

11-1-1971

Book Review. - Literatur

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Recommended Citation

Danker, William J. (1971) "Book Review. - Literatur," *Concordia Theological Monthly*. Vol. 42, Article 68.
Available at: <https://scholar.csl.edu/ctm/vol42/iss1/68>

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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.

MUCH CAUSE FOR JOY — AND SOME FOR LEARNING. By Herbert M. Zorn. Vaniyambadi, India: Concordia Press, 1970. 64 pages. Paper.

This work is additional demonstration that the recent honorary degree of doctor of divinity bestowed by Concordia Seminary on this missionary, pastor, and seminary professor was well merited.

In his foreword, Roland E. Miller, well-known missionary to Muslims in India, aptly terms this volume a "report-praise-prayer." It is not a history in the detached, objective, bloodless sense of that term. But real scholarly work preceded publication of this volume, and future historians of the Lutheran church in India will not wish to ignore it.

Zorn bases much of his work on a master's thesis that he wrote at Concordia Seminary recently as well as an earlier master's thesis by Elmer Griesse at the same institution dealing with an earlier period. This is scholarship presented in such a form that it will edify the church. An enclosed study guide is a welcome aid to that end.

The author shares a family tradition of mission service in India that goes back a century to 1871 when Carl Zorn first arrived in Tranquebar from Germany.

Herbert Zorn is candid in describing the somewhat dubious circumstances in which Missouri entered India, and then occasionally proceeded to enter areas where other Christians were already at work. For example, the synod's missionaries entered Nagercoil, where Zorn now teaches at Concordia Seminary, over the objections of the London Missionary Society. Zorn recounts:

"Sometimes disgruntled members of the London Mission would come over to the Lutheran Mission; determining sincerity was very difficult. Playing one mission off against another became a common practice." (P. 19)

Though the Missouri missionaries had adopted the principle of not working in the area of another mission, in practice they made exceptions when they were persuaded that groups of people were not hearing the Gospel.

Zorn helps the India Evangelical Lutheran Church face and come to terms with its past, also the painful experiences through which it grew from legalism to Gospel freedom. The Rev. Adolph Brux, Ph.D., came to India in 1923. He not only joined in table prayers and devotions with missionaries of other denominations such as the great missionary to Muslims, Samuel Zwemer, but also defended his practice in a conference paper. That touched off a controversy which lost Brux to missionary service in India but ultimately resulted in a wider Gospel freedom both in India and in the stateside Missouri Synod. But the bitterest controversy dealt with the caste question in the church, in a way anticipating racial controversies in the sending church.

Yet there is also "much cause for joy." The India Evangelical Lutheran Church is growing up into Christ. Pain and suffering have led it into greater maturity. Zorn gives abundant expression to his joy and thanksgiving over the charisms that the Holy Spirit has given this church on its path to national identity within the body of Christ. It is cause for joy that the American sister church has profited from those gifts of the Spirit to the Indian church.

WILLIAM J. DANKER

DIONYSUS AND THE CITY: MODERNISM IN TWENTIETH CENTURY POETRY. By Monroe K. Spears. New York: Oxford University Press, 1970. 278 pages. Cloth. \$7.50.

The author endeavors to determine the characteristics of "modernism" in literature and trace its history. Both tasks proved difficult because of the mass of material. He finds symbols for "modernism" in "Dionysus" and "City." "City" is usually regarded as symbol of rational order (hence Apollonian). The entrance of Dionysus into the city, therefore, becomes symbolic of the revival of irrationalism in literature. The author concludes that "modernism" began about 1909 and reached a climax in the 1920s.

Many phases of this learned and technical study have implications for the study of theology. The discontinuities found in the "modernist" movement in literature include aesthetic discontinuities between art and life; metaphysical discontinuities between organic and inorganic worlds and the world of ethical and religious values; and temporal discontinuity that implies an ethic of experimentation and novelty.

Equally significant for the theologian is the use of myth in literature to bridge discontinuities and thus achieve relationship on a deeper level.

The revolt of about 1957 is significant because it reemphasized direct confession and prophecy by the poet. It rejected discontinuities and worked for involvement and community. Through the irony of the "absurd" it sought unity against oppression, cruelty, and hatred.

ERWIN L. LUEKER

THE RADICAL KINGDOM: THE WESTERN EXPERIENCE OF MESSIANIC HOPE. By Rosemary Radford Ruether. New York: Harper and Row, 1970. viii and 304 pages. Cloth. \$7.50.

This book describes radical movements that have yearned for the renewal and transformation of society. Mrs. Ruether begins by outlining three patterns of redemption that decree different understandings of the world and different imperatives. In the first or apocalyptic pattern, salvation can come only by a radical overthrow of this present world and the inauguration of a radically new world founded on the principle of God's dominion. Because of its uncompromising confrontation with the present system, it forms the underpinnings of every revolutionary faith. The author calls the second pattern "the inward journey." Here too the outward structures of society are seen as evil, but salvation comes through a journey inward to some pure realm beyond the system. Poverty, for example, is idealized as a freedom from this evil world rather than itself an evil to be combated. Such utopianism removes itself from the present and creates an elite community where the new age can

be glimpsed, but the present world is abandoned to fester. The third pattern of redemption can be called the Great Master Plan. In this view the powers of good and evil are both made immanent within the present order and are working themselves out to a final victory for the righteous. Receiving its classical expression in Augustine, this pattern turned the medieval church into the defender of the status quo and into a check against social revolutionary ideas. The potential for social revolution could only be released through the secularization of society and the dethroning of the Christian establishment.

