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## Book Review. - Literatur

Arthur Carl Piepkorn

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## BOOK REVIEW

### *9½ MYSTICS: THE KABBALA TODAY.*

By Herbert Weiner. New York: Collier Books, 1971. ix and 342 pages. Paper. \$1.95.

Weiner, rabbi of Temple Israel in South Orange, N. J., reports in this book, first published in 1967, on his "search for the life secrets of a [Jewish] mystical tradition sometimes known as the Kabbala" (p. ix). He introduces us to David ha-Cohen, the Jerusalem Nazirite, to the septuagenarian bachelor S. Z. Setzer of East Broadway in Lower Manhattan, to Hebrew University's Gershom G. Scholem, to groups like the "perpetual Zohar seminar" at B'nai Brak and Adin Steinsaltz' synagog in Jerusalem, to the non-Hasidic popularizer of Hasidism, Martin Buber, to the present Lubavitcher *rebbe* Menachem Mendel Schneerson, to the "dead Hasidim" who still acknowledge Rabbi Nachman of Bratzlav in the Ukraine as their spiritual leader 150 years after his death, to a new pneumatic Hasidic sect in Meah She'arim that follows the son-in-law of Reb. Arele Roth, to Abraham Chen and his writings, and to the *Lights of Holiness* of Palestine's first chief rabbi Abraham Isaac Kook. The reader will lay the book down with a sense that mysticism is not dead in Judaism, but alive and turned on.

ARTHUR CARL PIEPKORN

*SECRETS OF THE LOTUS: STUDIES IN BUDDHIST MEDITATION.* Edited by Donald K. Swearer. New York: Macmillan Co., 1971. xii and 242 pages. Paper. \$1.95.

In 1969 Swarthmore's Swearer, then at Oberlin, brought together for a workshop on Buddhist meditation a Theravadin Buddhist monk, Chao Kun Sobhana Dhammasudhi, and a Zen Buddhist priest, Eshin Nishimura. The former instructed the students at the workshop in the theory and practice of *satipatthana* ("foundation of mindfulness"); the latter instructed them in *zazen* ("sitting Zen"). *Secrets of the Lotus* grew out of this unusual tandem conference. Traditional texts out of both Buddhist traditions received ex-

planatory commentary and an exposition in contemporary terms. An editorial introduction precedes the two major sections by the two Buddhist teachers. An epilog of participants' responses completes this useful work.

ARTHUR CARL PIEPKORN

*ESSAYS ON THE ANCIENT SEMITIC WORLD.* Edited by J. W. Wevers and D. B. Redford. Toronto: University of Toronto Press, 1970. vii and 112 pages. Cloth. \$7.50.

The essays in this volume set forth research being carried on at the University of Toronto. In addition to two articles on Mesopotamia (Assyrian hunting practices and a difficult incantation text) and an investigation of a relief of an Egyptian fan-bearer, the book has four linguistic studies dealing with the Bible and/or classical Hebrew.

R. C. Culley demonstrates how counting of syllables in lines or colons can clarify the structure of Hebrew poetry although he seems unaware of the far more sophisticated system of poetic description developed by Arlis Ehlen in his recent Harvard dissertation. The evidence for a passive Qal is assembled briefly and brilliantly by Ronald Williams. After listing the evidence from the Amarna letters and Ugaritic texts, he lists 52 roots where this passive form occurs in Hebrew. Current lexicons often classify these as Pual or Hophal. It is not surprising that almost twice as many of these forms occur in poetry as in prose. E. J. Revell has the longest essay, an attempt to interpret the facts which came to light during his study and classification of Hebrew texts with Palestinian vocalization. Finally, Wevers argues on the basis of the transcription of proper names in the Septuagint that the voiceless velar and pharyngeal spirants (het and kha) were still phonemically distinct as late as the second century B.C. From this conclusion he is able to infer that the spiranization of the so-called *begadkepat* consonants did not become phonemic before the 2d century B.C.

This book offers impressive evidence for the renewed vitality of the Department of Near Eastern Studies at the University of Toronto.

RALPH W. KLEIN

**THE BIBLICAL TEXT IN THE MAKING.**

By Robert Gordis. New York: KTAV Publishing House, 1971. lvi and 219 pages. Cloth. \$14.95.

Gordis here publishes a new and expanded form of his doctoral dissertation, *The Biblical Text in the Making—A Study of the Kethibb-Qere*, first published in 1937. A long essay on the antiquity of the Masoretic activity has been included as a prolegomenon.

He postulates that in pre-Christian times certain anonymous scholars set aside a manuscript known to be both ancient and accurate and deposited it in the temple as a standard. Later they assembled a limited number of other ancient codices (sic), noted the variant readings they contained, and preserved them on the margins of the standard manuscript. Thus the *Kethibb* preserves the readings of the archetype, while the *Qere* is a collection of variants from other manuscripts. Precedent for this activity was provided by the avoidance of the pronunciation of "Yahweh" and by the marginal noting of full orthography in certain cases. This collation was carried through before the destruction of the Temple.

The thesis is clearly stated and supported by Gordis' expert knowledge of the Rabbinic sources. He differs from Paul de Lagarde, who suggested that it was Rabbi Akiba in the 2d century A. D. who set aside one master scroll, and from Paul Kahle, who proposed that wide variations in Hebrew manuscripts continued into the Middle Ages. Gordis believes the selection of the standard text came as early as the reign of Salome Alexandra (76—67 B. C.) and that variant or vulgar texts, while continuing in divergent sects, like the Samaritans and Qumranites, for a time, were displaced in normative Judaism at a much earlier date.

