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Book Review. - Literatur

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BOOK REVIEW

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

INTERNATIONALE ZEITSCHRIFTENSCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE: INTERNATIONAL REVIEW OF BIBLICAL STUDIES. Düsseldorf: Patmos-Verlag, 1968. xv and 334 pages. Paper. Price not given.

Better than a computer is this well-programmed journal with capsuled reviews of articles culled from over 400 periodicals, besides miscellaneous series and *Festschriften*, dealing with matters of interest to exegetes, textual critics, linguists, archaeologists, systematicians, liturgiologists, and patrologists. Over 1,500 scholars, writing in a number of languages, are represented in the 2,410 items. Thus this catalog helps the scholar overcome parochial limitations as well as unnecessary duplication of basic research. Not all the descriptions suggest whether a given study is intended for the specialist or for more popular consumption. However, this apparent liability may be put on the credit side of objectivity, for stimulation to fresh discovery comes occasionally from unexpected sources.

FREDERICK W. DANKER

BIBLIA: DAS IST: DIE GANTZE HEILIGE SCHRIFT/ DEUTSCH/ AUFFS NEUE ZUGERICHT. Translated by Martin Luther. Stuttgart: Württembergische Bibelanstalt, 1967. Original pagination and VII pages. Cloth, DM 85.00; leather, DM 170.00.

This facsimile reissue of the 1545 Wittenberg edition of Luther's German Bible, the last edition to be printed before his death, is the Württemberg Bible Society's contribution to the celebration of the 450th anniversary of the Reformation. One cannot imagine a better way to emphasize the *sola scriptura!*

Technically the volume is a slight reduc-

tion in the page size of the original. No legibility is sacrificed; some detail is lost in the initial letters and the illustrations at the head of the prophets and in the Apocalypse. Prior to the Second World War a census by Paul Partsch had located only 34 copies of this edition, and some of them were lost in the war. The reprint thus makes widely available at a reasonable cost a book that is most rare in the antiquarian market.

As Wilhelm Hoffmann remarks in his epilog, Luther kept revising his Bible from edition to edition. This one thus contains his most mature decisions as to meaning. But its significance extends even beyond that. One can see illustrated in this volume some of Luther's concern that every man be able to read the Bible. His prefaces to all the books are printed. Luther apparently did not expect lay people to be disturbed by his harsh verdict on James, his description of some hay and stubble as mixed into Hebrews, and other critical judgments. The illustrations to the Old Testament and the Apocalypse were designed to make the import of these books of prophecy clear. Marginal annotations clarify difficult passages. An angry warning in the beginning cautions against printers who do not take care to print the Bible carefully.

One wonders why some Lutheran house in America has not produced an English Bible with the Luther prefaces, comments, and illustrations included. With real daring they might even include the Apocrypha and put Hebrews, James, Jude, and the Apocalypse at the end of the New Testament as books not numbered among the 23 that Luther counts as certainly among the New Testament books. Luther's emphasis on Rom. 1:17 as being the central theme of the entire Bible could scarcely be underscored in a more emphatic way than by giving people the

words of Luther's preface to the Romans right along with the Bible: "This letter is the genuine major portion of the New Testament and the purest Gospel."

The publisher is to be thanked for putting this priceless facsimile into our hands at such a modest price. It would be a good addition to any Lutheran library of theology, corporate or individual.

EDGAR KRENTZ

DIE APOKALYPTIK IN IHREM VERHALTNIS ZU PROPHETIE UND WEISHEIT. By Peter von der Osten-Sacken. Munich: Chr. Kaiser Verlag, 1969. 63 pages. Paper. DM 6.80.

The author examines the thesis of Von Rad that apocalyptic is a product of the wisdom movement in the Old Testament. Themes common to wisdom and apocalyptic according to Von Rad are determinism, the designation of the apocalypticists as "wise" and scribes, the control of nature as well as history, and pessimism. Against this thesis the author raises the methodological objection that most of Von Rad's evidence comes from extremely late apocalyptic writings where the genre may have absorbed other themes. As a corrective, he undertakes an aetiology of apocalyptic themes in the Book of Daniel and comes to the conclusions that this type of apocalyptic has its roots in prophecy and that the few traces of wisdom thinking rest on secondary influences. Prophetic themes like the enemy from the north and the day of Yahweh play a major role in this development.

Although true apocalyptic sees determinism operative particularly in history while wisdom sees it as effective in nature and individual lives, these two streams of thought are joined in late apocalyptic due to their common interest in God as world creator. Von Rad's thesis is thus found wanting and a new one is proposed: apocalyptic is a legitimate but late and unique kind of prophecy that was never lacking in didactic elements, but was only really open to wisdom themes at a relatively late date.

Many of the criticisms of Von Rad are to be welcomed, but the basic premise of the

book in taking Daniel as a type of pristine apocalyptic must be questioned especially with regard to the Isaianic apocalypse (chapters 24—27) which has recently been dated as early as the sixth century. Inadequate treatment is also given the recrudescence of "mythical" language in Israel's apocalyptic movement.

RALPH W. KLEIN

AN INTRODUCTION TO THE OLD TESTAMENT PROPHETS. By Hobart E. Freeman. Chicago: Moody Press, 1968. 384 pages. Cloth. \$6.95.

Title, format, and length lead one to expect here a serviceable textbook on prophecy for use by seminarians and pastors.

After a general survey of prophetism in Israel, occupying the first third of the volume, Freeman gives a clearly structured treatment of each prophetic book, arranged according to the chronology which he has reconstructed. A 16-page index of passages concludes the work in good reference-book fashion.

Yet several major defects betray the reader's initial expectations.

The author, who formerly taught Old Testament at Grace Theological Seminary, Winona Lake, Ind., espouses a strongly millennialistic interpretation for many prophetic announcements of a hopeful future. To cite a single example, he foresees a literal fulfillment in the millennium of virtually all details in Ezekiel's vision of the future (chapters 40—48), including supernatural changes in the Palestinian topography, a rebuilt temple pouring forth a stream of water, a restored sacrificial system, and a land allotment in parallel sections to the 12 reincarnated tribes of national Israel without respect to their relative numbers.

Apart from this theological vagary, one would expect and even welcome from this publisher a conservative treatment of the Old Testament prophets. Unfortunately, however, the "critics" with whom the author grapples are either namelessly vague or two generations behind the current scene. He shows no awareness of techniques like form analysis or the study of tradition-history, and no contact with the historical and theological

synthesis that is gradually taking shape in the field of Old Testament studies.

In short, this book lacks the creative combination of scholarship and evangelical spirit through which the prophets could more clearly speak their still-needed message to our generation. **ARLIS JOHN EHLEN**

PHILOSOPHIES OF EXISTENCE. By Jean Wahl. New York: Schocken Books, 1969. 126 pages. Cloth. \$4.95.

Because Wahl approaches the study of the existentialism of Kierkegaard, Heidegger, Jaspers, Sartre, and Marcel through categories, this book becomes an analysis in detail. It becomes apparent that comparisons of the total philosophies are impossible. In some details Sartre is nearer Kierkegaard than the others, in other categories he is much farther removed. The comparative scheme also adds new insights.

