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## Book Review. - Literatur

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## BOOK REVIEW

**ROYAL CITIES OF THE OLD TESTAMENT.** By Kathleen Kenyon. New York: Schocken Books, 1972. xii and 164 pages. Cloth. \$10.00.

This book offers everything the armchair Biblical archaeologist could want: 103 plates, 28 figures, and a text full of exciting new discoveries told with competence in popular style! Miss Kenyon has conducted major excavations at Jericho and Jerusalem and here provides an archaeological history of Jerusalem, Megiddo, Gezer, Hazor, and Samaria in the monarchical period.

The city of David amounted to 10.87 acres—about one-sixth the size of Concordia Seminary's campus in Clayton! Previous excavators identified a tower on the ridge of Ophel as the city's eastern boundary, but Miss Kenyon argues that the city extended about 48 meters farther east, at least from 1800 to the 8th century B.C. Much of the city was built on a steep slope whose many terraces are denoted by the word *Millo* in the Bible. While frequent mention is made of their repair, they collapsed utterly after the destruction of 587 and necessitated the abandonment of the eastern slope of Ophel after the exile.

Solomon extended the city northward to include the temple area, but because Herod built a large platform over the old Solomonic enclosure and because Arab shrines have now been erected there, little direct archaeological evidence for Solomonic Jerusalem will ever be uncovered. By comparing the Phoenician style architecture in Samaria, capital of the Northern Kingdom, Miss Kenyon brings new light to the accounts of Solomon's public buildings in 2 Kings 6 and 7. In addition, Ahab's royal quarter at Samaria reveals an autocratic Canaanite attitude while the artistic motifs in the ivories excavated there can be elucidated by the large horde in similar style from Nimrud, a capital city of Assyria.

Hazor and Megiddo were abandoned after the initial Israelite conquest, and Gezer was

the gift of the Egyptian Pharaoh to Solomon. Since none of these cities had strong ties to the old tribes, they were ideal centers for Solomon's new, centralized royal control. All three cities had gateways with two towers and three guardrooms on either side of a central passage—though the Gezer example was once identified as a Maccabean castle. The building of the dramatic water shaft and tunnel at Megiddo and the construction of the famous stable complex for 450 horses are now dated to the reign of Ahab rather than Solomon.

Miss Kenyon is justly famous for her excavations and her interpretations of them, together with her major contributions to stratigraphic method. She demonstrates in this book why such critical scholarship contributes immeasurably to our understanding of Israel's history and to a sympathetic appreciation of her faith.

RALPH W. KLEIN

**THE INTERPRETER'S ONE-VOLUME COMMENTARY ON THE BIBLE.** Edited by Charles M. Laymon. Nashville: Abingdon Press, 1971. xiv and 1,386 pages. Cloth. \$17.50.

Seventy scholars have here produced a commentary on every book in the Old Testament, New Testament, and the Apocrypha, followed by 45 general articles and 16 color maps. Occasional pictures are inserted in the text, including an upside-down print of the Isaiah scroll from Qumran. (P. 1,066)

The work is critical but nontechnical. Rarely are options given on the interpretation of a passage, however, and occasionally a position is taken which hardly represents the consensus of current scholarship, for example, the Palestinian location of Ezekiel. No comment is given on Gen. 3:15 and no discussion is provided of "virgin/young woman" in Is. 7:14 or of "inspiration" in 2 Timothy 3:16! The bibliography is very scanty, limited basically to books (not articles), and entirely in English. This parochialism is made worse by the omission of almost



all references to the *Anchor Bible*, whose volumes on Genesis, Job, and John are among the best in any language, and the spotty inclusion of the *Old Testament Library* series.

Perhaps the best way to evaluate such a book is to compare it with its rivals. It lacks the authority of the general articles and the occasionally outstanding commentaries (for example, Isaiah and Matthew) in *Peake's Commentary on the Bible* (1962), and it falls far short of the comprehensiveness, theological value, clarity, bibliography, and excellence in commentary and general articles of the *Jerome Biblical Commentary* (1968). Peake's and the Jerome Commentary remain the two best options for one-volume commentaries, with my personal preference going to the latter. Sadly, the *Interpreter's One-Volume Commentary* is a disappointment.

RALPH W. KLEIN

**DAS NAHERWARTUNGSLOGION MATTHÄUS 10, 23. GESCHICHTE SEINER AUSLEGUNG.** By Martin Künzi. Tübingen: J. C. B. Mohr (Paul Siebeck), 1970. vii and 201 pages. Cloth, DM 42.00; paper, DM 36.00.

This carefully written 1967 dissertation deals with one of the most difficult passages in the gospels. In modern times it is one of the passages on which the view that Jesus expected the Parousia in a very short time has been based. Was Jesus in error? That problem really arose in the 18th century with the work of Reimarus, flowered in the 19th, and is still present in the 20th.

Künzi writes the history of the interpretation of this passage. His work is a model of clarity. Successive chapters treat the early church, the Western Middle Ages, Reformation and Counter-Reformation, and the modern era (subdivided into sections on the 18th, 19th, and 20th centuries). Subsequent to the Reformation Künzi also discusses non-Roman Catholic and Roman Catholic exegetes separately.

The last 20 pages draw conclusions from an overview of the history given. Künzi is convinced that the logion's original historical context is irretrievably lost, though it is cer-

tainly Palestinian in general orientation. The verse expects the eschatological Parousia of the Son of Man. "All noneschatological interpretations of that logion, therefore, must be rejected" (p. 179). It does anticipate the near Parousia. The word is to give comfort; in the midst of persecutions the disciples know that the end is close. There is no evidence of any editorial work, so the word must go back to Jesus Himself.

Was Jesus then in error? The word did not trouble the church and its exegetes for a long time. How can one explain that fact? Künzi's answer is to combine the early church's use of the resurrection and the Reformation's use of the mind of the Holy Spirit in interpreting this difficult logion into a kind of salvation-history. Thus the uneschatological interpretation of the early and Reformation exegetes becomes serviceable as one understands the events around Easter as a kind of first stage in eschatology.

The major contribution of this book is its compendium of exegetical opinion. Only a few major interpreters are omitted. (I noted A. B. Bruce, C. Montefiore, and G. Strecker.) This is the definitive treatment of the use of this passage in the church.

EDGAR KRENTZ

**THE MODERN LANGUAGE BIBLE.** Edited by Gerrit Verkuyl. Grand Rapids, Mich.: Zondervan Publishing House, 1971. 1,335 pages. Paper. \$5.95.

The New Testament portion of the "Berkeley Version" translated by Gerrit Verkuyl was first published in 1945, followed by the Old Testament, a staff production, in 1959. Numerous alterations and not a few improvements are incorporated in the revision of the New Testament that finds inclusion in this paperback edition, but contrary to the title readers will find in a number of respects more contemporary the language and scholarship displayed in other recent translations, such as *The New English Bible* and *The New American Bible*.

Although the preface suggests awareness of textual-critical problems, it is difficult to determine what text really underlies the translation in a number of passages, for where



the Masoretic Text offers little or no sense, and where little help is to be gained from the versions, the translators show their mastery of illusion through a reasonable facsimile of English-language syntax. Thus the Masoretic Text of Job 8:18-19 says:

If he gulp him down from his place  
then he will deceive him  
I have not seen you (singular)  
Behold he the delight of his way  
and from the dust another  
they sprout (intransitive)

To appreciate the problem one has only to compare Berkeley with *The New English Bible* and the Greek:

*The New English Bible:*

Then someone uproots it from its place,  
which disowns it and says, 'I have never  
known you.'  
That is how its life withers away,  
and other plants spring up from the  
earth.

Berkeley:

But when pulled out from his place, it  
disowns him, saying,  
'I never saw you!'  
See, such is the joy of its way,  
and out of the dust others shall sprout  
up.

(Note: Berkeley prints this as prose.)

The Greek reads to this effect:

If he (it) drinks up, the place will de-  
ceive him (it):  
You have not seen such things.  
For such is the destruction of the wicked  
And out of the earth he (it) will cause  
another to grow forth.

Similarly Nahum 1:10 does not correspond in the Masoretic Text to any semantic patterns known to Hebraists: "for unto entangled thorns and like their drink those that are drunk down they are eaten up like chaff dry full." Berkeley renders: "Though they are as entangled thorns, they shall be consumed utterly like dry stubble." Perhaps the Greek version, the sense of which runs: "because down to their foundation it shall be

made barren and like the embracing bindweed it shall be devoured, and like the reed full of dryness," lies behind the interpretation. But in the case of Gen. 4:8 the translators bypass the clarity of the Septuagint in favor of the obscurity of the Masoretic Text. On the other hand, one would not suspect from the Berkeley rendering of Job 24:17-21 that its Masoretic Text is there quite beyond semantic redemption.

The editors manifest some reluctance, notably in the rendering of the Psalms, to place comparative Semitic philology under contribution, especially for the elucidation of mythological allusions. Deut. 33:26, to cite but one passage, helps uncover the Canaanitic cultic expression in Ps. 68:4, which really describes Yahweh as a "Rider in the clouds" (compare vv. 33-34). Similarly the "north" of Job 37:22 does not connote *aurora borealis*, the northern lights, as the note states, but "Saphon," the northern site of sovereign Canaanitic divine power, now construed as transferred to Mount Zion.