In Part I of the book the author surveys Christian and secular historical movements: the Radical Reformation, the Puritan and French Revolutions, Utopianism, the social gospel, and Marxism. Theological reflections on modern theology make up Part II. Here clear and concise introductions are provided to crisis theology, Albert Camus, secular and death-of-God theology, Christian-Marxist dialog, and the theology of hope. Part III deals with contemporary American movements. After a perceptive and sympathetic presentation of Malcolm X and Eldridge Cleaver, Mrs. Ruether here traces aspects of the youth movement including the hippies, Yippies, the New Left, and Herbert Marcuse, its leading philosopher.

According to Marcuse, modern technological man is one-dimensional, having lost the dimension of transcendence formerly given by philosophical and historical consciousness. The two-dimensional universe with its tension between "is" and "ought" has disappeared. Because of this, men fail to see that the modern state feeds on oppression, the breeding of war, and waste. Marcuse's Marxian eschatology envisions a society of free creativity beyond the work principle. While the productive basis for such a society exists, a society which will care for nature and men instead of exploiting them, it cannot become a reality without a revolutionary struggle, possibly led by the radical youth and the blacks, against economic and political systems that keep the old forms alive.

Mrs. Ruether concludes that revolutionary

mythology reveals a longing not only for practical amelioration but for an ultimate salvation; it stands for an ecstatic rebirth of hope, a judgment upon a fallen past-present, a vision of a future paradise, a willingness for self-sacrifice for the sake of this salvation. But these longings can easily be translated from the religious language of a vertical universe to the language of society-in-history of a time-oriented world view.

RALPH W. KLEIN

WHAT DARWIN REALLY SAID. By Benjamin Farrington. New York: Schocken Books, 1970. 124 pages. Paper. \$1.75.

No one needs to be reminded of the main events in Charles Darwin's life: the voyage of the *Beagle*, *The Origin of Species* (1859), and *The Descent of Man* (1871). Even his ministerial training and his 40 years of invalidism are widely known. This book provides a popular introduction to Darwin's thought, often quoting extensively from his own writings.

Farrington believes that *The Origin of Species* was decisive in replacing the static conception of a universe created once for all by the conception of a universe in a state of evolution. He believes that Darwin failed to appreciate the distinction between the inorganic and biological phases of evolution and the human or psychosocial phases. Furthermore, despite considerable effort, Darwin never came to a proper understanding of genetics. This can be attributed in part to the absence of any attempt to place his theory in its historical setting and to define his own contribution in relation to his predecessors. A final difficulty concerns the inheritance of acquired characteristics and his theory of pangenesis, according to which it is the whole body which issues instructions to the reproductive cells.

More could be said about his loss of Christian faith and his conviction that the "ennobling belief in an omnipotent God" was a product of biological evolution. But this book deserves to be recommended primarily for its succinct way of outlining Darwin's role in evolutionary thinking.

RALPH W. KLEIN

THE STRUCTURE OF PRAISE. By Arthur B. Mazmanian. Boston: Beacon Press, 1970. 151 illustrations (photographs) and accompanying text. Cloth. \$19.95.

This handsome volume calls itself "a design study — architecture for religion in New England from the 17th century to the present." The producer is "a sculptor, graphic artist, and design teacher." An essay of about 20 pages sets forth the principles reflected in the photographs: the symmetry, homogeneity, and sparseness of the early meeting house-church, supplanted by the Greek, and thereupon the Gothic, revival; replaced in contemporary effort to relate the building to the landscape and materials of the community. The study reflects on the emergence in modern forms of the early close relation of the worshipers to one another. Occasional ancient, medieval, and Renaissance parallels illustrate precedents. An interesting observation: "The early builder was usually a member of the community that made the building; the requirements of the congregation were also his requirements. The responsibilities of the master builder of the past have been transferred to the architect, a professional who understands the needs of many religious peoples." That pluralism is the challenge and the regret of contemporary architecture.

RICHARD R. CAEMMERER SR.

COHELETH AND THE SONG OF SONGS. By Christian D. Ginsburg. New York: KTAV Publishing House, Inc., 1970. xlv, 191 and 528 pages. Cloth. \$22.50.

These two commentaries were first published in 1857 and 1861 by Ginsburg, a Jewish convert to Christianity, who later devoted himself to the Massorah and the editing of the Hebrew Old Testament.

For each book Ginsburg provided an extensive history of exegesis, running to 82 pages for Qoheleth and almost 200 for the Song of Songs. It is for these extended histories of interpretation, rather than the commentaries themselves, that Ginsburg's work is especially known and valued.