Throughout the author points to inconsistencies. Thus it is difficult to classify some of the existentialists as either idealists or realists. In other instances the ontological approach becomes ontical. Heidegger, he holds, frequents the world of Nietzsche with the feelings of Kierkegaard, and the world of Kierkegaard with the feelings of Nietzsche.

Nevertheless, Wahl sees a definite contribution of existentialism not only in the past but also in the immediate future, because the "philosophy of Merleau-Ponty, by its emphasis of a return towards the immediate, by its admission of communication, by its recognition of the fecund character of ambiguity characteristic of the human condition, paves the way for new developments in existentialism" (p. 102). **ERWIN L. LUEKER**

THE PROPHECY OF EZEKIEL: THE GLORY OF THE LORD. By Charles Lee Feinberg. Chicago: Moody Press, 1969. 286 pages. Cloth. \$4.95

Over a period of years this exposition appeared serially in the missionary magazine *The Chosen People*. Feinberg is presently the dean and professor of Old Testament at Talbot Theological Seminary.

Feinberg's prose is often labored, for ex-

ample, on page 15: "Was there ever an hour more weighed with terror and yet more opportunity than is ours?" His paragraph construction likewise is not infrequently unclear. At the end of each of his 48 chapters of exposition comes a short paragraph of moralisms on the text.

Literal interpretation is offered for all portions of the book, including Gog of Magog and the final nine chapters. Despite the plea for grammatical, historical exegesis, the millennium gets prominent notice, and almost no use is made of the historical critical method. On the latter point his discussion of "putting hooks in the jaws of Gog" ignores the fact that this expression must be deleted for text-critical reasons. Failure to investigate the forms and internal tensions of the Gog pericope prevents him from identifying primary and secondary materials (compare 39:11-16 with 17-20). Tradition criticism would have disclosed that Ezekiel is reaffirming in the Gog passages Yahweh's old promises of an enemy from the north (Jeremiah) and the destruction of the northern foe in Palestine (Isaiah). Finally, redaction criticism would have shown that Ezekiel *combines* these originally independent prophecies, thus nullifying the threat of invasion for the returning exiles while maintaining the eternal validity of God's Word. Thus, in a time of radical change, Ezekiel was able to rescue Israel's threatened faith, and his hermeneutical efforts provide both analogies and examples for our theological task today.

RALPH W. KLEIN

TRANSLATING FOR KING JAMES: BEING A TRUE COPY OF THE ONLY NOTES MADE BY A TRANSLATOR OF KING JAMES'S BIBLE, THE AUTHORIZED VERSION. Translated and edited by Ward Allen. Nashville: Vanderbilt University Press, 1969. xi and 155 pages. Cloth. \$10.00.

The King James translation of the Bible needs no support to establish its position in the history of the English language. Yet its history as translation is rather dark. Many of the externals were known, like the date the proposal was first made to the king.

We know, further, that six companies of translators gathered two each at Westminster, Cambridge, and Oxford. A review committee prepared the final version, while two scholars, Thomas Bilson and Miles Smith, produced the finishing touches.

This was all completed between the years 1604 and 1611. So far as is known, the Rev. John Bois was active in the Cambridge company that translated the Apocrypha, probably assisted the other Cambridge group in its work on the Old Testament, and later served for 9 months on the revision committee. As a member of that committee he kept notes on the work done. In the 17th century these notes passed into the possession of William Fulman, who transcribed them and left them to Corpus Christi College, Cambridge.

Allen, associate professor of English at Auburn University, located this transcription in a Cambridge manuscript. The present volume contains a photographic reproduction of the 39 pages, a facing English translation, and an identification of all references made in them. Allen also supplies an excellent historical introduction and reprints Anthony Walker's life of Bois, written in 1779.

The notes make clear that the revisers took their task with great seriousness, debated interpretations on the basis of classical and patristic parallels, and may not always have arrived at agreement. At times the notes support the text as translated, while in other cases the revisers took an independent tack.

This volume is an important addition to the history of the Authorized Version. Students both of the Bible and of English literary history will be grateful to Ward for a meticulously edited volume. About the only weakness is his restriction of himself to Elliott as a modern commentator on 1 Peter. But that is small beans.

EDGAR KRENTZ

OECUMENICA: AN ANNUAL SYMPOSIUM OF ECUMENICAL RESEARCH. Edited by Friedrich Wilhelm Kantzenbach and Vilmos Vajta. Vol. 3: 1968 (*Ecclesia — Reformatio*); 363 pages. Vol.

4: 1969 (*Dialog as Theological Method*); 343 pages. Minneapolis: Augsburg Publishing House. Cloth. \$8.50 per volume.

The authors of the 1968 edition of this much-looked-forward-to annual offer their essays as a tribute to the president of the Lutheran Foundation for Ecumenical Research in Strasbourg, Hermann Dietzfelbinger, Lutheran bishop of Bavaria, on his 60th birthday. Appropriately a Lutheran and a Roman Catholic prelate-ecumenist, Fredrik A. Schiøtz, president of the Lutheran World Federation (and of the American Lutheran Church), and Lorenz Cardinal Jäger, Roman Catholic bishop of Paderborn, formally congratulate the man who is in a real sense the father of the Lutheran Foundation for Ecumenical Research. The Lutheran panel is properly international in scope. Norway's Einar Molland discusses the sacred ministry in the New Testament and in the ancient church, and Switzerland's Pierre Fraenkel takes up the issue of transubstantiation as the reformers and the followers of the pope argued it in May 1541 at the Colloquy of Regensburg. German essayists include Peter Brunner, who considers the "one thing needful" for a successful dialog between Lutherans and Roman Catholics, the church's actual communication, through the Word of God and the sacraments, of the salvation that redeems human beings from their lost condition; Hermann Greifenstein, who inquires into the difference between Roman Catholic and Lutheran piety; and Wolfgang Dietzfelbinger, who reflects on the meaning of creedal confessions in our time. From the staff of the foundation are Vajta, who canvasses the concept of "merit" and in effect calls for its expulsion from the theological vocabulary; Kantzenbach, who investigates Reformation polemics for the help that it can afford in connection with the contemporary interconfessional dialog; and Jean-Jacques Heitz who furnishes a French-language bibliography on Vatican II. The Roman Catholic community is represented by Daniel Olivier, who analyzes Luther's sermons of 1518 on triple and double righteousness and who sides with Kurt Aland against

Ernst Bizer in dating the emergence of Luther's doctrine of the justification of the sinner before God. John Meyendorff is the only Eastern Orthodox voice; his essay is on historical relativism and authority in Christian dogma. Other denominational traditions find expression in Methodist Missiologist John Foster's examination of the ecumenical significance of Anthony William Boehm's *The Propagation of the Gospel in the East* (1709—18), an account of the Danish Lutheran missionaries in India that profoundly influenced both Methodist and Anglican missionary activity; in George Dunbar Kilpatrick's study "Liturgical Reform: The Anglican Heritage and Ecumenical Development"; in Robert Harry Bryant's "Some Trends in Recent Protestant Interpretations of the Eucharist," which takes special cognizance of the positions of Donald Baillie and Max Thurian; and in Wendell Sanford Dietrich's effort to determine the influence of the personalist Christian humanism of Bernard Häring on Vatican II's *Gaudium et spes*.