A good deal of useful information is communicated through the notes, but not all of it is illuminating. Certainly in view of the peculiarities of Sodom the editors would have done well to delete the first part of their appraisal of the action cited in their note on Gen. 19:32: "Lot's daughters had done well to preserve their virginity in their wicked environment." Even Rabab would have had to moonlight in Sodom!

Helpful is the attention given through the notes to the influence of the Old Testament on the New Testament. Frequently this influence is explicitly incorporated in the text through capitalization of pronouns that have a bearing on Messianic hope, but with little consistency. Ps. 110:1 and Is. 9:6, for example, have pronouns capitalized (except "my" in reference to "The Lord" in Psalm 110; a departure from the norm set for reference to the Deity), but not Psalms 22 and 69, which supply a large percentage of detailed recitation of the Messiah's last moments.

Specific dates are cited at the head of numerous chapters. Thus it has been de-



terminated by the editors that the events described in Numbers 12 are to be dated in June 1445 B.C. No date is cited for the creation, but a note includes the observation that "estimates of a very old age for the earth and the universe are acceptable to many devout Bible students." Dating events in the life of Jesus is notoriously difficult and traps the editors into putting Luke 11:14-23 in contradiction with Mark 3:22-27.

From a portion chosen at random the reader may form some judgment concerning the readability and modernity exhibited in this version:

One day as He was instructing the people in the temple and preaching the gospel, the chief priests and the scribes came up with the elders and said to Him, "Tell us by what authority You are doing these things, or who gave You this authority?"

He replied to them, "I shall ask you a question too, and you tell Me: Was John's baptism derived from heaven or from men?"

They argued among themselves, "If we say 'From heaven,' He will say, 'Why then did you not believe in him?' But if we say, 'From men' — all the people will stone us, for they are convinced that John was a prophet." So they answered that they did not know from where it came. Jesus said to them, "Neither do I tell you by what authority I do these things." (Luke 20:1-8)

FREDERICK W. DANKER

**THE EPISTLE TO THE HEBREWS.** By Jean Héring. Translated by A. W. Heathcote and P. J. Allcock. London: Epworth Press, 1970. xxii and 129 pages. Cloth. £ 2.00.

Héring, who died in 1966, produced three commentaries on New Testament books for the *Commentaire du Nouveau Testament*: 1 Corinthians, 2 Corinthians, and Hebrews. They have now all been published in English. And that is good.

Héring had an ability to express his thought in an absolutely amazing economy of words; while this makes the commentary more beneficial to one who has already

studied Hebrews, it does not mean that his writing is unclear and useless for one who is just beginning the study of this most interesting and difficult epistle.

A short introduction gives an insight into Héring's basic position. He points out that Hebrews has a unique Christology of ascension (based on Psalm 110) and of Melchizedek typology, a strongly typological interpretation of the Old Testament that shades over into allegory, and a philosophical-cosmological framework that is somewhat Platonic. Philo is the closest Jewish author to the conceptual and exegetical position of Hebrews. Yet the *auctor ad Hebraeos* differs from Philo in that his Christianizing sensitivity does not dissolve his two planes of existence into a nonfuturistic view and does not lead to an undervaluing of earthly life. This attempt to bring Biblical material together with Greek thought leads Héring to call this "the first essay in Christian dogmatics." (P. xiii)

The work is a homily, probably dating from before A. D. 70. Its style "approximates sensibly to classical Greek." In structure Héring holds that chapters 1—10 are mainly didactic, 11—13 parenetic (a view that seems impossible after Nauck's careful analysis of the structure).

Héring feels that chapter 13 is an appendix, probably written when the author sent the homily to some particular (and to us unknown) congregation. 13:22-25 may be from another writer.

The commentary proper is concise, stimulating, and opens up many possibilities for further study. Thus he suggests that the Melchizedek Christology naturally leads to an Abraham typology for the Christian man. Hebrews 11 thus fits well with Heb. 6:13-15. He argues that 6:4-6, the passage that caused Luther to question the canonicity of Hebrews, deals with the question of the impossibility of repenting after apostasy, not the question of whether "fresh forgiveness can be obtained if one does repent." (P. 46)

This valuable commentary is a good addition to any library of one interested in the meaning of Hebrews. Its solutions will not



always persuade; the form of their presentation will always stimulate.

EDGAR KRENTZ

**THE ENGLISH BIBLE.** By F. F. Bruce. New York: Oxford University Press, 1970. 263 pages. Cloth. \$6.95.

First published in 1961, F. F. Bruce's history of translations of the English Bible now includes references to versions brought out since his first edition, including the Jerusalem Bible and the complete New English Bible.

FREDERICK W. DANKER

**WITNESS AND REVELATION IN THE GOSPEL OF JOHN.** By James Montgomery Boice. Grand Rapids, Mich.: Zondervan Publishing House, 1970. 192 pages. Cloth. \$4.95.

This is a revision of a doctoral dissertation written under Bo Reicke of Basel, Switzerland. Boice examines the use of the words *martyria* and *martyrein* in the Gospel of John. His basic discovery is that the terms betray no connection with the development of the terms into technical "martyr" terminology, but are used rather of the revelation God gives to men in Jesus and the Scriptures and of the verification of Jesus' religious claims.

The chapters discuss the Old Testament background, survey the usage of the Gospel in the light of its historical context, the use of the term in relation to Jesus' own witness, the witness of others (divine witness in terms of the Father, the Old Testament, Jesus signs, and so on; human witness in terms of the apostles, and so on), and finally the witness of the Spirit.

In the process Boice argues that Jesus was conscious of His origin and His calling, that the existential interpretation of the Bultmannian school should be rejected, that authorship by the apostle John fits best with the concept of *martyria* in the book, that miracles can be used as evidence of Jesus' divine origin, and that the Spirit is conceived of as the post-resurrection advocate of Jesus in almost forensic terms.

The number of footnotes has apparently

been scaled down for the more general reading audience anticipated. Theologically the volume follows in the line of the Westcott tradition in interpreting John. That should gain it many appreciative readers.

The book is a part of the publisher's *Contemporary Evangelical Perspective* series.

EDGAR KRENTZ

**CHRISTIAN ICONOGRAPHY: A STUDY OF ITS ORIGINS.** By André Grabar. Princeton, N. J.: Princeton University Press, 1968. 175 pages; 341 black and white plates. Cloth. \$15.00.

The history of art is in many ways also the history of ideas. The subjects selected, the motifs repeated, and the manner of presentation all give an insight into the ideals, aspirations, and fears of men. In terms of early Christian art this resolves itself into the two questions Grabar, professor of art at the Sorbonne in Paris and renowned authority on Christian and Byzantine art, proposes to answer in this book: "(1) Why do Paleo-Christian images look as they do, or, in other words, how were they composed? (2) On the religious level, what purpose did these images serve at the time of their creation?" (Page xli)

These two questions very properly distinguish the question of meaning from the question of source. (The questions ought not be confused in any area of scholarly investigation, even though they are related.) On the one hand, Christian artists naturally relied on the style, artistic models, and (to a degree) even the iconography of contemporary art. On the other hand these were used to express Christian convictions on such expressly Christian topics as the resurrection of Christ or the significance of Baptism.

Grabar seeks to answer these questions in a beautiful book of six chapters and a collection of impressive photographs of art. He deals with three general areas of study. In the first he examines the earliest Christian art in terms of contemporaneous Roman art. He finds that the most important iconographic influence was that of the art used to express



the political, judicial, and military powers of the Roman state.

The second area deals with early Christian portraiture and narrative scenes. Portraits were often used to convey the office and significance of the person portrayed, not to give an idea of what he really looked like. Grabar discusses portraits of Peter, Paul, Christ, Mary, apostles, bishops, and so on. Narrative paintings clearly adapted typological cycles in use in Roman art to Christian or Biblical scenes.

The last section deals with art used to represent theological ideas or dogmas. Grabar examines art that depicts the Trinity, the incarnation, the resurrection, and the sacraments of Baptism and Holy Communion. Here pagan art could be drawn on only less directly. Here Christian artists came up with symbolic representations (for example, three wreaths enclosing an alpha and omega to represent the Trinity) or typological interpretations of Biblical narratives (for example, the three visitors to Abraham at Mamre are used to express the Trinity).

This book is so rich that no brief review can call attention even to the menu of the feast. Detail after detail in obscure and little known pieces of art are interpreted convincingly. One gains an insight into Christian faith as expressed in both grandiose and humble or private art. The pictorial section is well done, but this is no piece of coffee table opulence. It deserves study by church historians. It belongs in every theological library.

EDGAR KRENTZ

**JOHN CALVIN.** Edited by G. E. Duffield. Appleford, Abingdon, Berkshire: Sutton Courtenay Press, 1966, xii and 240 pages. Cloth. \$2.25.

