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## Book Review. - Literatur

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## BOOK REVIEW

**POLITICAL EXPECTATION.** By Paul Tillich. Edited by James Luther Adams. New York: Harper & Row, 1971. 187 pages. Cloth. \$5.95.

We are much indebted to Adams for the preparation of this book as well as for his excellent introduction. Tillich wrote five of his essays during his Weimar Republic period and three after World War II. They are all challenging because they engage the reader's critical imagination. They are both a temptation and a discipline. But the younger reader, whose life has been lived historically far removed from Tillich's world of the 1920s, is bound to find this volume strange reading. That world is not the world of the 1970s. But those who are willing to grapple with Tillich's thinking, subjecting him continuously to critical inspection both rigorous and fair, will benefit enormously. They may even learn to formulate good reasons for rejecting his humanistic-naturalistic theology of culture.

Richard Klann

**CONVERSATIONS AT LITTLE GIDDING: ON THE RETIREMENT OF CHARLES V; ON THE AUSTERE LIFE; DIALOGUES BY MEMBERS OF THE FERRAR FAMILY.** Edited by A. M. Williams. Cambridge: University Press, 1970. lxxxvi and 322 pages. Cloth. \$15.00.

The Ferrar family had a manor house at Little Gidding, Huntingdonshire, which served as a retreat center during the reign of Charles I. Here under the leadership of Nicholas Ferrar "conversations" were held. Two of these conversations have been edited by A. A. M. Williams of St. Mark's School in Southborough, Mass. Williams has also supplied an extremely valuable introduction of almost 80 pages, besides the notes and bibliography.

The first of the "conversations" he has transcribed and edited pertains to the retirement in 1555/1556 of Charles V, emperor of the Holy Roman Empire during the active portion of Luther's lifetime. The value of this reproduction lies in its attitude toward the emperor and the sympathy toward some aspects of the Counter-Reformation.

Of more value to the historian is the

conversation "On the Austere Life." The talk about tobacco, wine, and food, for instance, reflects a concern for luxury, the declining morality, and the values of simple living. We cannot call the concerns "puritan" (a much abused term), but there is much moralizing in these "conversations."

There are strong religious elements in both "conversations." A study of this volume is a valuable exercise to gain an understanding of the first half of the 17th century.

Carl S. Meyer †

**JAPAN: GOD'S DOOR TO THE FAR EAST.** By Lloyd R. Neve. Minneapolis: Augsburg Publishing House, 1973. 112 pages. Paper. \$2.50.

Not the well-meaning account of a brief visit by a journalist, this book manifests depth and insight as well as accuracy. Like a *bonsai* tree, it may be a miniature, but it's all there. A slip-in study guide adds to its usefulness. The intelligent, dedicated author has lived in Japan as a missionary of the Lutheran Church in America for more than two decades. He presently teaches at the Tokyo Lutheran Seminary in Mitaka, in which The Lutheran Church—Missouri Synod also cooperates.

He faces the frustratingly slow growth of the Christian church in Japan with realism and with faith. The leaven of the Gospel has been tugged into the homogeneous dough of this strategic nation. But it has not been sufficiently stirred.

The experience of Buddhism, another foreign import, demonstrates that it may take another 300 years before the totals are in and Japan can be entered into Christianity's plus column, as one Japanese Lutheran pastor maintains. Meanwhile, Christianity must be Japanized by its own Christians. The acceleration of change could cut that time estimate.

We don't know who included "the Far East" in the subtitle. But that expression is a relic from the days when Britain was the center of world empire.

On page 27 the author declares that religious magazines are not even included in a list of periodicals he inspected. But they do exist in Japan. Witness the flood of religious magazines published by the "New Religions" in Japan, especially the Soka Gakkai.

Beautifully done are the vignettes of



individual Lutheran Christians ranging from the president of one of the best private universities to a woman of 84 who has given her life to the service of the needy. Converts in Japan must be weighed and not just counted.

Though this volume deals directly with the work of the Japan Evangelical Lutheran Church, affiliated with the Lutheran Church in America and the American Lutheran Church, the setting and the problem also apply to the Japan Lutheran Church, sister of The Lutheran Church—Missouri Synod. It would be helpful to church libraries, mission societies and study groups, and individuals.

William J. Danker

**THE WORLD OF THE REFORMATION.** By Hans J. Hillerbrand. New York: Charles Scribner's Sons, 1973. x and 229 pages. Cloth. \$10.00.

This survey of the Reformation successfully combines narrative history and interpretative essay with comments on important recent historiographical developments in 16th-century studies. Hillerbrand consciously weighs factors which influence his understanding of personalities and actions and thus lets the reader witness the process of interpretation. Colorful vignettes accompany the narrative to give in-depth portraits of people and events in capsule form.

Hillerbrand explains at the outset that he views the Reformation as a movement in which religion and society interacted by mutual influence. He believes that the external consolidation of the Reformation was dependent on political factors and demonstrates throughout the role of politics as well as socioeconomic and cultural factors in its development. Nonetheless, he holds that "in its inception and initial thrust, it was a religious phenomenon" although in subsequent interaction between religious and other forces, at times "the cause of religion was frequently lost in the shuffle" (page ix).

Within the religious element of the Reformation Hillerbrand makes the helpful differentiation between the theological and the "spiritual," as he calls it, between the religion of the academicians and the religion of the common people. Both played a vital part in the development of the Roman Catholic as well as the Evangelical churches at the beginning of the

modern era, though the latter is often overlooked in the study of the period. Unfortunately, space limits the amount of attention that can be given to either theology or popular belief in a survey of this kind. Those interested specifically in the theology of the Reformation will miss detailed discussion of theological issues in this book.

The Reformation differed from earlier medieval reform efforts within Western Christendom in that it was "not so much 'reform' as 'reinterpretation' of the Gospels, and it was characterized before long by an inimical stance toward the Catholic Church" (page 148). This new movement, wherever it arose in Europe, was influenced greatly, if not largely instigated, by Martin Luther, according to Hillerbrand, even though scholars in France and England, for example, prefer to stress the home-grown elements in the movement in their own lands.