The 1969 edition is a tribute, on the occasion of his 65th birthday, to Yves-Marie Congar, "who saw the possibility of a dialogue between the churches and had the courage to undertake it." Vajta discusses the ecclesiological significance of the interconfessional dialog; Kantzenbach reviews the forms and motifs of the ecumenical dialog in the 19th and 20th centuries; Sweden's Per Erik Persson discusses dialog as a theological method; the Danish Lutheran missiologist Johannes Aagaard evaluates witness and dialog from a missionary perspective; this country's Carl E. Braaten writes about ecumenism and theological education in the United States; Germany's Harding Meyer defines the concept of dialog and develops the consequences of its acceptance in the church and in theology; the pioneer Danish Lutheran ecumenist Kristen Ejner Skydsgaard considers the extent to which the Reformation can be called an "ecumenical event"; and the Alsatian theologian Gérard Siegwalt relates the unity of the church and the confession of the Christian faith to one another. The Roman Catholic contingent of essayists comprises Heinrich Fries, who traces the evolution of

polemics into dialog; Marie-Joseph Le Guillou, who provides a Roman Catholic counterpart to Aagaard's paper; Edward C. F. A. Schillebeeckx, who describes the role of witness and dialog in the church's encounter with the world; Jérôme Hamer, who contrasts the ecclesiology of the world Council of Churches in the Toronto Declaration of 1950 with that exhibited by the New Delhi Declaration of 1961 on the nature of the unity toward which we are striving (and sees all Christian denominations, including his own, as summoned to a common understanding of the Biblical evidence in the light both of tradition and of a common service to the world); Joseph Ratzinger, who surveys the theological tasks and questions that the post-Vatican II encounter of Lutheran and Roman Catholic theology poses; and Charles Moeller, who reviews the mission of the church in the world of culture and science at the hand of *Gaudium et spes*. Essays that reflect other confessional backgrounds are those by the University of Strasbourg's Georges Gusdorf ("Dialogue et vérité"), the University of Birmingham's J. G. Davies (who provides a counterpart to Schillebeeckx' essay), the Parisian St. Sergius Institute's Paul Evdokimov ("L'amour fou de Dieu et le mystère de son silence"), and the University of Edinburgh's Thomas F. Torrance ("Ecumenism and Science").

Of the 32 essays in these two volumes, 11 are in French, a like number in German, 10 in English. Brief summaries at the end of each essay briefly sketch the argument in the other two languages, so that a mastery of French and German is not absolutely essential for the reader who is limited to English.

Both volumes contribute significantly to the ecumenical dialog—especially the Lutheran/Roman Catholic encounter—and provide valuable clues for its appraisal and study.

ARTHUR CARL PIEPKORN

HEIL UND GESCHICHTE IN DER THEOLOGIE DES LUKAS. By Helmut Flender. Munich: Chr. Kaiser Verlag, 1965. 152 pages. Paper. DM 14.00.

ST. LUKE: THEOLOGIAN OF REDEMP-TIVE HISTORY. By Helmut Flender,

translated by Reginald H. and Ilse Fuller. Philadelphia: Fortress Press, 1967. x and 179 pages. Cloth. \$4.95.

DAS WAHRE ISRAEL: STUDIEN ZUR THEOLOGIE DES MATTHÄUS-EVANGELIUMS. By Wolfgang Trilling. Third edition. Munich: Kösel-Verlag, 1964. 248 pages. Paper. DM 29.50.

The study of the Gospels has been characterized by an interest in the theological interests and work of the authors. This method of study, given the name redaction criticism, has been especially prominent since the work of Hans Conzelmann on Luke (1954) and Willi Marxsen on Mark (1956). The method developed there was later applied to the Gospel of Matthew by Günther Bornkamm, G. Barth, and H. J. Held. Krister Stendahl's work on the Old Testament quotations was also in this line of approach.

Trilling's book, first published in 1959, was the first major approach to the Gospel by a Roman Catholic scholar using the new approach. In a sense Trilling conducts a kind of archaeological expedition in the Gospel, running a number of trial trenches through the Gospel to see if he can find a consistent pattern.

He begins by following out a suggestion of Otto Michel that 28:18-20 is the key to the entire Gospel of Matthew. He shows that the book is concerned with an unlimited universalism of the Christian faith without situational or temporal limits. His view is that of "fulfilled eschatology," that is, the kingdom of God has been accomplished in Jesus the Messiah. These two ideas converge in the conviction that the church is the people of God, that Israel has rejected the Lord, and so the true Israel in continuity with the Old Testament is the church.

Trilling seeks to establish this thesis in three major trenches, to continue the archaeological metaphor. In studying the first trench, Matt. 21:33-45 and 27:15-26, the guilt of *all* Israel in rejecting Jesus is established. This rejection is the door to the true Israel, the Gentile church.

The second trench examines the passages

that limit Jesus' work, Matt. 10:5b-6 and 15:24. These show that the limitation was designed to show that the Jews were without excuse. An examination of Matthew 18, a discourse on brotherliness, reveals it as a community code. Other passages support the view that the church is to be won of all nations. (Trilling's view on p. 140 that this is based on a fundamental conviction of the Old Testament is too strongly stated.)

The third section deals with the ethics of the church, taking Matt. 5:17-20 as its point of departure. It emphasizes the command to love and the need to be perfect as Matthean interpretations of the law.

Most of what Trilling argues is based on the detailed study of editorial work of Matthew on the tradition he inherited. It demonstrates the *Gentile* character of the church for which the Gospel was written; it was a church with many problems, including that of loss of enthusiasm for the Gospel.

This work has justifiably had much influence on the study of Matthew. It seems conclusive in its view of the church as Gentile. Less satisfying is its almost total disregard for the Christological centrality of Matthean theology. One would gather that the church is the major focus of Matthew. Still, it is to be hoped that some American publisher will put out a translation of this work. It strongly merits it.

Flender's volume, a doctoral dissertation written under Gerhard Friedrich of Erlangen, is a valuable contribution to the study of the theology of Luke. It studies Luke-Acts in order to assess the validity of the view of Ernst Käsemann that Luke represents early catholicism, of Philipp Vielhauer that it is theologically a falling away from the height of Pauline thought, and of Hans Conzelmann that Luke develops a kind of sacral history as an answer to the problem of the delayed *parousia*.

Flender develops at length the idea that Luke thinks dialectically as a matter of theological principle. Thus sacral history (a term Flender is willing to apply to Luke) is not a direct linear progression, but a dialectical interpretation of history as both visi-

ble and yet transcendent. It is indeed a history, but one that cannot be validated by usual historical means.