Eleven essays, plus a brief introduction by the editor, give a balanced approach to the Genevan reformer, John Calvin. Basil Hall's well-titled essay on "Calvin Against the Calvinists" demonstrates that Theodore Beza, William Perkins, and Jerome Zanchius, with their associates and followers, veered away from Biblical exegesis, introduced casuistry, and destroyed Calvin's well-ordered theo-

logical approach. J. I. Packer's essay, "Calvin the Theologian," is an exercise in demonstrating Calvin's methodology. T. H. L. Parker writes about "Calvin the Biblical Expositor." We cannot quarrel with his premise that Calvin regarded himself primarily as a Biblical expositor; we regret only that Parker did not give us Calvin's principles of Biblical exposition. G. S. M. Walker's treatment of "The Lord's Supper in the Theology and Practice of Calvin" suffers from a misunderstanding of the Lutheran position—"consubstantiation" is not the word for it. There are essays on Calvin's view of ecclesiastical discipline, his humanism, his letter-writing, his ecumenism, and the history of the *Institutes*. R. Peter's contribution is a valuable study of "Calvin and Louis Bude's Translation of the Psalms."

This collection of essays reveals the many-sided Calvin. It is a very worthwhile addition to the literature on the Genevan reformer.

CARL S. MEYER

**MOSES IN GRECO-ROMAN PAGANISM.**

By John G. Gager. Nashville, Tenn.: Abingdon Press, 1972. 173 pages. Cloth. \$3.75.

Gager, assistant professor of religion at Princeton University, surveys what Greco-Roman authors say of Moses in their extant works. The material is divided into four chapters. The first discusses positive evaluations of Moses' work as framer of laws. Authors treated include Hecataeus of Abdera, Strabo (Posidonius?), Pompeius Trogus (as given in Justin's *Epitome*), Pseudo-Longinus, Numenius of Apamea, Porphyry, and Pseudo-Galen. These writers got their information from Jewish apologetic literature (not directly from the Old Testament) which argued that Moses was not inferior to his pagan counterparts.

The second chapter (pp. 80—112) discusses Quintilian, Tacitus, Juvenal, Galen, Celsus, and Julian the Apostate, all authors who take a less favorable view of Moses the nomothete. It is noteworthy that these are all either Latin authors of the first century or later or Greek authors who write when Christianity begins to be a threat to paganism.



They reject all allegorical interpretation in order to demonstrate that Moses was not as good in natural philosophy as the great Greek thinkers.

The third chapter (pp. 113—133) surveys the views of the pagans on Moses' role in the exodus. Manetho, Lysimachus, Chaeremon, Apion, Diodorus Siculus, Tacitus, and some minor figures are passed in review. Here Gager argues that the negative presentation in Apion, Lysimachus, and Chaeremon is formed out of the same material as the more positive presentations of Strabo and others in order to show that Moses and his people are properly the objects of a negative anti-Jewish movement.

The final chapter (pp. 134—161) is in many ways the most original. Here Gager gathers and evaluates the use of Moses in Greco-Roman magic, the whole shadowy world of popular religious life. Curses, magical formulae, astrology, and so on all used Moses as the great magician who defeated Jannes and Jambres. This chapter is, in my opinion, the best section of a rather good book.

I do have a few small criticisms to make. In terms of bibliography I was surprised to find Gager still citing Photius according to the Bekker edition; the magnificent edition of René Henry (Paris, 1959 ff.) should have been used. Little notice was taken of the work of W. Rhys Roberts on Pseudo-Longinus, either of his edition of the text or the numerous articles he wrote.

In places Gager's evaluations must be questioned. Take, for example, the judgment upon Strabo XVI.2.35 that Gager gives on p. 41, that there are two definitions of God in the passage, one attributed to Moses and one Strabo's own typically Stoic definition. In part this evaluation may be based on Gager's mistranslation of the first part of the passage ("including heaven and earth" instead of "comprehending earth and sea") — unless he is using a different Greek text from the one translated on p. 38. What raises the difficulty is that the definition attributed to Moses is just as good Stoicism as is the one called Strabo's own (see SVF I.115, especially the use of *periechei*). I would also

quarrel with the translation of *kosmos* as earth; Stoic authors use this as the term for the entire system of things human and divine. (See SVF.II.527)

This is No. 16 in the monograph series of the Society of Biblical Literature. That may account for what is in today's money an almost unbelievably low price. The book is in hard covers too!

EDGAR KRENTZ

*DER KOLOSSERBRIEF: KOMPOSITION, SITUATION UND ARGUMENTATION.*

By Johannes Lähnemann. Gütersloh: Gütersloher Verlagshaus Gerd Mohn, 1971. 196 pages. Cloth. DM 36.00.

This Münster dissertation, written under Willi Marxsen, is a careful investigation of the structure, historical situation, and theological significance of the Epistle to the Colossians. It is a significant contribution to the learned literature on this letter. Colossians is a much discussed document. Yet there is little agreement on the authorship, date, nature of the opposition, or the historical situation involved. Lähnemann holds that Colossians is the "oldest writing that presents us the controversy between early Christianity and hellenistic cosmology" (p. 153); it deserves a careful examination.

After a short introduction detailing the variety in modern scholarly opinion on this letter, Lähnemann analyzes the structure of the letter as a key to the writer's intention (pp. 29—62). He concludes that 2:6 and 3:1 are the two places where the letter's purpose is expressly stated: to use the theology unfolded to establish the Christian as *teleios en christo*. The key passage for understanding the letter is then 2:6-23, which teaches and exhorts in the face of the heresy at Colossae on the basis of the theological position worked out in 1:3—2:5.

The second major section (pp. 63—107) investigates the opposition at Colossae in terms of its place in the contemporaneous religious scene. It is rigorist in ethics, a trait common to both Judaism and Phrygian nature worship, while its wisdom about the elements betrays affinities with both Greek philosophy and Persian religion. Dio



Chrysostom's 36th oration is a key document here (the Borysthenic speech). Yet the Colossian heresy cannot be pinpointed as reflecting any one single religion known elsewhere; it is unique to the situation reflected in the letter.

The last major section of the book applies the results of the first two to an interpretation of 2:6-23 in terms of (a) its basic principles, 2:6-8; (b) the teaching that rejects the false doctrine, 2:9-15; and (c) the rejection of the demands (dogmatics) of the false teachers, 2:16-23. This survey shows how faith in a historical redeemer confronted an unhistorical way of considering the world (*Weltbetrachtung*); it historicizes the cosmology and philosophy and corrects the hymnic materials in a historicizing manner.

In his conclusion Lähnemann suggests that the basic position and line of argumentation is one congruent with Paul's argumentation elsewhere, though the specific vocabulary is not (pp. 155—182). The Pauline dynamic in the argument against Galatian rigorism reappears here. If Lähnemann does not come out clearly for Pauline authorship, it is because he has trouble recreating the historical situation in Paul's life as we know it from Acts that allows for the historical situation of the letter. At the same time he refuses to pronounce against authenticity. And there his case rests.

It is a good case. Some will hope for more definiteness in his views of authenticity. Others will doubt that he has adequately pinpointed the nature of the heresy. The strength of this book is that it does not overpress evidence—a virtue in any historical inquiry.

EDGAR KRENTZ

**ELLICOTT'S BIBLE COMMENTARY: A VERSE-BY-VERSE EXPLANATION.** By Charles John Ellicott. Grand Rapids: Zondervan Publishing House, 1971. 1,242 pages. Cloth. \$8.95.

It is not clear what purpose is to be served by the publication of this type of commentary, a condensation of "nearly 5,000 pages of text" written in the 19th century. The antiquarian engaged in comparative study

of Biblical criticism of that period will desire Ellicott's complete works, and the pastor has more reliable tools at his command in contemporary exegetical productions. But there are those who will find 1,242 pages of exegetical material in the public domain at \$8.95 more attractive than 300 pages of prime merchandise currently offered at the same or higher price. Such are the realities imposed by the rising cost of labor in the production of books that soon only the works of the dead will be printed.

FREDERICK W. DANKER

**PREACHING VALUES IN TODAY'S ENGLISH VERSIONS.** David A. MacLennan. Nashville, Tenn.: Abingdon Press, 1972. 190 pages and index of texts. Cloth. \$4.75.

It's good to see that MacLennan's resourcefulness in preaching, which has stood him in good stead as a parish pastor in many great pulpits climaxing with the Brick Church in Rochester, as a seminary professor at Yale, and as an editor of preaching manuals and magazine columns, stays with him as minister of First Church in Pompano Beach, Fla. We have respected this resourcefulness not simply for finding interesting turns of phrase in Bible versions, but for a patient search for the cues of the Gospel of Jesus Christ. Some of these studies are suggestive for entire sermons. A total of 149 texts are treated.

RICHARD R. CAEMMERER SR.

**THE WONDER OF BEING LOVED: MESSAGES FOR LENT AND EVERY SEASON.** By Alvin N. Rogness. Minneapolis: Augsburg Publishing House, 1972. 72 pages. Paper. \$2.25.

The president of Luther Seminary, St. Paul, Minn., returns to the pulpit of one of his former parishes to preach midweek Lenten sermons. He states that the messages are, however, "for every season." What is Lenten about the sermons that holds and builds is that they never, despite the adroit rhetoric, concrete application, involvement with the issues of the world, and mastery of theology, fail to tell the story of Jesus the Christ and



bring Him home into the lives of today's people. The parish pastor will grow in concern and respect for his own people as he reads these sermons.

RICHARD R. CAEMMERER SR.

**PREDIGTLEHRE.** By Rudolf Bohren. Munich: Chr. Kaiser Verlag. 1971. 553 pages; indices of names, topics, and Scripture citations. Paper. DM 39.00.