This survey hits all the usual bases: medieval background, Luther, Zwingli, Calvin, and the course of the Reformation in Germany and England. It also summarizes the "Radical" Reformation, sketches the course of the Reformation in France, Sweden, Scotland, and Poland, and touches very briefly on the "Catholic Reaction."

Pastors, students, and laymen will find this book an important new tool for introduction, review, and reference.

Robert Kolb

**THE BIBLE IN HUMAN TRANSFORMATION: TOWARD A NEW PARADIGM FOR BIBLICAL STUDY.** By Walter Wink. Philadelphia: Fortress Press, 1973. 90 pages. Paper. \$2.95.

The author begins by saying he wanted to write a tract, but since no one publishes or reads tracts, he admits he just added a few pages and made it a book. He should have suppressed all his tractarian instincts, shouted his frustrations privately to the walls of his closet, and then set down on paper a careful, reasoned, accurate assessment of the present state of Biblical studies and drafted his proposal for a fresh paradigm. Instead the author begins by lashing out at "historical Biblical criticism," calling it "bankrupt" and describing it as a form of Faustian objectivism.

He fails to offer detailed analyses of



specific authors or works. Instead he rails in general against 250 years of scholarship and then suddenly announces that there are "exceptions": Martin Kaehler, Adolf Schlatter, Karl Barth, Rudolf Bultmann ("to name but a few," as he says). And the author counts himself an ally of James Smart, J. M. Robinson, Paul Minear, Amos Wilder, Robert Funk, and Brevard Childs (again, "to name but a few") and he thanks colleagues for their criticism and "buoying encouragement": H. Mottu, David Lotz, J. L. Martyn, Tom Faw Driver, B. Harrison, C. C. Richardson, George Landes, J. Bergland, R. E. Neale, and W. A. Simpson.

It would be easy to set the book aside after reading the first 40 pages and dismiss it as the product of one still suffering the pain inflicted on people as they run the academic gauntlet to the Ph. D. It would be easy to say that he is against the 18th and 19th centuries and that he is using Kierkegaard, Barth, Buber and Brunner to kill those centuries all over again. Or to say that he has produced in this book "The Greening of the Divinity School Biblical Department."

That reaction would be unfortunate. He spends too much time getting down to cases and too little setting forth his alternative proposals in a winsome and winning fashion. But he has a needed message, indeed many important insights and suggestions for Bible study in churches and for teaching in seminaries and divinity schools.

Wink has been wrestling with the same questions that many of the "exceptions" he names have been struggling with since the end of the First World War: How can we do justice to the Bible both as a historically conditioned human document and as the very Word of God? How can we develop a method that is both historical and theological?

Wink has read widely in existentialist philosophers and humanistic psychologists as he has pondered the hermeneutical issues that plague Biblical scholars today. He has found in psychotherapy a useful ally. The heart of his proposal was learned from Elizabeth Boyden Howes of the Guild for Psychological Studies in San Francisco. It involves a communal reading of the text, letting it address each member of the listening group, and sharing insights. An appendix offers samples of the work of the Guild.

If the reader can get past the opening pages with their fierce salvos, there is very much of great importance to be learned in this slender volume.

Robert H. Smith

**THE CAMBRIDGE ANCIENT HISTORY.** Edited by I. E. S. Edwards, C. J. Gadd, N. G. L. Hammond, and E. Sollberger. Third edition. Volume II, Part 1. New York: Cambridge Univ. Press, 1973. xxiii and 868 pages. Cloth. \$27.50.

Sixteen widely respected scholars survey the Middle East and the Aegean region from 1800-1380 B. C. in this definitive reference volume. When it is remembered that during these days the patriarchs migrated from Mesopotamia to Egypt and the Israelites entered into Egyptian bondage, the significance of this period for understanding Israelite history and literature become obvious.

During patriarchal times Northern Mesopotamia witnessed the struggles of the Amorite dynasties with Hammurabi. Excavations at Mari, a city on the Euphrates, have produced evidence for a seminomadic people called the Benjamins and a disorderly band of brigands called Habiru. While Hammurabi's law code has long been recognized as relevant to the study of the Covenant Code, it can now be seen that the defeat of his dynasty by the Old Hittite Kingdom and the subsequent period of decline in Babylon lasting for 500 years were crucial elements in creating a power vacuum in the Ancient Near East during the first few centuries after Israel's conquest of Palestine.

Meanwhile the technological advance of the horse-drawn chariot combined with Egyptian weakness permitted the takeover of Egypt by the Asiatic Hyksos. The entry of Joseph and other Israelites into Egypt may well have been facilitated by this regime, while the rise of the rich and powerful 18th dynasty, which expelled the Hyksos, explains in part the oppression of the Israelites in later times. During the middle centuries of the second millennium the great cultures of the Minoans and Mycenaeans flourished in the Aegean. The Mycenaeans were responsible for the script called Linear B, containing the earliest extant texts in Greek.

All this is presented with meticulous detail and abundant bibliography. Almost all of the history in this book has been dis-



covered within the last century. Small wonder, therefore, that our understanding of the Bible and its history is expanding at an accelerating pace.

Ralph W. Klein

**GOD AND SATAN IN THE APOCALYPSE.** By James Kallas. Minneapolis: Augsburg, 1973. 128 pages. Paper. \$2.75.

Next time a high school or adult Bible class says, "We want to study the Book of Revelation," instead of moaning inwardly and diverting them to 1 Corinthians, take them up on it and have them use Kallas' book as their guide. His is one of the most intriguing and helpful volumes to appear on Revelation in a time and times and half a time. It opens with a chapter on various ways Revelation has been approached and (mis-)understood and then addresses two chapters to apocalyptic, setting Daniel and Revelation into their Biblical and historical contexts in an eminently clear and readable fashion, offering the reader sane principles for interpreting the genre of literature to which Daniel and Revelation belong.