Two basic questions need to be raised: (1) Is it correct to regard the variant readings from Qumran and elsewhere as coming from "vulgar" or popular texts? Many would

hold that these texts represent the great fluidity of the Hebrew Bible before the 2d century A. D. and that they are the proof that no standard text existed until Akiba. (2) Can the *Qere* readings be understood merely as variant readings rather than as improved readings or quasi emendations? The difficulty with this question is that we can answer it only from an inductive evaluation of the readings and from late Rabbinic discussions.

RALPH W. KLEIN

**PASTORS OR PRINCES: A NEW LOOK AT THE PAPACY AND HIERARCHY.**

By Robert Markus and Eric St. John. Washington: Corpus Books, 1969. 146 pages. Cloth. \$3.95.

This book is recommended reading for those who wish information, guidance, and stimulation for thinking about the question of papal authority and primacy. In the introduction Markus poses the problem of the book in the following words: "[There is for the Roman Catholic the] need to discriminate between what is authentic tradition and what merely past fact; with the need to decide what phases and what aspects of the past still make a claim upon his faith." In his contribution, which is chapter 1 and the epilog, Markus describes the changes that took place historically in the thinking about church structure and the nature of authority that led eventually to a legalistic, juristic understanding of hierarchical authority. St. John supports Markus' argument with a more detailed analysis of several important chapters in papal history.

HERBERT T. MAYER

**THE EARLY CHRISTIANS AFTER THE DEATH OF THE APOSTLES.** By Eberhard Arnold. Rifton, N. Y.: Plough Publishing House, 1970. xii and 470 pages. Cloth. \$10.00.

This is not just a source book of early Christian writings, although if that were its only purpose, it would have to be judged a good collection. It is also a testament prepared by a leader in the Society of Brothers (*Brüderhof*) and beautifully printed by their publishing house, a testament to the freedom

of the Spirit that the Brothers feel marked the early church and is lacking from all contemporary churches. Arnold has selected excerpts that support his thesis and has interpreted others so that they fit his thesis. Thus Ignatius of Antioch is quoted generously, but the reader would never suspect from these citations that Ignatius was an ardent supporter of a highly structured, almost anticharismatic, form of church government.

But this reviewer is idealist enough to bless Arnold's special pleading. His excerpts do give us a good picture of one aspect of church life that is often overlooked, despite the efforts of Harnack and Sohm. We are challenged to reexamine our traditional ideas of early church life. We are enabled to participate in the life of the early church through these carefully chosen quotations. The Plough Publishing Company is to be commended for a truly beautiful example of the book publishers' art.

HERBERT T. MAYER

**GREGORY OF NAZIANZUS: RHETOR AND PHILOSOPHER.** By Rosemary Radford Ruether. Oxford: Clarendon Press, 1969. 184 pages. Cloth. \$5.50.

Mrs. Ruether's book is a sophisticated and important contribution to the continuing study of the relationship between classical culture and Christianity. She set herself the formidable task of depicting Gregory's thought on the relationship between "rhetoric," or classical education, and "philosophy," his Christian understanding. In the introduction she provides a concise summary of the main thought currents in the ancient Mideast, with special attention to the Syrian environs. In chapter 1 she analyzes the conflict in terms of Gregory's study at the University of Athens. Chapter 2 is a technical analysis of Gregory's use of rhetoric. Chapter 3 is a study of what he means by philosophy and the philosophic life. Chapter 4 presents a careful statement of her conclusions concerning Gregory's attitude and of the attitudes of 4th-century Eastern Christians in general.

She concludes that while Gregory consciously rejects much of his rhetorical training, following the example of Plato, he sub-

consciously endorses much of its value and employs much of its technique. She concludes that Gregory is the example *par excellence* of the sensitive Christian who is at the same time architect of a diastasis and a synthesis between the pagan culture in which he lives and Christian culture. The book reads well, is based on considerable original research, and is commended to all who wish to understand better Gregory of Nazianzus or who are concerned about the problem that exercised him . . . and Mrs. Ruether.

HERBERT T. MAYER

**THE TRUE PRIEST.** By Michele Cardinal Pellegrino. Translated by Arthur Gibson. New York: Philosophical Library, 1968. 184 pages. \$6.00.

Pellegrino, archbishop of Turin, has strung together a *catena* of passages from Augustine portraying his understanding of the priesthood. The author says that he undertook the task in the hope that Augustine's understanding of priestly functions would be useful to his colleagues in the present. The book will indeed serve this purpose for those who share to some degree Augustine's understanding of the church and who also believe that leaders in contemporary denominations also share Augustine's views. For those who are convinced that both church and ministry today are in need of radical reformation, this book will not be helpful.

Pellegrino, in the judgment of this reviewer, might well have presented chapter 4 as chapter 1, since Augustine's convictions concerning the church shape every aspect of his thought and life. This vision gave him the courage to face great odds, repeated disappointments, and extreme personal sufferings. But it must be kept in mind that Augustine's ecclesiology is always the opposite side of the coin of his Christology, a point that is not stressed in chapter 4.

