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## Book Review. - Literatur

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## BOOK REVIEW

### PRACTICAL THEOLOGY

**TAYLOR'S BIBLE STORY BOOK.** By Kenneth N. Taylor. Wheaton, Ill.: Tyndale House Publishers, 1970. 476 pages. Cloth. \$6.95.

The author has written several works in the area of children's story and devotional books. His style is clear, direct, and effective. Probably his personal family experience contributed to the ease with which he seems to handle the Biblical narrative. Taylor is a good storyteller. For years he conducted daily family worship with his ten children and attempted to make both the narrative and the doctrine of the Scriptures come alive for his three sons and seven daughters. This book is designed to appeal to children ages 6 to 12. It can be used as a read-to-me type book, or it is equally useful for independent reading by the older child.

It contains 147 episodes from the Old Testament and 51 from the four gospels and the Book of Acts. The author does more than simply retell a story; he attempts to interpret it and apply it to the readers (hearers). Often his attempt is eminently successful.

However, Lutherans will find it necessary to amplify his interpretation at times or even critically reinterpret his remarks. In "The World's Saddest Day" (pp. 12—13), a Lutheran would wish for a clearer exposition of the consequences of Adam's fall and a more thorough description of what is meant by sin and promise. The explanation of "God's Commandments" (pp. 91—94) is inferior when read in the light of Martin Luther's explanation of the Ten Commandments. "The First Communion Service" (pp. 411—14) is interpreted from a distinctly Reformed position and would not satisfy a confessional Lutheran. The central theological thrust of the book tends to be that of fundamentalism.

Several questions are appended to the end of each chapter. They are presumably to stimulate discussion. In most instances the

questions are of the factual type so familiar to readers of Sunday school materials of an earlier vintage. The story of our Lord's resurrection, for example, concludes with questions such as these: "Where was Jesus buried? Why were guards stationed at Jesus' grave? What did the women see when they came to Jesus' grave?" (p. 428). They are not the type of question that really helps the reader get at the heart of what God is doing and saying in Jesus' resurrection from the dead. Indeed, the questions are uniformly pedantic and tedious.

The illustrations (full page in color) will immediately catch the attention of those who use Concordia Publishing House materials. The familiar works of Francis and Richard Hook are employed throughout the book.

Keeping the caveats in mind, this book can be used for family devotions, but it does not come with an unqualified endorsement.

JOHN S. DAMM

**THE SHAPE OF THE GOSPEL: INTERPRETING THE BIBLE THROUGH THE CHRISTIAN YEAR.** By Merrill R. Abbey. Nashville: Abingdon Press, 1970. 352 pages. Cloth. \$9.50.

This volume offers expositions of 228 Bible passages—three (Old Testament, epistle, and gospel) for every Sunday in the church year, plus Christmas Day, Ash Wednesday, Maundy Thursday, Good Friday, and Ascension, and then a series of textual studies for "special days" (Universal Bible Sunday, Race Relations Sunday, Independence Day, Thanksgiving, and a few others).

Each study is between 550 and 650 well-chosen words long. The author has set each text into perspective by relating each to its Biblical context, to its liturgical context in the Christian year, and to the man in the pew.

What this longtime teacher of homiletics here gives us are not short sermons but seasoned reflections on texts, apt commentary, possibilities towards sermonizing. He gives

enough to stimulate, to prime the pump, but not so much that the preacher will wind up only cribbing.

The lectionary and church calendar he follows are not precisely the same as the standard Lutheran ones. Instead of pre-Lent he has a longer Epiphany season. For Trinity he has a Pentecost season of 15 Sundays and a "Kingdomtide" of 14. Furthermore, the texts he treats for a given day are not always those recognized in the Lutheran lectionaries. Nevertheless, there is considerable overlapping and certainly very much paralleling. The author gives an abundance of useful and genuinely helpful material between these covers. This is a good resource book for busy preachers.

ROBERT H. SMITH

**THE GARDEN AND THE GRAVEYARD.**

By George M. Bass. Minneapolis: Augsburg Publishing House, 1971. 96 pages. Paper. \$2.50.

**FRIENDS IN THE UNDERGROUND**

**CHURCH.** By John H. Baumgaertner. Minneapolis: Augsburg Publishing House, 1971. 121 pages. Paper. \$2.75.

This publisher issues two volumes of sermons, no less, for Lent and Easter in one year. What's more, they are good ones.

Bass of Northwestern Lutheran Seminary in St. Paul echoes a chapter of his *The Renewal of Liturgical Preaching* (Augsburg, 1967) in a prefatory essay, "The Fate and the Future of Lent." He suggests diversity in accent between pre-Lent, the 4½ weeks from Ash Wednesday to Passion Sunday, Passiontide, and Easter. The accents are, respectively: preparation for Lent; the predicament of man; the suffering and death of Christ coupled with the tomb. The first six sermons of the volume on texts from Genesis round the corner from predicament to life, from death to resurrection. The Good Friday sermon ably sets forth the victory and not merely defeat in the cross. The meditation for the Easter vigil is in verse form. The Easter sermon appropriately tells how "A Graveyard Becomes a Garden."

Baumgaertner, now a district president,

has an earlier volume of sermons to his Milwaukee congregation to his credit, *Meet the Twelve* (Augsburg, 1960). Again we have seven sermons from Ash Wednesday through Sunday mornings to Palm Sunday, and a pair for Good Friday and Easter. The springboard for every one of these sermons is the list of people greeted in the last chapter of St. Paul's Letter to the Romans. The spare Biblical references to most of them might imply much homiletical fantasy. Actually the sermons traverse major issues before a contemporary congregation and are memorable in their applying of the Gospel of the cross to meet them. This is a great one!

RICHARD R. CAEMMERER SR.

**100 HYMNS FOR TODAY: A SUPPLEMENT TO HYMNS ANCIENT AND MODERN.** London: William Clowes and Sons, 1969. Pages not numbered. Cloth. 43 N.P.

*Hymns Ancient and Modern* is one of the truly great collections of hymnody. The 1909 historical edition, which includes music, notes on the text, historical introductions, and the original of each translated hymn, is one of the treasures of this reviewer's personal library. Now, just a bit more than a century after the first edition (1861), a supplement has come out.

The collection is impeccably printed. Full piano score is given for each hymn. Indexes of authors, translators, composers and arrangers, tunes, meters, and subjects aid in opening up the resources.

The musical side introduces a number of 20th-century melodies. However, it is not radically modern. The result is that the tunes will probably wear well. The editors did not restrict themselves to modern tunes, however. Folk tunes and church composers of the past are represented, for example, Melchior Vulpus (No. 12), the Wesleys, Orlando Gibbons, and Handel. The folk tunes used are ones that have already proved themselves through use, for example, the Shaker tune used for "Lord of the Dance" (No. 42).

The texts are not all of equal value. John

Oxenham's "In Christ There Is No East or West" (No. 43) is a text that is well known, but a bit sentimental. Harry Emerson Fosdick's "God of Grace and God of Glory" (No. 34) deserves inclusion in any new collection (See our church's *Worship Supplement*, no. 778, where it is set to a tune by John Hughes that far surpasses Regent Square, the Henry Smart tune used here). Some texts seem to substitute feelings and action for the Gospel.

Still, this is a collection that is worthy of its parent. It should be useful especially for its interest in social concern (nine hymns on world peace and three on race, for example).

EDGAR KRENTZ

#### BIBLICAL STUDIES

*A NEW LOOK AT AN OLD BOOK.* By Luke H. Grollenberg. New York: Newman Press, 1970. 408 pages. Paper. \$4.95.

Humanly speaking, how did the books of the Bible come into being? By what process and along what channels? What was their original use and purpose? What is the modern scholarly way of looking at the Bible, and what fresh results has modern scholarship contributed to our understanding?

Without the cant and argot of the theology trade, without footnotes or obfuscating reference, and yet without sacrificing his academic integrity or compromising the truth, Dutch scholar Grollenberg has produced one of the finest and most readable introductions to the modern study of the Bible currently available. This is a book for professors and students, pastors and laymen.

The author is to be praised for treating both Old and New Testaments and for including in his discussion Biblical narrative, poetry, wisdom, prophecy, apocalyptic, and gospels. That he has not dealt with the New Testament epistles is a small defect in a wise and excellent book.

Grollenberg clearly explains the basic shifts in modern Biblical scholarship during the last 200 years. Older theories have been modified, corrected and rejected, as form criticism of both testaments increases our appreciation of the community and of the con-

tinuity of oral tradition over considerable periods of time and as archaeology continues its astounding contributions.

This work summarizes many Biblical books, analyzes fundamental Biblical themes, focuses on various theological trends and schools in Israel and the earliest church, explores important periods in the history of God's people, and in general brings to the reader a vast amount of material in a fresh and engaging manner.

It is the work of an experienced lecturer and teacher, skilled communicator as well as researcher, and can hardly be recommended highly enough.

ROBERT H. SMITH

#### *THE NEW TESTAMENT DEVELOPMENT OF OLD TESTAMENT THEMES.*

By F. F. Bruce. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1969. 122 pages. Cloth. \$3.95.

It has long been noted that the New Testament cannot be understood without constant reference to the Old. Manchester University's Bruce demonstrates the validity of the insight by presenting the New Testament "to some degree . . . as a fresh presentation and interpretation of Old Testament theology." He emphasizes expressly the continuity of the New Testament with the Old.

