesses the sleep of the just—added from LXX. V. 10: the Most High (against them), CCD has recognized, thanks to Nyberg, an archaic divine name.

This precise translation will supply scores of new nuances to all students of the Bible. Well done!

RALPH W. KLEIN

**THE LOG COLLEGE: BIOGRAPHICAL SKETCHES OF WILLIAM TENNENT AND HIS STUDENTS, TOGETHER WITH AN ACCOUNT OF THE REVIVALS UNDER THEIR MINISTRIES.** By Archibald Alexander. London: The Banner of Truth Trust, 1968. 258 pages. Cloth. \$4.00.

Alexander's account of Tennent and his theological school, together with biographies of some of his students and their memoirs, was first published in 1851. The work tells not only about the Log College, but it contains the memoirs of William Tennent Sr. and of Gilbert Tennent. These are the most valuable parts of this book. Memoirs of others are included. These are by John Tennent, William Tennent Jr., Charles Tennent, Samuel Blair, John Blair, Samuel Finley, William Robinson, John Rowland, and Charles Beatty.

These men were active during the 18th century and are noted particularly for their work in the revival movement of that century. The purpose of the book is a partisan one, and in at least one instance the author remarks that the name "should be rescued from oblivion." Theodorus Frelinghuysen receives mention in one of William Tennent's letters printed in the Appendix.

Here is a bit of Americana that will enable the reader to understand the early American religious scene better.

CARL S. MEYER

**JOURNAL OF JEWISH LORE AND PHILOSOPHY.** Vol. I: 1919. Edited by David Neumark. New York: KTAV Publishing House, 1969. 417 and 46 pages. Cloth. \$25.00.

Only Volume I of this journal ever appeared, although it paved the way for the *Hebrew Union College Annual*, which has been published continuously since 1924. Neumark was trying to reawaken the spirit of scholarship among the rabbis and lamented that "at present, there is no Jewish scientific periodical open to the discussion of all scientific questions and to all scientific views of Judaism." Neumark himself was significant because he symbolized the transference of rabbinic scholarship to the American frontier.

Scholars of the caliber of Louis Ginzberg, Solomon Zeitlin, and Julian Morgenstern contributed to this volume, while Neumark wrote an article on "Spirit," four book reviews, and a 46-page textbook on Judaism, in addition to the introduction.

Librarians will welcome this chance to acquire a little-known but worthwhile journal.

RALPH W. KLEIN

**ARCH BOOKS: SERIES 5. THE MOST WONDERFUL KING;** by Dave Hill; illustrated by Betty Wind. **THE KING'S INVITATION;** by Virginia Mueller; illustrated by Jim Roberts. **THE GREAT PROMISE;** by Alyce Bergey; illustrated by Betty Wind. **THE UNFORGIVING SERVANT;** by Janice Kramer; illustrated by Sally Matthews. **TWO MEN IN THE**

**TEMPLE;** by Joann Scheck; illustrated by Jim Roberts. **THE SECRET JOURNEY;** by Virginia Mueller; illustrated by Betty Wind. St. Louis: Concordia Publishing House, 1968. 32 pages each. Paper. 39 cents each; \$2.25 the set.

Concordia Publishing House's *Arch Books*—imaginatively expanded rhymed versions of Biblical narratives with illustrations designed to appeal to young children—have carved out a niche for themselves. The six booklets of set No. 5 continue the established pattern with the Palm Sunday account, the parable of the wedding feast, the story of Abraham, the parables of the unforgiving servant and of the Pharisee and the tax collector, and the episode of the holy family's flight into Egypt.

ARTHUR CARL PIEPKORN

**MODERN WAR AND THE CHRISTIAN.**

By Ralph Moellering. Minneapolis: Augsburg Publishing House. 94 pages. Paper. \$2.50.

"Alarmingly realistic" is the description given on the back page. The book is that. It contains a great deal of pertinent information. There is no question of "the gravity of the peril," to quote the title of the first chapter.

The second chapter suffers from a rather popular "hang-up" that the United States is under some kind of threat from militarism, which is described as a frame of mind which thinks "in terms of righteous crusades against the instigators of evil" (p. 20). If that is militarism, then the United States has very little of it. Perhaps we can lay to rest at least one bogeyman which seems to haunt writers who have no real acquaintance with the military establishment.

The dedication of the book is touching. In it the author expresses the hope that his four sons will live to see the nuclear holocaust averted and the vision of peace become a reality. Unhappily the central thesis of the book holds out the false promise that "Christians can remain cheerful about future possibilities for a relatively better society and a more lasting peace," since those who "act to help accomplish God's good and gracious

designs are his instruments to preserve civilization from total ruination" (p. 74). We have no such word from the Lord. In fact, the Scriptures are very emphatic in their insistence that civilization, too, will be "consumed by fire" before new heavens and a new earth (2 Peter 3:13; note the order!) are created.