HERBERT T. MAYER

**ASKESE UND MÖNCHTUM IN DER ANTIKE UND IN DER ALTEN KIRCHE.** By Bernhard Lohse. Munich: R. Oldenbuorg, 1969. 236 pages. Paper. DM 36.00.

Lohse has contributed a significant first volume to a proposed series dealing with aspects of pagan and Christian culture. He begins this study with ancient Greek and Roman evidences, then investigates Old Testament and intertestamental Judaism, moves on into the New Testament, and devotes the second half of the book (100 pages) to an examination of the writings of the Christian fathers to Benedict of Nursia.

He concludes that even the title "Asceticism and Monasticism" is not broad enough to do justice to the many attitudes and practices that were manifested by pagan and Christian religions. He concludes further that much Christian asceticism and monasticism cannot be readily distinguished from its pagan antecedents or contemporaries. Stoic thought on asceticism comes closest to later Christian thought and is quite similar to that of St. Paul. He argues rightly, in the judgment of this reviewer, that the conflict between pagan and Christian cultures worked itself out especially in the areas of asceticism and monasticism, and that in these areas essentially pagan virtues and attitudes came back into the church. In the judgment of this reviewer, he could have made this point even stronger with evidence from 4th-century ascetics like Paulinus of Nola and Martin of Tours.

HERBERT T. MAYER

**FAITH UNDER CHALLENGE.** By Heinrich Fries. Translated by William D. Seidensticker. New York: Herder and Herder, 1969. 207 pages. Cloth. \$5.95.

In a previous age Fries would have written seven volumes of 1,000 pages each on this topic. He has in the present volume managed to cover his vast topic in a clear and helpful manner. In the first five chapters Fries analyzes faith from five different perspectives, and in the last three chapters he explores the function of Christian faith in relationship to pluralism, secularism, and atheism.

He argues that discussions of faith have not become passé because it is the nature of man to be open to God and to God's revelation about Himself. He says that faith "fundamentally and essentially, is not a relation

of man to things, statements, or formulas, but signifies a relation to persons. The latin [sic] *credere* comes from *cor dare* (to give one's heart), and gives striking expression to the personal structure of faith" (p. 33). But he does not mean "faith in faith" or a sentimental last-ditch hope that God may be there when you take the leap. Rather "[I]t follows that faith is neither an obviously necessary, nor a defenseless, but rather a thoroughly grounded mode of knowledge. It is grounded in an act of trust and surrender to a person [in other passages he relates this definition specifically to God in Jesus Christ] which, though a self-communicating manifestation, gains participation and unity" (p. 35).

In our age where faith is often overdefined, underdefined, rationalistically defined, or sentimentally defined, Fries' book is stimulating and highly recommended reading.

HERBERT T. MAYER

**THE SACRED PIPE: BLACK ELK'S ACCOUNT OF THE SEVEN RITES OF THE OGLALA SIOUX.** Edited by Joseph Epes Brown. Baltimore: Penguin Books, 1971. xx and 144 pages. Paper. \$1.45.

*The Sacred Pipe* was first published in 1953, and it has become one of the staples of the bibliography of American Indian religion. The Dakota Indian nation, one of the strongest foci of 19th-century American Indian resistance to white repression, consisted of seven "council fires." One of these comprised the Teton Sioux. Of these in turn the Oglala Sioux were a division. The religious rites of the whole nation were broadly similar. Black Elk (1862—1950), whose Indian name was Hehaka Sapa, was the last survivor of the three "holy men" to whom the former keeper of the sacred pipe, Elk Head, had imparted the sacred oral tradition of the pipe itself, along with the rite known as "the keeping of the soul," the rite of purification, the vision quest rite, the sun dance, the rite of making relatives, the rite of "preparing a girl for womanhood" after her first menstruation, and the sacred game of "throwing the ball." During the winter of 1947 to 1948, in his hewn-log house on the Pine Ridge Reservation near Manderson, S. Dak.,

Black Elk in effect dictated this work to Brown through an interpreter, Black Elk's son Benjamin Black Elk. Brown is an extraordinarily sensitive interpreter and a competent scholar in the field of comparative religion; his annotations add greatly to the reader's understanding of the Teton Sioux religion, at least as a kind of "second religion." Like all orally transmitted religions, the Teton Sioux doctrine of the mid-20th century, still far from dead even in the form reported by a conservative "holy man" schooled in the technique of oral tradition, reflected several centuries of contact with Christian missionary endeavor. Thus in his foreword Black Elk affirms the truth of both the Christian Gospel that "God sent to men His son, who would restore peace and order upon the earth; . . . that Jesus Christ was crucified and that He shall come again at the Last Judgment, the end of this world or cycle," and of "the will of *Wakan-Tanka*, the Great Spirit, that an animal turn itself into a two-legged person in order to bring the most holy pipe to his people; and . . . that this White Buffalo Cow Woman who brought our sacred pipe will appear again at the end of this 'world,' a coming which we Indians know is now not very far off" (pp. xix—xx). *The Sacred Pipe* is recommended to everyone who has anything to do with Indians of the Midwest as well as to those who are interested in any aspect of comparative religion. ARTHUR CARL PIEPKORN

#### ISRAEL IN THE APOSTOLIC CHURCH.

By Peter Richardson. New York: Cambridge University Press, 1969. 257 pages. \$12.50.