Seven brief but intensely compact chapters survey the use of the Old Testament in the areas of the rule of God (salvation and victory are two analagous ideas investigated), the people of God, and messianic titles (Son of David, Servant-Messiah, Shepherd). Some of the ideas that come through are the New Testament as recapitulation of the Exodus, the church as the New Israel, and salvation history in Luke.

Any pastor who would take this book and work through it carefully with Greek testaments in hand would find his preaching immeasurably enriched. There are several Lenten series buried in this book. It shows that what looks like a very theoretical topic may be the most practical imaginable. This is a book for parsons to own, read, mark, and then translate into their own preaching and teaching.

EDGAR KRENTZ

**STRATIGRAPHIA GEOBIBLICA.** By Robert North. Rome: Pontifical Biblical Institute, 1970. 351 pages. Paper. 2,400 Italian lire.

The knowledge expansion in Biblical archaeology and geography has made information retrieval a major problem. The bibliographies and surveys of results contained in this lithographed volume are therefore invaluable, if often hidden, treasure. In addition to the typescript being poor and the maps somewhat illegible, many of the surveys are in Latin. But given the limitations imposed on the editor by time and especially money, serious researchers will gratefully return often to this source, aided by a final 60-page index.

North has incorporated and revised several earlier publications that were designed for use in his courses. The first, *Stratigraphia Palaestinae*, provides information and bibliography for all archaeological periods, beginning with the most recent. Important bibliography on Qumran, the Gospel of Thomas, and other tangential research is also included. Another former work, *Geographica exegetica*, classifies the geographical data in the Bible, together with modern secondary studies, on Joshua 13—19, the Jerusalem of Christ's Passion, the travels of Paul, and the like. This complex section is popularized and updated by the inclusion of a third previously published work, *Geobiblica*, an itinerary of Bible lands. All this is prefaced by a survey in Latin and English of excavation results and bibliography for the last 15 years, including an index to the *chronique archéologique* of the *Revue Biblique*.

North appropriately dedicates this index to Martin Noth, "who had the happiness of dying as he had lived in the exploration of what the Bible really tells us about its own background in the material earth, at Subayta, in the Negeb of Israel."

RALPH W. KLEIN

#### NEW TESTAMENT

**THE GOSPEL TRADITION: ESSAYS.** By Harald Riesenfeld. Philadelphia: Fortress Press, 1970. x and 214 pages. Cloth. \$8.50.

**NEW TESTAMENT ESSAYS.** By Vincent Taylor. London: Epworth Press, 1970. vii and 146 pages. Cloth. 32 shillings.

Collected essays reveal the themes that run through a scholar's work in a very significant way. This is true of both volumes listed above. The nine essays by Riesenfeld, even though some bear titles that sound specifically Pauline, all deal in some way with the interpretation of the teaching of Jesus and the gospels. The first ("The Gospel Tradition and Its Beginnings") was a programmatic essay that suggested an alternative to the form-critical approach to the gospels. It was developed into a long dissertation by his student Gerhardsson. Among the other essays three stand out as of significant interest in this reviewer's opinion. One deals with "The Messianic Character of the Temptation in the Wilderness," a theme of great importance for the understanding of the gospels. Another ventures into post-New-Testament Christianity to discuss "The Sabbath and the Lord's Day in Judaism: The Preaching of Jesus and Early Christianity." He argues that the connection with Easter is not the most important or earliest association that led to Sunday observance. The final essay deals with "Parabolic Language in the Pauline Epistles." Here Riesenfeld argues that Paul's metaphorical language has many points of contact with Jesus' teaching. All in all, an illuminating volume!

Taylor's essays reveal the inquiring mind of the critical scholar coupled with a faith commitment to Jesus as Lord that illuminates that scholarship. A number of essays deal with the historical Jesus. "The Creative Element in the Thought of Jesus" argues that the thought of Jesus on suffering, death, resurrection, and messiahship was determinative for the understanding of Jesus after Easter. "The Origin of the Markan Passion-Sayings" maintains that Jesus Himself reinterpreted the "Son of Man" in terms of the "Suffering Servant." Thus the Markan passion predictions are essentially historical. In "The 'Son of Man' Sayings Relating to the Parousia" Taylor regards them as historical, but he suggests that they come from

the Galilean ministry period and may reflect the communal interpretation of Son of Man.

Other essays are concerned with Q, the supposed document lying behind the common material in Matthew and Luke; with New Testament Christology; and with Romans 3:24-26. One is a defense of the world of scholarship against the accusation that it had buried the work of the radical critic Alfred Loisy by neglecting it.

These are all valuable. Yet, for some reason, the two most appealing sections in the book for this reviewer were the article "Milestones in Books," Taylor's description of those authors who had formed his own theology, and the two short introductory descriptions of Taylor by A. Raymond George and C. L. Mitton. These make the man known to this reviewer, who has long appreciated Taylor's scholarship. This reviewer had not known that Taylor's scholarship was achieved only at the cost of intense personal dedication; his advanced education first began at the age of 22, an age when many of his fellows had years of public school and university training behind them. His life is evidence of what faith, devotion, and industry can accomplish in the understanding of the Scriptures, even when one begins late. This reviewer's use of his massive commentary on Mark and his other works will contain even more the note of proper respect and devotion in the future.

EDGAR KRENTZ

*A SURVEY OF THE NEW TESTAMENT.*

By Robert H. Gundry. Grand Rapids: Zondervan, 1970. xvi and 400 pages. Cloth. \$6.95.

This volume is a typical example of the genre "survey" or "introduction." It breaks no new ground in form or content; it departs in no fundamental respect from other examples of the category. It does, however, offer some useful embellishments, and two of these deserve to be noted: (1) 87 pictures and illustrations, 10 maps, and 7 charts comment on the text and help keep the reader going; (2) oversize outer margins offer space for the reader's notes, even though they were designed to carry the author's very numerous

captions, which summarize the text and focus attention.

With most modern scholarship, the author thinks that Mark was the first gospel to be committed to writing and that Matthew and Luke used Mark. He accepts many of the assured results of form criticism, such as the oral transmission of sayings, parables, and stories about Jesus and His miracles in the period before the written gospels. Furthermore, he thinks that Paul has incorporated traditional hymns or creeds into his epistles, for instance in Phil. 2:6-11; 1 Tim. 3:16; Eph. 5:14; and 1 Cor. 15:3-5.

Gundry appreciates the fact that the four gospels differ from one another and that the evangelists have rearranged traditional material, selected it to suit their purposes, and paraphrased narratives and words of Jesus. Nevertheless, he regards the gospels and Acts as reliable sources for reconstructions of the biography of Jesus.

He deals harmonistically with the gospels, commenting on the entire story of Jesus pericope by pericope, following the scheme (and many explanations) of A. T. Robertson.

The book has a very conservative orientation. The author sees himself as standing in the "orthodox" or "conservative" tradition, which he distinguishes from positions which are "fairly conservative" or "liberal." The chief representatives of "orthodoxy" in matters relative to the New Testament, to judge from the author's bibliographies, are Guthrie, Stewart, Leon Morris, and F. F. Bruce. The author, a U.S. citizen, took his Ph.D. at Manchester University in England and seems now to stand close to the position usually known as "British evangelicalism," a type of conservatism that is not so shrill or anti-intellectual as American neofundamentalism sometimes is.

ROBERT H. SMITH

*LITERARY CRITICISM OF THE NEW TESTAMENT.* By William A. Beardslee. Philadelphia: Fortress Press, 1970. x and 86 pages. Paper. \$2.50.

This is the third volume in the series Guides to Biblical Scholarship, edited by Dan O. Via Jr. The series is designed to

make clear to the interested laymen what Biblical criticism is and how it has "illuminated the nature and meaning of the New Testament" (p. vii).

Beardslee has the task of defining and illustrating literary criticism. His first chapter describes literary criticism as that study which deals with the larger forms, and thus he distinguishes it from historical, biographical, intellectual, and existential criticism. This definition almost sounds like genre criticism. Later in this same chapter Beardslee distinguishes two main lines of literary criticism, stemming from Aristotle's *Rhetoric* and *Poetics*. The second regards literary form as an essential part of the function of a work (the terminology is not Aristotle's), while the former regards form as a means of persuasively communicating a content that can be separated from it. Current study of the New Testament is close to the criticism of the *Poetics*, though it recognizes that the forms of the New Testament are closer to folk or popular literature. Today many scholars are emphasizing the study of literary form, of the necessity of imaginative participation in it, and of the interpretation of meaning as conveyed by form.

Subsequent chapters discuss the form of the gospel (the story as reenactment and hope), the proverb and beatitude, the relation of Hellenistic and Hebraic historical writing to the Book of Acts, apocalyptic, the literary history of the synoptic gospels, and the relation of literary criticism and theological understanding. There are many perceptive and illuminating comments. The relation of literary form to thought is stressed.

Yet a demurrer must be entered. Literary criticism in antiquity involves many more questions and approaches than the references to Aristotle might suggest—and than the discussion of the modern world might suggest. The ancients discussed the *schēmata dianoias* and the *schēmata lexeōs*, that is the relation of language to the arrangement of thought and the arrangement of language with a view to beauty of sound and structure. Beside Aristotle there stand Dionysios of Halicarnassus, Demetrius, Pseudo-Longinus, and the Greek writers on rhetorical theory.

In our modern world scholars like F. Blass and Eduard Norden have stressed the importance of a knowledge of periodic style (for Hebrews), of parataxis and hypotaxis, of ring composition, of climax and the rhetorical question, of chiasmic structure and numerical arrangement. Ernst Lohmeyer has emphasized the structural analysis of Biblical materials. In our own time, the study of the epistle and its subforms is making forward strides.