When theology is turned into sociology, something is bound to go wrong. This paperback is an example of what happens. Then even the Gerhard(t)s get mixed up; Paul Gerhardt, the hymnwriter, is named when in fact, John Gerhard, the theologian, is meant (p. 47).

MARTIN H. SCHARLEMANN

**ENGLAND IN COLOR: INTRODUCTION AND COMMENTARIES.** By J. H. B. Peel. New York: Arco Publishing Co., 1969. 176 pages. Cloth. \$5.95.

Everyone who has ever been to England and everyone who has merely devoured travel folders and dreamed of going to England will revel in the 80 superb color illustrations that are the real meat of this book. A 10-page introduction is the preface to a pictorial tour that begins at London and takes the reader through the counties of England from the Channel to the Cheviot Hills. Each beautifully printed full-page plate is opposed by a brief commentary. This book is something on which to nourish your memory or to whet your anticipation.

ARTHUR CARL PIEPKORN

**PRAESENTIA SALUTIS: GESAMMELTE STUDIEN ZU FRAGEN UND THEMEN DES NEUEN TESTAMENTS.** By Franz Mussner. Düsseldorf: Patmos-Verlag, 1967. 299 pages. Cloth. DM 44.00

The series of which this volume is a part is one of the most distinguished in German Roman Catholic Biblical studies. Outstanding earlier volumes have been contributed by Heinrich Schlier, Karl Hermann Schelkle, among German scholars, and in translation by Pierre Benoît, Jacques Dupont, and others.

The 22 articles and lectures by Mussner printed in this volume are certainly worthy

to stand in such distinguished company. The themes treated, the positions taken, the command of ancient and modern literature demonstrated, and the excellence of the writing all make this judgment evident and true.

The concerns taken up reflect the major interests of recent New Testament studies. Three essays deal directly with questions of hermeneutics; Mussner refuses to allow the opposition of existential and salvation-historical interpretation to stand, since both are necessary. Another essay ("'Evangelism' und 'Mitte des Evangeliums': Ein Beitrag zur Kontroverstheologie") attacks the idea of a canon inside the canon, of the concept "gospel" as norm of pure doctrine. This essay of 1964 is still very up to the minute today.

Another group of essays treats aspects of the gospels and historical criticism. Two essays deal with the New Quest of the Historical Jesus. Others treat specific pericopes or themes.

Still another group deals with conceptions in early Christian theology, such as Baptism, the "People of God," *apokatastasis* in Acts, and pre-Pauline layers in 1 Corinthian structure and outline, by a command of the New Testament evidence, and by a sobriety of scholarly evaluation.

Mussner speaks of the teamwork character of modern exegetical studies. This volume gives the team another resource for continued progress in understanding the New Testament.

The author has also written a commentary on James and a study of the concept of life in the Gospel of John. EDGAR KRENTZ

**THE PRE-EXISTENCE OF CHRIST IN THE NEW TESTAMENT.** By Fred B. Craddock. Nashville and New York: Abingdon Press, 1968. 192 pages. Cloth. \$4.50.

In his investigation of the New Testament affirmations of the preexistence of Christ, Craddock pays attention to the background materials and the various ideas of preexistence to be found elsewhere, but shows that the New Testament affirmations are different from any others. As for the present, he be-

lieves that no one has shown more sensitivity to modern man's need nor more concern to reach him with the Gospel of Christ than Rudolf Bultmann. This high regard for Bultmann also embraces the latter's understanding of the preexistence of Christ. To the question what preexistence means when it has been demythologized, Craddock quotes Bultmann as follows: "Let me put it this way: It is a fact that there is a proclamation, authorized by God himself, of his prevenient grace and love. This fact finds its mythological expression in the talk about pre-existence of Christ" (p. 175). Craddock's regard for Bultmann may serve as an index to his own theological approach. LEWIS W. SPITZ

**LEXIKON DER CHRISTLICHEN IKONOGRAPHIE.** Edited by Engelbert Kirschbaum. Vol. 1: *Allgemeine Ikonographie A — Ezechiel*. Rome: Verlag Herder, 1968. 36 pages and 720 columns. Cloth. DM 138.00 (in subscription).

This volume signals the rising of a new star in the area of reference works in Christian art. It begins a 6-volume work that proposes to treat the sources and interpretation of all themes of Christian art. The first four volumes are to deal with Biblical and general iconography, while the last two will treat the lives of the saints (hagiography in art).