Sheldon H. Blank uses the prolegomenon that he has written for this reissue to survey

research in the last century on two important questions for both books: (1) origin and date; (2) structure and nature. While nearly every conceivable date has been proposed (Qoheleth has been attributed to both Solomon and Herod!), Blank argues persuasively for an origin in the third century. Recent commentators have argued more and more for the unity of Qoheleth, although Kurt Galling called it a loose collation of 37 aphorisms with hardly any structure at all. Blank surveys and rejects interpretations of the Song of Songs as an allegory, edifying tale, or the ritual for the Tammuz cult and classifies it as an anthology of amatory poems.

However dated in detail the commentaries may be, these "two volumes in one" make up another outstanding addition to the reprint series called *The Library of Biblical Studies* and edited by Harry M. Orlinsky.

RALPH W. KLEIN

THE BURDEN OF THE PAST AND THE ENGLISH POET. By W. Jackson Bate. Cambridge, Mass.: The Belknap Press of Harvard University Press, 1970. 141 pages. Cloth. \$5.95.

The author will probably be surprised to find his book reviewed in a theological journal, especially since the word *theology* does not occur in it and, if this reviewer recalls correctly, the occurrences of such words as *divine* and *religion* can be counted on five fingers.

The book is a valuable one and worth any English theologian's time, even if for no other reason than to glimpse the Second Temple (neoclassicism) and the Third Temple (romanticism) in "the other world" (literature) across the chasm.

More than a passing acquaintance with the literature of the last two centuries is helpful but not indispensable to an understanding of the reactions of poets and artists to the "burden of the past." By this term the author means outstanding literary and artistic achievements that psychologically deflate current artists through fear of imitation or repetition. His conclusions are gratifying to one

who appreciates past achievement, continuity, and contemporary creativity.

Certainly parallels with theology during the same period could easily be drawn—perhaps also a caution to theologians' continual quest for new insights, often before previous ones have been adequately utilized in effective proclamation of the Gospel.

This reviewer, however, is currently interested in the schism between the "secular" and "sacred" in poetry. This breach began and developed into a chasm during the period Bate analyzes. A primary reason is given in this book. Religious poetry (and especially hymnody) with its emphasis on continuity and extra-historico-environmental factors would find it difficult to locate its place in trends that abhor repetitions. On the other hand, more than a little corrective from the trend would be wholesome for religious poetry.

The question still remains why the chasm didn't shrink in view of the fact that Schleiermacher was an outstanding theologian at the time when romanticists were exploring the inner life and Blake identifying with Biblical prophets.

ERWIN L. LUEKER

ANTHOLOGY OF MODERN INDONESIAN POETRY. Edited by Burton Raffel. Albany: State University of New York Press, 1968. 158 pages. Paper. \$1.45.

After reading poetry written with the assumption of a schism among religion, philosophy, and art, it is intriguing to read some that moves easily in a unity of the three.

These poems were originally written in *Bahasa Indonesia*, which became the national tongue in the 1920s. The literature began and flowered in half a century. Its epochs are marked in decades and half decades.

Its expression of the mystery of words is interesting: "I began with words / And words begin / With life, and thought and feeling"; "Words are only windows, / always closed"; "Words are dead souls / Space contained and stiff." There is an inner urgency to use words artistically, for, as one poet states, to speak beautifully, truthfully, and freely means writing poetry.

In this collection of poems, souls of Christians, Buddhists, socialists, and others bend "to the feet of the One God" as naturally as a child asks whether "men go to heaven." The sacred and secular join as readily as brothers "uphold the One God" while "hearts, bitter with defeat / Fill with love for beliefs we follow." When "soldiers die without being wounded" and night's hard hands grip, then "God doesn't exist and men have nothing to say." Awe before the eternal comes naturally to those who realize that "all there is to life is the play of light on a fingertip."

There are words that the West (and the Western church) is just beginning to hear. There is a dialog in which it is just planning participation. There is also beauty struggling for birth.

ERWIN L. LUEKER

POEMS OF GEORGE SANTAYANA. Edited by Robert Hutchinson. New York: Dover Publications. 1970. 182 pages. Paper. \$2.00.

The sonnets, odes, elegies, and other poems in this collection may be well known to those who have long admired the exquisite beauty of the poetry of Santayana.

It is not the purpose of this review to elucidate that beauty, analyze the classical forms, or criticize some of the results (for example, "Lurk its ruby drops among").

The book demonstrates the potential of poetry to present philosophy effectively as is done in "Lucifer: A Prelude" in opposition to Royce's explanation of the problem of evil.

More important, however, this book gives deep insight into a journey from faith to stark materialism and mechanism:

So came I down from Golgotha to thee,
Eternal Mother; let the sun and sea
Heal me, and keep me in thy dwelling-place.

Some of the most beautiful lines show the tension resulting from the fact that Santayana's heart refused to follow the clear logic of the mind. Reason may dictate:

Love but the formless and eternal Whole
but heart replies:

It is not wisdom to be only wise,
And on the inward vision close the eyes.

Reason with the finality of Lucretius or Wallace Stevens can urge:

The soul is not on earth an alien thing
That hath her life's rich sources elsewhere
yet the soul pleads:

To me the faiths of old are daily bread;
I bless their hope, I bless their will to save,
And my deep heart still meaneth what they
say.

In his poetry Santayana returns again and again to the shrines of his Roman Catholic childhood. Even the crassly materialistic philosopher in his skepticism approaches religious idealism with the sympathetic reverence of a sage.