But of all this there is little mention in this volume. Much of the volume discusses form criticism (beatitude and proverb) or source criticism. Perhaps the volume deserved a different title, for it is *not* a description of literary criticism as normally understood. It is a description of the criticism of literature as practiced today and applied to the New Testament. That is a contribution of value—one for which the author is to be thanked.

EDGAR KRENTZ

*JOHN CELEBRATES THE GOSPEL.* By Ernest W. Saunders. New York: Abingdon Press, 1970. 187 pages. Paper. \$1.95.

The author passes in review the entire Gospel according to St. John. His method is to reproduce in modern terms the gist of what John has written, devoting about three or four pages of comment to each section of 15 or 20 verses of text. He writes in the conviction that John "aimed at a penetrating re-examination of some of the scenes of Jesus' ministry from a theological point of view." John desired to exhibit "how every word and every act reflected the glory" of the Son of God. The key word in the Gospel, writes Saunders, is "life," the new reality brought into the world by Jesus and to be experienced now. Ever and again the author focuses the reader's attention on Jesus as Life-Bringer and explores the meaning of Christian and eternal life.

The book was written as a study volume for adult lay groups. It is the sort of clearly written book that such groups could use without benefit of clergy. Notes in the back of the book steer the student to other literature and to other sections of the Bible.

A handy glossary also helps to keep the text itself uncluttered. The book is brief and does not answer all the hard questions, but it is written with integrity and does not distort John's meaning or pretend the Gospel is easy.

The author teaches New Testament at Garrett Seminary and is active in a congregational adult Bible class, and he seems to do a good and helpful job of bridging the chasm between contemporary scholarship and use in the local church.

ROBERT H. SMITH

*THE EXECUTION OF JESUS.* By William R. Wilson. New York: Charles Scribner's Sons, 1970. 243 pages. Cloth. \$7.95.

Wilson, assistant president of Austin College in Sherman, Tex., has written two books under one title. One is directed at the informed nonspecialist and is carried in the text; the other, more technical, is aimed at the professional and is borne along in the very extensive footnotes.

The author's thesis is the increasingly common notion that, quite the reverse of what Matthew and Mark report, Jesus was really apprehended by the Romans as politically dangerous and was tried and executed on a charge of sedition by the occupation forces. There was, according to Wilson, no Jewish trial but only a brief inquiry.

The thesis is supported by various evidence and argumentation. The reader is presented with references to sayings of Jesus about swords, violent acts of Jesus such as the cleansing of the temple, and conclusions about the competence of the Sanhedrin in capital cases. A large part of Wilson's case (and a cornerstone of all the many anti-Markan reconstructions) is a high valuation of the Lukan account. Wilson thinks "Luke's version is not a revision of Mark's but a rebuttal of it." Thus Luke must have had an independent Passion narrative, and one must prefer Luke's account to Mark's in order for Wilson's thesis to carry weight.

The book is an informative addition to a growing library of volumes on the Passion of Jesus.

ROBERT H. SMITH

*WAS JESUS MARRIED?* By William E. Phipps. New York: Harper & Row, 1970. 239 pages. Cloth. \$5.95.

Passover-Plotter, Mushroom-Eater, and now Married Man. What next? What ridiculous, ill-founded, ruthless twisting of the traditions next? What useless, insensitive theory next? What sensation-mongering novelty next? Those are first thoughts, welling up unbidden, prompted only by the title of the book.

But this turns out to be a serious work. Whatever its flaws may be—and some will be noted—the book is not a cheap effort aiming principally at titillation, not a quickie designed to cash in on the inexhaustible market for sexual thrillers. The author seems to have gone to great lengths to avoid the sensational and the flippant. Indeed to pander to a sex-starved curiosity would be counter to the writer's deepest purpose. He advocates sanity in sex. He believes that acceptance of sexuality as created by God and therefore essentially positive would be good coin that would drive out bad. Such acceptance would lead to a withering away of prudery and prurience alike.

The subtitle indicates the breadth and real concern of the essay: "The Distortion of Sexuality in the Christian Tradition." The author studies sexuality in ancient Judaism and the apostolic church, finding attitudes there to be fundamentally healthy and positive. But then in chapters on second-century Christianity, early orthodoxy and Roman Catholicism down to the present, he shows how celibacy and virginity have been and still are exalted, and how women, marriage, and conjugal intercourse have been evaluated negatively, despised, denied, and debased.

At a very early date—second century—churchmen began to appeal to the virgin birth and celibate life of Jesus to bolster the position that marriage is a less holy estate than virginity and celibacy. Phipps is successful in demonstrating that the real models for the celibate life in the church were priests of pagan cults, and the real arguments were Hellenistic-ascetic. The Biblical tradition, in both the Old and the New Testaments (he



offers sound exegesis of pertinent New Testament passages), displays none of the horror of sexuality and sexual intercourse to be found very soon in the church.

At the same time, he has by no means demonstrated the necessity of a positive answer to the question of his title, even though he personally believes that Jesus was married—at least once and possibly twice! The arguments boil down to these: (1) There were some early Christian traditions (non-canonical) that Jesus was married. (2) Jewish society in Jesus' day regarded marriage and procreation not merely as useful customs but as divine obligations. (3) Jesus was fully and completely human (Council of Chalcedon). (4) The traditional statements denying Jesus' having been married proceed almost entirely from an ascetic world-denying base and are anxious to show that Jesus was the first monk.

Most impressive is the author's marshaling of the all-too-abundant evidence that sexuality has been grievously and dangerously distorted in the Christian tradition. Obsession with the morality of sex has frequently so absorbed the energies of theologians that they have had little to say on other moral issues: war, racism, slavery, capital punishment, pollution.

The book is thus a serious work. It has over a thousand footnotes. Not all the quotations and citations were necessary, but it is better perhaps to err on the side of pedantry than to have erred on the side of casualness or flippancy. The author has admirably avoided the latter. Oh, the book is by no means dry and academic, but on the whole, the author has presented the subject matter tastefully and carefully. His treatment of the Virgin Birth materials in the New Testament is too sketchy and too negative to be satisfactory. Furthermore, the book would be improved by the addition of a chapter on non-Roman-Catholic sexual attitudes, which have ranged from the positive valuation of sexuality and marriage witnessed in the establishment of the parsonage in the Reformation to a variety of extremely negative views.

It is also an important book, in the sense

that it is bound to have impact. The title is calculated to intrigue. How can a person be neutral on a question like that? It nearly compels a response one way or the other. The title will help to sell books, and the question it asks has a way of focusing the issues with which the author deals. It sticks in the mind and nags a person to give an answer and—more urgently—to find reasons for the answer.

The work covers so much Biblical and church history material that it could serve as an excellent study volume for a congregational study group. Any pastor and circle of congregants working on this book would find themselves driven into Biblical materials and discover that they had to grapple with documents of church history.

The author deals with basic human issues—the meaning of the earth, our bodies, sexuality, the place of women, connubial love, and the relationship between eros and agape. Therefore the material is worth studying, and the students would probably find their interest sustained. It would not require skillful guidance to help people speak to one another more frankly and seriously than they usually do if this book served as springboard for their dialog.

ROBERT H. SMITH

*ST. PAUL AND HIS LETTERS.* By Frank W. Beare. Nashville, Tenn.: Abingdon Press, 1971. 142 pages. Paper. \$1.50.

The 12 short chapters of this book are based on radio talks that Beare gave in 1961 over the Canadian Broadcasting System. They are popular, clear, and interesting.

One has no right to expect anything novel or original in these talks. Nor will he find it. Beare represents well the critical consensus on Paul in most cases. Second Corinthians and Philippians are both authentic, but their integrity is not accepted. Ephesians and the Pastorals are not authentic, and so not included. Much useful background information is included without any documentation.

One wonders why the book was printed. It gives nothing new, unless it is to give to certain views the imprimatur of Beare. He

is emeritus professor of New Testament studies of Trinity College in Toronto and the author of commentaries on Philippians and 1 Peter, among other books.

EDGAR KRENTZ

**EPICETETUS: PHILOSOPHER-THERAPIST.** By Jason Xenakis. The Hague: Martinus Nijhoff, 1969. xii and 141 pages. Paper. 18 Dutch guilders.

The Stoic philosopher Epictetus was a freed slave. As his influence was strongest in the last half of the first century, his thought naturally interests students of the early church. Yet there are few good books on him at all, and almost none in English. For that reason the present volume is welcome.

Its author, a Harvard doctor of philosophy, surveys all of Epictetus' thought, with a concentration on his ethics. Four very short chapters introduce his life and influence. There follow chapters on happiness as a goal of life, on logic, theology, value theory, ethics in terms of training and prevention of evil, and finally on what Xenakis calls remedial and social ethics. In general the language is remarkably clear and the book is a good introduction to specific topics.

At the same time, the general approach to Epictetus' thought is less than adequate. Xenakis presents him as a kind of hedonistic thinker, interested more in happiness than in what is right. But Epictetus himself starts more from the logical consideration of what is congruent with the nature of man than some sort of hedonistic principle. This leads to a misunderstanding of some of Epictetus' ideas. Suicide is not for him a way to escape suffering, as Xenakis suggests on p. 18, but a way to preserve the logical consistency of one's character in the face of illogicality. At times the author's Christian training leads to anachronistic language; thus he introduces the devil on p. 43, a concept completely foreign to Epictetus.