This notable and massive volume is the product of a one-time Swiss pastor who has become a trainer of preachers in Wuppertal in West Germany and who now expresses his thanks for the financial grant for publication of this volume by one of his former parishioners! Encyclopedic as the scope of the volume is, it is not simply a review of homiletical theory. It throws the reader into immediate confrontation with the theology of the Word, the Spirit, the Gospel, the Christian congregation, and communication. His major mentors are Karl Barth and his circle, the Luethis and Thurneysen, all of whom he employs not uncritically. Other abundant references are to the Blumhardts, father and son; to Martin Luther and to a lesser degree Calvin; to Josuttis and Karl Marti, to Cornelis Heiko Miskotte, to Jürgen Moltmann, but also to Schleiermacher. Spurgeon and even Billy Graham appear among Bohren's references, although in general he makes no effort to give his book international scope. Apparent is his deference to contemporary German communication theory and particularly drama; Friedrich Duerrenmatt, T. S. Eliot, Shakespeare, and Becket make their contribution. A running dialog with Bonhoeffer enlivens his pages.

The work is organized into five sections covered in 32 subsections, most of which have a number of compartments. Almost a third of the type is in very small scale, interspersed with the major delineation of the text. Just some of the headings will suggest the method of the work. Part One covers Approaches: Preaching as Passion, Embarrassments, Preliminaries (method of homiletical theory). Part Two takes up The Source of the Sermon: The Holy Spirit, the Name, the Scriptures, Word and Spirit, the Sermon

Between Exegesis and Communication Theory. Part Three discusses The Forms of the Word: Remembrance, Promise, the Present (Binding and Loosing, Tongues and Poetry, and Preaching). Part Four goes into The Preacher: Meditation, Example, the Preacher's Table of Vices, Questions of Structure. Part Five has as its subject the hearer (110 pp!). This is a great book which reproaches us Americans for not being able to do something like it for our pastors and people.

RICHARD R. CAEMMERER SR.

**KONTAKIA OF ROMANOS, BYZANTINE MELODIST.** Vol. I: *ON THE PERSON OF CHRIST.* Translated and annotated by Marjorie Carpenter. Columbia: University of Missouri Press, 1970. xlv and 380 pages. Cloth. \$22.50.

Fifteen years ago Romanos the Melodist was almost unknown in the Western world outside of a very few Byzantine specialists. There was no adequate modern critical edition of his *kontakia*, sermonic hymns in Greek; information about him was scattered in learned journals and learned books, often long out of print and hard to find.

In 1963 Paul Maas and C. A. Trypanis edited the first critical and complete text of what survives from the approximately one thousand hymns Romanos wrote during the sixth century in Constantinople (probably between 536 and 556). Now Carpenter, prof. emeritus of classics at Stephens College in Columbia, Mo., has prepared the first volume of an English translation of the hymns of Romanos and supplied it with introductory material and annotations to make Romanos available to the English-speaking world. (There is a French translation in the two-volume edition of his works by José Grosdidier de Matons in the series *Sources Chrétiennes*, Nos. 99 and 110).

What all does Carpenter provide? First of all, an accurate translation of the 34 long didactic poems that relate to the life and person of Jesus. The translations are accurate, arranged in sense lines to correspond to the Greek text, and read well in English. The introduction to each poem lists manuscripts,



places published, the tone used (in its Greek name), the Biblical basis for the poem, and an analysis of its content. If there are patristic homilies on the same material, they are noted. At times comments are made on Romanos' style and meter. Footnotes point out allusions to specific Biblical texts and give parallels to other materials.

The general introduction gives a short summation of what can be known of Romanos. (Most items are inferred from his own *kontakia*.) Though born a Jew, he converted to Christianity in his native Beirut before moving to the capital city. There follows a description of the literary form *kontakion* as sung poetic sermon; the music and its style of performance is lost. Its structure suggests antiphonal song, though whether between choirs or cantor and choir cannot be determined.

Carpenter also gives an analysis of the dramatic features of these poems, comments on the liturgical cycle they imply, the influence they seem to have had, the heresies they subtly or directly condemn (Arianism, Docetism, Nestorianism), their style, and a Romanos bibliography.

These poetic sermons are of interest to more students than liturgiologists. They are monuments to the theology of the Eastern Church toward the end of the patristic era. The church historian, the student of literature, and the historian of dogma will all find them of interest and value. Carpenter and the University of Missouri Press have put us in their debt with this scholarly book. As book it is a beautiful piece of craftsmanship.

EDGAR KRENTZ

**THE ESCHATOLOGY OF THE BOOK OF JUBILEES.** By G. L. Davenport. Leiden: E. J. Brill, 1971. 124 pages. Cloth. 36 Dutch guilders.

This book is an attempt to use form and redaction criticism in order to untangle the eschatological assertions of Jubilees. The author differs from previous scholars in isolating three editions to the work: (a) the angelic discourse; (b) a first redaction (R 1) including at least 1:4b-26, 23:14-20, 21-31,

and 50:5; (c) a sanctuary-oriented redaction (R 2), which can be seen in 1:10b, 17a, 27-28, 29c, 4:26, 23:21 and 31:14. The angelic discourse is dated to the late third or early second century, R 1 to 166-160, and R 2 to 140-104.

Having established these divisions, Davenport outlines their eschatological content. The judgment in the angelic discourse is nationalistic (Israel alone will survive), individualistic (in that each man will be judged), and legalistic (the basis for judgment is the person's attitude toward the Law). Instead of giving details of the judgment scene, the author hoped to inspire hope or fear as motivation for obeying the Law.

The first redactor added a good deal of hope to the judgment idea. His heroes, the Chasidim and the Maccabean warriors, were bringing vengeance on the Gentiles and the apostate Jews alike, and he believed that his generation would soon experience peace and a permanent restoration of health. The second redactor differed in two ways: (a) the content of his eschatology is cosmic in scope, and (b) faithfulness now is defined as faithfulness to the temple, as well as faithfulness to the Law and the calendar.

According to the present edition of Jubilees, the situation of the world is one of corruption and sin. Despite the unfaithfulness of Israel, God has remained faithful. The end of the exile and the coming of a new era involve judgment upon Gentiles and unfaithful Israelites alike. The battered, faithful nation will be restored to health in a renewal as wide as the creation itself.

A study like this will add significantly to our understanding of eschatology in Palestine shortly before the turn of the age. It remains to be seen whether the division into three editions will survive critical scrutiny.

RALPH W. KLEIN

**POETS, PROPHETS, AND SAGES.** By Robert Gordis. Bloomington, Ind.: Indiana University Press, 1971. x and 436 pages. Cloth. \$15.00.

Fifteen essays of Gordis, published in various places and dating from 1940 to 1966, are reprinted here. They deal with the



thought of Amos, Hosea, Isaiah, and Micah, with Job and other wisdom literature, with Biblical poetry, and with the meaning of the Bible itself. Widely read, both in the secondary literature as well as in rabbinic works, the author has contributed many unique insights to Old Testament studies.

In "Quotations in Biblical, Oriental, and Rabbinic Literature" the author polemicizes against the assumption of widespread interpolations in the wisdom literature. These contested passages are interpreted as quotations employed by the Biblical author of the standpoint of another person or situation. Hebrew not only lacks quotation marks, according to Gordis, but it often does not employ introductory verbs of speaking or thinking. By inserting notations like "you thought," "saying," "and the Lord replies" into Job and other Biblical materials, he is able to create completely coherent accounts. Often, however, the technique seems to reveal special pleading.

The problem of interpolations crops up again in separate essays on Hosea and Job. Gordis surveys the many attempts to correlate the accounts of the Hosea's marriage(s) in chapters 1 and 3. While some are inclined to see them as reporting marriages with two different women or two phases of his relationship with Gomer, Gordis suggests that the two accounts represent two interpretations of the same experience by the prophet, but at different periods in his career and from varying viewpoints. Certain long passages in Job which are widely considered secondary are ascribed by Gordis to different phases of the poet's life. The Elihu speeches, for example, were added by the poet of Job at a later period of his life in order to assert the doctrine that suffering frequently comes upon man as a discipline or warning to prevent him from sinking into sin.

Gordis is not afraid of Biblical criticism, but his fine feel for the language and literature of ancient Israel often enable him to unmask the modern, Western bias of many exegetes. One indeed is often chastened and redirected by these views of an "insider."

RALPH W. KLEIN

**THE WAY OF WISDOM.** By R. B. Y. Scott. New York: The Macmillan Company, 1971. 238 pages. Cloth. \$7.95.

Scott's latest book can be considered a companion volume to his widely used work on *The Relevance of the Prophets*, for it provides a comparable introduction to the wisdom literature of the Old Testament. When treating the theme and character of wisdom books such as Proverbs, Job, and Qoheleth, Scott pays special attention to the diversity of literary genre and didactic style involved. While recognizing the international context of much of Israelite wisdom, he also investigates the kind of folk world, life situations, and literary contexts of Israel where wisdom precepts originated and flourished. He probes into the linguistic question of how simile or metaphor (with which he connects the term *mashal*) develops into forms such as parables, allegories, paradigm narratives like the Joseph cycle, and stories about sages like Daniel and Tobit. Scott recognizes a mutual influence of prophets and sages in their respective writings and offers a helpful set of criteria for ascertaining wisdom influence in prophetic texts, including a lengthy table of characteristic wisdom vocabulary. The book concludes with a discussion of the wisdom piety which developed after the exile when scribes focused their meditation on the Torah. Scott's epilog suggests a few ways in which wisdom theology can speak to modern man about learning from the past, the nature of the human dilemma, and the reality of an ultimate world order that man should hold in reverence. Students, clergy, and scholars alike should find this book a useful survey of the major issues and themes of wisdom literature in the Old Testament.