Santayana's philosophy, poetry, and life are in many ways symbolic of contemporary poetry which has been largely "secular" and agnostic since the 19th century. He, like contemporary poets, nevertheless provides religious insights:

He brings the gods what most they prize
Who sorrow on the altar lays

or again:

Teach me resignation — teach
Patience to the barren clod.

Santayana's life, like good poetry, is open, and one wonders whether in the twilight the materialistic intellect finally admitted:

Things all are shadows, shadows all,
And ghost's within an idiot's brain.

and granted the heart's longing:

Perchance when Carnival is done,
And sun and moon go out for me,
Christ will be God, and I the one
That in my youth I used to be.

ERWIN L. LUEKER

ERETZ-ISRAEL: ARCHAEOLOGICAL, HISTORICAL AND GEOGRAPHICAL STUDIES. Vol. IX ("William Foxwell Albright Volume"). Jerusalem: Israel Exploration Society, 1969. 139 pages (English text), with 13 plates; 176 pages (Hebrew text), 50 plates. Cloth. Price not given.

The Israel Exploration Society, the professional organization for Israeli archaeologists, uses this volume of its annual publication to pay tribute to William Foxwell Albright, the dean of Near Eastern archaeology.

It is a fitting tribute to Albright's many-faceted interests. In addition to an encomium written by Yigael Yadin and a bibliography of Albrightiana from 1958 to 1968, eighteen scholars have contributed as many English articles and twenty-three scholars have contributed twenty-one Hebrew papers.

The articles touch on many aspects of Semitica, including epigraphy, Old Testament interpretation, pottery classification, method in archaeological study and in field-work, and ancient art. The scholars are a veritable "Who's Who" among American and Israeli archaeologists. Merely to list their names would fill many lines of type.

This volume cannot be reviewed by anyone who is not as omniscient as Albright himself. To call attention to any one article is not to pass judgment on any other. One, however, deserves to be singled out. G. E. Wright's "Archaeological Method in Palestine — An American Interpretation" ought to be read by every neophyte and would-be archaeologist.

Albright has done more to influence Old Testament studies than any one single American in the present century. His influence lives on in his many students. The present volume is a sterling coin issued in his honor.

EDGAR KRENTZ

THE ROMANCE OF ALEXANDER THE GREAT BY PSEUDOCALLISTHENES. Translated from the Armenian Version by Albert Mugrdich Wolohojian. New York: Columbia University Press, 1969. 196 pages. Cloth. \$8.50.

Alexander the Great was a figure that seized medieval imagination. His story was told many times. The text of the present volume is a translation of the Armenian version. Its value as history is, of course, slight. Read as a romance it is delightful reading — and reveals much of importance for social and cultural history. Thus Alexander testifies that the world is "ball-shaped, a sphere" (§ 107, p. 61). Though not of immediate interest to theologians, this book is an excellent contribution to a distinguished series.

EDGAR KRENTZ

THE SOCIOLOGY OF RELIGION: A STUDY OF CHRISTENDOM. Vol. IV: *Types of Religious Men.* By Werner Stark. New York: Fordham University Press, 1970. xi plus 340 pages. Cloth. \$8.00.

Of the four volumes that have so far appeared in Stark's *Sociology of Religion*, the fourth volume seems to this reviewer to be the outstanding one. The author deals in this volume with what he calls "the inner life of religious communities" or the interplay between religious communities and their forms.

He has only three chapters in this volume: "The Founder and the Second"; "Saint and Priest"; "Monk and Predicant."

The concept of *charisma* plays a prominent part in the author's treatment. He has a good discussion regarding saints and sainthood. Among those whom he confronts are Max Weber and Rudolf Sohm. In the last chapter the author looks at the effects of the Reformation.

All in all, we believe that this is a very useful work for an understanding of the type of religious man found particularly in the Roman Catholic Church.

CARL S. MEYER

THE BIBLE IN THE WORKS OF ST. THOMAS MORE. Part II: *The Four Gospels.* By Germain Marc'hadour. Nieuwkoop: B. de Graaf, 1969. 203 pages. Paper. No price given.

Marc'hadour continues his repertory of the citations from the Bible in the works of the English statesman and polemicist, Sir Thomas More. The citations from the four gospels are given as More made them, with exact reference to the location in his writings.

The repertory from the gospels presents some difficulties, because of parallel passages in the gospels and because More did not always cite exactly. The discrepancies between the Vulgate and More are not listed, because there are very many of them. When a sentence or phrase is found in parallel passages in the Scriptures, the compiler tends to credit them to Matthew, because he comes first in the New Testament canon. More

followed Gerson's *Monotessaron* in his commentary on the passion of Christ.

There are references to Luther, Bugenhagen, and Tyndale, and even two references to Melancthon and one to Taverner in this work.

With the Yale edition of More's works in production, this 16th-century figure is enjoying a renewed interest. *Moreana*, of which Marc'hadour is the genial editor, has contributed greatly to scholarship regarding More and to an extended knowledge of his period.

CARL S. MEYER

BEAUTY IN HOLINESS: STUDIES IN JEWISH CEREMONIAL ART AND CUSTOMS. Edited by Joseph Gutmann. New York: Ktav Publishing House, 1970. xxvi and 513 pages. Cloth. \$19.95.