The present reviewer could make similar remarks about the section titled *cacodicy* (pp. 46 ff.), or on the misunderstanding of *ta eph' hēmin* in isolation from its relation

to the *logos* in man (pp. 86 ff.). The view Xenakis adopted might have been different if some of the books in the rather good bibliography had been more influential, especially the article by P. DeLacy on the logical structure of Epictetus' ethics.

The last two lines on page 71 were inverted by the typesetter.

EDGAR KRENTZ

**REKONSTRUKTION UND INTERPRETATION: GESAMMELTE AUFSÄTZE ZUM NEUEN TESTAMENT.** By Günter Klein. Munich: Chr. Kaiser Verlag, 1969. 319 pages. Paper, DM 26.00; cloth, DM 30.00.

The book listed above contains ten essays by the professor of New Testament at Münster, written between 1960 and 1967. Nine are reprints, many with additional comments to bring them up to date. Four deal with Lukan theology: "The Call of Peter," "The Denial of Peter," "Luke 1:1-4 as a Theological Program," and "Syncretism as a Theological Problem in the Earliest Christian Apologetics." These all apply historical criticism consistently and radically. Thus Luke, according to Klein, turns a post-Easter appearance to Peter into a call narrative in Luke 5:1-11. Thus in Klein's eyes Luke is more a creative theologian than a historian.

Six essays deal with Paul and Pauline theology: "Galatians 2:6-9 and the History of the Primitive Jerusalem Church," "The Purpose of Romans," "Romans 4 and the Concept of Salvation History," "Exegetical Problems in Romans 3:21—4:25," "Personal History and World History in Paul," and "The Righteousness of God as a Theme in Recent Pauline Research." These essays deal with central issues in Pauline thought, all based on Romans or Galatians. In both sets of essays the notes and discussion are a veritable catalog of current theological opinion.

Klein argues that Romans is an example of Paul's laying the basic evangelical foundation in a church he had not yet visited; therefore, one might conclude that Paul's teaching on the justification of the ungodly is the heart of his gospel. He is critical of

an attempt to use Romans 4 as the basis of a "salvation history" as Ulrich Wilckens had done. In these essays Klein indicates his indebtedness to current German existential interpretation.

The essays are carefully written, closely argued, and worthy of detailed study. They will force the reader into a detailed examination of texts, the mark of good exegetical work. Even where one may disagree with the interpretation placed on the data, the value of these essays is not lessened.

EDGAR KRENTZ

**CHRISTUSVERKÜNDIGUNG IN DEN SYNOPTISCHEN EVANGELIEN: BEISPIELE GATTUNGSGEMÄSSER AUSLEGUNG.** By Wolfgang Trilling. Munich: Kösel-Verlag, 1969. 243 pages. Cloth. DM 19.80.

"The proof of the pudding is in the eating" is a proverb that might be the "text" for this book. Trilling of Leipzig University in East Germany uses ten texts to show that the methods of modern gospel criticism have practical value and use. A sevenfold schema is followed in examining ten texts in genial detail: Matt. 1:18-25; Mark 1:14-15; Matt. 5:3-12; Matt. 5:20-22; Luke 15:1-10; Luke 18:18-30; Mark 10:46-52; Matt. 21:33-46; Mark 15:33-41; Matt. 28:1-8. A glance at these texts shows that they cover the spectrum of gospel materials: the birth, passion, and resurrection of Jesus; His teaching on the Kingdom, ethics, and judgment; the beatitudes, Christ's parables, and His calls to discipleship. Thus Trilling provides a real portfolio of case studies in the gospels.

The sevenfold schema includes comparison with synoptic parallel accounts, comments made directly on the text at hand, the literary *Gattung* (or *Gestalt*) of the passage, the search for the *Form* (by which Trilling means the examination of the relation between the literary *Gestalt* and its *Sitz im Leben*, a rather unusual distinction between *Form* and *Gattung*), the redaction by the particular gospel writer, a section in which material in the gospels parallel in *Gattung* is used to give a wider context for under-

standing, and finally a practical section in which implications for proclamation and catechetical work are drawn out.

The interpretation of different passages will win differing degrees of assent. Thus Matt. 1:18 ff. is, according to Trilling, in no sense a legend; he describes it as a *midraschartiger Lebrtext*, a *Gattung* that takes account of the tie between history and theology in the language. The account of the crucifixion is part of a kerygmatic history. These are examples of the author's attempt at precision in description. The work is documented from German-language materials, as is to be expected in a work that is designed as a practical aid for non-professionals; the references are useful.

This fourth volume in the series *Biblische Handbibliothek* is a practical, useful, yet precise volume that should help many German-speaking people in their understanding of the synoptic gospels. EDGAR KRENTZ

**HEIL ALS GESCHICHTE: HEILSGESCHICHTLICHE EXISTENZ IM NEUEN TESTAMENT.** By Oscar Cullmann. 2d edition. Tübingen: J. C. B. Mohr (Paul Siebeck), 1967. 344 pages. Paper, DM 26.00; cloth, DM 31.00.

Cullmann was concerned with the significance of Salvation History for many years. Salvation History is a sequence of divine events as interpreted in revelation. His volume *Christ and Time* (English edition, 1946) introduced him to American readers; the present book is a kind of theological summation of his life work as New Testament scholar. The volume indicates why Cullmann has set himself in conscious opposition to the Bultmann school with its existential interpretation and expresses appreciation for Wolfhart Pannenberg and his group's emphasis on history.

The volume falls into five sections. The first discusses the present state of New Testament scholarship to emphasize that Salvation History was used to combat gnosticism in the early church; it should be used today to discredit any attempt to elevate the interpretation of Biblical history apart from the history interpreted. The second section turns

to the Bible in order to determine the nature and unique character of Salvation History. Here Cullmann deals with the categories of the constant and the contingent in Biblical history. The contingent allows for progressive change in Salvation History that prevents it from becoming a rigid schematization. The third section examines the phenomenological aspects of Salvation History to argue that the key to it is the tension between the "already" and the "not yet."

These three sections of the book carry on a constant debate with modern Biblical studies, especially in the Bultmann school. The fourth section is a more strictly exegetical treatment of the forms of Salvation History in the New Testament itself. Jesus, the early church, Paul, Luke, and John are all users of Salvation History. Thus the view that Luke is unique (and on the road toward early Catholicism) is wrong, while John cannot be used to argue against Salvation History. The last section consists of historico-theological reflection on the nature of Salvation History in the postcanonical church. The canon remains: the church only unfolds the significance of the salvation event it witnesses. The Bible thus remains the only norm in the church. Worship makes Salvation History present and calls man to ethical decision and life. Thus Salvation History and existential decision are not mutually exclusive alternatives.

This volume is a summation of Cullmann's life work. One is amazed at the comprehensive grasp of current exegetical and systematic thought that is passed in review and judged. Cullmann is to be praised for insisting that word and deed cannot be separated (as sometimes seems to be the case in the Pannenberg school). Cullmann raises many questions that are central to the Christian faith. This great work of an exegete who stands against a prevailing trend should be a valuable resource, a program for future study, and a call to recognize the necessity of historical study of the Bible.

The work has appeared in an English translation (Harper & Row, 1967) done from the first edition.

EDGAR KRENTZ

#### OLD TESTAMENT, INTERTESTAMENTAL STUDIES, AND JUDAICA

*MOSES AND THE LAW IN A CENTURY OF CRITICISM SINCE GRAF.* By R. J. Thompson. Leiden: E. J. Brill, 1970. xii and 207 pages. Cloth. 54 Dutch guilders.

The great value of this book lies in its summary and organization of modern Pentateuchal studies rather than in any new contributions. The 26-page bibliography should give some indication of the necessity for histories of research.

Thompson's primary focus is on the priestly law in Exodus, Leviticus, and Numbers, although a great deal of attention is also given to Genesis and Deuteronomy. The survey deals with three 60-year periods: 1805—1865; 1865—1925; 1905—1965. In 1805 De Wette linked Deuteronomy with the Josianic reform and provided the keystone for Graf's later arrangement of the sources into the order J-E-D-P in 1865. The dates of 1905 and 1965 are chosen because they are a century later than De Wette and Graf. In addition, about 1905 Gunkel and Klostermann were outlining the new disciplines of form criticism and tradition history respectively. Somewhat more arbitrarily chosen is 1925, although it was a time of serious debate about the future of Grafianism, and it was only after this time that the new methods of Gunkel and Klostermann were widely practiced. Before Graf the laws were dated early; Graf made them later than the prophets. Today a more mediating position is maintained.

The author seriously questions Graf's direct indebtedness to the philosophy of Hegel; for him romanticism and the type of primitivism associated with Herder are more important. Most of the contemporary challenges to the documentary hypothesis are found wanting. Kenneth Kitchen is censured for an irrelevant comparative method and for failing to comprehend the true reasons that necessitated the documentary theory. S. R. Külling's attempt to date P to the Mosaic period is based on applying the "treaty form" (which was used for many centuries) to

Genesis 17 and drawing far-reaching conclusions about all narrative and legal sections. The appeal to Homeric studies to refute Pentateuchal criticism (E. M. Yamauchi and Cyrus Gordon) actually proves just the opposite, according to Thompson. Nor are modern Jewish alternatives found adequate; for example, M. H. Segal, who rejects all sources; Umberto Cassuto, who after rejecting JEDP came up with his own source analysis; and Y. Kaufmann, who dates P before D.

Because of his cut-off date 5 years before publication Thompson does not report the recent far-reaching reinterpretations of the apodictic law nor the basic study on P's date of Vink. We must also register some disappointment that the author seems unable to assess the state of affairs in 1965 beyond clichés like "source criticism is here to stay."