In his Cambridge thesis, which he has turned into a useful book, Richardson argues that the growing rift between Christianity and Judaism can best be measured by the church's identification of itself as "Israel." He finds the first unambiguous use of this expression in Justin's *Dialogue with Trypho* (125.1).

He sets himself the task of answering the basic historical questions about continuity and discontinuity and cause and effect. He argues that the failure of Christian Jews to

participate in the rebellions of A.D. 66 or 135 were crucial factors leading to the separation. The author creates the impression of a uniform movement away and does not make adequate allowance of major regional differences. But he has made clear that the separation was a historical development with profound implications for the church's self-understanding and for its understanding of its mission. HERBERT T. MAYER

*THE FLIGHT FROM CREATION.* By Gustaf Wingren. Minneapolis: Augsburg Publishing House, 1971. 91 pages. Paper. \$2.50.

The author regards the modern tendency to cut the church off from ordinary human life as a profound theological tragedy. He advocates a continuity between creation and salvation.

The first chapter reviews work in this area, especially by the author. In his youth he had lived in a world which seemed a flight from reality. In response, he emphasized the integrating function of faith in life. He holds that Kierkegaard, Barth, and others are responsible for a negative attitude toward creation. Bonhoeffer and others were aware of the dilemma caused by false discontinuity. The concept of "law" is also slighted because of the neglect of the doctrine of creation.

In the second chapter the author looks at the theologians of Europe since World War I. He finds that *Ordnungstheologie* ("theology of the orders [of creation]") misinterpreted creation. "The distortion of the belief in creation that *Ordnungstheologie* brought about in the 1930s is apparently considered even in the 1960s as a true fruit of the first article of faith. It would be reasonable to start interpreting the first article of faith in different ways so that change and renewal were contained in it" (p. 41). He regards the works of Løgstrup as significant in this area, because Løgstrup upholds the doctrine of creation in the relativity of norms.

In the third chapter Wingren discusses creation and theology. While "theology" is a descriptive term, dogmatics is "the normative process by which the truth of the Christian confession of faith is upheld while that

faith is described" (p. 58). Furthermore, the interpretation of the Bible that is faithful to the past must contain change. The author supports a universal ethos, or natural law.

The last chapter raises questions of cooperation between Christians and non-Christians in solving common social concerns.

ERWIN L. LUEKER

*FROM CHRIST TO CONSTANTINE.* By M. A. Smith. London: Inter-Varsity Press, 1971. 208 pages. Paper. \$2.95.

Smith has added to the number of available popular histories of the early Christian church. Particularly useful in this book is a glossary of significant terms and individuals at the back. Some excellent illustrations are also to be found. HERBERT T. MAYER

*DIE MÜNDIGE WELT: DOKUMENTE ZUR BONHOEFFER FORSCHUNG.* Edited by Jørgen Glenthøj. Munich: Chr. Kaiser Verlag, 1969. 368 pages. Paper. DM 36.00.

This book contains new sources on Bonhoeffer, often located by Glenthøj himself.

The documents cover the following periods: vicarage in Barcelona (1928—29); year in America (1930—31); the *Zionsjungen* (1931—32); the secretary of youth for the World Council for International Friendship through the Churches (1931 to 1932); the translation of Bishop Bell's sketch of the history of the church in England; *status confessionis* (1933); separation of the German *diaspora* church in England from the German church (1934—39); the youth secretary (II); the seminary at Zingst and Finkwalde (1935—40); resistance, defense, camouflage (1940—45).

Each series of documents is preceded by a detailed commentary. These sections are probably the most important for those satisfied with a cursory knowledge of Bonhoeffer.

The volume is planned as an addition to the *Gesammelte Schriften*, of which four volumes have appeared. The volume, consisting largely of letters, is very significant for the church historian interested not only in Bonhoeffer but in the period covered. It is equally significant for the person interested

in the development of Bonhoeffer's thought. It shows that Bonhoeffer influenced the course of events also at higher levels of government.

The editor states that this material does not basically alter the picture of Bonhoeffer. The materials given under *Tarnung* (camouflage) are very significant in the search for roots of such movements as "religionless Christianity" and "post-Protestant theology." Bonhoeffer's technique of speaking obliquely during this period, as well as his poetry, must be carefully analyzed before certainty regarding the meaning of some of the statements in the last years of his life can be hoped for. ERWIN L. LUEKER

*DER TEMPEL VON JERUSALEM.* Vol. I: *Der Tempel Salomos.* By Th. A. Busink. Leiden: E. J. Brill, 1970. xxiii and 699 pages. Cloth. 140 Dutch guilders.

This lavish work was begun shortly after World War II, when the author settled in Holland. For this survey of the first temple he has assembled 174 photographs, excavation plans, and drawings. A second volume dealing with the temple from the prophecy of Ezekiel 40—42 to the Mishnah will appear shortly.

After discussing the temple site and Biblical and extrabiblical literary sources, he examines critically various scholarly reconstructions—10 plans are presented for Solomon's temple alone. Careful attention is also given to the history of Jerusalem itself and the Solomonic citadel.

In the book's longest chapter Busink describes the ground plan of the temple, the building materials, its decorations, and such equipment as the ark, the altar for burnt offerings, the bronze sea, and the "bronze stands."