Flender demonstrates this in three major sections. He first shows that Luke uses parallelism (complementary, climactic, and antithetical) as a major structuring device. This corresponds to the Christology which Luke inherited from earlier Christianity (Rom. 1:3-4; 1 Tim. 3:16) that saw Jesus in both earthly and heavenly modes of existence. In terms of Jesus' message in the world this means that it is both apologetic and saving. Only faith can recognize in Him the exalted one who saves. This same dialectic describes the kind of sacral history that characterizes the life of the church. On the one hand, it is clearly based on a two-period scheme (*contra* Conzelmann's three-period scheme). But this schema is not characterized by a clear progression, but by a dialectical life. The Spirit is the power in this history. This history is both the record of judgment and of the turn of the ages.

Flender believes that in this way he preserves the true theological position of Luke and also shows that he is in the mainstream of Christian thought. He often follows and deepens a Markan insight.

The English translation is lucid and good.

EDGAR KRENTZ

QUEST FOR EMPIRE: THE POLITICAL KINGDOM OF GOD AND THE COUNCIL OF FIFTY IN MORMON HISTORY. By Klaus J. Hansen. East Lansing, Mich.: Michigan State University Press, 1967. 237 pages. Cloth. \$7.50.

Hansen exemplifies the new breed of Mormon historian, schooled in the best tradition of historical writing and understanding, fully conversant with the scholarship past and present in American studies. Hansen achieves a high degree of objectivity in altering the appearance of 19th-century Mormonism.

Hansen contends that polygamy was but the tip of the iceberg in the conflict between the United States government and the Mormon authorities in Utah over the question of polygamy. Officials knew that Utah's po-

litical picture had peculiar aspects from which polygamy was but a distraction. Mormon officials welcomed the distraction from the political situation provided by the furor over polygamy.

The real issue in the minds of Mormon leaders and government officials alike was the political aspirations of the Mormon Council of Fifty. Called into being at Nauvoo by Joseph Smith only months before his assassination, the Council existed secretly alongside of the Quorum of the Twelve Apostles. Hansen makes a case for the council's responsibility for sustaining Brigham Young as successor to Smith. Young was a member of the council as well as the Quorum of the Twelve Apostles. No other contender was of the fifty. One fact is clear: the council gave concrete expression to Smith's millennial aspirations of establishing a literal Zion on the American continent.

The Council of Fifty was established in the period that saw the rise of temple endowment ceremonies and the importation of Masonic ritual into Mormon temple worship. Before his death, Smith saw inevitable conflict looming between Mormons and non-Mormons over Mormon political power. Mormon experience in Ohio and Missouri had convinced the leaders that America had betrayed its political and religious principles.

Soon after Smith's death the Council of Fifty began acting like an independent political government. It sent emissaries to Washington, Texas, and France. To Texas and Washington it proposed that Texas territory be allowed to become a buffer state between United States and Mexican territory. From France it sought support for the proposed Mormon state.

The majority of the council saw that moving into Texas would perpetuate Washington's interference in Mormon affairs, so they changed plans and headed for Utah. Two councilors disagreed and broke away. Lyman Wight tried to carry through the Texas scheme and J. J. Strang tried to set up the kingdom of God on the White River near Burlington, Wisconsin, and on Beaver Island in Michigan's Mackinac Straits. Those Saints who did not follow Young to Utah were

those who were uneasy with the growing awareness that the Church of Jesus Christ of the Latter Day Saints was embarking upon a political venture.

The Council of Fifty declared the establishment of the State of Deseret in 1850 in the Utah region of what was now former Mexican territory. They began with the conviction that only a theocracy could bring to fruition the principles of the American Constitution and that the United States would continue to fail to follow such principles. But now that they were again in United States territory, they had to appear to be following procedures acceptable to the government. Their experience from 1850 to 1890 is akin to the Puritans' "orthodoxy in Massachusetts," in that the Mormons wanted to show that they could bring forth the intentions of the Constitution, even though they could not openly show how they were going to do it.

The 1890 manifesto ending official polygamy saw the end of the Mormon dream of a political kingdom of God and the fading of the Council of Fifty. It also saw the beginning of Mormonism's transformation into an American religious institution.

ROBERT HULLINGER
Oakland, Calif.

**THE PROGRESS OF THE PROTESTANT:
A PICTORIAL HISTORY FROM THE
EARLY REFORMERS TO PRESENT-
DAY ECUMENISM.** By J. Haverstick.
New York: Holt, Rinehart and Winston,
1968. ix and 273 pages. Cloth. \$14.95.

Whether or not one is ready to grant the dubious proposition that there is an objective reality that corresponds to the word "Protestant," Haverstick's book is not without its virtues. The pages are big (9×12 inches), the 500 or so illustrations (many of them covering the entire page) are clear and in general well chosen, the binding is sturdy, the scope broad, the style of the narrative comment lively. Accuracy, however, the author does not always achieve. For example: "On a hot June day in 1530, Holy Roman Emperor Charles V, dressed in full regalia, approached the gates of the city of

Augsburg. . . . The next day Charles officially conferred with the princes. He insisted that the reformed clergy must not preach in Augsburg, but the princes rejected this demand. . . . *Then Philip Melanchthon presented the Lutheran case.* Reluctantly, Charles approved it because he needed German support in his war against the Turks. . . . The Confession was the first official codification of the Lutheran reforms, and *its acceptance by Charles* signaled the beginning of the end of the Holy Roman Empire. There were to be later — and similar — codified records of the Protestant reforms, including the famous *Heidelberg Confession* of the Calvinists in 1563" (p. 38). "Holy Roman Emperor Charles V signed the Augsburg Confession because he badly needed support for his wars . . . from the *nine Lutheran princes* who requested his signature" (p. 39). On the same page the Augsburg Interim is dated "*twenty-eight* years after the Augsburg Confession." "Zwingli died, sword in hand, in battle *for the early Anabaptists*" (p. 48). (Emphasis added throughout) And so on!

ARTHUR CARL PIEPKORN

**DER MYTHOS IM LETZTEN BUCH DER
BIBEL: EINE UNTERSUCHUNG DER
BILDERSPRACHE DER JOHANNES-
APOKALYPSE.** By Rudolf Halver. Ham-
burg-Bergstedt: Herbert Reich, Evange-
lischer Verlag, 1964. 219 pages. Paper.
DM 16.00.

This notice calls attention to a volume which appeared some time ago but is still the last contribution of this type to the study of the Apocalypse of John. The author, a pastor in Hamburg, studies the nature of mythological language according to the last book of the Bible.

The first major section studies the nature and thematics of the Apocalypse in late Jewish apocalyptic and in Qumran as well as in the New Testament. A short chapter on the nature of mythological language follows. This is based on the work of Jung, Kerenyi, Eliade, Otto, and Bultmann.

The body of the work is devoted to study of the Apocalypse itself. First the various

pictures are analyzed to understand their background and sense. On the basis of this study the author delineates the value of mythological language for the presentation of the meaning of sacred history.

The Apocalypse needs illumination for many people. This volume makes a significant contribution to the understanding of its metaphorical language.

EDGAR KRENTZ

AUFSÄTZE ZUM NEUEN TESTAMENT.