In addition to frequent infelicities of style, we noted the following mistakes: p. 112, *insights* is misspelled; p. 138, a footnote is incorrectly numbered; p. 161, the dollar sign (\$) is used instead of an appropriate sign for a paragraph. Despite these defects, this monograph is an indispensable digest of the work of men on whose shoulders we all stand.

RALPH W. KLEIN

*A STUDY OF THE BIBLICAL STORY OF JOSEPH (GENESIS 37—50)*. By Donald B. Redford. Leiden: E. J. Brill, 1970. xii and 290 pages. Cloth. 64 Dutch guilders.

Redford rejects the division of the story into the sources J and E while still maintaining that the final editing was done by a priest. His detailed analysis of the onomasticon, plot, and style not only provides information on the Joseph story, but it also is a potential model for anyone doing literary criticism. He concludes that an original "Reuben" version was followed by a "Judah" expansion, by incorporation of independent items (the incident with Potiphar's wife and the agrarian reforms), and by the final redaction that included the story in the book of Genesis.

Secondly, the author examines 23 items

which display an Egyptian color and finds that there is less acquaintance with Egypt than has been imagined. While admitting that his cumulative argument is partially "from silence," he dates the genuine Egyptian items to about 650—425 B.C. Thus in Redford's view the date of authorship is much later than J or E, a conclusion supported by a list of 50 Hebrew words in the Joseph story that appear elsewhere only in exilic or postexilic literature.

In addition to his rejection of any historical value in the story, Redford sharply and successfully dissects Von Rad's hypothesis that the Joseph story was originally a portrait of the ideal civil servant and Noth's claim that the story was composed to link the patriarchal stories with the presence of Israel in Egypt. Instead, he proposes that it partakes of the timelessness of a *Märchen* and the real world of the *Novelle*.

However debatable certain of his conclusions may be, Redford has contributed an invaluable synthesis and evaluation of the data necessary to understand the Joseph story.

RALPH W. KLEIN

*PROPHET, PEOPLE, AND THE WORD OF YAHWEH*. By John MacLennan Berridge. Zurich: Zwingli Verlag, 1970. 226 pages. Paper. Sw. Fr. 28.50.

The author states his topic concisely: "Does the prophetic 'I' which clearly confronts us in the Book of Jeremiah possess individual or personal traits, or, is this 'I' to be considered as being solely the embodiment of the community which the prophet Jeremiah, as the holder of a cultic office, represents?" The latter position has been presented by H. Graf Reventlow while the former is the conclusion of this form-critical investigation.

Berridge shows how Jeremiah introduced peculiarities into *Gattungen* such as the call and the salvation oracle, at times combining independent forms, and how even those *Gattungen* which had their roots in the cult have now been freed from this cultic *Sitz im Leben* for use in proclamation. Even the

"confessions" played such a role in proclamation.

While a close bond can be discovered between Jeremiah and his predecessors, this is not to be defined in terms of a common occupation of a cultic office. Yahweh's word came upon Jeremiah when it was unsought and undesired; on at least two occasions he was compelled to wait for it. Far from being a cultic functionary, Jeremiah's life itself became an integral part of his proclamation. Jeremiah is no reticent, wincing prophet, as some have asserted, but, confronted with Yahweh's judgment, he voices his fear that Yahweh might allow His anger to override His justice.

Jeremiah was able to identify with the people, not because he was the holder of a cultic office, but because he stood united with them as sinful before Yahweh. In his own life Jeremiah bore witness not only to Yahweh's wrath but also to the power of His grace (15:19-21). He personally shared the hopes, fears, and disappointments of the people.

Thus the author concludes from Jeremiah's free use of older *Gattungen*, his repeated and diverse confrontations with Yahweh's word, and his consciousness of his solidarity with the people that renewed emphasis should be placed on the prophet's individuality and his self-consciousness. His detailed formal studies on the call, visions, passages dealing with the enemy from the North and the Day of Yahweh, the confessions and the salvation oracle are well-balanced and creative examples of form-critical methodology. Typographical errors are rather common. On pages 49—53, for example, the Hebrew word *halak* is misspelled seven times.

RALPH W. KLEIN

*A SURVEY OF ISRAEL'S HISTORY.* By Leon J. Wood. Grand Rapids, Mich.: Zondervan Publishing House, 1970. 444 pages. Cloth. \$7.50.

This book was written especially for undergraduate theological students, although its language and clarity will be appealing to a much wider audience. Wood is professor at the Grand Rapids Baptist Bible Seminary.

Wood repeatedly calls himself "conservative" and labels those who choose an alternate reconstruction "liberal." Perhaps "non-critical" and "critical" would be more accurate, or would it not be better to dispense with labels altogether? For even though Wood places great emphasis on the historical reliability of the Bible, he too must make many assumptions and conjectures to write this history. Thus he accepts at face value the slaughter of 185,000 Assyrians by an angel, but solves the famous Tirhakah problem by suggesting that there were two men by the same name, one of whom was 9 years old in 701 and one who had reached maturity. Similarly, Abraham's raid on Dan is explained by proposing that there were two cities named Dan, the usual one, which did not receive its name until the time of the judges, and another one in Gilead.

Chronology forms a major point of divergence from other standard texts. Abraham's birth is located in the 22d century, the Exodus in the 15th, and Saul is credited with a reign of 40 years! The unity of Isaiah hypothesis precipitates a footnote on Cyrus, informing the reader that he was predicted by name a century and a half earlier by Isaiah, while Jonah's success at Nineveh is credited to Assyrian military and economic weakness in the eighth century.

What is disturbing about this book is not that it retells the story of the Bible in literal fashion with an attempt to fit this story into the historical and archaeological record of the ancient Near East—even though this non-critical reading leads to some improbable reconstructions. Rather, after John Bright's *A History of Israel* we have come to expect exciting theological and exegetical correlations to come from the study of Israel's history. But Wood outlines no difference in emphasis and character between the covenants in Genesis 15 and 17. Amos is dismissed in a few lines; Bright spends 8 pages discussing the correlations between the message of Amos and Hosea and their historical setting. We now know a great deal about religion in southern Mesopotamia that greatly clarifies the patriarchal religion itself, but Wood's paragraph on religion in Abra-

ham's country only tells us that the best-preserved remains of an ancient ziggurat were found at Ur.

Basically, the book is often defensive (thus Wood holds the Philistines were in Palestine long before 1200, despite massive evidence to the contrary) or inaccurate (as in the case of the etymologies of Melchizedek and Sarai). As Bright has shown, a history can be enormously productive of new insights into the Bible's witness to Israel's life under the promise—and into the promise itself!

RALPH W. KLEIN

*MEKAL: THE GOD OF BETH-SHAN.* By Henry O. Thompson. Leiden: E. J. Brill, 1970. xii and 216 pages. Cloth. 44 Dutch guilders.

For all the light it has shed on the Bible, Palestinian archaeology labors under certain limitations. One is the surprising rarity of inscriptions. Scholars therefore make the most of every inscription, even at the risk of proposing theories that, by the nature of the paucity of evidence, cannot be proved—or disproved!

A small stele of 14th-century Beth-shan informs us that Mekal was "Lord of Beth-shan." This is the only direct attestation of his worship in the Palestine of the 2nd millennium B.C. Thompson proposes in detail in the major portion of the book that Mekal is to be identified with the Mesopotamian and Egyptian underworld gods, Nergal and Set.

Biblical students would be most interested in the hints of friendly contact between Saul and the people of Beth-shan that Thompson discovers. (For example, was Saul's daughter named Michal after Mekal?) He also chances the hypothesis that some of Mekal's characteristics as the warrior god of death and fertility may have been "absorbed" into an "expansion" of the Israelite conception of Yahweh.

This hypothesis would be clarified by a discussion of the author's understanding of Israel's prior conception of Yahweh, of this vague process of "absorption," and of its mechanism. Ultimately, however, simple lack

of evidence would seem to render any theory regarding the relationship of Mekal and Yahweh rather premature.

CARL GRAESSER JR.

*THE CULT OF ASSUR.* By G. Van Driel. Assen: Van Gorcum and Company, 1969. 228 pages. Cloth. 49,90 Dutch guilders.

This study combines the archaeological and epigraphic evidence concerning the cult of the god Assur. Together with the building of the *akitu*-house by Sennacherib, the construction of a new monumental entrance (*Ostanbau*) to the cultroom proper meant an important change in the veneration of the god. This change is reflected by the fact that nearly all the published neo-Assyrian rituals dealing with this cult can be dated to the reign of Sennacherib or later. About a third of the book is devoted to the publication of three new cuneiform texts, one of which seems to preserve the questions Sennacherib asked the gods of divination before he started work, together with the answers to them.

Since the immediate predecessors of Sennacherib introduced syncretism into the Northern Kingdom, and since Sennacherib himself besieged Jerusalem on at least one occasion, this book provides technical data on Assyrian religion that is of interest also to the Old Testament exegete.

RALPH W. KLEIN

*ASSYRIOLOGY AND THE STUDY OF THE OLD TESTAMENT.* By H. W. F. Saggs. Cardiff: University of Wales Press, 1969. 27 pages. Paper. No price given.

This pamphlet represents the inaugural lecture delivered by Saggs when he succeeded to the chair once held by T. H. Robinson and A. R. Johnson. After a brief survey of the Biblical and classical sources for Assyriology, the author retells the story of the excavator Henry Austen Layard and of George Smith, who first discovered the Akkadian version of the Flood story.