Unfortunately the temple area has never undergone large-scale excavation—and probably never will. But Busink makes up for this deficiency by comparing the many temples that have been excavated in Canaan, Phoenicia, Ugarit, and Syria from Neolithic times to Iron I. Although no completely analogous building has been found, various parts can be matched in Syro-Palestine. The

particular shape of the structures surrounding the temple, for example, have developed from casemate walls. In any case, they and the *debir* (Holy of Holies) make up the distinctive Solomonic creation.

The temple was always more than a royal chapel or place for God's theophany; here God was constantly enthroned. According to the author, Solomon built the temple to praise God and to give Jerusalem central importance in Israel. A final chapter describes the destruction by the Babylonians.

Busink has assembled an enormous amount of evidence and sifted through all significant previous investigations. While scholars will disagree on many details, this beautifully printed book will stand as a milestone for generations to come. RALPH W. KLEIN

**WHO WERE THE AMORITES?** By Alfred Haldar. Leiden: E. J. Brill, 1971. viii and 93 pages. Cloth. 25 Dutch guilders.

The first mention of an Amorite (Sumerian: *mar.tu*) appears in a text from Fara dated to 2600 B.C. Haldar investigates the subsequent history of their settlement in Mesopotamia and their social status up to the Old Babylonian period (the time of the patriarchs).

He argues that the word *mar.tu* was originally connected with Mari, that the land of the Amorites included everything from the Euphrates to the Mediterranean, and that there was no ethnic or linguistic unity among these peoples. In fact, he suggests that all their languages may be called Amorite (the Semitic branch of Amorite he calls "West Semitic"). Finally, he challenges the prevailing interpretation of the Amorites as nomads. The Amorites, instead, lived in cities and towns under kings, where they practiced their metallurgy, leather working, and farming.

A kind of disorder haunts the argument of this book, a fault compounded by citations in the text in German and French. The word *davidum* is still rendered as "military leader," whereas its true reading is *dabdum* with a meaning "defeat." A special disappointment is the neglect of Amorite religion. Would not an Amorite have begun here in

his self-understanding? Perhaps a promised future study of the Old Babylonian period will remedy this and give more attention to the Amorites' language, which was no doubt spoken by Israel's ancestors, perhaps even by Abraham himself. RALPH W. KLEIN

**HIDDEN ART.** By Edith Schaeffer. Wheaton, Ill.: Tyndale House, 1971. 215 pages. Cloth. \$3.95.

My first pass at this book left me a bit noncommittal. Was the lady a trifle too positive? Evangelistic? Optimistic about parents and children? Sweet? A closer reading has given me the desire to get better acquainted with her, and to be grateful for this volume. By "hidden art" she means the beauty that God Himself has lodged in people and their surroundings. The chapter headings are: The First Artist; What is Hidden Art? Music; Painting, Sketching, Sculpturing; Interior Decoration; Gardens and Gardening; Flower Arrangements; Food; Writing—Prose and Poetry; Drama; Creative Recreation; Clothing; Integration; Environment. The author tries to stimulate individuals and families to appreciate beauty and to be creative, in the midst of ordinary things, in producing it. She is the wife of Francis Schaeffer, internationally known as a theologian and lecturer and head of the Christian community of L'Abri in the Swiss Alps. She herself has been a missionary's child in China, pastor's wife in America, and now helper with the community in Switzerland, of which she wrote in her first publication. This is a fine book!

RICHARD R. CAEMMERER SR.

**AN INTRODUCTION TO SOURCE ANALYSIS OF THE PENTATEUCH.** By Robert M. Montgomery. Nashville, Tenn.: Abingdon Press, 1972. Unpaginated. Paper. \$3.25.

This is an exercise in programmed education. The student *responds* to a *stimulus* and is then given some kind of *reinforcement*. In 4 to 12 hours a student with average verbal ability can work through the 50 lessons ("frames") of the course. In the process he reads, makes checks, draws lines, underlines



correct answers, and the like. The goal is modest: "Having completed the unit . . . the student should be able to identify the evidence supporting the theory that the Pentateuch is the work of at least four different schools of thought."

In each frame portions of the Biblical text are printed out and the accompanying programmed materials point up the characteristics of JEDP. Frame No. 40 presents an especially clear example of contrasts between earlier and later laws. The theology of the texts is largely neglected, and no attention is given to the overall purpose of the individual sources.

A person will get a clearer understanding of the evidence for the composite authorship of the Pentateuch by working through this program. But such evidence can be read (and learned!) by reading a short, nonrepetitive introduction—this book is tedious at times! What is more, it does not help much with evaluating the documentary hypothesis itself, not to mention its modification by form criticism and archaeology. One thing, however, is certain: a person who works through this program will have great difficulty in maintaining the unitary authorship of the Pentateuch! RALPH W. KLEIN

*A THEOLOGY OF HUMAN HOPE.* By Rubem Alves. Washington: Corpus Books, 1969. xv and 199 pages. \$5.95.

Last year, when the tide of student activism was running high on United States campuses, I gave this book to several students to read. They found it useful in that it provided some substance and rationale to their deeply felt emotional hunger and frustrations. Alves wrote his book as a political alternate to the religious theology of hope, and he succeeded in doing this in an exciting and readable fashion.

In essence, Alves argues that the new political humanism that is emerging in the Third World needs to be engaged by Christian theologians who are able to express their sincere commitment to join in the struggle to create a better community for mankind tomorrow. He calls for Christians to take seriously the repeated acts of God's deliver-

ance in history, especially where hope and deliverance seemed completely unreal (Isaiah), and to apply these insights to contemporary world situations.