A short review such as this must restrict itself to generalities in noticing a first volume. Let us simply state that every condition demanded by a first-rate reference tool is more than met. The list of contributors shows international teamwork in action. Specialists produce signed articles. The bibliography of frequently cited works fills 19½ closely printed pages. Add to that that every article contains special bibliography and you can see that the lexicon fulfills its obligation of bringing together the detailed researches of generations of scholars. Carefully selected black-and-white illustrations (295 of them) from many centuries of Christian art make it possible for the reader to visualize what is elsewhere described in words. Add to that the fact that the book is physically what a reference tool ought to

be (top-grade paper, white and heavy; solid binding that will stand much handling; sewn so that it opens easily and lies flat), and it meets the general requirements for any reference tool.

The contents go beyond what one might expect. There are articles dealing with antiquity in Christian art, for example, Alexander, Aristotle, Augustus, and Boethius, with Old Testament iconography, and with major articles of length on such topics as leprosy, lepers, eye of God, and *ecclesia*, and one can appreciate its wealth. In short, this lexicon serves not only the art historian but will also be of great use to the historian of Biblical interpretation, of ancient and medieval theology, and in general of popular theology.

Some books one greets with a heavy heart because they only repeat the obvious and encumber the bibliography. Others one marks with amazement because they put forward radical and overwhelming (though often unacceptable) theories. There is a third category, into which this book belongs. These books one welcomes as summaries and restatements of the collected wisdom in an area in a form that is convenient, authoritative, and interesting. Such books have a long life. In its own way this *Lexikon* is such a "possession forever."

EDGAR KRENTZ

**THE JEWISH SOURCES OF THE SERMON ON THE MOUNT.** By Gerald Friedlander. New York: Ktav Publishing House, 1969. viii and 301 pages. Cloth. \$8.95.

Friedlander, rabbi of Western Synagogue in London, wrote this book in 1911 out of the conviction that Montefiore, a liberal Jew, had conceded too much to Christianity in his commentary on the Synoptic Gospels. Friedlander studied the Sermon on the Mount under three categories, as Solomon Zeitlin states in his prolegomenon: what is based on the Hebrew Bible and Rabbinic thought, what stands in opposition to Jewish teaching, and what is anti-Pharisaic.

Friedlander concluded that four fifths of the sermon was exclusively Jewish. What is

not is marked by a spirit of vituperation (p. 264) or a non-Jewish asceticism. This polemical and apologetic work is designed to support the superiority of Pharisaic teaching (and thereby of later Judaism) over the teaching of the Gospels. While the contemporary scholar Zeitlin, who introduces the work, recognizes this fact, he shares Friedlander's view of Christianity. He appreciates that Christianity has aided in the survival of much Jewish literature and recognizes that Christians are not included in the *goyim* by the Talmud, yet he argues that true Judaism will not dialog with Christianity.

Christians will find in Friedlander's book an uncritical collection of Jewish materials (as Zeitlin remarks). They will appreciate having this much-referred-to book in print. They will also view its conclusions as unnecessarily harsh, even for a Jewish scholar.

EDGAR KRENTZ

**MYTH, LEGEND, AND CUSTOM IN THE OLD TESTAMENT.** By Theodor H. Gaster. New York: Harper & Row, 1969. 899 pages. Cloth. \$20.00.

"This book is an attempt to gather into one place all that can be derived from Comparative Folklore and mythology for the interpretation of the Old Testament. It grew out of the publisher's invitation to me to prepare an updated edition of Sir James G. Frazer's *Folklore in the Old Testament*." About 10 percent of the entries are taken directly from Frazer's work.

Gaster tries to fend off the usual criticisms of such collections by saying that unless specifically stated, his comparisons from other cultures are never intended to imply direct cultural contacts or borrowings (in this the book differs from Pritchard's *Ancient Near Eastern Texts Relating to the Old Testament*), but merely to illustrate patterns of thought and to suggest, on the basis of cumulative analogues, the true significance of things which may now be seen only in a distorting mirror. The parallels are most convincing and illuminating when they are drawn from the literature of Canaan and Ugarit; many others are decidedly far-fetched.

Although the book contains folklore on

some 350 items, the well-prepared table of contents and indexes make most items easy to find.