NORMAN C. HABEL

**PHILO'S USE OF THE CATEGORIES MALE AND FEMALE.** By Richard A. Baer Jr. Leiden: E. J. Brill, 1970. 116 pages. Cloth. 24 Dutch guilders.

**PHILO'S PLACE IN JUDAISM: A STUDY OF CONCEPTIONS OF ABRAHAM IN JEWISH LITERATURE.** By Samuel Sandmel. Augmented edition. New York:



Ktav Publishing House, 1971. xxix and 232 pages. Cloth. \$14.95.

The discovery of the Dead Sea Scrolls and the burgeoning of interest in Gnosticism as a result of the Nag Hammadi find have led to a renaissance of interest in the religious world of the New Testament. In many respects Hellenistic Judaism occupies a mediating role between the Judaism of Qumran and the wider world of syncretistic religion in the first and second centuries.

This interest is signaled by the series of which Baer's book is volume 3: *Arbeiten zur Literatur und Geschichte des hellenistischen Judentums*. The book is a study of one motif in Philo's writings in the light of Philo's basic orientation as purpose. Baer regards Philo as a religious man first and a philosopher second. As a religious man he is concerned to describe how man "can escape the bonds of the material world of change and corruption and can enter into mystic communion with God." (P. 4)

Philo's method for achieving that end is to interpret the Torah with the aid of insights and language borrowed from Greek philosophy and the mystery cults. (Baer does not agree with Goodenough that Philo had a developed mystery cult.) The bulk of the book is contained in two chapters that discuss man's nature and the use of male-female language in soteriology and prophetic inspiration. Man has a higher nature that is pure, indivisible, and like God. His lower nature, for which Philo uses the male-female polarity, is irrational. It is this part of man that is subject to sexual desire. Desire, related to sense, is female. Thus Philo associates with the female sex, evils, weakness, etc. Man is to rise above the female to the realm of mind, symbolized as male. In this state man is also virginal, unified, and able to receive divine knowledge (inspiration is God entering the virginal soul).

In a short concluding chapter Baer applies his insights from Philo to a number of Gnostic texts, Paul's teaching on marriage in 1 Corinthians 7, and to the eschatological dimension of male and female as reflected in Gal. 3:26-28. A number of appendices, an excel-

lent Philo bibliography, and indexes conclude the book, a book which is a credit to its author.

Sandmel's book is an unaltered reprint of his 1956 volume with an extended new introduction and a new subject index to the Philo material used in the book. The misprints are not corrected. Thus footnote 64 on page 29 directs the reader to note 9 in chapter 3; the material turns out to be in note 4.

Sandmel's goal was to use the presentation of Abraham in Philo as a test case to see if Philo is essentially like the rabbis in thought (Wolfson's essential position) or more Hellenistic in orientation. He concludes that Philo had little knowledge of rabbinic exegesis and that his thought is Hellenized as completely as it can be without giving up loyalty to the Torah. The book reads well 15 years after its first publication.

The new preface gives a short evaluation of the Philo bibliography that appeared in the interval, then spends more time on the relation of Philo to Gnosticism. Philo is no Gnostic, if Gnosticism implies the use of some type of Gnostic myth. Yet Sandmel sees a gain in the label, for it implies change, delivers Philonic interpretation from the stiff view that sees no possibility of anything new in Judaism after Pharisaism rises, and corresponds more to the variety inherent in first-century religions.

McCormick Seminary in Chicago has just inaugurated a Philo Institute to gather a research library on Philo and his world. There is little doubt that one of its concerns will have to be to adjudicate the somewhat varied views of Philo's Judaism represented in the good books noted here. All new information means a reinterpretation of the old. Both volumes contribute to that advance.

EDGAR KRENTZ

*THE NARRATIVE STYLE OF THE PRIESTLY WRITER*. By Sean E. McEvenue. Rome: Biblical Institute Press, 1971. xi and 218 pages. Paper. 3,300 Italian lire.

The "new criticism" in the study of secu-



lar literature has moved the center of focus onto the literary work itself, rather than the history of its origins, or the personality of the author. It uses the concepts of the Russian formalists of the beginning of this century, but most of all it has drawn upon the new fields of linguistics and stylistics.

McEvenue has employed this "new criticism" to study the flood story, the spy story, and the oath to Abraham in Genesis 17. In the first two stories the Biblical writer's style can be compared with the earlier Yahwist document. After isolating the stylistic features that characterize the priestly writer, McEvenue examines Genesis 17, which he considers to be a completely original literary unit, less closely tied to the earlier sources.

Many techniques are isolated: taw-aleph linking, systems of stressed pronouns, repetition of words or phrases, echo of words from unit to unit, interweaving, palistrophes, parallel panels, and the like. Clearly, this is a major advance on older studies which merely listed a series of words to characterize the "style" of P.

But the book has a major disturbing feature. Throughout the style of the priestly writer is compared to that of children's literature with its repetitions, panels, and the like. Extensive excerpts are cited from "The Little Red Hen," "Winnie-the-Pooh," and even nursery rhymes. From this the author tentatively suggests that this part of the Pentateuch was written in the exile for the catechesis of younger people. But at least three serious misgivings must be raised: (1) The priestly materials have appeared to many to be directed to adults with a highly sophisticated view of law, cult, and history. (2) The comparisons that McEvenue offers are from Western, post-renaissance culture; was ancient children's literature different? (3) Are not all the repetitions, panels, and other techniques really aimed at communicating to people who would *hear* rather than *read* the Bible? If, as we suspect, most people in Israel could not read, this concern for the spoken word might account for the superficial similarity to children's literature. Thus the stylistic observations retain their validity,

but the comparison with children's literature is not likely to gain wide acceptance.

RALPH W. KLEIN

*THE CHRONICLES OF MICHUACÁN.*

Translated and edited by Eugene R. Craine and Reginald C. Reindorp. Norman: University of Oklahoma Press, 1970. xxiii + 259 pages. Cloth. \$7.95.

Those interested in Spanish colonial documents and the history of the Indians in Mexico will find the *Chronicles or The Description of the Ceremonies, Rites, Population, and Government of the Indians of the Province of Mechuacán* a fascinating document. The translation by Craine and Reindorp is the first translation into English. Little is known about the Tarascans. The *Chronicles* tell about their government, religion, wars, marriage customs, burial ceremonies, the arrival of the Spaniards, the conquest of Xalizco, Tariacri, and the like. The 44 prints enhance the appeal of the volume.

CARL S. MEYER

*THE COMPLETE WORKS OF SAINT*

*THOMAS MORE. Volume V. RESPONSIO AD LUTHERUM.* Edited by John M. Headley. Translated by Scholastica Mandeville. Part I: *Latin and English Texts.* Part II: *Introduction, Commentary, and Index.* New Haven: Yale University Press, 1969. xiii + 1,036 pages. Cloth. \$30.00.

In 1520 Martin Luther wrote his *De captivitate Babylonica*, in which he attacked the doctrines of the medieval church regarding the seven sacraments and especially the misuse of the Mass, as he saw it. The Tudor monarch, Henry VIII, replied in his *Assertio septem sacramentorum*, for which he received the title *Defensor fidei* from Leo X in 1521. Jerome Emser translated the king's polemic into German. Against it Luther wrote the *Antwort deutsch* and the longer Latin version, *Contra Henricum Regem Angliae*. John Fisher's *Assertionis Lutheranae Confutatio* (1522) was not written directly against the *Contra Henricum*, but it remained a valued work in the controversies of the period, along with Fisher's direct answer, *Defensio*



*regiae assertionis contra Babylonicam captivitatem* (1525). The point-by-point refutation of Luther's *Contra Henricum*, however, was made by Thomas More, first in a work under the pseudonym of Baravellus, quickly to be revised and published under the pseudonym of Guilielmus Rosseus (William Ross) in 1523. Only one copy of the Baravellus version, now in the University of Durham Library, has survived.

The text of the Rosseus version is given in the Yale edition of *The Complete Works of St. Thomas More*, Volume V. Variant readings are given from the Louvain version of More's work (1565) and the first version. The translation by Sister Mandeville is faithful to More—the section on "The English Translation" in the Introduction (pp. 845 to 847) provides little information about the translator.

Nevertheless, the Introduction deserves praise for the background of the *Responsio*, its form and style, its influence, and comments on the Latin text. The "Commentary" is extensive (pp. 860—983) and illuminating; the decision to append the notes to the second part rather than print them as footnotes in connection with the text likely was a practical one. Students of the text must use the commentary with the text to appreciate its thoroughness and helpfulness.