The editor, professor of art history at Wayne State University, has gathered articles on Jewish artisans, Torah decoration, Sabbath, Hanukkah, wedding, and miscellaneous religious implements and customs. The articles show how much Jewish religious art and ceremony was influenced by surrounding cultures and how recent much of it is. The collection is a valuable contribution to the social side of Jewish history. One plate is missing (p. 132).

EDGAR KRENTZ

UNDERSTANDING GENESIS. By Nahum Sarna. New York: Schocken Books, 1970. 267 pages. Paper. \$2.45.

In the introduction the author states his conviction that modern Biblical studies provide the means to a keener understanding of the Hebrew Scriptures and may prove to be the key to a deeper appreciation of their religious message. He demonstrates the validity of this conviction in this technically competent yet easy-to-read handbook designed for the educated (Jewish) adult layman.

Although Sarna holds to the nonunitary origin of the Pentateuch, the documentary hypothesis plays a very small role in the book, often only appearing in footnotes. As Sarna correctly notes, many early source critics failed to distinguish between the date of the final editing and the age of the material contained in the documents themselves.

Extrabiblical parallels to Creation and Flood are given detailed study with special emphasis on the theological contrast with the Mesopotamian material. Sarna also relates the significance of archaeology in general and the Nuzi texts in particular in understanding the history of the patriarchs. Finally, his notes refer to many modern Jewish studies which might be unfamiliar to the Christian scholar.

Sarna, who is professor of Biblical studies at Brandeis University, has a fine sensitivity for literary structure (see especially his discussion of Genesis 15 and 22). This paperback is an unchanged reprint of the 1966 hardbound edition and provides an extraordinary amount of reliable information at a modest price. The necessary hermeneutical supplementation to Sarna's superior historical and archaeological data can be found in Gerhard von Rad's *Genesis*, published by Westminster Press.

RALPH W. KLEIN

THE COTTON PATCH VERSION OF MATTHEW AND JOHN. By Clarence Jordan. New York: Association Press, 1970. 128 pages. Cloth, \$4.50; paper, \$2.50.

The style and diction of the late Clarence Jordan's "Cotton-Patch" translation are designed to move the contemporary reader directly into the text and there interpret him. Oddly enough, the very strength of the translation is its limitation. The Bunyanesque effect resulting from the transference of United States cities onto the map of Palestine and political and social issues into the first century will prompt many readers, if they stick with this rendering, to look up the King James Version for a translation. It has been suggested that the New English Bible has its limitations for United States readers because of the use of "corn" for wheat and a few other more localized Britishisms. But the problems for the nonresident in the use of the NEB are as nothing compared to what he will face in Jordan's translation. Even the citizens of Peoria, Ill., will elude some of the expert jabbing of the text, but most people in Harlem, N. Y., will feel the dig of it. This is not a negative judgment, for the times will evoke more of these geographically and so-

cially specialized versions of the Scriptures. They are a genre of legitimate sermonic rhetoric. But as with most homiletical pieces, the more timely and relevant they are the more geographically limited and short-lived they will be (who publishes books of sermons?). Two samples must suffice. The reader will readily identify this recital: "Jesus . . . pulled out of south Georgia and headed again for north Georgia. On the way he had to go through a black ghetto. Well, he came to a black village named Sidecar, which is near the farm that Mr. Jake gave to his boy Joe. There's a well there called 'Jake's well.' So Jesus was pretty tired from traveling. . . . Now there comes a black woman to draw some water. . . ."

The names of the Twelve ("agents") are: "Simon, who is called Rock, and Andy, his brother; Jim, Mr. Zebedee's boy, and his brother Jack; then Phil and Bart: Tom and Matt the revenuer: Jim Alphaeus [why not "Alpha Jim"?] and Tad; Simon the Rebel [White Panther?] and Judas Iscariot [the Sniper?] who turned him in."

The historian of Bible versions will observe that there is a close resemblance between Jordan's style and the following example taken from a work published in 1892 (*New Testament Stories Comically Illustrated*): "I have been in every state in the Union except Delaware; I have been ducked and held up, mobbed in the cities and chased by varmints in the woods. . . . Now perhaps some of your parlor-car, kid-glove evangelists will favor us with their pedigree" (see 1 Corinthians 11). But the intentions of Jordan and the editor of the latter excerpt are farther apart than the Chattahoochee and the Yukon. **FREDERICK W. DANKER**

THE FREEDOM SEDER: A NEW HAGGADAH FOR PASSOVER. By Arthur I. Waskow. Washington, D.C.: The Micah Press, 1970. 56 pages. Cloth. \$3.95.

Moved by the assassination of Martin Luther King and related incidents of 1968, Waskow worked with his family to make their Passover Seder something that would speak to their deep concerns about the world. The result is a moving retelling of the Exo-

dus story with its songs of liberation and rebellion in terms of the 20th century.

At the same time he runs a peril in modernizing the Seder, just as last century's quest for the historical Jesus turned Him into a typical liberal advocate of the fatherhood of God and brotherhood of man. So Waskow's themes tend to be parochially "new left," even at times confusing crudeness of language with frankness.