Chapters 4 through 7 discuss the body of the Book of Revelation. Kallas does not have room to discuss every verse or each detail, but he manages to summarize the basic thrust of each major section and to relate the message of each section to that of the preceding and succeeding.

Kallas' basic points are these: 1. Revelation does not predict numerous events throughout world history (discovery of America or the Second World War, for example), does not speak in timetable fashion of the moment when the end of the world will arrive, nor does it merely set down general principles by which God governs the universe, but rather Revelation has a message of judgment and hope for its original addressees who were suffering persecution in the days of Domitian (and we read it over their shoulders and can hear God address us also).

2. Revelation has the form of an apocalypse but is not apocalyptic in its view of the governance of the universe—the holy God is totally in control and Satan is His instrument according to the Book of Revelation.

3. Furthermore the church and the world suffer at God's hands because God wills through suffering to purge and cleanse for Himself a people who will trust, obey,

and praise Him on earth as He is adored in heaven.

Stephen B. Knudsen has prepared an 8-page study guide which is enclosed with each copy of the book. It makes an excellent book more helpful still.

Robert H. Smith

**PRAYERS FOR PUBLIC WORSHIP.**

By Carl T. Uehling. Philadelphia: Fortress Press, 1972. xi and 163 pages. Cloth.

The preface properly warns against the common errors that frequently mar extemporaneous prayer offered "for all estates of men" in the service. It undertakes to provide prayers that avoid these problems as well as the problem of "holy talk" which he sees in many of the prayers provided in service books. Some variety is provided with suggestions for responsive prayers. Permission is granted to reproduce material in the book "in whole or in part . . . provided such use does not constitute a means to avoid the purchase of this book." Reproduction either by reading or by Xerox should avoid the intercession (p. 135), "Father, (name of group) meets (time of meeting). Come with your Spirit to this assembly. . . ." The same warning applies to "For the Dying": "Father, your servant, (name) is dying . . ." (p. 136). Some adjustment is needed in "For Social Justice": "Strike down those who conspire to prevent equality for all people, and open closed doors and bring freedom" (p. 139). The same warning in "For the Imprisoned": "Many of your children are imprisoned, and often they are so denied human dignity that their confinement is only a punishment and not a means of rehabilitation. Prevent that from happening . . ." (p. 140). Once more, "For the Memory of the Dead in Christ": "We call to mind, father, the following members of our congregation who entered into life with you forever on this day in past years: (names) (years)." The chatty nature of some of the responsive prayers provides another warning that although the book seems to be printed for chancel use, it will serve better in the study for an aid in preparation.

George W. Hoyer

**THE FORGOTTEN SPURGEON.** By Iain H. Murray. Carlisle, Pa.: The Banner of Truth, 1973. 238 pages, appendix and index. Paper. \$1.45.



The effort of this volume is to portray Spurgeon from a side overlooked by many who have appreciated his sermons, namely as a participant in doctrinal controversy. A covering principle for him in all of them was what he called Calvinism, the grace of God through Jesus Christ, restricted, however, by particular election. His early antagonist was Arminianism, the teaching that man can come to faith by his own capacity. At midpoint he was in conflict with the church principle, on the one hand of the Baptist Alliance, on the other of the sacramentalism of the established Church of England. He rejected pedobaptism and insisted on immersion. The third major controversy is called the Down-Grade, Spurgeon's attack on a weakening of the Scriptural authority of doctrine occasioned by higher criticism but also by the new evangelicalism and the revival movement. He stood beside men like Parker, Jowett, and F. B. Meyer. Dixon, one of his successors at the Metropolitan Tabernacle, was a producer of *The Fundamentals*. He had no sympathy for the Keswick movement, although he liked Moody, who conducted a revival in his church. Questions concerning the success of his mass-audience pastorate here find uneasy answers; evidently many thousands enjoyed being counted among the elect and hearing their preacher castigate his opponents. This compact book has the merit of being inexpensive, but its useful footnotes are in microscopic type.

Richard R. Caemmerer Sr.

**THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT.** Edited by Gerhard Kittel and Gerhard Friedrich. Translated by Geoffrey W. Bromiley. Vol. VIII: T-Y. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1972. 620 pages. Cloth. \$18.50.

What began as a dictionary of theological terminology in the New Testament is now nearing completion as a resource also for study of progress in Biblical criticism in the last four decades. Enlarged sensitivity to problems of history and editorial and compositional technique in the writings of the New Testament is here manifested, and increased wariness in respect to what one of the contributors calls "modern etymologoumena" displays the fact that concern for description of theological

thought need not alienate philological discipline.

Delling's remarks on the early church's response to issues raised by the institution of slavery (p. 44) are typical of the historical sobriety that pervades much of this volume. In contrast to criticism of ancient scenes that reconstruct the past in terms of the possibilities accruing in the present, Delling correctly observes that Christians in the first century were in no position to combat the legal position enjoyed by the institution of slavery. Rather they attacked it in terms of the real possibility of brotherhood in *agape*. Thus, it might be added, that they achieved what protest within legal permit often fails to achieve, justice enriched by love. The fact is that Paul took far more risks in writing the letter to Philemon than many a civil-rights advocate rhetoricizing safely under constitutional permit but without risking involvement in the problems of individual persons.