The second half of the lecture is devoted to a group of about 200 Assyrian letters from Calah (Nimrud), from the time of Tiglath-Pileser and thus contemporaneous with the prophets Hosea, Micah, and Isaiah.

Correspondence dealing with a siege of Babylon indicates that it was standard practice to send a token force to demand surrender, only bringing in the main army in case of noncompliance. Saggs compares this to the embassy led by the Rabshakeh in 2 Kings 18—19 and concludes that it is unnecessary to postulate, with scholars such as John Bright, two distinct sieges of Jerusalem by Sennacherib.

He also suggests that one of the objects of the direct approach of Ahaz to Tiglath-Pileser (2 Kings 16:7-9) may have been to secure concessions to Judah for trade with Tyre.

Finally, he observes that the normal thought patterns of man in ancient Mesopotamia were singularly free from cultic or mythic thinking and therefore rejects Von Rad's generalization that "the prophets were much more directly involved in concepts *common* to the ancient east, in cult and myth, than was formerly supposed."

RALPH W. KLEIN

*FROM SHADOW TO PROMISE: OLD TESTAMENT INTERPRETATION FROM AUGUSTINE TO THE YOUNG LUTHER.* By James Samuel Preus. Cambridge, Mass.: The Belknap Press of Harvard University Press, 1969. xii and 301 pages. Cloth. \$7.50.

*Promissio* is an important concept in the theology of Martin Luther. Preus, who teaches church history at the Harvard Divinity School, wrote his doctoral dissertation there under the tutelage of Heiko A. Oberman on this concept in Luther. He has now reworked that dissertation into a volume of importance to Luther research.

In the first part of his book Preus investigates medieval hermeneutics to 1513. He begins with Augustine, to whom he devotes an entire chapter. The next chapter is devoted to Hugh of Saint Victor. Peter Lombard, Bonaventure, and Thomas Aquinas are lumped together in a chapter headed, "Three Scholastic Theologians." Nicholas of Lyra, used extensively by Luther, is discussed with particular attention to his "double literal sense" theory. Preus notes: "The concept of

promise plays no role whatever in Lyra's Bible- and Psalms-prologues." Having cited Lyra, Preus turns to Henry Totting of Oyta and Jean Gerson, both in the same chapter. Gerson was highly regarded by Luther. Then comes the chapter on Paul of Burgos and another one on James Perez of Valencia. Under the caption "Late Scholastic Developments" Preus takes up, for instance, the questions of the "old man" and of the sacraments in the Old Testament. Finally in the third part he comes to "Three Late Medieval Contemporaries," that is, contemporaries at the outset of the 16th century. The first of these is Sylvester Prierias, who died in 1523. The second is Faber Stapulensis, who died in 1536. The third is Martin Luther, who died in 1546.

Then in the shorter second part Preus deals particularly with Luther's course on the Psalms, given from 1513 to 1517. He has an entire chapter on "A Medieval Luther." From this it is evident what the point of view of this young scholar is. Indeed he says: "Considerable evidence has been induced to show the increasing gap between Luther and the hermeneutical tradition in which he matured. Two of the most critical changes in Luther's thinking have been shown to involve, first, his definition of *sensus propheticus*, and, second, the matter of *applicatio* of the text to Christians" (p. 226).

Preus has set out to prove, not merely to investigate, Luther's dependence on medieval hermeneutics, especially in his early years. It is good to have this documented in the extensive manner in which Preus has done. His contribution will provide points of controversy for some years for Luther scholars.

CARL S. MEYER

*THE DRAMATIZATION OF THE SALVIFIC HISTORY IN THE DEUTERONOMIC SCHOOLS.* By J. N. M. Wijngaards. Leiden: E. J. Brill, 1969. vii and 132 pages. Paper. 24 Dutch guilders.

This monograph is an attempt to prove that the development of the history of salvation was greatly influenced by cultic dramatization. After a survey of the Exodus drama,



the processions from Succoth to Shechem, and the ritual of land-giving at Gilgal, Wijngaards proposes a new reconstruction of the growth of Biblical tradition.

The results are mixed. While we can second his conclusion that the basic form of the Mosaic covenant at Sinai already corresponded to the pattern of the vassal treaties (contra McCarthy), his hypothesis that a procession from Succoth to Shechem was the liturgical attempt to combine Exodus-Sinai traditions from Succoth with land-promise traditions from Shechem seems to fragment Israel's theological history and ignore the ancient evidence for covenant traditions at Shechem. Quite surprisingly he attributes the law of Deuteronomy together with its paranetic framework to the reconstructed festival at Succoth and dates it to the amphyctyonic period!

He is probably correct in asserting that the pattern of salvation history, which moves directly from Exodus to land-giving, reflects cultic practice. Sinai was thus celebrated as the concluding covenantal ceremony. Von Rad, therefore, errs in suggesting that the Sinai traditions were originally distinct and that their combination with Exodus traditions was due to the Yahwist. But Wijngaards' cultic history is fanciful when he locates the Deuteronomistic historians at Gilgal, when he ascribes to them the adoption of Deuteronomy 5—28 as one block, when he dates the beginnings of the Gilgalite school to 929—800 and proposes that their history of salvation is one continuous series of liberations, and when he suggests that they used a substitute ark for their liturgy.

In short, while there is considerable merit in Wijngaards' basic conclusion about the important role of cultic reenactment in the transmission of Israelite faith, his specific reconstruction seems improbable, possibly because its speculations are uncontrolled by archaeological or other extra-Biblical evidence. The monograph is well organized, but it is marred by numerous typographical mistakes and stylistic infelicities (such as *vasality*, *Schechemetic*, and *the Ebal*).

RALPH W. KLEIN

**THE OLD TESTAMENT: AN INTRODUCTION TO ITS LITERARY, HISTORICAL, AND RELIGIOUS TRADITIONS.** By H. Keith Beebe. Belmont, Calif.: Dickenson Publishing Co., 1970. xvii and 505 pages. Cloth. \$6.95.

This introduction will serve college survey courses well since it is clearly and competently presented with outstanding format, charts, and paragraph captions. After an opening chapter on the influence of the Old Testament on art, history, and religion (rather weak) and a second chapter on the archaeology, geography, and climate of Palestine, Beebe explores the literary growth of the Old Testament according to modern theories of its order of composition. Hence he begins with the archaic poetry (Exodus 15, Judges 5) and moves from there to the Yahwist story and so on. In each case he examines the literary characteristics or forms, discusses the history of the period, and then talks about the religious implications. Core readings from the Bible are suggested for each chapter, and an 18-page bibliography of books in English on literary, historical and religious studies is provided.

Naturally, there are dozens of places where disagreement is possible on detail; it seems unlikely to this reviewer, for example, that Ezekiel returned from Babylon or that Second Isaiah was himself the Servant. Generally, theological appreciation seems rather minimal although this "indirect discourse about God" would have advantages in secular teaching, for which presumably this book is intended.

RALPH W. KLEIN

**THE PROPHETS.** By Emil G. Kraeling. Chicago: Rand McNally Company, 1969. 304 pages. Cloth. \$6.95.

On Dec. 25, 1964, *Life* magazine published a special double issue on the Bible including an article on the prophets by Kraeling. Because of the enthusiastic response to that article, the author has expanded it to book length in an effort to re-create the ministries of these men and to utilize the new background information available to the modern scholar.

The result is a lucid and popular narrative about prophets in the Assyrian, Chaldean, and Persian-Greek eras. He compares the prophets to stormy petrels and analyzes their message against the background of invasion or other crisis.

Kraeling has managed to dispense with the technical verbiage of modern scholarship while trying to remain faithful to its results. On Amos, for example, he ranges from a clear and balanced evaluation of the prophet as herdsman and dresser of sycamore trees to *Life*-like speculations about the attendant circumstances of his call: "Was it in the reverberations of thunder that he heard the voice, or in a narrow escape from a bolt of lightning?" Many such comments are reasonable conjectures, the type of thing one finds in historical novels, but lack explicit support in the text. Kraeling assumes, for example, that the earthquake mentioned in 1:1 brought down the temple at Bethel, thus vindicating the fifth vision of the prophet. (9:1-4)

The author makes frequent use of geographical and cultural conditions to illuminate the lives of the prophets although he misses much of the authority and particularity of Amos in this summary: "This prophet must be regarded as one of the pioneers of higher religion." Hopefully no one will be misled by the printer's mistake on page 19 that puts the fall of Assyria in the sixth century.

RALPH W. KLEIN

*INTRODUCTION AUX PSEUDÉPIGRAPHES GRECS D'ANCIEN TESTAMENT.* By Albert-Marie Denis. Leiden: E. J. Brill, 1970. xxvii and 343 pages. Cloth. 85 Dutch guilders.

This work is part of a major publishing project, *Studia in Veteris Testamenti Pseudepigrapha*, that will include the new editions of the pseudepigraphical Greek texts and a concordance to them. Introductions are here provided for the Jewish religious literature in Greek from the time of the Greek Bible to the rise of Rabbinic literature. Thus neither the apocryphal works

published in Rahlfs' Septuagint nor the secular writers Josephus or Philo are included in this study, but an entire section is devoted to Jewish historians, dramatists, and philosophers from the Hellenistic period whose writings deal with themes from the Bible.

For each book the author provides a summary of its contents and a listing of ancient citations or allusions to it. After reviewing the state of the text and enumerating the ancient versions, he goes into such questions as authorship, original language, and place and date of composition. Finally particular problems are surveyed with special attention to glosses or Christian interpolations and to contacts or influences upon other apocryphal writings. Copious bibliography will make this an indispensable tool for years to come.