To indicate Gaster's method, we will give a brief survey of the entry on Joseph's bloodstained coat. After narrating two instances in the Arabian Nights where clothes dipped in blood are used to prove an individual's death, Gaster goes on to cite similar Turkish tales and folklore in modern Iceland and among Ainu of Japan. Finally he mentions two classical examples of recognition by means of a garment. Since the meaning of the bloodstained coat in the Joseph story is perfectly clear in itself, it is difficult to detect what the significance is of parallels which might well be only coincidental. He correctly identifies the coat of *pasim* as a coat which was extra long, extending to the ankles. To Gaster, Joseph's coat may have been somewhat "sissified," making him a kind of little Lord Fauntleroy. This *interpretation* of the long cloak seems to be without justification.

Finally, this same section cites a Balkan folktale dealing with the expulsion of a brother because of his dreams and concludes with parallels to Joseph in the pit from the Arabian Nights, the Turkish Collection of Billur Köschk, and a Peruvian myth. The need for critical use of the book is obvious, although especially in dealing with the significance of rituals, for example, Genesis 15, many plausible interpretations are suggested.

RALPH W. KLEIN

**JOHN CALVIN: THE ORGANISER OF REFORMED PROTESTANTISM (1509 to 1564).** By Williston Walker. New York: Schocken Books, 1966. lxxvii and 456 pages. Paper, \$2.95; cloth, \$7.50.

Walker's biography of Calvin was published more than 50 years ago. It is still a standard work, one which should be known by any theologian who claims to have any acquaintance with Calvin's life and thought. It is the magnum opus of a thorough scholar, one who admittedly was partial to Calvin, but who tried to be objective and fair in his presentation.

The present edition has been made most valuable by the bibliographical introduction

by the doyen of Calvin scholars today, John T. McNeill. This bibliographical introduction alone makes this an extremely useful edition.

CARL S. MEYER

*WE, THE CRUCIFIERS.* By G. W. Target. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1969. 159 pages. Paper. \$1.95.

The author, of Anglo-Irish descent and a writer for many media, describes himself as a "passionate Christian, whose favorite prophet is Amos." This volume is dedicated to the prophet. It reviews the elements of the history of the Passion of Jesus Christ and transfers the burden of blame on Jesus' executioners to all who commit violence in our time. The author's deep feeling, ranging from poignant meditation to venom, expresses itself in language sometimes almost Joycean in complexity. While the American reader senses much of the setting of Target's diagnosis to be Great Britain, he is by no means a mere spectator, and the streams of rationalization on the Continent since World War II are penetratingly repeated. A special attack is launched on war and all of its concomitants. The church, especially in its affinity for big business, is not spared.

RICHARD R. CAEMMERER SR.

*HIM WE DECLARE.* By Cuthbert Bardsley and William Purcell. Waco, Tex.: Word Books, 1968. 145 pages. Cloth. \$3.95.

Two Anglicans, one the bishop of Coventry and the other a canon of Worcester Cathedral, collaborate on this small volume of essays. The purpose of the book is "to pass on, from two very ordinary men, something of hope and encouragement to those many who have felt themselves blown off course by those winds of change which are now affecting the whole Christian scene" (p. 118). The method is to define, through the experience of the writers and of Christians of their acquaintance, the meaning of the Christian faith as hold on God in need and acknowledgment of Christ as Lord. While this method is not popular in America, it nevertheless serves in these pages to

meet most of the misgivings of the current agnostic on the ground of witness and not merely reasoning. In its hard covers it will weather the loan to many an inquiring friend.

RICHARD R. CAEMMERER SR.

*ZEHN FRAGEN AN DIE KIRCHE.* Hamburg: Friedrich Wittig Verlag, 1969. 355 pages. Paper. DM 8.50.

These ten "questions addressed to the church" were submitted to 200 pastors, theological professors, and journalists by Christoph Ehmann, Heinrich Kuhfuss, and Jens Litten. The answers of 60 respondents are herewith given to the public. The questions and answers are of particular interest to the youth of the church. Though they apply especially to the German situation, many aspects of them fit the American scene as well. America, too, has its restless youth. A brief biography of each respondent is appended.

LEWIS W. SPITZ SR.

*THE TASK OF PHILOSOPHICAL THEOLOGY.* By C. J. Curtis. New York: Philosophical Library, 1967. 165 pages. Cloth. \$4.50.

Bernard Loomer, the author says, planted the idea in his mind that it would be fruitful for a conservative, traditional theologian — the author is the pastor of Immanuel Lutheran Church in Chicago — to deal with some significant doctrines of the great classical tradition of theology in terms of the Whiteheadian vision of reality. In the present volume, he says, he has tried to do just that. Accordingly he suggests that the title of this book might well be "Christian Theology and Process Philosophy." What actually happens, however, is that traditional theological notions lose their traditional meanings altogether and call for entirely new definitions. In consequence a wholly new theology emerges as process theology. The author uses the title "philosophical theology." Unfortunately his effort to wed Biblical theology to Whiteheadian philosophy results in a mixed marriage that promises little happiness for either party.