Discussions of the word *buios*, simply and in combination, cover 154 pages. Least clear is the presentation of *buiothesia*, and precision in linguistic analysis of morphologically parallel phrases relating to *buios* in combination is lacking. Also, the classification of *o buios tou anthropon* without qualification as an "Aramaism" (p. 401) ought at least be reviewed in the light of the data cited on related phrases in Hellenistic cultic contexts (pp. 336-337). However, to the historical questions relating to the term "Son of Man," Colpe brings a storehouse of history-of-religion data and continues to exorcise spirits of unwarranted conclusion. If there is a flaw in his own method, it is his failure to bring into appropriate relationship the question of the historical line of descent of conceptions relating to the term "Son of Man" and the compositional interests of the evangelists in relating the use of the term to other themes in the tradition of Jesus' words and deeds (see "Fresh Perspectives on Matthean Theology: A Review Article," in this journal, 41 [1970], 483-484, and "Hardness of Heart: A Study in Biblical Thematic," 44 [1973], 92). Along such a route awareness of Ezekiel as prophetic model is to be entertained. Similarly, Colpe might have made closer inspection of Luke's evident acquaintance with the Septuagint. For example, the analysis of Luke 17:22 would be improved with the



observation that Old Testament apocalyptic passages contain the singular and the plural of the word for "day" in reference to the end time (see Amos 8:11, 13; Zech. 14:1, 4, 7 LXX). And certainly Luke's choice of *dikaïos* in 23:47 (see p. 381) has something to do with his interest in clarifying the innocence of Jesus in contrast to the guilt of his enemies.

In addition to the articles as wholes there are to be found scattered through this volume exceptionally informed discussions of specific passages, including especially that of Acts 7:56 (pp. 461-63) and of Mark 12:35-37 (p. 484), both of them models of critical judgment.

The mode of cross-reference with numbered lines used in the German edition still remains easier to follow. But the comfortable readability of the translation and the careful attention paid to detail in this edition continue to mediate to students the increasingly high quality philology attained in this series as it draws near to the inclusion of *ophelimos*.

Frederick W. Danker

**UNITY AND FELLOWSHIP AND ECUMENICITY.** By Henry P. Hamann. St. Louis: Concordia Publishing House, 1973. 48 pages. Paper. \$1.95.

This book in the publisher's contemporary series on theology is by the vice-principal of Lutheran Seminary, Adelaide. Hamann points out that here we are dealing with what has been the major concern of the church in this century. In the 22 years of its existence, the World Council of Churches has grown from 147 to 235 member churches. Its official statements show that it affirms that there can be no unity at the expense of the truth, for that is no unity at all. Uniformity is not in its design; it wants rather, to bring all traditions together for a richer existence. The different approaches to unity are discussed in the light of Article VII of the Augsburg Confession. While not wishing to limit the Spirit, Hamann takes a less than optimistic view of the future for unity.

Vernon Kleinig

**VENTURES IN WORSHIP 3.** Edited by David James Randolph. Nashville: Abingdon Press, 1973. 223 pages. Paper. \$3.95.

The project known as *Ventures in Wor-*

*ship* was initiated to make available from both creative local congregations and individuals materials for worship that are both refreshing and substantive. The project was designed to collect, evaluate, share, stimulate, and create resources for contemporary worship in the Methodist tradition. The evidence amassed in *Ventures in Worship 3* indicates that a process of maturation has set in. I take this to be a sign of encouragement for the future!

One of the most significant things to observe about this collection of materials on worship is that it does not include any new "mod" liturgies, or folk masses, or models for pop celebration of the faith. It does indicate that in the Methodist family liturgy is becoming the work of the people not only at the actual moment of worship but in all the laborious behind-the-scenes that ought to go on before a liturgy is actually used.

Pastors and committees on worship could use this book as a "resource" that could stimulate them to develop materials pertinent to their situation and need.

However, the user should be warned: much of the material is probably not immediately useful in a Lutheran service (call to worship, proclamations, affirmations of faith, benedictions, forms of the Lord's Supper), and all of the material needs to be examined from the Scriptural and confessional presuppositions which Lutherans bring to worship.

Perhaps this book can stimulate local congregational committees on worship to work hard at the task of making their public worship meaningful and relevant. Simultaneously our people must be helped to consciously remember that they are Lutherans!

John S. Damm

**THE JOSEPH NARRATIVE IN GENESIS.** By Eric I. Lowenthal. New York: KTAV Publishing House, 1973. 212 pages. Cloth. \$9.50.

This is a most unusual treatment of Joseph. Source criticism is ignored, as are the many authentic references to Egyptian customs (such as the length of Joseph's life and Anubis and Bata) and the pervasive "wisdom" theology. The chronology is analyzed in literalistic fashion although the resultant incongruities—Isaac spends 103 years on his deathbed—are passed



over without comment.

Instead, the resources employed are rabbinic and medieval exegesis, and especially the commentary on Genesis of Benno Jacob of 1934. The latter work, banned by the Nazis, is little known, perhaps because it is written in turgid German and because it is highly critical of the documentary hypothesis.

The author styles his hermeneutical style "speculation." Perhaps the pious subjectivism that this produces can best be illustrated by the following eisegetical remarks: "Lying half naked in the pit, Joseph recognized his sin of brazen assertiveness, of impiously revealing what his dreams had been meant to intimate to him alone, his future elevation in God's own time."

Ralph W. Klein

**THE CATALYTIC COMMUNITY, 30TH LEA YEARBOOK.** By James Cassens. River Forest, Ill.: Lutheran Education Association, 1973. 111 pages. Paper. \$1.95.

The message of the 1973 Lutheran Education Association yearbook is clearly intended for every person who considers himself to be a part of the Christian community. It is especially intended for professional workers within that community who work in the congregation and the parish school, and who are concerned about helping the Christian family understand its role as the intimate community. In simple, bold language the author challenges the Christian congregation and parish school to provide the kind of supportive community necessary for dealing with individual isolation and anonymity. He is confident that the local Christian congregation can be just such a catalytic community, a community that can deal realistically with the polarities of man's nature, which simultaneously desires autonomy and seeks support from others.

By his own admission the author does not attempt a here's-how, cookbook approach to the problem. But he does offer some thoughtful and stimulating ideas that may be just what is needed to facilitate individual growth through shared commitment to a common identity.

Both individuals and parish organizations would do well to study this book thoughtfully and prayerfully.

John S. Damm

**TO GOD BE THE GLORY: SERMONS IN HONOR OF GEORGE ARTHUR BUTTRICK.** Edited by Theodore A. Gill. New York: Abingdon Press, 1973. 159 pages. \$5.50.