By Philipp Vielhauer. Munich: Chr. Kaiser Verlag, 1965. 282 pages. Paper. DM 17.00.

The author of these essays, professor of the New Testament at the University of Bonn, is in English-speaking circles among the least-known scholars of the Bultmannian camp. To this reviewer's knowledge none of his major works has been translated into English. Yet, as these studies indicate, Vielhauer is an independent and original thinker whose oft-cited works have led more than once to critical reassessments of prevailing opinion and to fresh avenues of approach.

The ten essays collected here span the years 1950—65. The study on "the dress and food of John the Baptist" is published for the first time. In addition there are studies on the Benedictus, on the term *anapausis*, and on the Gnostic background of the Gospel of Thomas; evaluations of two scholars, F. Overbeck and W. Kamlah, and their contribution to Biblical research; Vielhauer's programmatic essays on the "Paulinism" of Acts, on the kingdom of God and the Son of Man in Jesus' proclamation, and on Jesus and the Son of Man; an analysis of Markan Christology; and a critical evaluation of Ferdinand Hahn's book on the Christological titles.

The importance of these studies for New Testament research would make an English translation most desirable.

JOHN H. ELLIOT
San Francisco, Calif.

ZUR THEOLOGIE DES NEUEN TESTAMENTS UND ZUR DOGMATIK. By Adolf Schlatter, edited by Ulrich Luck.

Munich: Chr. Kaiser Verlag, 1969. 272 pages. Paper. DM 17.50.

Some theological writings are recalled as historical curiosities, others for their intrinsic value. Schlatter's belong to the latter, although there are those who would rather classify them with the former. Schlatter wrote in the days that would become known as the age of Modernism or modern religious liberalism, but he largely went his own independent way. Though limited in scope, the present volume at least hints at his independence. In the introduction the editor gives a brief outline of Schlatter's career as theologian and a concise evaluation of the latter's contribution to theology. The six minor writings of Schlatter that are offered enable the reader to some extent to form his own opinion regarding Schlatter's place in theological history.

LEWIS W. SPITZ SR.

HULDRYCH ZWINGLI IN NEUER SICHT: ZEHN BEITRÄGE ZUR THEOLOGIE DER ZÜRCHER REFORMATION. Edited by Gottfried W. Locher. Stuttgart: Zwingli Verlag, 1969. 307 pages. Cloth. DM 36.00.

DER HEILIGE GEIST UND DIE KIRCHE BEI SCHLEIERMACHER. By Wilfried Brandt. Stuttgart: Zwingli Verlag, 1968. 364 pages. Paper. DM 29.00.

These volumes present two theological stars of the first magnitude, though some would prefer the designations "planets" or perhaps even "meteors" rather than "stars." Whatever the preference, Zwingli never ceases to elicit the interest of both historian and theologian, nor does Schleiermacher. Locher presents 10 contributions by various theologians to a new evaluation of Zwingli; Brandt takes a close look at Schleiermacher's doctrine of the Holy Spirit and the church. American readers may find it difficult to go along with Zwingli's concept of the proper relation between church and state; readers guided by the theology of St. Paul and Saint Luke will find it even harder to accept Schleiermacher's concept of the Holy Spirit and the church. Does Schleiermacher reduce

the Holy Spirit to public opinion in the church, and is the church his Christ? Let Brandt answer the questions his way.

LEWIS W. SPITZ SR.

ACTION IN WAITING. By Karl Barth. Rifton, N. Y.: Plough Publishing House, 1969. 69 pages. Cloth. \$2.50.

This little book tells how much Barth appreciated the Blumhardts and includes a sermon by Christoph Blumhardt.

LEWIS W. SPITZ SR.

THE LIFE AND DEATH OF DIETRICH BONHOEFFER. By Mary Bosanquet. New York and Evanston: Harper & Row, 1969. 287 pages. Cloth. \$5.95.

Miss Bosanquet has written a very sensitive biography of Bonhoeffer. She is sensitive to his thought and feelings, to the feelings of his family and associates, and to the events that surrounded the thought and activities of the theologian-activist who died the death of a political conspirator.

The biography moves along easily through each of its four major parts. The first part ends with Bonhoeffer's return to Germany after his year at Union Theological Seminary (1930—31). The second part is the longest in the book, and well it might be, for it takes us down to April 5, 1943, the day on which the iron gates of the Tegel military prison closed behind Bonhoeffer. Those 12 years were crowded with activities, ecclesiastical, theological, pedagogical, social, and political. After 2 years in prison the end came at Flossenburg near Weiden. The date was April 9, 1945.

The story is there. The relations with Karl Barth, the friendship with Bishop Bell of Chichester, the comradeship of Eberhard Bethge, the hostility of Adolph Hitler and the Gestapo, the secret seminaries and "Operation Flash," the *Kirchenkampf* and the writing of books, the romance with Maria von Wedenmeyer—these bring the man close to us as Miss Bosanquet details the story of his life.

Even if Bonhoeffer were of lesser importance than he is, this biography would commend itself. Because of the importance of

Bonhoeffer, this biography needs no commendation. It is worthy of the man.

CARL S. MEYER

JESUS AND THE HISTORIAN: WRITTEN IN HONOR OF ERNEST CADWELL COLWELL. Edited by F. Thomas Trotter. Philadelphia: The Westminster Press, 1968. 176 pages. Cloth. \$5.95.

Colwell, at present president of the School of Theology at Claremont, Calif., has been a New Testament scholar, theological professor, and university administrator for almost 40 years. He was closely associated with the University of Chicago for over 20 years, and then served Emory University as vice-president and dean of faculties. Throughout these years he was productive as a scholar. His study of the use of the definite article in Greek was so conclusive that one of his findings is universally referred to as "Colwell's rule." His specialty is New Testament textual criticism, especially of the lectionary texts.

The present volume contains essays written in his honor by members of the faculty of Claremont, all of whom came during his presidency. The eight contributions include a warm appreciation by Dean Trotter and a bibliography by Irving Sparks. The other six contributions all center around Messianism and Gospel criticism. Rolf Knierim argues that 1 Sam. 9—31 (the narrative about Saul) is governed by a prophetic understanding of Messianism. This illuminates especially the cause for the rejection of Saul by God; it has implications for understanding the career of Jesus. William Brownlee contrasts Jesus and Qumran on the birth of the Messiah, "The Man" as a messianic title, the Melchizedekian priest-proclaimer of the end time, and the concepts of the New Israel and love in ethics. His comments are instructive.

Loren Fisher studies Matt. 11:22-37 against the background of Aramaic magical texts; these suggest that "Son of David" in Matthew 12 may be used as equivalent to "Solomon, the great magician" of these texts. The article is interesting and breaks new ground.

Three articles deal very directly with

Jesus and history. E. R. Titus discusses John 13 as a source for Jesus' history. While John strongly imposes his theological structure on the entire Gospel, still Jesus' sensitivity to "authentic religion" comes through; this is evident in the footwashing which calls men to exemplify the love shown in the cross.