We recommend the book to those who want to think seriously about what Jürgen Moltmann calls "political theology." It's a different approach to and understanding of the relationship between God's two kingly actions. HERBERT T. MAYER

*CONSERVATIVE JUDAISM: AN AMERICAN RELIGIOUS MOVEMENT.* By Marshall Sklare. Revised edition. New York: Schocken Books, 1972. 330 pages Paper, \$3.95; cloth, \$10.00.

Sklare, professor of American Jewish studies at Brandeis University, completed the first edition of this sociologically oriented book as a doctoral dissertation at Columbia University in 1953 and published it in 1955. He has augmented it for the present edition by adding a ninth chapter, "Recent Developments in Conservative Judaism," to bring the work up to date.

Conservatism — which schematically stands midway between the liberalism of the Jewish Reform movement and the rigorism of Jewish Orthodoxy — is a middle-class, typically American movement that in the last two decades has grown to outnumber both of its rivals to become the largest Jewish community in the United States. The Conservative rabbis are organized as the Rabbinical Assembly of America. The United Synagogue, which stands slightly to the right of center in the Conservative movement, claims well over 800 local synagogues. It has long since ceased being a paper organization and is an effective force on the Jewish scene, especially the Jewish lay scene. In 1959 Conservatism became consciously international with the organization of the World Council of Synagogues (whose name, says Sklare, "bears no relationship to reality" [p. 258], since it embraces only a handful of congregations outside of North America).

At the same time, Conservatism has had to meet an increasing Orthodox offensive both in the United States and especially in Israel that has resulted in a decline in Conservative

morale and "a kind of anomie" (p. 267), especially among Conservative rabbis. Conservatism has likewise suffered a steep decline in religious observance; indeed, Sklare declares that "the Conservative strategy of liberalization, innovation, and beautification has been a failure" (p. 273). Nor does he face the future with great optimism in view of "the widespread alienation among Conservative young people from the American culture to which their movement has been strongly attached" (p. 281).

Lutheran clergymen with any interest at all in Judaism should know this work; if they have not read the first edition, let them by all means secure the augmented version.

ARTHUR CARL PIEPKORN

**OUR LIFE WITH MR. GURDJIEFF.** By Thomas de Hartmann. Baltimore: Penguin Books, 1972. xvii and 134 pages. Paper. \$1.65.

Georgi Ivanovich Gurdjieff (1872? to 1949) is remembered because of his insistent call for the awakening of an entirely new consciousness in modern human beings. This new consciousness, he said, implies a reintegration — through long-term individualized methods of reeducation — of the three psychic centers that each human being has. These centers he called the "logical man," who only thinks, the "emotional man," who only feels, and the "automatic man," who lives only by his instincts and his motor functions. By 1917 Gurdjieff had attracted a number of dedicated disciples. In that year he and they fled before the Russian revolution to Essentuki in the Caucasus, where he established his Institute for the Harmonious Development of Man. Their flight continued to Tiflis, Georgia, and finally to Paris. Here Gurdjieff reestablished his institute in 1922 at the Château de Prieuré in suburban Fontainebleau-Avon; it remained there until 1932. From 1917 to 1929 de Hartmann (1886—1956), a then well-known although now all-but-forgotten composer, and his wife Olga were among Gurdjieff's most devoted followers. The present title is de Hartmann's autobiographical account of these years. The revival of interest

in Gurdjieff especially among the young — witness chapter 3 of Peter Rowley's *New Gods in America* (New York: David McKay Co., 1971) — makes this reprint of the 1964 edition of *Our Life* welcome.

ARTHUR CARL PIEPKORN

**JESUS IM JUDENTUM.** By Schalom Ben Chorin. Wuppertal: Theologischer Verlag Rolf Brockhaus, 1970. 79 pages. Paper. DM 7.00.

Jews and Christians have been talking about their respective religious traditions with one another for some time, a very good thing. It is equally good that each side be completely frank and candid about its religious convictions. This little book lets us see how modern Judaism has reacted to Jesus of Nazareth in works of scholarship and belles-lettres for the last 50 years. It is not designed to make Jews Christians or Christians Jews. It is designed to show the variety of opinion about Jesus within Judaism.

It shows that opinions range from outright hostility to regarding Jesus as a brother Jew, a tragic figure who erred out of love for Israel. Judaism has no room for the stories of His virgin birth or His resurrection, for the conviction that He is God or the Messiah. At the same time the author confesses his fascination with Jesus, who will not let him rest.

This paperback is useful for orienting one into literature largely unknown in the Christian community. It fulfills what its title promises.

EDGAR KRENTZ

**HEROD ANTIPAS.** By Harold W. Hoehner. New York: Cambridge University Press, 1972. xvi and 437 pages. Cloth. \$22.00.

The title is both deceptive and accurate. This volume is the most detailed study in print of all the relevant historical, cultural, geographical, and Biblical material available for reconstructing the life and significance of Herod Antipas, son of Herod the Great and ruler of Galilee and Perea. Hoehner concludes that Antipas was essentially a good and efficient ruler, a builder like his father, yet without his father's power-hungry sus-

picion and ambition. He was good for his subjects. All this is presented with massive documentation from the ancient sources and a full-scale review of the relevant modern literature.