Still this Seder is a rollicking celebration and poignantly sensitive to the meaning of the Exodus in its original setting. The prophets are not Amos and Hosea, but Dylan, John Brown, and the D. C. Nine. Instead of Gideon and Samson, the *shoftim* are Jefferson, Nat Turner, Lincoln, and Eldridge Cleaver. Speeches by these men punctuate the Seder, plus choruses of "We Shall Overcome" and shouts of "All Power to the People!"

The church has no corner on the debate about spiritual concerns versus social action. Ponder this updating of Exodus in the *Midrash Rabbah*: "And Rabbi Eliezer said: The Holy One, Blessed be He, said to Moses: 'There is a time to pray briefly and a time to pray at length. My children are in dire distress, the sea shuts them in and the enemy is pursuing, and you stand here adding prayer on prayer! Speak unto the Children of Israel, that they go forward!'"

RALPH W. KLEIN

AMOS. By Herbert Werner. Göttingen: Vandenhoeck & Ruprecht, 1969. 203 pages. Paper. DM 12.80.

In this exegetical survey of Amos, Werner reviews the advances made by Wolff, Reventlow, Würthwein, and Noth. While he candidly favors Wolff's hypothesis that Amos betrays training in the wisdom ethics of the clan, he often is content to state impartially two conflicting opinions without suggesting a preference. Written for the nonspecialist, the book presupposes no knowledge of Hebrew, but it often cites a number of German translations to demonstrate that exegetical decisions play a great role in translation.

Werner emphasizes that the oracles against foreign nations grow progressively more in-

tense until their real goal, Israel, is reached. Thus the words against the foreign nations are intended solely to heighten the inescapable logical connection between Israel's behavior and the coming catastrophe. The author believes that the five visions of chapters 7 to 9 show a similar progression. At first the prophet intercedes for Israel, then merely answers God's questions, and finally keeps silence before the inevitable judgment.

When his word is rejected by the priest Amaziah in the name of the king, Amos appeals to Yahweh for vindication and is reminded that his audience is not just a group of human beings, but it is *Yahweh's* people. Werner ascribes 9:11-15 to a later hand.

A major concluding section is devoted to strategy for teaching this book to 12- and 13-year-old students. Unfortunately, excessive stress seems to be put on tracing the causal connection between guilt and punishment and on explaining the visions as associations projected by the prophet on quite natural phenomena. While Werner denies that these associations are fraudulent, he also hesitates to identify them as the gift of God. Finally, he lists some 28 themes to which allusion could be made in the course of teaching the young, including items like the French Revolution, the *Communist Manifesto*, and the social encyclicals of the Roman Catholic Church.

In spite of his somewhat secularized educational goals, this book deserves high praise for the clear way in which it summarizes the recent exegetical advances in this field.

RALPH W. KLEIN

PSEUDO-EZEKIEL AND THE ORIGINAL PROPHECY. By Charles Cutler Torrey. New York: KTAV Publishing House, 1970. 261 pages. Cloth. \$12.50.

Torrey believed that the exile and restoration never occurred, but that the Chronicler created them in order to contest the claims of the Samaritan community to historical continuity as the true Israel in Palestine. An editor of Ezekiel, according to this scenario, gave the book its Babylonian setting. Originally it was a pseudepigraph, purporting to

come from the age of Manasseh but actually dating to about 230 B. C.

Many other scholars in the early 20th century argued for a Jerusalemite or Jerusalemite *and* Babylonian setting for Ezekiel. Some, like S. Spiegel, whose debate with Torrey in a series of periodical articles is included in this volume, vigorously contested many of his views.

Most recent commentators (Fohrer, Eichrodt, and Zimmerli) have returned to the idea that Ezekiel's entire prophetic activity was carried on in Babylon. But according to Moshe Greenberg, who writes a prolegomenon to this reissue, Torrey was at least right in asserting that Josiah's reform was successful and its effect enduring. Jeremiah, Lamentations, and Kings seem to attribute the fall of Judah to the fathers' sins. Greenberg believes that Ezekiel projected the fathers' sins on his own age, particularly in regard to the temple violations in chapter 8, and thereby clarified for the common man how just God's recompense through the Babylonians really was. Basically Greenberg is developing the thesis of Y. Kaufmann that *national* apostasy did not recur after Josiah's reform, although the *bamot* and other idolatrous practices may have been reinstated privately.

A central point in all this is the climactic nature of 2 Kings 21, listing the damning sins of Manasseh which would seem to justify the fall of Judah. Although subsequent chapters deal with the reform of Josiah and the invasion of Babylon, the sins of the kings and nation after Josiah are not nearly so horrendous as those ascribed to Manasseh. Why then, scholars ask, do they bring on the Babylonians, when the earlier sins of Manasseh are followed by God's raising of Josiah?

Greenberg has neglected a recent interpretation of Kings, according to which two themes originally dominated this book: (1) the promise to David culminating in Josiah; (2) the sin of Jeroboam leading to the fall of the Northern Kingdom. The author of this theory, Frank M. Cross Jr., argues that Kings originally ended with the account of Josiah and only in a second edition was the book accommodated to the untimely

death of Josiah and the loss to Babylon. Theological justification for the latter event was established by painting Manasseh in such dark colors that even the goodness of Josiah could only be a delaying factor in God's inevitable judgment.