Hans Dieter Betz looks for examples of a *theios anêr* Christology in the sources of the gospels—and finds them. At the same time that each of the four gospels used them, they also modified them, since this Christology was inadequate especially to account for the suffering and cross. James Robinson's "Jesus' Parables as God Happening" struck this reviewer as perhaps the weakest contribution to the book. It had a certain air of familiarity, a *deja vu* quality. This arises from the use of Fuchs and Ebeling to describe the parables' existential character as language-event. This reviewer confesses that the abstract language of this article (see p. 145 especially) put him off, even while he recognizes the validity of the attempt to move from then to now.

EDGAR KRENTZ

DIE REFORM BEDÜRFTIGE KIRCHE. By Egon Franz. Hamburg: Herbert Reich, Evangelischer Verlag, 1969. 68 pages. Paper. DM 2.80.

This is No. 44 of *Evangelische Zeitstimmen*. Supplementing the title-essay, Hans-Werner Bartsch contributes the theses on *Kirche und Autorität* and Heinrich Treblin responds to the question, *Demokratisierung der Kirche?* This triple offering necessitates a new definition of church, Trinity, and morality. Perhaps a better title would be *Die Reform bedürftige Welt!*

LEWIS W. SPITZ SR.

DIE ANFÄNGE URCHRISTLICHER RECHTSBILDUNGEN: STUDIEN ZU DEN PASTORALBRIEFEN. By Hans-Werner Bartsch. Hamburg-Bergstedt: Herbert Reich Evangelischer Verlag, 1965. 180 pages. Paper. DM 14.00.

This short notice calls attention to a study of the passages that might betray the growth of church law according to the pastoral epis-

cles. Presuming the later, non-Pauline dating of these letters, the author studies the rules for the ordering of worship (prayers), regulations for different kinds of church functionaries (bishops, deacons, presbyters, widows), and various social classes in the church (slaves) and concludes that eschatology played a larger role in their formulation than is usually thought. From this point of view Harnack was more correct than Sohm: church order is not a falling away from the Gospel.

This is an interesting and provocative study. It served as the author's habilitation thesis at the University of Frankfurt.

EDGAR KRENTZ

PISTIS: A STUDY OF ITS PRESUPPOSITIONS AND ITS MEANING IN PAULINE USE. By Henrik Ljungman. Lund: C. W. K. Gleerup, 1964. 122 pages. Paper. 15.00 Swedish kronor.

Ljungman sets out to determine the significance of *pistis* as Paul uses it in relation to justification and to fix the background against which Paul thinks, the point which he is making, and the presuppositions with which he operates.

Ljungman does this by a detailed exegesis of five passages in the light of Pauline theology: Rom. 3:3-5a; 3:21 ff.; 15:8-9; 1 Cor. 15; and Rom. 9:30—10:21. He concludes that *pistis* is used in contexts that have a lawsuit orientation; that rabbinic Judaism provides the best background for understanding Paul's terminology; that faith is man's response of trust and believing to God's saving action in Jesus; and that faith is linked to the central event of the resurrection as God's demonstration of His faithfulness.

In spite of a quite crabbed English that is involved and hard to read, this is a welcome contribution to Pauline theology.

EDGAR KRENTZ

THE NEW TESTAMENT SPEAKS. By Glenn W. Barker, William L. Lane, and J. Ramsey Michaels. New York: Harper & Row, 1969. 448 pages. Cloth. \$6.50.

This very able book is aimed at introducing college and university students to the

contents of the New Testament. It describes the writings of the New Testament against their historical background in a competent and readable fashion.

The authors' point of view might be described as working both the critical and the conservative sides of the street. Thus form criticism is accepted as a tool of New Testament study, and yet everything in the New Testament is the Word of God before which the reader can only assume the Barthian position—humble listening. Mark was the first gospel to be written and was used by Matthew and Luke along with Q and other sources, but Matthew was one of the original 12 disciples. 2 Peter seems to reflect a date after Peter's death and to be in a style different from 1 Peter and early Christian writings generally, but it is so thoroughly Petrine that it is probably a compendium of genuine fragments of Peter compiled posthumously as a kind of testament. The author of Revelation does not call himself (nor do Barker, Lane, and Michaels call him) John the son of Zebedee, but "the same personality" apparently "stands behind" Revelation and the Fourth Gospel. On the one hand the Gospel According to St. John has been edited and pericopes and verses have been appended to its original form, but the Gospel is also correct in stating that Jesus cleansed the temple early as well as late.

All this does not add up to such an uneasy juggling act as one might imagine. The writers are uncommonly open both to the modern insistence on the rightness of the historicocritical method and to the traditional acceptance of the historical accuracy and reliability of the New Testament documents.

Precisely because of that openness and because the writers are so interested in presenting the message and theology of each New Testament author, the book would do excellent service as a text for college students who come out of backgrounds suspicious of the historicocritical method.

It is a bit more conservative than J. L. Price, *Interpreting the New Testament* (which is of similar format and scope); more comprehensive than W. D. Davies, *Invitation to the New Testament* (but less

penetrating in the areas of overlap); more readable for the beginner than Feine-Behm-Kümmel, *Introduction to the New Testament* (but less scientific and detailed). The authors have done a praiseworthy job.

ROBERT H. SMITH

DE VOCATIONE GENTIUM: HISTOIRE DE L'INTERPRÉTATION D'ACT. 10: 1-11:18 DANS LES SIX PREMIERS SIÈCLES. By François Bovon. Tübingen: J. C. B. Mohr (Paul Siebeck), 1967. 373 pages. DM 53.00.

Ancients and moderns alike recognize seven episodes in Acts 10:1—11:18—the appearance of the angel to Cornelius (10:1-8), Peter's vision (10:9-16), the departure of the apostle under the impulse of the Spirit (10:17-23a), Peter's meeting with Cornelius (10:23b-33), the apostle's speech (10:34-43), the outpouring of the Spirit upon Cornelius (10:44-48), and the dispute in Jerusalem (11:1-18). Bovon details the way in which the eastern and western fathers of the first six centuries understood those pericopes. Most patristic and contemporary commentators agree in stressing the importance of these scenes as the story of the call of the first Gentile. (Some few think rather of the Ethiopian eunuch, 8:26-40.)

For moderns the sequence is (1) a great missionary text marking a turning point in salvation history; (2) the point at which the legal or ritual demands of the old covenant are superseded; and (3) a prime example either of Luke's theology or of the proclamation of the primitive church—depending on the writer's estimate of the speeches in Acts.

Bovon has all these interests in mind in his doctoral dissertation written under Oscar Cullmann. He shows in his examination of the relevant source material that most of the fathers—Irenaeus is the most conspicuous but not the only exception—thought statically and not dynamically, focusing not on the unfolding of salvation history but on the unchanging nature of God and eternal truths. The Pauline dialectic of Law and Gospel, as Lutherans understand these terms, escaped them almost totally, as they tended to dis-

tinguish the moral law (equated ordinarily with the Gospel) from the ritual law (abrogated in Acts 10—11). They did not understand Acts as having been produced from traditional materials available to Luke, and certainly they did not think of the episodes in Acts as having been invented by Luke. Bovon further points out that the fathers did not regard Peter as a missionary but reflect an institutional understanding of him as representative of the church and keeper of the keys.