The pseudepigraphical works surveyed in this introduction add practically nothing to our knowledge of the lives of such ancient worthies as Adam, Eve, Enoch, Abraham, Asenath (wife of Joseph), Baruch, Shadrach, or Job. But their importance for understanding Jewish beliefs about the Messiah, Son of Man, resurrection, and other crucial theological issues has become especially clear in our day, thanks in part to the discovery of the Dead Sea Scrolls and other extra-Biblical texts.

RALPH W. KLEIN

*RELIGION UND OFFENBARUNG IN DER GESCHICHTE ISRAELS.* By Walter Kornfeld. Innsbruck: Tyrolia, 1970. 376 pages. Cloth. DM 45.00.

This is a popularly written introduction to the history of Israel with special attention to the theological dimension. Chapters are devoted to the patriarchs, the Exodus, the conquest and the period of the judges, the monarchy, and post-exilic Judaism. Each chapter is divided into three sections: the history of the period; the religious development which can be reconstructed for that period; and the period in relation to salvation history. In the latter section the author describes how a given religious tradition was used and applied throughout the Bible. The

supplementary essay by Rudolph Schwarzenberger, Kornfeld's assistant at Vienna, is a theological reflection on Genesis 1—11. Kornfeld provides 1,285 footnotes which contain ample and up-to-date bibliography for continued study.

A summary of the chapter on the patriarchs will illustrate the method. While conceding the historical ambiguities of the patriarchal traditions, Kornfeld identifies their names as authentically second millennium in type and sees the patriarchs' ethnic background among the West Semitic or Amorite peoples. Half-nomads, the patriarchs lived according to legal customs known from the excavations at Nuzi, and their earliest traditions belong to the 18th century.

The patriarchs worshiped the "god of the fathers (Alt)," the protecting deity of the ancestor who was also later named after the ancestor, for example, God of Abraham, kinsman of Isaac. This God promised descendants and land and had a covenant with the clan leader. Kornfeld finds evidence for a belief in life beyond the grave in their careful attention to burying. He also follows F. M. Cross on the interpretation of the names El Eljon, El Bethel, and the like. The Israelites confessed that the patriarchal deity first revealed his name Yahweh to Moses.

In the Yahwist source from the 10th/9th century the patriarchal traditions about being a blessing to the nations are stressed and the Davidic empire is seen as fulfillment of the promises of land and posterity. The Elohist, writing a century later, presents Abraham as an example of an obedient Israelite, willing to sacrifice his son and praying for the forgiveness of others (Gen. 20:15 ff.). The priestly writer, like the Elohist, plays down the blessing motif, but emphasizes the promise of posterity and land. Central to his understanding is the eternal covenant and its sign of circumcision. Patriarchal traditions are infrequent in the Old Testament outside the Pentateuch, but receive positive interpretation in Second Isaiah and in the New Testament's 72 references to Abraham, including Paul's understanding of him as one justified by grace through faith.

RALPH W. KLEIN

*GOTT UND BELIAL.* By Peter von der Osten-Sacken. Göttingen: Vandenhoeck & Ruprecht, 1969. 267 pages. Paper. DM 35.00.

This revised doctoral dissertation is a tradition-historical investigation of dualism in the texts from Qumran. By historical critical reasoning the author traces the changes in Qumran dualism and correlates this with other Jewish and early Christian literature.

The oldest stage is found in the War Scroll and depicts an eschatological battle in which Israel will fight the nations. Developed by dissidents from the Maccabean movement, perhaps the *basidim*, the dualism is described with traditions from Daniel, the Day of Yahweh, and the ideology of Holy War. Later the battle motif shifts to the ethical realm, where it is used to explain the contemporary Palestinian situation.

By prefixing ideas of creation and predestination to their theology, the later tradents were able to assert that the Prince of Light (Michael) and the Angel of Darkness (Belial) were placed in men already at creation. This stage is indebted not only to Old Testament tradition but to Iranian influences as well. Because the sons of light also share in guilt, they can expect to face temptation and persecution by the angel of darkness. So the Qumran community (the sons of light) was arrayed against the world.

In the latest strata of the Manual of Discipline the existence of each individual is seen dualistically and his inner tension is to be resolved only at the eschaton. Despite this ever-changing dualism, its original form lived on in parts of the Testaments of the XII Patriarchs and in Revelation 12.

In short, ideas once associated with those expecting an eschatological war were gradually transferred, with a slackening expectation in the nearness of the eschaton, to instructions about and directions for the time and history of the pious.

This study is significant not only for its delineation of the history of dualism among the Qumran sectaries but also for its heuristic value in tracing varying perspectives on the end-time in the New Testament itself.

RALPH W. KLEIN

**DIE RETTUNG DER BEDRÄNGTEN IN DEN FEINDPSALMEN DER EINZELNEN AUF INSTITUTIONELLE ZUSAMMENHÄNGE UNTERSUCHT.** By Walter Beyerlin. Göttingen: Vandenhoeck & Ruprecht, 1970. 174 pages. Cloth. DM 33.00.

A number of scholars have attempted to determine the setting in life of the psalms against one's personal enemies. Hans Schmidt proposed that these were composed by people during an imprisonment in the temple against their false accusers. According to Delekat, on the other hand, the temple's function as asylum does much to give the context of these psalms. Beyerlin studies 11 psalms (3, 4, 5, 7, 11, 17, 23, 26, 27, 57, 63) which seem to be related to the cult and concludes that there was a cultic judgment by God in Israel to which the afflicted are here appealing.

He finds various parts of this institution implied or presupposed in the texts of these 11 psalms. The process of proof began with the publication of charges and a declaration of innocence by the accused, often accompanied by hand washing or self-cursing. The judgment act took place in the morning after the psalmist awoke from sleep and could be preceded by sacrifices, a procession around the altar, or a prayer for God to enter into judgment. God's theophany formed the central judging action, and His presence meant joy and deliverance for the accused and defeat for the false accusers. Execution of the lying enemy could be effected in the cult (63) or by an extracultic court. The actualization of the divine decision sometimes took place in a sacrificial meal from which the accusers were excluded but which meant an overflowing cup for the innocent. The whole ritual would end in praise for deliverance.

Beyerlin has provided a plausible setting for these psalms although our basic ignorance of how the psalms were used in worship makes caution necessary. He also argues that these psalms differ from many other laments and should be classified as prayers of supplication (*Bittgebete*), following a proposal once made by Rudolf Kittel.

RALPH W. KLEIN

**KULTPROPHETIE UND GERICHTSVERKÜNDIGUNG IN DER SPÄTEN KÖNIGZEIT.** By Jörg Jeremias. Neukirchen: Neukirchener Verlag, 1970. 214 pages. Paper. DM 33.00.

Prophets and cult have long engaged scholarly attention. The denunciation of cult by the canonical "prophets of doom" was often emphasized. Currently, scholars recognize the existence of prophets who functioned beside the priests at the sanctuary (for example, the "priests *and* the prophets" so often mentioned in Jeremiah), interceding for the people and announcing God's oracles. In fact, almost every canonical prophet has been urged as a cult prophet by one scholar or another.

Jeremias defines more closely the relationship of the doom prophets to the cult prophets. Examining Nahum and Habbakuk, often claimed to be cult prophets, and certain "prophetic" psalms, he finds Habbakuk to be a cult prophet. He also discovers the way to what he considers a key distinction and "gulf" fixed between cult and canonical prophets.

The prophets of doom announced judgment on Israel as a whole nation. Hope lay only in Yahweh and a new beginning beyond radical judgment. Cult prophets, however, were not simply prophets of "peace," devoid of judgment. They did pronounce judgment, but on individual transgressors or on groups. They did this as representatives of the national cult and with the ultimate purpose of preserving Yahweh's blessing and favor on Israel.

CARL GRAESSER JR.

**DAS BUCH JONA IM LICHT DER BIBLISCHEN ERZÄHLKUNST.** By Gabriel H. Cohn. Assen: Van Gorcum and Co., 1969. 111 pages. Cloth. 17 Dutch florins.

Standard historical critical studies have said almost everything that could be said about the tiny book of Jonah. After reviewing these results, Cohn investigates the book organically, seeking to give a structural analysis. In the parlance of secular literary scholarship, this is often termed the "new criti-

cism." Basically, it is an attempt to trace the relationships between parts of a work and the overall structure of the work. Things like sources or the personality of the author are left out of consideration.

According to this analysis, Jonah moves progressively farther from God in chapter 1, while the sailors move just as progressively closer to Him. The attempt by Jonah, who stands near to God, to ignore the word of God shows to those apart from God how fruitless such an attempt is.

A structural similarity also is detected between chapters 1 and 3. In both a group (sailors, Ninevites) finds its way to God. Both groups are led by a nameless leader and are stirred up by a danger that threatens their life. Tarshish, the city toward which Jonah embarks, and Nineveh epitomize apostate cities (compare Isaiah 66 and Nahum 3). Both groups of people express the hope that God will save them from perishing (compare 1:6 with 3:9). Finally, Cohn traces an intricate structure involving God's turning to Nineveh as well as its turning to God. (3:8-10)

Unlike Moses and Jeremiah, who attempted to refuse God's call because they felt themselves unfit, Jonah really wanted to go his own way (chapters 1 and 2) and explicitly rejected the way of God (chapters 3 and 4). In both parts of the book God's word alone points the way and is the essence of all life. While the book opens with Jonah rebelling against God, it closes with him silently acceding to God's wishes (compare Job).