Rarely does a tribute volume mark an 80th birthday; and rarely is it a collection of sermons. This handsome volume stresses its title with reference to the career of a man once the nation's most prestigious preacher, editor of the massive *The Interpreter's Bible* and of the *Interpreter's Dictionary of the Bible*, author and professor at a number of colleges and seminaries. The editor, himself an experienced theologian and preacher, has grouped 18 sermons under (1) Pulpit Peers, (2) Campus Colleagues, and (3) Listeners Who Learned. They provide a remarkable spectrum of Christian concerns. Each of the veterans shows a bewildering uniqueness, and the young ones a stirring promise that each age will find its great preachers. Even if at this oblique distance, I myself add my own gratitude to George Buttrick.

Richard R. Caemmerer Sr.

**BOLD ONES ON CAMPUS.** By Donald L. Deffner. St. Louis: Concordia Publishing House, 1973. 184 pages. Paper. \$1.75.

In nearly 80 brief and chatty essays related to devotional readings suggested from the Scriptures, this small book traverses the concerns and problems, many of them the most pressing and galling ones, of today's campus citizen. The author is a seminary professor with special concerns in the field of communication, but the book reveals his first love of pastoral service to the university student. The book is the second edition of an earlier volume from the sixties, and it reflects the change of mood on campus from those years. Sophisticated as these pages are in their wide-ranging quotations and interests, the commitment to Jesus Christ as Savior and Helper is explicit and pervasive.

Richard R. Caemmerer Sr.

**THE INTEGRITY OF WORSHIP.** By Paul Waitman Hoon. Nashville: Abingdon Press, 1971. 363 pages. Cloth. \$8.50.

Writing from a devout Reformed theological position, Hoon provides his reader with thought-provoking material that is



rich in theological substance and pastoral wisdom. The eight chapters provide a significant critique of the current liturgical situation and simultaneously open up new paths of liturgical reform for the days ahead.

In a time of liturgical renovation that frequently borders on the absurd, Hoon has the courage to affirm continuity and tradition as well as the relevant and contemporary. His refusal to be stampeded by current secularization is refreshing. He has done his theological spadework well.

The author writes from the conviction that the gathered congregation and pastor at worship will continue to be central to the life of the church. This places a special burden on the pastor as liturgical leader of the congregation. Parish pastors may want to take up his challenge to function as liturgical theologians in their congregations—exercising both intellectual discipline and pastoral/ecclesial concerns.

Perhaps the chapter headings will whet your appetite and get you into the book: The Concern for Worship, The Theological Character of Worship, The Relevance and Irrelevance of Worship, The Question of Subjectivity and Objectivity, The Language of Worship (Perspectives of Function and Psychology, Perspectives of Culture and Art), and The Nature of Liturgical Action (Context of Culture and Psychology, Context of Church and Word.)

John S. Damm

**DIE LITERARISCHE FAELSCHUNG IM HEIDNISCHEN UND CHRISTLICHEN ALTERTUM: EIN VERSUCH IHRER DEUTUNG.** By Wolfgang Speyer. Munich: C. H. Beck'sche Verlagsbuchhandlung, 1971. xxiv and 343 pages. Cloth. DM 58.00.

Ancient writers at times wrote, intentionally, under names other than their own. This volume writes the history of this practice, evaluates the reasons for it, and presents its findings with remarkable and dispassionate clarity. It is a volume that commands admiration and will secure well-deserved attention.

The book is divided into three major sections. The first, general section (pp. 3-106) first defines what the author means by *literarische Faelschung*, deliberate intent to write a work under the name of another.

It is thus a branch of pseudepigraphy, but narrower than it. It is done *dolo malo*. This section also describes the nature of the phenomenon by distinguishing it from related but different forms such as plagiarism, false ascription of an author to an anonymous work, and mystical literature. It also discusses the methods used in antiquity, the ethical implications of the practice, and gives a brief history of the modern study of the phenomenon.

The second section (pp. 109-168) examines the literature that is relevant from non-Christian (including Jewish) antiquity. There is a very brief discussion of the practice in Egypt and the Middle East and longer discussion of Greece, Rome, and Judaism. Judaism seems to have used the convention especially in apologetic literature defending its right to exist and its originality.

The third section (pp. 171-303) discusses literary falsification in Christian literature down to the 7th century. Here special attention is paid to the ethical problem for Christians (pp. 201-209) and to the reasons for and nature of the practice among Christians. The major force seems to be the controversies carried on between schismatics, heretics, and orthodox theologians.

An appendix offers examples of the phenomenon from the medieval and modern worlds.

This book challenges both its reader and its reviewer. It is a massive work of magnificent scholarship, an example of what learned writing and research ought to be. The list of abbreviations of literature cited frequently fills 12 pages. The notes, remarkably compressed, fairly bristle with references to and quotations from ancient profane and ecclesiastical authors well known and obscure. The special bibliography on particular questions of interpretation is there. In short, it is written out of such a mastery of the relevant ancient and modern texts that few reviewers are competent to review it; most stand rather to learn from it. It is a model of learned, precise, informative, clear, documented, comprehensive discussion of an important topic. There is no doubt that we have a new "standard work."

The author, an associate member of the F. J. Doelger Institute of Bonn University, is to be congratulated. The volume appears



as volume 2 of the first section of the well-known and authoritative *Handbuch der Altertumswissenschaft*; it is a worthy addition to this standard reference series on the ancient world.

Edgar Krentz

**EVANGELISCH-LUTHERISCHES PREDIGTBUCH.** Edited by Hartwig Koertje and Detlef Lehmann. Hermannsburg: Missionshandlung, 1973. 218 pages and roster of contributors. Paper, DM 15.80. Cloth, CM 20.30.

This volume is exemplary in format and content. With two exceptions, the contributors are pastors of the new Selbststaendige Evangelisch-Lutherische Kirche. The editors propose to provide sermons with a parochial and pastoral rather than an evangelistic accent. The 39 sermons are distributed over the church year; our Lent is incorporated in the Epiphany caption. Five sermons are to texts from the Psalms, six to others from the Old Testament. The remaining sermons treat Epistle and Gospel texts equally. The language is direct, many of the sermons are brief, the applications are practical and, even in surroundings reminiscent of ancient cultures, contemporary and often homely.