More's treatise is in two books, the first with 21 chapters, the second with 25. The details of his argument cannot be given here. More quotes the *verba Lutheri*, sometimes extensively. He uses logic, ridicule, and invective to refute Luther. Luther could be abusive; so could the mild-mannered humanist, More. The heading of the 12th chapter of Book I provides a sample: "He very skillfully declares how ineptly, indeed how utterly senselessly Luther cites and applies the scriptures" (p. 215). More's humor was more subtle than Luther's. More also brought up some theological considerations that served Roman Catholic polemicists for a considerable period of time. His contention that Luther was subjective and individualistic in his approach to Scripture is one such point.

The *Responsio ad Lutherum* is one genre of More's writings that has not always been

recognized. His exchange of polemics with William Tyndale also belongs to this genre. These writings cannot be excluded from any edition of More's *Complete Works*. The high standard of the Yale edition assures us of an edition that is a credit to American scholarship. The young editor of the *Responsio* has earned the respect and gratitude of the More specialists, Luther scholars, students of the 16th century, and lovers of careful scholarship in any field.

CARL S. MBYER

**ORIGINAL SIN.** By Jonathan Edwards. Edited by Clyde A. Holbrook. New Haven and London: Yale University Press, 1970. xi + 448 pages. Cloth. \$17.50.

The third volume of the Yale edition of *The Works of Jonathan Edwards*, when published in 1758, had the title, *The Great Christian Doctrine of ORIGINAL SIN defended; Evidences of it's Truth produced, and Arguments to the Contrary answered: Containing in particular, A Reply to the Objections and Arguings of DR. JOHN TAYLOR, Entitled, "The Scripture-Doctrine of Original Sin proposed to free and candid Examination, etc."*

The table of contents of the work runs to more than four pages. Four parts and a conclusion are its divisions. The first and fourth parts (both philosophical in nature) consider the evidences for original sin and answer objections. Part II contains "observations on particular parts of the holy Scripture, which prove the doctrine of original sin." Genesis 1—3 is laid under heavy toll. After a chapter that considers other portions of the Old Testament, the author turns to the New Testament. John 3:6, Rom. 3:9-24, Rom. 5:6-10, Eph. 2:3, Rom. 7, and Rom. 5:12 are cited. Then in the relatively brief third part the doctrine of redemption is adduced as evidence for the doctrine of original sin.

Among the authors used by Edwards were George Turnbull, Francis Hutcheson, John Locke, Henry Wider, Johannes Buxtorf, Johann Friedrich Stapfer, and Matthew Poole. He has only one reference to John Calvin. His chief antagonist was John Taylor, who



had published *The Scripture-Doctrine of Original Sin, Proposed to Free and Candid Examination* in 1738. Taylor was a Calvinist pastor in Northern Ireland, but his work created a stir in England and New England. In the ensuing controversy in New England, Experience Mayhew attempted to find a mediating position between Calvinism and Arminianism. Lemuel Bryant, Jonathan Mayhew, Samuel Webster, Peter Clark, Charles Chauncy, Joseph Bellamy, and then Jonathan Edwards all took part in the controversy. Edwards' work is the most enduring.

Holbrook's introduction comes to 104 pages, a solid contribution regarding Edwards and the controversy on original sin. It is comprehensive and scholarly, adding lustre to the definitive edition of Edwards' *Works* being published by the Yale University Press.

CARL S. MEYER

**SCIENCE, TECHNOLOGY AND SOCIETY IN SEVENTEENTH CENTURY ENGLAND.** By Robert K. Merton. New York: Harper & Row, 1970. xxix + 279 pages. Paper. \$2.75.

Merton's doctoral dissertation was published in 1938 in *Osiris*. Harper reprints it with a new preface by the author.

This is a case study in the historical sociology of science. An important aspect is the interrelation between Puritanism and the institutionalization of science. However, the problem of the relationship between economic and military influences on the range of scientific investigation is an equally important aspect of the study, at least quantitatively.

Merton assumes that "substantial and persistent development of science" takes place in societies that provide both the materialistic and cultural conditions needed for that development. The debate that has ranged about the interaction between Puritanism and science cannot be settled in this review. Merton's basic findings, however, should be given careful consideration—in a wider social context Protestantism in England generally, and Puritanism specifically, "emerges as an emotionally consistent sys-

tem of belief, sentiments and action which played no small part in arousing a sustained interest in science." (P. 136)

The chapter dealing with "Some Social and Cultural Factors in Scientific Advance" is an extremely useful one; it includes a discussion of the belief in progress.

The enduring value of Merton's early research are emphasized by this reprint.

CARL S. MEYER

**WITCHCRAFT IN TUDOR AND STUART ENGLAND: A REGIONAL AND COMPARATIVE STUDY.** By Alan Macfarlane. New York: Harper & Row, 1970. xxi + 334 pages. Paper. \$2.95.

A study of witchcraft in 16th- and 17th-century England would seem to have limited appeal. Macfarlane's work is "a considerably modified version" of an Oxford dissertation on "Witchcraft Persecutions in Essex, 1560—1680: A Sociological Analysis." It is complete with maps, diagrams, tables, and plates. Anthropological studies are of value to the church historian who is intent on getting as complete an insight as possible into a given era in order to understand better the place of religion and the church in the society of that era. In that connection Macfarlane's summary statement can be noted: "Witchcraft prosecutions in Essex cannot be directly related to religious tensions through the study of particular individuals. Yet, as a method of explaining misfortune and evil, witchcraft beliefs to some extent overlapped with religious explanations. These changes in religious thought during the sixteenth and seventeenth centuries are of immense importance in understanding the rise and decline of prosecutions." (P. 189)

Macfarlane's methodology recommends itself as an exemplary model for historical-anthropological research.

CARL S. MEYER

**SERMONS AND SOCIETY: AN ANGLICAN ANTHOLOGY.** Edited by Paul A. Welsby. Baltimore: Penguin Books, 1970. 364 pages. Paper. \$2.25.

The value of the excerpts from sermons preached in England from the Reformation



to the present which Welsby has here collected is not homiletical but historical. Granted that the castigations of social evils from the pulpit may not always be an accurate reflection of social conditions, they nevertheless reflect what was going on in some segments of society. From this point of view the 71 sermons from 45 preachers, ranging from Hugh Latimer (d. 1555) to Herbert Hensley Henson (d. 1947), are very valuable. The sermons are fairly evenly divided among the centuries, although the 19th century has almost twice as many preachers represented as any other. Not all the preachers were noted for their preaching ability, but extracts are given from their sermons because of the social issues they dealt with. From the use of cosmetics to the double standard of morality, from drunkenness and poverty to the misuse of wealth, from the value of free trade to commercialism, from prostitution to unemployment and indiscriminate charity, these sermons touch on most of the social questions of the last five centuries.

CARL S. MEYER

**LORD BISHOP: THE LIFE OF SAMUEL WILBERFORCE, 1805—1873.** By Stan-dish Meacham. Cambridge, Mass.: Harvard University Press, 1970. 328 pages. Cloth. \$13.50.

"I had wished for this, and now it comes it seems *awful*," wrote Wilberforce when he was offered the bishopric of Oxford in 1845. He was curate of Checkendon, rector of Brighstone, rural dean, archdeacon of Surrey, and dean of Westminster at various times before his appointment as bishop. In 1869 he was made Bishop of Winchester.

Because of the active and extensive role he played within the established church, the story of his life becomes the story of movements and trends within the Church of England. Evangelicalism and Tractarianism were two of these. His father, William Wilberforce, was prominent among the Evangelicals; Samuel, although endorsing many of their principles, did not ally himself with them. His brothers, Henry and Robert, and his daughter and son-in-law were greatly in-

fluenced by the Tractarians and eventually joined the Roman Catholic Church. Samuel remained within the Church of England. Higher criticism (the Colenso case), evolutionism (the encounter with Huxley), the question of baptismal regeneration (the Gorham case), the problem of the relationship between church and state (Gladstone), the restoration of convocation, the upgrading of theological education (Cuddesdon), the Broad Church movement (Hampden), Christian Socialism (Maurice), and orthodoxy (*Essays and Reviews*) were among Samuel Wilberforce's concerns.

Meacham provides an excellent account of Wilberforce's involvements in these movements, so that the reader obtains a rather complete view of these aspects of the life of the Church of England. No less noteworthy is his detailed account of the activities of Wilberforce as rector and bishop, pastor and churchman. Conditions within the church, the lives and spiritual activities of the common people, are brought with an eye to a complete account of this prelate. (Incidentally, footnote 75 on p. 231 is missing.)

Samuel Wilberforce was not the greatest man of 19th-century England; perhaps he was not even its greatest churchman. When he died, "the papers called him an ecclesiastical statesman; the men and women who had known him mourned a humane and sympathetic friend. He had for many years filled a space in the Victorian world. After his death men looked into that space, and tried to recall the size and shape of the personality that had stood there. All agreed that he had been a complicated and many-sided man."

Meacham has given us a biography based on a thorough examination of Wilberforce's papers and journals; it puts his subject into his place in his time with a sympathetic, understanding, and judicious treatment.

CARL S. MEYER

**THREE REFORMERS: LUTHER — DESCARTES — ROUSSEAU.** By Jacques Maritain. New York: Thomas Y. Crowell Co., 1970. 234 pages. Paper. \$2.25.