If Cross is correct, Kaufmann and Greenberg may be building too much on the relative silence of Kings on the post-Josianic age. In turn, Josiah's reform may well have been only a qualified success and the accounts of wickedness in 2 Chronicles 36:11-16 and Ezekiel 8 are then imported and reliable mirrors of the last days of Judah.

RALPH W. KLEIN

HATTUSHA: THE CAPITAL OF THE HITTITES. By Kurt Bittel. New York: Oxford University Press, 1970. 174 pages and 30 plates. Cloth. \$10.00.

These six lectures were originally delivered at Bryn Mawr College in 1967. Bittel, who has been associated with the excavations at Hattusha since 1931, reports for the first time in English on the most recent excavations, as well as on the general layout and history of this ancient city.

Every Bible student by now is aware of the great significance of the Hittite international treaty form for Old Testament covenant studies. In addition, the Hittite religion and political activities, including extensive contact with Egypt, are notable events of the second millennium B. C.

Surprisingly, few documents have survived to clarify the history of the city itself so that Bittel takes the reader through a careful reconstruction of history on the basis primarily of archaeological sources. This silence on local history is in dramatic contrast to the annals of the Hittite kings which antedate the similar Assyrian records by more than 300 years.

Biblical students will gain new insight from Bittel's chapter on the Hittite empire and Egypt in the light of the excavations and archives of Bogazkoy. Although a vase bearing the Hyksos name Khyan has been discovered, the number of objects of Egyptian origin found in the Hittite territory is small and in no way mirrors the situation in antiq-

uity. Hostilities between Egypt and the Hittite kings were aggravated by the murder of a Hittite prince sent to marry king Tutankhamen's widow. Rameses II sent his daughter to the Hittite king as part of a treaty relationship. The Hittite power was destroyed and Egypt was put into eclipse by the invasion of the Sea Peoples. This momentous migration of people created a power vacuum in Palestine which facilitated the survival of the Israelite confederacy after the conquest.

Finally, the book offers a good example of the critical reading of ancient documents, especially in the light of archaeological evidence, in an attempt to reconstruct history. This enterprise has heuristic value also for the exegete.

RALPH W. KLEIN

DAS BUCH DANIEL UND SEINE PROBLEME. By Ferdinand Dexinger. Stuttgart: Verlag Katholisches Bibelwerk, 1969. 88 pages. Paper. DM 6.80.

The author, a professor at Vienna, is interested in exegetical-historical questions as well as the interdisciplinary discussion between exegetes and dogmatists. Because Daniel contains important background material for the New Testament, Dexinger sees the introductory materials in this volume as being more than scholarly curiosities. In fact, as he surveys the present state of Old Testament studies on the origin and unity of the book, its relationship to history, and its spiritual matrix (apocalyptic, Son of Man, resurrection), he is laying the foundation for a final chapter on theological meaning. The book is interpreted throughout as a product of the Antiochan persecution, prior to the rededication of the temple under the Maccabees.

Daniel mentions nothing of Exodus, patriarchs, and the traditions of Zion, but it affirms with Psalm 145, "Your kingdom is an everlasting kingdom, and your dominion endures throughout all generations." This kingdom will come as the gracious gift of God and not by efforts of revolt—the Maccabees are apparently dismissed as "little help" in 11:34.

Dexinger speculates that many who knew the Book of Daniel must have been disap-

pointed when the rededication of the temple did not usher in the new age. Nonetheless, a new understanding of its eschatological expectation enabled it to be included in the canon. God is the Lord of history—that is a confession that transcends the time-bound notions of the book. Assertions about the Son of Man and resurrection are also felt to be of enduring value.

Vatican II is congratulated for making it possible to accept the results of the historical-critical method. The schema on revelation affirms that the Scriptures teach surely, truly, and without error the truth which God has wanted to record in the Holy Scriptures *for the sake of our salvation*. Dexinger endorses Eissfeldt's statement that the author held to the religion of the fathers, found its persecution reprehensible, but was convinced that God would yet gain victory in this world, and that in the next world he would reward the pious and punish the wicked.

Although the book is primarily a compilation of previous discoveries, it clearly and sympathetically lays out the critical issues for theologians and for all those Christians whose curiosity in regard to Biblical questions is aroused by modern scholarship, archaeology, ecumenical conversation, atheistic scepticism, and negative critical evaluations on radio and television.

RALPH W. KLEIN

GRUNDFRAGEN DER GESCHICHTE DES VOLKES ISRAEL. By Albrecht Alt. Munich: C. H. Beck, 1970. xvi and 477 pages. Paper. DM 17.80.

These 14 essays have been selected from Alt's collected writings (*Kleine Schriften zur Geschichte des Volkes Israel 1953—1964*) for this paperback study edition. Five of them have been previously translated into English in a similar selection from the *Kleine Schriften* under the title *Old Testament History and Religion* (Anchor Books, 1968). The work of Alt (1883—1956) must be considered among the most fruitful influences in European Old Testament scholarship in the 20th century. Both Gerhard von Rad and Martin Noth were his students, and in their publications they assume that the reader has a knowledge of his work.