Richard R. Caemmerer Sr.

**DIE UMDEUTUNG DES KULTUS IN DER QUMRANGEMEINDE UND IM NEUEN TESTAMENT.** By Georg Klinzing. Goettingen: Vandenhoeck & Ruprecht, 1971. 248 pages. Paper. DM 40.00.

**DAS HEIL GOTTES. HEILS- UND SUENDENBEGRIFFE IN DEN QUMRANTEXTEN UND IM NEUEN TESTAMENT.** By Juergen Becker. Goettingen: Vandenhoeck & Ruprecht, 1964. 301 pages. Paper. DM 32.00.

This important series includes doctoral dissertations written in the Institute for Qumran Research of Heidelberg University under Karl Georg Kuhn. Contributions to the series have been of high calibre. The two listed here maintain the standard.

Klinzing's work examines the attitude of Qumran and the New Testament toward temple, cult, and sacrifice and the transformation of language from these areas in the relevant writings. The work falls into three major sections. Section I (pp. 11-49)

examines the attitude toward the Jerusalem temple and cult at Qumran. Temple and priesthood were unclean and broke the law (p. 19), yet the Qumranites did not instigate a new sacrificial cult, as both the texts and the excavations make clear.

The second (and perhaps most important) section (pp. 50-166) discusses the reinterpretation of the cult in Qumran. Three documents (1QS, CD, and 1QpH) suggest that the community takes the place of the temple as the locus where expiation can be made before God. In this community ethical life and cultic praise take the place of sacrifice. The community tends to wipe out the distinction between laity and priest, but does not carry it through consistently. Cult is not spiritualized, but reinterpreted, as all of life is taken into the cult.

The third section (pp. 167-224) studies the same themes in early Christianity. Here the Qumran texts have changed the focus of inquiry. In the past the only texts that provided any analogies were Stoic or in the area of Hellenistic piety (*Corpus Hermeticum*). Now Jewish texts are available. The study of the New Testament suggests that while Jesus and the Jerusalem church did not use the imagery of the church as being the temple, Paul did (1 Cor., Eph., 2 Cor.). He probably had Qumran as his source, though we can no longer trace the exact chain of tradition as to time, place, and manner. However, the use of cultic language, for example Rom. 12:1-2 to describe the daily life of the Christian, does not go back to Qumran usage.

This is a needed book; it is carefully written and documented. Its author shows a mastery of philological and exegetical techniques, as well as the ability to use the necessary data of religious and social history. It will frequently be cited in the years ahead.

This is a good opportunity to call attention, even though the book is now almost a decade old, to an earlier study in this series, Becker's study of the key motifs for salvation and damnation in the sectarian documents of cave 1 (together with the Damascus Document, the investigation of their structure, and the contrast of some of them to some New Testament motifs).

Essentially, Becker studies the stem *zedek* in Qumran in its "dualistic" context



and then contrasts it with Jesus' proclamation of the kingdom, John's use of *aletheia*, and Paul's use of *dikaioyne* and related stems. The Pauline discussion takes the palm, though the entire work is valuable.

Edgar Krentz

**WEISHEIT IN ISRAEL.** By Gerhard von Rad. Neukirchen-Vluyn: Neukirchener Verlag, 1970. 308 pages. Cloth. DM 28.00.

**WISDOM IN ISRAEL.** By Gerhard von Rad. Nashville: Abingdon Press, 1972. xiii and 330 pages. Cloth. \$12.95.

Von Rad, who died on Reformation Day, 1971, has left an indelible mark on Old Testament studies. His popular commentaries on Genesis and Deuteronomy and his two-volume Old Testament theology, not to mention dozens of shorter works, reflect both the fruits of tradition-historical research and a profound Lutheran commitment. In this his last work, von Rad shares mature theological reflections on the wisdom traditions.

Texts from the early monarchy to Sirach are studied. Von Rad finds a pervasive effort to control experience through discovery of the order established by God. Paramount importance is ascribed to experience although he emphasizes that there was no knowledge independent of faith in Yahweh. While wisdom demonstrates, on the one hand, a radical secularization, it also led to a belief in God's guidance in all parts of creation.

The wise teachers held that there is an effective power in good and evil that inevitably leads to certain results. This "act-consequence" hypothesis, and not retribution, accounts for the rewards and punishments that are so common in proverbs.

According to Job 28, wisdom is the mysterious meaning of creation which man cannot find. But this world order also addresses man and calls to him (Prov. 8). By the time of Sirach it could be asserted that this primeval order was revealed even in Torah.

Early wisdom speaks of trust in stability, in orders, and in Yahweh Himself. When this trust was threatened in the dialog of Job, the poet records the speech of Yahweh in which a flood of questions refers men back to the mystery of creation and divine guidance. Creation itself speaks

to man. Koheleth meets the same problem with a much more negative answer. Here trust in God and in His orders is lost; the divine activity is beyond man's perception.

Von Rad maintains that apocalyptic is the heir of the wisdom movement, especially in its idea of the determination of "times." But its idea of "two ages" and its eschatological type of historical thinking in which history is interpreted from the future instead of from the past mark a decisive change.

Along the way von Rad studies the centers and the transmitters of the didactic traditions and the forms in which knowledge is expressed. For all its positive aspects, however, the book suffers from a certain unorderliness in presentation that makes for very difficult reading.

The second reviewer read the book in German chiefly for insights into von Rad's approach to poetry in the wisdom literature. Though the wisdom literature of Israel differs in many ways, it is all in poetic form. This form is not something added to the perceptive process but is part of the process itself. "The poetic expression itself was a specific form of recognition of reality, and, among primitive people, one of the most important. It is an expression of intense confrontation with reality. . . . Being is elevated to a dimension of truth whose validity is recognized by all" (pp. 39, 40). Throughout the study, von Rad gives attention to poetic forms.