But the book is more than a mere biographical or historical work. It is also a minute examination of the New Testament material that mentions Antipas. A long chapter discusses Antipas and John the Baptist. John is the victim of Herod's ambivalence or indecisiveness. Josephus indirectly supports this view. The trial of Jesus before Herod is historical. Luke's concern for Jesus' innocence leads to his including it, when the others do not.

The dissertation includes 11 appendices on important but subsidiary points. They fill about 90 pages. A massive bibliography, chronological and genealogical tables, a map, and useful indices assure the reader that this book is not only comprehensive but also useful. It is certain to be the standard work on this member of the Herodian family for the next generation.

Originally a Cambridge dissertation written under Ernst Bammel, the book is No. 17 in the monograph series of the Society for New Testament Studies.

EDGAR KRENTZ

*DIE ZEIT JESUS: FESTSCHRIFT FÜR HEINRICH SCHLIER.* Edited by Günther Bornkamm and Karl Rahner. Freiburg-im-Breisgau: Herder, 1970. 336 pages. Cloth. DM 52.00.

Schlier, student of Rudolf Bultmann, began his career as professor of New Testament as a Lutheran, concluded it as a member of the Roman Catholic Church. In 1970 he celebrated his 70th birthday. In his honor Bornkamm (a Lutheran) and Rahner (a Roman Catholic) gathered scholars of both confessions to honor Schlier with a *Festschrift*.

Schlier has produced massive commentaries on Galatians and Ephesians, a study of the religious background of St. Ignatius, and many articles dealing with Pauline theology, the sacraments, the church, and with hermeneutics. His exegesis was thus done with-

in an ecclesiastical context that led him to convert to Rome.

The essays in this volume reflect those interests. Bornkamm writes on the power of the keys in Matthew, Kremer on the background to Pentecost in Acts 1:4-5, 8. Dinkler and Gnllka pick up Schlier's interest in the sacraments and in Ephesians in their articles. But another group of articles goes beyond this natural limitation. Norbert Lohfink deals with the concept of sin in the priestly history, Alfons Deissler with the Psalter as a book of hope. A series of articles takes up dogmatic or strictly theological topics, for example, one by Peter Brunner on dogmatic significations in the teaching in the kingdom of God, another by Ratzinger on charismatic gifts, yet another by Rahner on the historical Jesus in Roman Catholic dogmatics. Three articles (by Krüger, Welte, and Gadamer) deal with philosophic topics.

It is hard to "review" such a florilegium of articles. I personally enjoyed the article by Gnllka on Eph. 2:14-17 more than any other. But that is so personal an opinion as to be useless. It is more of a recommendation to say that the names are all those of respected theologians on both sides of the confessional wall.

EDGAR KRENTZ

*A COMMENTARY ON THE REVELATION OF JOHN.* By George Eldon Ladd. Grand Rapids, Mich.: W. B. Eerdmans Publishing Co., 1972. 308 pages. Cloth. \$6.95.

Ladd is known as a careful workman, a conservative and evangelical scholar, a Christian concerned to communicate to the church today. These elements are all reflected in his new commentary on the Apocalypse.

The author of the Revelation, Ladd holds, is John, either an otherwise unknown prophet or the apostle. Since the book itself does not clearly claim apostolic authorship, one cannot be too certain. Ladd personally inclines to apostolic authorship, around the year 95, to meet some sort of local troubles (not a universal persecution). Since the prophecy in the book goes beyond any known historical situation, it is intended to have a message beyond its own time. For this reason it must

be interpreted as a prophecy, that is, as a book that relates contemporary events to the "last great event at the end of history."

The interpretation tries to carry this view through. It makes use of apocalyptic literature, but not to interpret the book in a purely preterist way. This leads to a millennialist interpretation of Revelation 20, since the passage makes good sense "when interpreted literally." At the same time Ladd can argue that Scripture is not interested in a chronology of prophetic events. Thus he seems to sound negative on a dispensationalist view of the same chapter. This suggests that Ladd's book is still not the final word on this most difficult book.

I should add that it does not, in my opinion, mark that great an advance over what is already available. Still, it may help people into the Apocalypse. And that is a gain.

EDGAR KRENTZ

*LAW AND PROPHECY IN MATTHEW'S GOSPEL: THE AUTHORITY AND USE OF THE OLD TESTAMENT IN THE GOSPEL OF ST. MATTHEW.* By Richard S. McConnell. Basel: Friedrich Reinhardt Kommissionsverlag, 1969, vii and 224 pages. Paper. 16.80 Swiss francs.

This Basel dissertation, as its title suggests, investigates the authority of the Old Testament in the Book of Matthew in two general areas. The first four chapters contrast Jesus' authority with that of the Old Testament Torah. McConnell examines the idea of the fulfillment of Law and prophets in Matt. 5:17-20 and Jesus' great antitheses in Matt. 5:21-48 and in other relevant passages. He concludes that Jesus is "the proclaimer of a more advanced revelation of God's will," with an authority "superior to that of the Old Testament." That is because He comes to fulfill, that is, realize completely the commanding content of Scripture in His teaching and actions. In general, Jesus and His words take the position accorded the Torah by rabbis.