Alt's classification of Israelite law into apodictic and casuistic types forms the starting point for one of today's lively scholarly debates. Since Alt found no extrabiblical parallels to the apodictic type, he considered it a unique Israelite product. Both apodictic and casuistic types, however, are found in the Hittite treaties. Erhard Gerstenberger has recently questioned Alt's definition of "apodictic" and has sought to trace many legal forms back to clan ethics.

In a study of patriarchal religion Alt isolated the motif of the "god of the fathers." This essay shaped von Rad's commentary on Genesis, although it must now be modified in the light of Frank Cross's study of the El figure (El Olam and El Shaddai, for example) in the patriarchal accounts. Among Alt's most controversial positions is his hypothesis that the conquest was relatively nonviolent and consisted of nomadic infiltrations. Alt was also among the foremost proponents of a northern origin for Deuteronomy.

Alt traced clearly the difference between the charismatic kingship of Northern Israel and the dynastic kingship of Judah. While the charismatic notion is more attractive to many modern minds, Alt insists that without the dynastic form the idea of the Messiah as a son of David would have been impossible. Finally, the so-called United Kingdom was held together by the person of David, who was acknowledged as king by the separate entities of Israel, Judah, Jerusalem, and the Trans-Jordanic regions. It is not surprising, therefore, that this fragile union broke up after the death of his son.

RALPH W. KLEIN

ADAM'S FRACTURED RIB. By Margaret Sittler Ermarth. Philadelphia: Fortress Press, 1970. xvi and 159 pages. Paper. \$3.25.

Mrs. Ermarth, professor of history at Wittenberg University, sums up the findings of a recent commission of the LCA on the role of women in the church. After analyzing how the present situation arose and what various Christian churches are doing about it, she finishes with a discussion of basic

problems of emancipation, including, of course, ordination.

Reacting to the "Eve syndrome," she expresses astonishment that Adam's lame excuse in the garden ("The woman . . . gave me fruit . . . and I ate") has never jeopardized his primary position and that arguments against women's full participation in church life are still derived from a simplistic interpretation of Genesis.

One of the most fascinating parts of the study is its survey of what Roman Catholics, Anglicans, and German, Scandinavian, and American Lutherans are doing. In Germany, for example, there are about 600 women theologians in the East and West together, about 400 of whom are serving as pastors. Many people, including members of the so-called *Bekennnisbewegung* ("Confessional Movement"), have objected. Almost all the territorial churches suspend the woman pastor in the event of her marriage, a policy showing a surprising relationship between ordination and celibacy. One woman assistant pastor from Hannover complained that she was not allowed to preach in the main service or to use the pulpit because a famous preacher had occupied it at one time. The survey of the American scene was written before the ratification of the ordination of women by the LCA and ALC and is therefore a bit dated.

The author lists four major objections that have been raised to the ordination of women: (1) Christ chose only men to be apostles; (2) God and Christ are masculine and thus a priest must also be; (3) women by nature are unable to receive the "indelible character"; and (4) God has ordained for all time the subordination of women. Quotations from a paper by Leonard Hodgson are used to refute the first three objections. Ten years ago Peter Brunner had argued that there is a hidden conflict between being pastor and being a woman, and he harbored a fear that this conflict would work itself out with disastrous consequences. Against this fourth objection Mrs. Ermarth contends that if the church is to respond effectively, it must call upon all Christians including those

who happen to be women to exercise the same basic gifts and experiences they are offering in increasing numbers to secular society. She does not feel that the ecumenical consequences will be untoward since more than one half of the Lutherans in the world already practice it.

What is to be done? "Let us face the historical fact that the church itself has helped to perpetuate an image of woman that has derived from ancient cultures and is on the whole derogatory and destructive. . . . Let us face the theological implications of the fact that the Christ who called his people into new life on this earth did not lay down rigid rules of order, but a principle of love which was to be the wellspring of that new life and the only guarantee that authority and order shall prevail to strengthen the church to do its task."

RALPH W. KLEIN

LETTERS OF C. F. W. WALTHER: A SELECTION. Translated and edited by Carl S. Meyer. Philadelphia: Fortress Press, 1969. 153 pages. Paper. \$2.25.

This volume should prove valuable to all who are interested in the Lutheran Church in America. The book also offers many insights into the life in the Midwest, 1840—1885.

The letters themselves are carefully selected. They provide firsthand information on attitudes and events that shaped the church of Walther's day. They are representative of Walther's letters rather than of his doctrinal concerns, although they do provide valuable insights into the churchman's theological development. They are written to clergy and laity, professionals, technicians, and laborers. Almost without exception, however, they touch on basic topics that transcend vocational differences. With deep insight the letters treat man's relation to God, self and fellowmen.

The letters are carefully translated. Many scholarly notes provide information not readily available. The 27-page carefully documented biography of Walther adds much to the value of the book.

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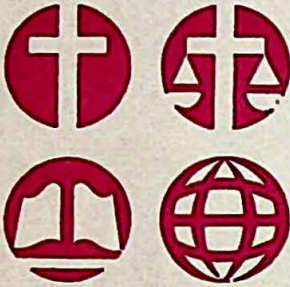
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