LEWIS W. SPITZ

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# **The Two Natures in Christ**

**by Martin Chemnitz (1522–86)**

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This translation offers the first English edition of one of Chemnitz's major works: *De duabus naturis in Christo*, the classic statement of orthodox Lutheran Christology. In fact, the dogmatic terminology Chemnitz establishes in this work remains normative in the field of Christology.

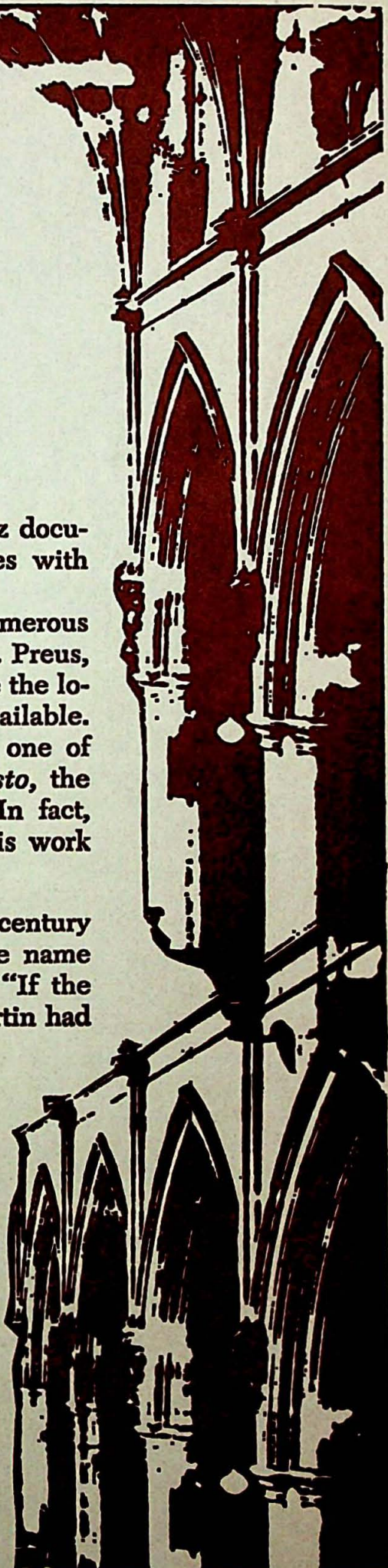
As the leading systematician of 16th-century Lutheran orthodoxy, Chemnitz earned the name "The Second Martin." There's a saying, "If the second Martin had not come, the first Martin had not stood."

The translator is Dr. J. A. O. Preus, president of The Lutheran Church—Missouri Synod. His doctorate in Latin from the University of Minnesota plus his cultivated interest in post-Reformation theology qualifies him for this translation task. From 1962 to 1969 he was president of Concordia Theological Seminary, Springfield, Ill.

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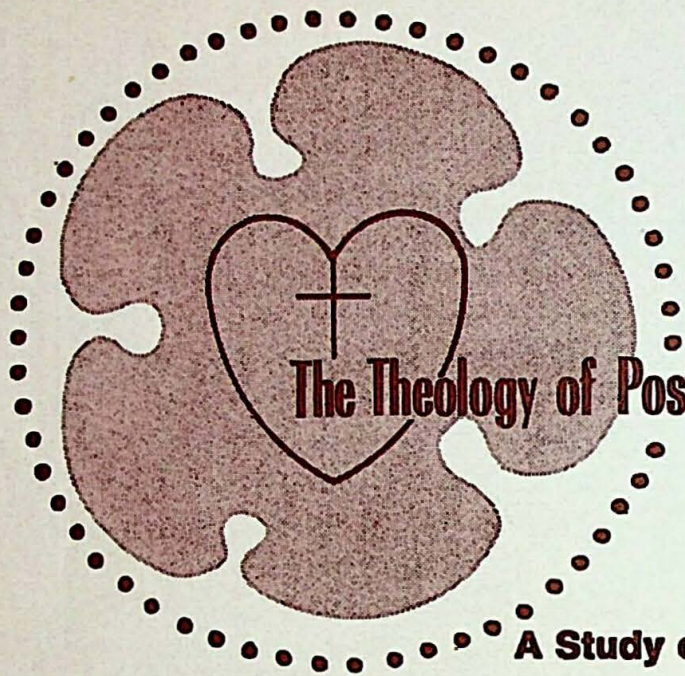
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