Bovon believes it was a strength of patristic exegesis that it wrestled far more seriously (but not more successfully) than does modern Biblical scholarship with Acts 10:35: "In every nation any one who fears Him and does what is right is acceptable to Him." Recent commentators are too Pauline to regard that verse seriously, and they are too existentialistic to appreciate Luke's theology of salvation history.

The author describes patristic exegesis as *engagée*, denying any gulf between academic labor and ecclesiastical reality. That, says the author, deserves our attention. But the moderns whom he reproaches are actually engaged with the realities of the contemporary world and are attempting to interpret Acts from the point of view of their resolution of the issue of the relationship between God and history, just as Bovon himself is engaged with modern questions in his inquiry into the thought of the fathers.

Bovon is correct in stating that modern commentators on Acts frequently either neglect the fathers or misquote them. His highly original and well-executed work is an important contribution both to the study of Acts and to an understanding of the fathers' theology and exegesis.

ROBERT H. SMITH

PER CHRISTUM IN DEUM: STUDIEN ZUM VERHÄLTNIS VON CHRISTO-ZENTRIK UND THEOZENTRIK IN DEN PAULINISCHEN HAUPTBRIEFEN. By Wilhelm Thüsing. 2d ed. Münster: Aschendorffsche Verlagsbuchhandlung, 1969. xvi and 275 pages. Cloth. DM 34.00.

The title of Thüsing's work contains the answer to the question implied in the subtitle. The relation of Paul's dual accents upon both Christocentricity and theocentricity is explicated best by the fact that "in God through Christ" all things have their origin and their goal. Thüsing examines the major texts representing both accents (for example, Rom. 6:1-11; 1 Cor. 8:6; 15:24, 28) and shows the relevance of the "Son of God" and "Image of God" themes, of the "through Christ" formula, and of the role of the Spirit. Underlying and uniting Paul's dual accentuation is his eschatological orientation. A pertinent question with which the author did not deal concerns the possible roots of these accents and their correlate themes in the pre-Pauline tradition. Nevertheless, the study effectively counters the claim (for example, W. Bousset) that Pauline theology has disturbed and distorted an originally simple monotheism by making of Jesus a second object of faith. It also contributes to the current question regarding the similarity/dissimilarity of the proclamations of Jesus and Paul. The work is a *Habilitationschrift* begun at Münster and completed at the University of Würzburg, Germany.

JOHN H. ELLIOT
San Francisco, Calif.

HISTORY AS MYTH: THE IMPORT FOR CONTEMPORARY THEOLOGY. By W. Taylor Stevenson. New York: The Seabury Press, 1969. 178 pp. Cloth. \$6.95.

Stevenson, of St. John's College, University of Manitoba, defines history as "a way of perceiving and ordering the totality of human experience in which ultimate or sacral meaning is understood to be present in empirical and transitory phenomena" (pp. 15 to 16). Adopting Eliade's characteristics of a myth, he holds that history is a mythic perception of reality. His reformulation of the understanding of history causes him to suggest that theologians and historians employ the concept "myth" positively.

He turns to the work of Giambattista Vico (1668—1744), who in his major work, *The New Science*, opposed René Descartes. Vico argued that self-knowledge is a distinct

form of knowledge and that self-knowledge in its broadest sense is historical knowledge. The records of history (the *certum*) are to be understood as that which man has made (the *factum*). The two are convertible. The *factum* is first of all a study of language. Hence the study of history requires the critical art of etymological evaluation.

Stevenson applies these criteria to the quest of the historical Jesus and the theology of Rudolf Bultmann. This requires him to examine the distinction between *Historie* and *Geschichte*. *Historie*, according to Bultmann, looks to the past; *Geschichte* lives from and looks to the future. This is a false disjunction according to Stevenson — this reviewer concurs — which "violates the nature of historical existence and knowledge." (P. 84)

The author also calls for "an erotics of history." The approach to language is vital to get within history, he says. The relationship between event and interpretation can be grasped only "from the christologically based myth of history." From that point the problem of the historical Jesus is solved and preserves the balance between past, present, and future, according to Stevenson.

In his concluding paragraph the author speaks of "the continuity or inseparability of God's transcendence and his immanence." Both are a matter of faith, he correctly observes; both are dependent on Jesus Christ. To call Him "the original relationship event" and to say that this event "establishes the myth of history" is to be consistent with the exposition given. To agree that the author is convincing is another matter.

CARL S. MEYER

JOHN HUS' CONCEPT OF THE CHURCH. By Matthew Spinka. Princeton: Princeton University Press, 1966. ix and 432 pages. Cloth. \$12.00.

JOHN HUS AT THE COUNCIL OF CONSTANCE. Translated from the Latin and Czech and edited by Matthew Spinka. New York: Columbia University Press, 1965. xiii and 327 pages. Cloth. \$8.75. The *Tractatus de ecclesia* of 1413, which

S. Harrison Thomson once more made available in the mid-1950s (Boulder, Colo.: University of Colorado Press, 1956; reviewed in this journal, XXXIII [1962], 638), does not contain everything that Hus had to say about the church. In the first work Spinka, one of Hus' most eloquent and knowledgeable English-speaking advocates, traces the development of Hus' thought from the beginning of his career to his martyrdom. Against those interpreters of Hus who assert a radical change in his views on the church after 1412 Spinka argues for the fundamental consistency and unity of Hus' doctrine. Novel concepts in Hus, according to Spinka, are his insistence that the universal church consists only of the predestined — that is, Spinka says, all who possess the spirit of Christ — rather than of all baptized believers; his concept of the "federal" nature of the church; what Spinka calls Hus' "ecumenical outlook," as a kind of corollary of the first two emphases; and his rejection of any function of the priest in dispensing the sacraments, particularly absolution, except the "ministerial" or declaratory function.

The second title is a translation of the *Relatio de Magistri Joannis Hus causa* ("An Account of the Trial and Condemnation of Master John Hus in Constance") of Peter of Mladonovice (pp. 89—234), together with 35 contemporary documents that pertain to the whole process, chiefly letters and appeals by Hus himself (pp. 237—98). An able 84-page introductory essay, "The Conciliar Movement and the Council of Constance," puts the documents in a historical perspective.

Both because Hus influenced Luther and because Luther ultimately took positions on many crucial points that are radically different from those of Hus, these two books are invaluable contributions to the prehistory of the conservative reformation of the 16th century. ARTHUR CARL PIEPKORN

HISTORICAL THINKING, AN INTRODUCTION. Edited by Trygve R. Tholfsen. New York: Harper & Row, 1967. 328 pages. Paper. \$4.95.