The second section takes up the use of Old Testament prophecy in Matthew. McConnell observes that the Old Testament prophecies

give an outline of Jesus' life and ministry, but not of the Passion. Matthew finds the key to the Old Testament in the accomplished life of Jesus. Whatever in the Old Testament corresponded to that life is regarded as prophetic. By contrast Jesus Himself in Matthew very seldom quotes the Old Testament as predictive prophecy. However, the interpretation of the Messiah, the Suffering Servant, and the Son of Man in Matthew shows that Jesus combined these motifs and understood His mission in terms of them. It is this understanding of His role and mission that undergirds His great authority.

This book combines an essentially conservative view of the Gospel of Matthew with a critical use of modern literature on the gospels to produce a useful and valuable book on Jesus in the Gospel of Matthew.

EDGAR KRENTZ

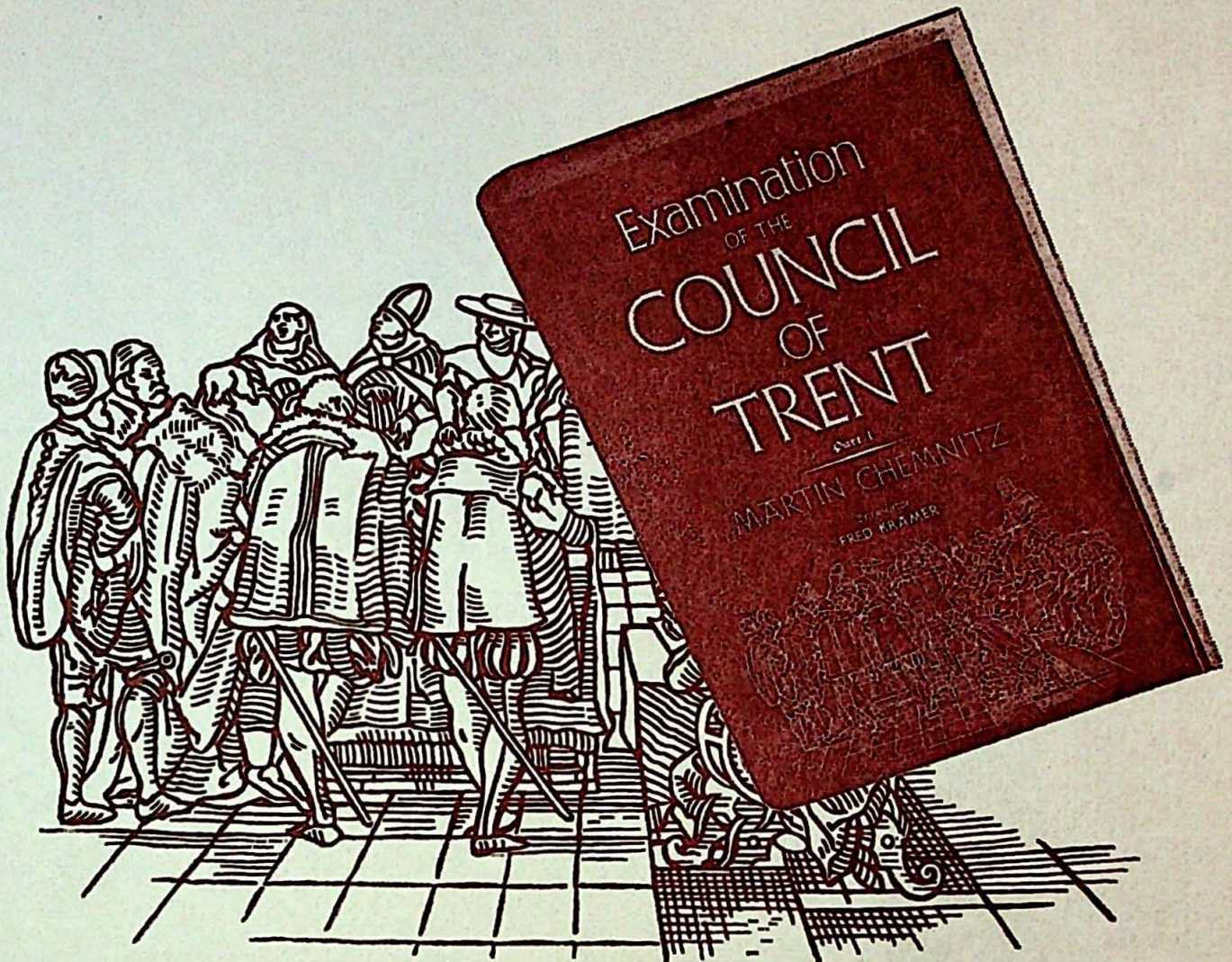
*CHRIST IN CONTEMPORARY THOUGHT.* By William E. May. Dayton, Ohio: Pflaum, 1970. xi and 148 pages. \$2.95.

The paperback means to survey current theological scholarship on Christ in a kind of broad, general analysis. A short introductory chapter points out the areas of concern in the Bible and Christian theology that raise the question of Christology.

Three short chapters then survey current Biblical scholarship on Jesus (New Quest, form criticism, Bultmann, Cullmann), writers who work in speculative theology (Barth, Tillich, Bonhoeffer, Pannenberg, Rahner; a better term might have been systematic theology), and theologians who use the categories of process philosophy (Pittenger, Teilhard de Chardin, and Ansfried Hulsbosch).

The book is a report, probably designed as an introductory text, not a work of systematic evaluation. One might argue that some of the theologians described as contemporary are already out of date and that others (Moltmann, Dulles, etc.) should have been included. Still this little book might be a useful introduction for those who need it.

EDGAR KRENTZ



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