Maritain's work was first published in 1929. It does not merit republishing, but here it is. Five chapters deal with "Luther or the Advent of the Self," three with "Descartes or the Incarnation of the Angel," three with "Rousseau or Nature's Saint." These three men are "the begetters of . . . the modern conscience." Luther lacked "force of intellect" (p. 5); he was not free from Pelagianism (p. 7); he is "an inverted Pharisee" (p. 11). Because of Luther the modern world "confounds individuality and personality" (p. 19). Luther is "the source of modern voluntarism" (p. 34). The best of Roman Catholic scholarship on Luther would not subscribe to Maritain's interpretations.

This reviewer is less competent to judge Maritain's evaluations of Descartes and Rousseau. Maritain approaches these two in much the same spirit as he approaches Luther.

CARL S. MEYER

**ERASMUS: HIS THEOLOGY OF THE SACRAMENTS.** By John B. Payne. Richmond, Va.: John Knox Press, 1970. 343 pages. Cloth. \$10.95.

Although Erasmus was not a speculative theologian, he deserves to be called a theologian. The aim of his theology was a practical one, based on moralism and shaped by a genuine piety. He had a reverence *coram mysterio tremendo*, to be grasped by faith without needing reason. His theology was reduced to a few articles of faith in conformity to the apostles and the ancient church fathers, so he believed. He had a high regard for the authority of the Scriptures, especially of the New Testament and more especially of the gospels. Second only to the Scriptures he placed the Apostles' Creed. Among the church fathers he valued Origen and Jerome most highly. The church councils of the early church were important to him; the authority of the papacy less so. The whole Christian people constitute the church, and the supreme authority of the church was to him the consensus of all Christian believers.

Erasmus regarded original sin as a tendency to sin, not sin *per se*. Man's free will

is able to participate in the work of salvation. While affirming the unity of the two natures in Christ, Erasmus placed a greater emphasis on the distinction between them and the genuine humanity of Christ. He clearly asserted the deity of Christ, but leaned in the direction of Origenistic subordinationism. He emphasized the work of Christ as teacher and example, although he did not neglect Christ's reconciling and redeeming work. The distinction between flesh and spirit is of great consequence for the understanding of Erasmus' theology.

Erasmus was ready to agree with the Roman church that there were seven sacraments. He was critical of the extravagant pretensions of the priests and bishops. Marriage was a sacrament in the larger, not the narrower, sense of the term. The Eucharist was second in importance only to Baptism. Erasmus held to the real presence but did not subscribe to transubstantiation. He concerned himself about Baptism more than any of the other sacraments. The moral consequence of Baptism, the being buried in Christ and rising again to newness of life, was a major thrust in the theology of this humanist. Confession had its advantages, but need not necessarily be made to a priest, nor was extreme unction of the utmost consequence. That confirmation is a sacrament he accepted without emphasizing it.

Payne disagrees with the finding of Gottfried Krodel regarding the mystical-ethical character of Erasmus' conception of the Eucharist. He dissents from Wilhelm Maurer's interpretation of Erasmus' stand on confirmation. He finds Karl Oelrich's conclusion that Erasmus was more ready to bow to the authority of the church after the Diet of Augsburg than before untenable.

The 105 pages of notes and references bear ample testimony to Payne's diligence. His conclusions are based on sound research. Despite the lack of an index the work will establish itself as the definitive study on Erasmian sacramental views.

The publishers need to be faulted for failure to list themselves on the title page.

CARL S. MEYER



*A SOCIETY ORDAINED BY GOD: ENGLISH PURITAN MARRIAGE DOCTRINE IN THE FIRST HALF OF THE SEVENTEENTH CENTURY.* By James Turner Johnson. Nashville: Abingdon Press, 1970. 216 pages. Paper. \$3.95.

Johnson, of Douglass College, Rutgers University, has contributed a constructive theological and historical study for the publisher's Studies in Christian Ethics Series by his painstaking research into the thought of Puritan writers like Robert Cleaver, William Ames, William Perkins, Thomas Gataker, William Gouge, William Whatley, and especially John Milton. His findings demand a setting aside of some misconceptions of Puritan marriage ethics. Puritan thought was influenced also by the general social fabric of the period. As in other matters Puritans and Anglicans did not agree in their theological presuppositions about marriage and divorce.

John Milton has been regarded as a Puritan apart from other Puritans in his views on marriage and divorce. Johnson shows in an extended treatment (pp. 121—52) that Milton found some warrant, but only some, for his position in the writings of earlier Puritans.

Of special importance is Johnson's chapter on "The Liberty of Charity." The idea of charity plays an important role in the Puritan concept of the relationship between man and woman in marriage. Charity, some of these theologians believe, proceeds from discipline. According to Milton God's gift of charity allows for liberty to be a property of the Mosaic law. God's charity for him commands divorce for incompatibles. Such statements, however, do not do sufficient justice to Milton's position. There is in Milton as in other Puritan writers a concern for the natural, although there is no stress among most of the writers examined by Johnson that the main purpose of marriage is procreation.

Covenant theology gave the Puritans a framework of theological language. The logic of Peter Ramus helped them develop their views.

Henry Smith summarized the Puritan views on marriage (p. 191): "For as God hath knit the bones and sinews together for the strengthening of mans bodies, so he hath knit man and woman together for the strengthening of their life, because two are firmer then one." CARL S. MEYER

*THE HOLY SPIRIT IN THE THEOLOGY OF MARTIN BUCER.* By W. P. Stephens. Cambridge: University Press, 1970. 291 pp. Cloth. \$14.50.

Peter Stephens of Shirley, Croydon, wrote a doctoral dissertation at the University of Strasbourg on Martin Bucer (d. 1551). Bucer (or Butzer) signed the Wittenberg Concord in 1536 and the Treatise on the Authority and Primacy of the Pope (but not the Smalcald Articles) in 1537. He was renowned as the reformer of Strasbourg and the author of *De regno Christi* and other Latin and German writings. Stephens calls him "the neglected reformer," whose theology "was ignored or misunderstood" for 400 years, although "he was in his own day honoured and esteemed as a reformer and theologian." Bucer deserves to be recalled as a reformer, ecumenist, and scholar.

Stephens made it his aim to investigate the role of the Holy Spirit in Bucer's total theological output from 1523 to 1551. He reproduces his research by inserting selections from Bucer's writings and Luther's theology, Stephens writes: "A peculiar stress on election and sanctification, a stronger sense of the church and the pastoral ministry, a different conception of the magistracy and the relationship of the Spirit to word and sacraments, these are some of the most obvious points which mark off Bucer's from Luther's understanding of the gospel and the church" (p. 14). It was not Stephens' aim, of course, to write specifically about the differences between Luther and Bucer. It seems, however, that in appraising Luther he did not fully understand Luther's doctrine of the church, for instance. Bucer put a greater stress on Rom. 8:28-30 than did Luther, and his doctrine of predestination or election shapes Bucer's entire theology.

The emphasis on the theology of the



Holy Spirit in Bucer, therefore, seems to be lifting out a secondary rather than a primary motif. For instance, in the chapter on justification (pp. 48—70) only the concluding section deals with the Spirit. Bucer, incidentally, at times was ambiguous in his formulation of the doctrine of justification.

Stephens' investigation becomes more pertinent in the second part of the book. There Stephens' presentation of the Holy Spirit and the Word and sacraments are consequential and valuable in understanding the Strasbourg reformer.

At times Stephens lapses into poorly formulated sentences (see, for example, the second sentence in the first full paragraph on p. 262). We have checked some of his translations from Bucer and found them faithful. The work is well documented. In the bibliography we missed Wilhelm Pauck's *Heritage of the Reformation*.

Bucer has received considerable recognition within the past two or three decades. His preeminence in the 16th century demands that also Lutherans of the 20th century learn to know him.

CARL S. MEYER

**WORT UND TAT IM KIRCHENKAMPF: BEITRÄGE ZUR NEUESTEN KIRCHENGESCHICHTE.** By Wilhelm Niemöller. Munich: Chr. Kaiser Verlag, 1969. 403 pages. Paper. DM 20.00.

After a brief historiographical section Niemöller offers twelve essays or lectures regarding the *Kirchenkampf*, followed by five biographical pieces (Barth, Beckmann, Ehrenberg, Martin Niemöller, and Wilm).

The importance of the *Kirchenkampf* in modern church history should not be minimized; it is one of its most important episodes. Care has been taken to gather documents relating to this episode, and the volume of secondary literature pertaining to it continues to mount. The generation engaged in this struggle has (with the exception of a few individuals) been gathered to its fathers. The next generation must evaluate this struggle.

Church history is concerned about confessions of faith, martyrs, leaders, opponents of

the church, and about the free course of the Gospel. The basis for the resistance movement as formulated needs to be scrutinized and the course of actions investigated for a more perspective insight and understanding of what happened. Niemöller is also rightly concerned about the "Word," not merely about the "deed." The theological impact of the *Kirchenkampf* (as history of the Word of God) comes into sharp focus in these essays.

Most of these essays have been published previously. It is useful to have them together in one book, particularly for American students who often do not have access to the more specialized German periodicals in which the essays first appeared.

CARL S. MEYER

**DIE RECHTFERTIGUNGSLEHRE LUTHERS IM URTEIL DER NEUEREN KATHOLISCHEN THEOLOGIE: MÖGLICHKEITEN UND TENDENZEN DER KATHOLISCHEN LUTHERDEUTUNG IN EVANGELISCHER SICHT.** By Martin Bogdahn. Göttingen: Vandenhoeck & Ruprecht, 1971. 296 pages. Paper. DM 35.00.