The first part of this work is a review of the philosophy of history since Thucydides, the first analytical historian. The Hebrews of the Old Testament introduced a radical departure from the prevailing patterns of belief in the Oriental world by worshiping a God of history whose central concern was the destiny of His chosen people. They saw history moving in a straight line toward the fulfillment of divine purpose. "The core of the Yahwist faith was a sacred history, not a systematic theology" (p. 44). Christianity built upon this foundation, worshiping a God even more closely involved with history than was the religion of ancient Israel. The author includes an excellent analysis of Augustine's contribution to historiography. Perhaps a mild protest may be allowed for the manner in which Tholfsen jumps from Augustine to the Renaissance despite some notable contributions by medieval historians. He faults Voltaire and his generation for succumbing to the idea of inevitable progress in history and the attitude of superiority over against the past which accompanied it. The next stage in the development of historical thinking unfolded in Germany with men such as Herder and Leibnitz, whose emphasis on continuity was directed against the dominance of the idea of progress in the Enlightenment view of the past. Following chapters on Ranke and Fustel de Coulanges, the author discusses theories of historical knowledge. Here he takes strong issue with those who affirm the relativity of history and therefore its irrelevance. Citing Collingwood and Butterfield, he concurs that the essence of the subject matter of history cannot be "facts" in the same sense that one observes a piece of sandstone.

Tholfsen suggests his own approach in the final chapters. "The basic categories of the historical approach are diversity, change, and continuity through time. The salient characteristics of this approach can usefully be described in terms of the historicist principles of individuality and development" (p. 249). As to individuality the author cites the quest of the historical Jesus as an example. Liberalism had ascribed its own thoughts and

ideas to a Jesus of its own making. Jesus was made to speak the language of the 19th century. The author pleads for understanding each event and person on its own terms. It is also necessary to understand development, to see Jesus as standing between the earlier Hebrews and Paul.

This work by a member of the faculty of Columbia University Teachers College deserves attention among students of history. In a day when Voltaire's optimistic faith in the inevitability of progress appears to be in the ascendant, it is pertinent again to ask the question, "What is history?"

CARL VOLZ

WESTERN AWAKENING, SOURCES OF MEDIEVAL HISTORY 1000—1500. Edited by Charles T. Davis. New York: Appleton-Century-Crofts, 1967. 256 pages. Paper. \$2.95.

This anthology of source readings attempts to provide both a chronological and a topical approach to some of the main aspects of medieval history. The first volume in this series, *The Eagle, the Crescent, and the Cross*, covering the period from 250 to 1000, was reviewed in this journal, in XXXIX (1968), 498.

Ordinarily one approaches another sourcebook with little enthusiasm, but Davis has succeeded in putting together an interesting collection of lesser known items. In addition to those which are obviously required (the account of Canossa, Magna Charta, Urban II at Clermont) he has included St. Bernard's indictment of Cluny, Thomas of Celano's portrait of St. Francis, the Moslems' account of the crusades, and Machiavelli's condemnation of Savonarola's shiftiness and lack of scruple. The same freshness is evident in his selections under commerce and cities, temporal authorities, and thought, learning, and art. Despite these positive attributes, it remains true that a sourcebook is usually the product of the editor's own classroom requirements, and unless the work relates to a specifically prescribed topic (for example, Brian Tierney, *Crisis of Church and State, 1050—1300*) such an anthology has limited value.

CARL VOLZ

CHRISTIAN ART IN AFRICA AND ASIA (*Afroasiatische christliche Kunst*). By Arno Lehmann. Translated by Erich Hopka, Jalo E. Nopola, and Otto E. Sohn. Saint Louis: Concordia Publishing House, 1969. 283 pages. Cloth. \$12.50.

Nearly a decade and a half ago Halle-Wittenberg's Lehmann enriched the church with his *Die Kunst der Jungen Kirchen*. In 1966, by way of a kind of super-progress-report on Christian art in the developing countries of Asia and Africa, in Oceania, and among the indigenous populations of North and Central America and the Caribbean, he came out with *Afroasiatische christliche Kunst*, here made available in an English translation. Lehmann sets forth his objective in the second last sentence of the introduction: "The author desires to be no more than a collector who points to the artistic work in the African and Asiatic congregations which, like those in other countries, endeavor to mount the jewel of faith in vessels worthy of it." (P. 73)

This is no mere picture book, although there are 168 pages of plates, with 282 illustrations altogether, a good share of them in color. Lehmann has annotated them not merely with Teutonic thoroughness but with sensitivity and grace. He has also provided an index and a solid bibliography with works in over half a dozen languages. The 74-page introduction is a summary course in the arts of indigenous Christianity. Among other things, it justly laments the general lack of interest in native Christian art by the sending churches; it surveys and perceptively evaluates some of the common criticisms leveled against indigenous Christian art; it addresses itself concretely to the "black Christs" and the "black Madonnas" in indigenous art; it discusses other art forms, poetry, drama, the dance, music, and architecture.

The layman in both art and theology will derive deep delight from this superb book. The professional in both disciplines will discover a deeper joy (and at times profound comfort). This is so whether he is a graphic artist or a sculptor looking for inspiration, an ecumenical theologian who will find new

insights for his work in both the diversity and the basic consistency of the art in these pages, a historian—of the church or of art—who can more effectively imagine how things were from seeing how things are, a missionary or a missiologist, a liturgiologist, an ecclesiastical communicator, a systematist who recognizes as part of his task the systematization of the total proclamation of the church through every medium, conceivably even an exegete, or a combination of two or more of these.

The English edition has special meaning for the faculty that sponsors CONCORDIA THEOLOGICAL MONTHLY. It is "dedicated to Concordia Seminary, St. Louis, Missouri, in gratitude for the degree Doctor of Divinity."

ARTHUR CARL PIEPKORN

OFFENBARUNG – SCHRIFT – KIRCHE: DOKUMENTARBEIT DER DEUTSCHSKANDINAVISCHEN THEOLOGENTAGUNG ZU SITTENSEN 21. BIS 25. FEBRUAR 1968. Edited by Peter Hartig and Hans-Lutz Poetsch. Wuppertal: R. Brockhaus Verlag, 1968. 212 pages. Cloth. DM 16.80.

The conflict between the extremists and the moderates in the Lutheran national and provincial churches of Western Europe is one that every Lutheran who adheres to the Symbolical Books must follow with the greatest sympathy and concern. Here are the informative and illuminating papers presented at the German-Scandinavian Theological Colloquy held at Sittensen in 1968 by such distinguished leaders of the confessional movement as Bishop Bo Harald Giertz of Göteborg, Sverre Aalen, Erik Petré, Walter Künneth, Martin Wittenberg, Joachim Heubach, Karl Heinrich Rengstorf, Regin Prenter, Max Wedemyer, Alpo Hukka, Gerhard Rost, Poetsch, and others. The major themes are Christology, the Word of God, the church, and the "priesthood of believers." Of particular interest and value are the reports on the status and activities of the national organizations that the supporters of the Lutheran Symbolical Books have created for the defense of the historic catholic faith.

ARTHUR CARL PIEPKORN

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ALLAN HART JAHSMANN served as a Lutheran day school teacher and parish pastor. He has a Ph. D. degree in education and psychology and spent a year in study at the Menninger Clinic, Topeka, Kans. He is now executive editor of the Board of Parish Education for the LCMS.

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