Ralph W. Klein  
Erwin L. Lueker

**DIE HERMENEUTIK ALS ALLGEMEINE METHODIK DER GEISTESWISSENSCHAFTEN.** By Emilio Betti. 2nd edition. Tuebingen: J. C. B. Mohr, 1972. 64 pages. Paper. DM 7.40.

Betti, a specialist in law and legal history, deals in this lecture with the problems posed for hermeneutics in all humanistic disciplines: law, history, art, and theology. He is concerned to argue for the necessity of a kind of objectivity that will not allow the personal predilections of the interpreter to determine what documents say, whether those predilections be a theological system, philosophical existentialism, or any other bias.

His conversation partners are Rudolf Bultmann, Gerhard Ebeling, and Hans-



Georg Gadamer (all authors published by the same house).

In the course of the lecture Betti argues for four canons of interpretation. (1) *Sensus non est inferendus, sed efferendus* (p. 14). This is a common sense rule, even though broken by too many. (2) The canon of totality, that is, a part must be understood in terms of the whole in which it stands, and vice versa. This implies reading documents in terms of their historical and cultural context. (3) The canon *der Aktualitaet des Verstehens*, under which he discusses both the dangers and the necessity of objectivity. (4) The canon *der Sinnadaequanz des Verstehens oder den Kanon der hermeneutischen Sinnentsprechung* (p. 53). By this he means that the interpreter must bring his own inner feelings into proper relationships with the challenge (*Anregung*) that comes from the object.

This little paperback has very significant points to make also for theological hermeneutics. Betti, for example, rejects demythologization as a tool because it is capricious, because it regards what is strange (and possibly most characteristic of a document) as myth, and because it is inadequate to come to terms with the thought of the object of interpretation.

I missed this little work when its first edition appeared ten years ago. I am delighted to make its acquaintance a decade later.

Edgar Krentz

**DER GEKREUZIGTE GOTT.** By Juergen Moltmann. Munich: Chr. Kaiser Verlag, 1972. 320 pages. Cloth. DM 32.00.

Moltmann says that the theology of the cross is the golden thread which runs through all his theological thought. To take the theology of the cross seriously is to take Reformation theology seriously and develop it into confrontation with social thought. *Theologia crucis* is the converse side of theology of hope.

The theology of the cross prevents Christianity from losing its identity as it seeks relevance. Identification with the Crucified, Moltmann insists, means solidarity with the suffering of the oppressed. In the cross is revealed the love for the strange and the ugly. The poverty and suffering of Christ are understood through participation in His mission.

Moltmann holds that the first task of Christology is the critical verification of the Christian faith in Jesus, and the second is the critical verification of the Christian faith in Christ and its effects on the present and the future. Thus "Jesus theology" and "Christ theology" must be combined. The proclamation of Jesus became the proclaimed Christ. Jesus was nailed to the cross as a blasphemer, a political revolutionary, and a person forsaken by God. The resurrection is not a myth for anthropological hope, but the seed of new righteousness in a world where the living and dead long for righteousness.

As God in action is revealed in the resurrection, so God in passion is revealed in the crucifixion, says Moltmann. This identifies God with suffering in the world and makes Him a God of freedom and love. This identification rejects metaphysical concepts of God traced to Aristotle. From this point of view he finds some truth in the atheism of Ernst Bloch.

Moltmann also finds the meaning of the trinity in the cross. The Son is forsaken on the cross by the Father and yet deeply united with Him in the sacrifice with the Spirit. God, then, is not *apatheia* but *pathos*. God suffers in the world. Moltmann deplores the change of the hymn line "O sorrow dread, our God is dead" to "O sorrow dread, God's Son is dead."

The last two chapters deal with the relation of cross theology to psychical and political problems of man. In connection with psychical freedom, Moltmann endeavors to show how certain neuroses described by Freud are alleviated by the theology of the cross. In the political section he shows how such theology leads to a socialism of freedom for the downtrodden, democracy for the oppressed, emancipation from estrangement, peace with nature and freedom from nihilism for the will and the intellect.

Erwin L. Lueker

**COLOSSIANS AND PHILEMON: A COMMENTARY ON THE EPISTLES TO THE COLOSSIANS AND TO PHILEMON.** By Eduard Lohse. Translated by William R. Poehlmann and Robert J. Karris. Edited by Helmut Koester. Philadelphia: Fortress Press, 1971. xviii and 233 pages. Cloth. \$10.00.



This volume inaugurates a new, critical commentary on the Bible. Biblical scholars in the English-speaking world will hail this series as one of the major publication events in Biblical studies in the last 50 years. The completion of this series (two volumes are projected each year, three are currently published) will finally provide a tool for our generation that will equal in value that of the *International Critical Commentary* for our fathers and grandfathers. Perhaps the only publication of comparable significance in our time has been the English translation of the *Theological Dictionary of the New Testament*.

Why such great praise? Because every effort is being made to make the series as helpful and useful as possible. Consider the choice of authors. The editorial board is made up of famous scholars. They are electing either to translate a very recent critical commentary on a particular book or assigning the writing of volumes to men known to have worked for years on the particular Biblical book. Thus Walther Zimmerli on Ezekiel; Hans Walter Wolff on Hosea, Joel, and Amos; Martin Dibelius on James; and Hans Conzelmann on Acts and 1 Corinthians will be translated, while new assignments have been made, for example, to Bernard Anderson on Genesis, Dieter Georgi on 2 Corinthians, and George W. MacRae on Ephesians.

These authors are then left free to do what they think necessary for the understanding of the book. They are asked to survey the modern work (the bibliography on Colossians fills 10 pages of two columns each!), to find and liberally quote all relevant ancient material in its original language (translations are provided for every quotation for the linguistically impoverished). Where necessary, extended excursuses are inserted to deal with specific problems. Lohse on Colossians has nine, dealing with the history of Colossae, the Christ hymn in 1:15-20, language and style, the opposition, the "table of duties" (*Haustafel*), the greetings, and the theology of the letter. The exposition of the text is full, careful, detailed; it concentrates on the meaning of the Greek words. Full attention is given to different hypotheses; problems of interpretation are fully aired and discussed. In the case of Lohse's work, the discussion of authorship is left till the end of the commentary

to provide the basis for the opinion taken in the commentary. Lohse opts for an author in a Pauline school at Ephesus.