"Luther's theology is the suitable basis for a future ecumenical theology" (p.109) in the opinion of Albert Brandenburg, one of today's foremost German Roman Catholic research experts on the theology of Martin Luther. Central to Luther's theology is his Christology and specifically his doctrine of justification. It is fitting, therefore, if there is any validity to Brandenburg's observation, that the interpretations given to Luther's doctrine of justification by Roman Catholic scholars be made the object of intensive research. Have opinions in that church changed since the Council of Trent? Obviously they have, or else Bogdahn's book could not have been written.

There are critics of Luther's doctrine of justification in Roman Catholicism today. Some are ready to qualify the judgment that it is "heresy." Some explore psychological motivations for Luther's deviations; some find explanations in his "tower experience." The "alone" (*nur, solus*) of Luther's theology



is a big stumbling block—"sin alone," "acquitted (*Gerechtersprechung*) alone," "faith alone," "God alone."

There are various aspects of Luther's doctrine of justification that need to be taken into account, the relations between sin and grace, between forensic justification and regeneration, between faith and love, between Word and sacrament, between God and man. Luther's *simul et peccator*, his certainty of salvation (*certitudo*), his concept of Law and Gospel, his theology of the Word, his emphasis on "Christ alone (*solus Christus*)"—these are topics and concepts with which the newer Roman Catholic historians of theology wrestle.

Among the more than fifty authors whom Bogdahn has utilized, three are preeminent: Joseph Lortz, the pioneer in propounding widely a new Roman Catholic understanding of Luther; Albert Brandenburg, author of at least 21 major articles or books on Luther; and Otto H. Pesch, who dubbed his 1,010-page volume on Luther and Aquinas on justification, "an attempt at a systematic-theological dialogue" (*Versuch eines systematisch-theologischen Dialogs*). Heinrich Fries and Erich Przywara, Karl Rahner and Hans Küng, Thomas Sartory, Heinz Schütte, and Paulus Wacker also deserve to be noted especially.

Does Bogdahn's work merit translation into English? The answer to that question will be an evaluation of his work. The answer is decidedly in the affirmative. It is a timely book and has practical value. It is authoritative, objective, and well organized; for those reasons it is a valued resource. Its comprehensiveness is matched only by its evident fairness in stating the position of the authors with which it deals. The book can contribute to a better understanding of how seriously Luther ought to be taken by Lutherans and other non-Roman-Catholics. Luther's theology, especially his theology of justification, his appreciation of the Gospel, and his "Church alone" concept in its application to all of theology, needs to be understood better not only by Roman Catholics but also by other Christians. Such an understand-

ing might remove some muddled thinking. With that might come as a concomitant a welcome and wholesome appreciation of recent German Roman Catholic scholarship about the 16th century, and especially about Luther. Not least of all, Bogdahn's work can contribute to better insights that will have a bearing on the development of ecumenism. A Paisley-complex against "popery" is ruled out by Bogdahn's findings. Hopefully, in Gordon Rupp's trenchant phrase, Luther's authentic message "may be of power and force towards the mending of the Church and the healing of the nations."

CARL S. MEYER

**THE PHILOSOPHY AND THEOLOGY OF ANDERS NYGREN.** By Charles W. Kegley. Carbondale, Ill.: Southern Illinois University Press, 1970. 434 pp. Paper. \$12.95.

This is a critical evaluation of the various aspects of Nygren's theology with replies by the noted Lund theologian. Nygren wrote a special "intellectual autobiography" for the volume.

Ragnar Bring analyzes Nygren's philosophy of religion. Nygren, with Kant, rejects metaphysics. His approach makes validity the central philosophic approach, thus avoiding metaphysics. He assumes four transcendental categories: religious, ethical, aesthetic, theoretical. The religious *a priori* is the category of eternity. For Nygren philosophy of religion is a scientific analysis of the nature, role, and place of religious experience in man's spiritual life. Bring feels that Nygren should have given a more complete presentation of transcendental deduction of religion and concludes that such is along a Kantian mode of examining presuppositions.

Paul Holmer examines the language of Nygren. He points out the difficulty of analyzing such terms as true, good, eternal, and beautiful. He holds that all the arguments against such terms as "reality" could be used against "validity." He concludes: "For Nygren there was a science of the essences of ethics, esthetics, knowledge, and religion. I believe that this science, philosophy, is no science at all." (P. 91)



Valter Lindström analyzes Nygren's method of motif-research. He sees Nygren's *agape* as the positive content of the religious *a priori*, but suggests that *agape* should be inserted between the demanding law and the self-sacrificing love of God.

Bernhard Erling evaluates motif-research as a general historical method. He concludes: (1) Motif-research has a critical theory for different kinds of validity that apply in history. (2) Motifs are ways of defining fundamental structures of meaning. (3) The method can be used by the historian. (4) Motif-research makes possible an understanding of contemporary pluralism.

Erik M. Christensen in a similar way explores the possibility of applying motif-research in literary criticism with positive results.

Jacob Heikkinen examines motif-research in the New Testament. It presupposes historical-exegetical, philological, genetic, and psychological studies in its attempt to understand the fundamental motifs.

Victor Warnach examines *agape* in the New Testament. He feels that Nygren's schema can be accepted with reservation. He holds that the difference between *eros* and *agape* is in the "psychic" nature of *eros* and the "pneumatic" nature of *agape*.

John M. Rist gives a systematic presentation of the contrasts of *eros* and *agape* as found in Nygren. He finds many examples in Greek classics in which *eros* has characteristics of *agape*.

John Burnaby deals with the *amor* of Saint Augustine and finds Nygren's treatment of Augustine's doctrine of Christian love as in many respects mistaken.

Rudolf Johanneson follows the same procedure with *caritas* in Augustine. He suggests that in both Thomas and Augustine the *eros* component in *caritas* is not a simple motif but a synthesis of the self-assertive and the devotive.

The late Ernst Kinder makes a thorough examination of *agape* in Luther. He finds in Nygren an overemphasis of the *agape* motif. "It is inappropriate to speak, as Nygren does, of Luther's understanding of God's *agape* as

a fundamental religious motif which can be worked out in all possible purity and consistency, while all opposing motifs in the picture of God are eliminated." (P. 210)

Philip S. Watson shows how Nygren reached the conclusion that systematic theology is a science that seeks to understand and explain Christian faith.

Nels F. S. Ferré points out the strength in Nygren's theology of *agape*. He points out that in some ways Nygren fails to do justice to his own findings.

Thor Hall and Charles W. Kegley analyze Nygren's treatment of ethics. Hall criticizes Nygren for failing to find a formal category for ethics. Kegley finds three influences in Nygren's ethics: *agapism*, a Kantian critical approach, and linguistic analysis.

In the last section Søren Holm deals with Nygren's approach to culture. Vilmos Vajta deals with Nygren's concept of church and finds that "Nygren's great theological contribution probably lies in the fact that he had the humility to carry out his own work in the context of the worldwide wrestling with the ecumenical problems of the Church." (P. 344)

Nygren's replies to his critics are masterful. Though his findings will undoubtedly be modified, corrected, and expanded, he has undoubtedly made contributions that will contribute to theology for some time to come.

ERWIN L. LUEKER

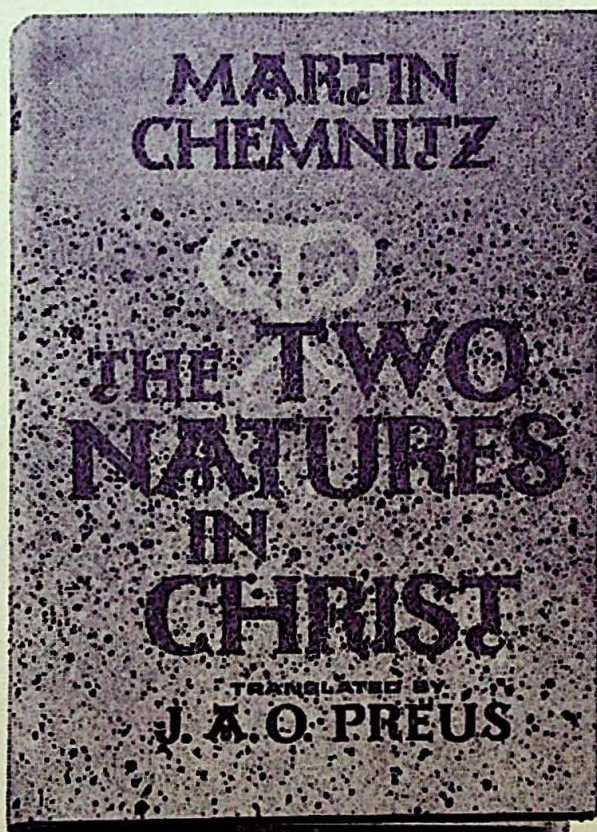
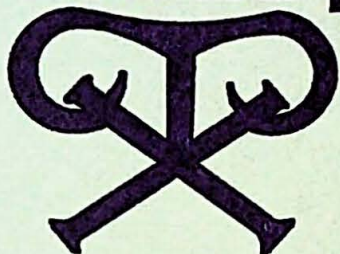
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