The publisher has spared no effort to make the design of the book conducive to use. The end sheets give photographs of significant manuscripts related to the particular book (they will be lost in any needed rebinding). The opening pages on which table of contents and abbreviation lists are printed use a darker color of paper to distinguish them quickly. One page is given to biographical and bibliographical information about the author. There are very full indexes of passages cited, Greek words discussed, subjects, and modern authors. (These are a great improvement over those in the German original.)

Physically the volume is printed on extra wide pages that allow for two columns of print, the shorter lines making for far easier reading. Different type faces are used for the translation, the commentary, and the extensive footnotes. Reading is a pleasure.

One complaint must be registered in the present volume. The translations of Greek texts made by the translators are often inadequate. (It is a good idea to provide the translations for the Greekless.) Let me give two examples. On page 49, note 118, the translators mistranslate the comment of Lohse on Isidore of Pelusium as well as the Greek citation from Isidore. The note ought to read: "When Isidore of Pelusium accents the word *prototokos* [with accent misplaced on penult rather than on antepenult] he gives the term an active sense, i.e. he was 'first to give birth, that is, to have made the creation.'" The translators did not believe the German text, changed the accent to the antepenult, and mistranslated "to (have been) born first, that is, . . ." This completely reverses the sense of Isidore and Lohse. A second example can be found on page 60, note 208, where the translation misses the intentional suggestion that the wandering demons are the planets, the powers that control fate. Such examples could easily be multiplied. They suggest that the editorial committee should make use of a good classicist to check the translations of Greek literature by translators who are not completely at home in Greco-Roman literature.

But let us not strain at gnats. This major



project deserves the support of every pastor interested in understanding the original text of the Bible, whether in Hebrew or in Greek. Subscribers to the series get a discount. My father was urged as a seminary student in the years 1916 to 1920 to buy the *Expositor's Greek Testament*, a critical work, as the backbone of his library. He did, and I inherited it. I would urge pastors to do the same with *Hermeneia*, the series that this volume inaugurates. The word means "interpretation" and "translation." The series will help you to do both.

Edgar Krentz

**DIE MENSCHWERDUNG DES SOHNES GOTTES IM MARKUSEVANGELIUM** (Hermeneutische Untersuchungen zur Theologie 13). By Harald Weinacht. Tuebingen: J. C. B. Mohr (Paul Siebeck), 1972. 197 pages. Cloth, DM 31.00; paper, DM 24.00.

Stimulated by Martin Dibelius' distinction between form and composition, spurred on by Wilhelm Wrede's failure to account satisfactorily for the fact that the "Messianic secret" conflicts with Mark's intention to display Jesus as the Son of God, and conditioned by the hermeneutic of Ernst Fuchs, Weinacht explores afresh the problem of theological purpose in Mark's gospel.

The basic confession, Jesus was the one He is, the Son of God, gives form to Mark's gospel. The composition of the gospel displays that Jesus is what He became, truly man in His crucifixion. Out of these elements the Messianic secret becomes not a dogma superimposed on the tradition but is itself the core of the tradition, for Jesus comes in the Gospel as the Gospel. Jesus' road to the cross is the pathway of His authority as the Son of Man. To follow Jesus is the equivalent of "seeing" Jesus and is therefore the essence of faith. The disciples are unable at the time of His passion to follow Jesus, but the same Spirit that directed Jesus from Baptism to suffering makes possible their subsequent allegiance and gives shape to their testimony.

In addition to careful analysis of the interrelationships between the recitals of the Baptism, the transfiguration, and the passion, Weinacht penetrates Mark's interest in Jesus' miracles and apocalyptic.

An even stronger case can, however, be made for Mark's association of the Spirit with the crucifixion if one takes into account the formal characteristics of Mark 15 that point to a climactic exorcism wrought in the moment of Jesus' death.

Students familiar with the many studies on Mark that have been published in the United States may find it difficult to adjust to the rather provincially oriented bibliography, but Weinacht's study will certainly contribute to the warmth of the debate.

Frederick W. Danker

**GEBET UND HEIL: DIE BEDEUTUNG DER GEBETSPARAENESE IN DER LUKANISCHEN THEOLOGIE.** By Wilhelm Ott. Muenchen: Koesel Verlag, 1965. 160 pages. Paper. DM 25.00.

**LUKAS EVANGELIST DER ARMEN: BESITZ UND BESITZVERZICHT IN DEN LUKANISCHEN SCHRIFTEN.** By Hans-Joachim Degenhardt. Stuttgart: Verlag Kath. Bibelwerk, 1965. 256 pages. Cloth. DM 29.80.

These two works each offer the reader a study of Lukan theology on a particular point. Ott studies Luke 18:1-8; 21:34, 36; 22:31-34 (39-46); 11:1-13 and selected passages from Acts to determine Lukan theology on prayer. He concludes that Luke views prayer as necessary for the Christian in the face of the eschatological temptations that began with Jesus and continue into the life of the church. Prayer is one way in which the church expresses its longing for the *parousia*.

Degenhardt studies the idea of the poor, the possession or renunciation of goods, and the significance of material things in Luke-Acts, a major section being devoted to each volume of Luke's two-volume work. He argues that Luke accurately reflects Jesus' own attitudes to the poor; that riches can be an impediment to joining Jesus as His disciple; that the disciple is to show an open, giving attitude toward the poor; and that it is the nature of discipleship that demands a radical evaluation of wealth. The key chapters in Luke are 14, 12 and 16, 9 and 10.

Both works are written by Roman Catholic scholars and testify to the competent Biblical scholarship carried on in that church.

Edgar Krentz



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