Even this sample should demonstrate that the "new criticism" offers exciting possibilities for Biblical students. Such new methods and the knowledge explosion stemming from archaeology and improved philology recently led one famed scholar to exclaim: "Biblical studies are in their infancy!"

RALPH W. KLEIN

*DE MARI A QUMRAN: HOMMAGE A MGR. J. COPPENS.* Edited by H. Cazelles. Paris: P. Lethielleux, 1969. 158 and 367 pages. Paper. No price given.

This is the first volume in a three-volume

tribute marking the completion of Coppens' 40-year career at the Catholic University of Louvain. As the double set of page numbers above indicates, this book itself consists of two parts. The first contains a biography of Coppens, appreciative essays by colleagues, and his bibliography, running to almost 40 pages! The second part provides a comprehensive and excellent survey of the present stage of research on a number of Old Testament topics. This breadth of approach is altogether fitting since Coppens himself added many new insights and provided syntheses of various aspects of Old and New Testament studies.

The articles, written in French, German, and English, deal with the following topics, authors' names in parentheses: Mari and the Old Testament (Petitjean and Coppens); Ugaritic and the Old Testament (Dahood); Studies in the Pentateuch (Cazelles); Studies in the Prophets (Scharbert—this article updates his two recent books on the same subject and is one of the finest surveys available); Textual and Philological Advances on Isaiah 53 (Thomas); Ezekiel 20:4-26 and The Divine Name "Lord Yahweh" (Lust); Psalm Studies 1960—1967 (Van der Ploeg); Song of Songs (Angenieux); Wisdom Literature (Dubarle); Old Testament Theology (E. Jacob); History of the Qumran Sect (Rowley); and Targumic Studies (Le Deaut).

Van der Ploeg, who is preparing a commentary on the Psalter, reviews the many commentaries and major monographs that have appeared in less than 10 years. At the present time, a reaction has set in against the rigid classifications of Gunkel and against assigning to each psalm a concrete cultic context. While he denies any precise concept of meter or strophe in Biblical Hebrew, he believes that comparison within the Bible shows that Book I of the Psalter can be dated to the 7th and 6th centuries. Much of Dahood's work in his three-volume commentary in the *Anchor Bible* argues in a vicious circle, according to Van der Ploeg. Stylistic analysis as practiced by Schökel and Reventlow often goes to excess, while the hypo-

thesis of "relectures" is weighed and found wanting. This hypothesis asserts that Ps. 102:2-12, 24-25a, for example, was originally a prayer of an individual but was turned into a collective national lament by the "relecture" of 13-23, 25b-29.

RALPH W. KLEIN

**BIBLIA HEBRAICA STUTTGARTENSIA.**

Edited by K. Elliger and W. Rudolph. *Liber Psalmorum*. By H. Bardtke. Stuttgart: Württembergische Bibelanstalt, 1969. x and 140 pages. Paper. No price given.

This is the second fascicle published in the new Biblia Hebraica (*BHS*), which is designed to replace the popular edition edited by Paul Kahle and others (*BHK*). A number of changes and improvements make *BHS* a more usable and reliable tool.

The *massorah parva* is printed in the margin, sometimes with reference numbers to notes in the first apparatus. The latter contains the *massorah magna*, and its reference numbers in turn refer to the forthcoming *Massorah Gedolah*, where these notes will be elaborated. The massoretic notes, under the general editorship of G. E. Weil, are based on the same Leningrad manuscript from which the text itself is taken, but they have been corrected or supplemented where necessary. The text itself is an exact reproduction of the 11th-century manuscript as far as consonants, vowels, and accents are concerned, although modern poetic theories determine the arrangement of the lines on the page. The type in the new edition is slightly changed from *BHK*, with the most notable improvement being the vowel *qamets*.

For the exegete and theologian the biggest change comes in the listing of variant readings in manuscripts and versions. In addition to including much material gathered from the Cairo Genizah and Qumran scrolls, the editors now list the variants and emendations in one paragraph instead of two. It is well known that *BHK* has been severely criticized for its textual criticism, especially its conjectures and use of the versions. All this has now been redone, probably to no one's complete satisfaction.

While *BHK* contained eleven notes to Psalm 1, *BHS* has but seven. Of these, five deal in a similar way with the same readings. Of the two new readings, one notes that this psalm is unnumbered in the Leningrad manuscript and the other cites an omission in Genizah fragments. Thus six notes from *BHK* are discarded, four of which were merely conjectural emendations. Instead of "and rejoice with trembling. Kiss the son . . ." in Ps. 2:11 f., *BHK* suggested "with trembling kiss his feet." Bardtke, who prepared these notes, seconds this although he cites another suggestion: "and magnify his name with trembling."

Many years will pass before the complete *BHS* is available. By that time a new edition of the Bible now in preparation under Israeli sponsorship will provide Old Testament scholars with their choice of two excellent editions.

RALPH W. KLEIN

**ISRAEL IN DER WÜSTE: TRADITIONSGESCHICHTLICHE UNTERSUCHUNG DER WÜSTENÜBERLIEFERUNG DES JAHWISTEN.** By Volkmar Fritz. Marburg: N. G. Elwert Verlag, 1970. xi and 151 pages. Paper. DM 33.00.

Fritz proposes that the wilderness materials in J had an earlier written existence as part of a historical work leading up to a conquest of the land from the South. Behind this lie early oral traditions that have no accurate historical knowledge of the wilderness period and in which Moses originally played no role. These traditions were presumably preserved at the Beersheba sanctuary during the period of the judges.

While allegedly the pre-J collection only demonstrated God's help, the Yahwist reinterpreted the entire period as one of rebellion. In such a time the blessing promised to the patriarchs was withheld, and J intended to warn his own audience in the affluent time of David that such a fate would be theirs if they revolted against Yahweh. In addition J used these materials to make possible the inclusion of traditions dealing with the East Jordanian regions and the conquest of the middle part of Palestine.

While numerous presuppositions and de-

cisions on exegetical detail are questionable, this dissertation, plus George W. Coats' *Rebellion in the Wilderness* (1968), forms an important new plateau in the research into Israel's earliest period.

RALPH W. KLEIN

#### SYSTEMATIC THEOLOGY

**CONSCIENCE: ITS FREEDOM AND LIMITATIONS.** Edited by William C. Bier. New York: Fordham University Press, 1971. 397 pages. Cloth. \$10.00.

Thirty-three essays provide an encyclopedic treatment of the theme of this volume, a presentation of lectures given in the 1969 Pastoral Psychology Institute of Fordham University. While the majority of the papers are presented by Roman Catholic, chiefly Jesuit, authorities, other Christian points of view and the reflections of secular jurists and scientists are available. The collection is apt to be of continuing historical worth in view of the issues confronting the essayists: theological considerations emerging from Vatican II, psychiatric involvements, the principle of freedom, relevance to civil and social ethics and civil disobedience, commitments of the religious, birth control, and the concept of the "mature conscience." Bibliographical references have varied worth and scope. Taken as a whole, this is a most useful and significant book.

RICHARD R. CAEMMERER SR.

**THE AGES IN TENSION.** By John V. Halvorson. Minneapolis, Minn.: Augsburg Publishing House, 1970. 87 pages. Paper. \$1.95.

This short, popular paperback is to introduce laymen to the use of the two-ages eschatology in the Bible. Its five short chapters discuss man the creature who has rebelled and thus made the present age an evil one and God's plan to reverse that great evil. After the first chapter on creation and fall in Genesis, the following chapters discuss the age to come. Here Halvorson lays stress on the use of language reflecting the exodus and the Jewish kingship. Paul, for example, uses exodus language in 1 Corinthians 10 to describe baptism. The third chapter discusses

the theology of the cross and baptism as incorporation into the new age, into "the final goal of history." Here Halvorson neglects those passages that speak of our incorporation into Jesus, but not into the future life. The tension that Paul leaves with his apocalyptic reservation tends to disappear in Halvorson.

The fourth chapter discusses the implications of the two-ages eschatology for Christian life. (Reinhold Niebuhr is used as guide here.) Justice must be related to love in the Christian. The final chapter, based on the Apocalypse, underscores the insight that the Christian will not expect the new age within the present world of history. This eschatology points to a world beyond.

Laymen should find this an interesting and informative little book. Pastors might want to use it for Bible classes or put it into their parish libraries.

EDGAR KRENTZ

**METAPHYSICAL BELIEFS: THREE ESSAYS.** By Stephen E. Toulmin, Ronald W. Hepburn, and Alasdair MacIntyre. New York: Schocken Books, 1970. 220 pages. Cloth. \$5.95.

These lectures were written over 10 years ago and are presented in this volume in a fresh orientation.

Toulmin takes up contemporary views which are held to be scientific facts or necessary conclusions from scientific observation and shows that they are really myths constructed to understand the world (for example, "running-down universe"). Such a derived "sovereign order of nature," in turn, becomes a sanction for religious and social behavior. The different sciences, however, give different world views. "The physicist's world, then, is to the poet's eye a 'dead' world" (p. 62). Toulmin concludes that the scientist cannot give an all-purpose picture of the world to solve problems in other fields like ethics, aesthetics, politics, and philosophy.

Hepburn shows that poetry can help the theologian understand his language, but he warns against a use that blurs necessary dis-

tinctions and smothers unanswered questions. He suggests that the unity of the Scriptures may be found in the great images. He concludes: "The most we can show is that the theologian need not despair of the sense of his expressions on the sole score of their violation of ordinary language, for such deviations are the staple of poetic inventiveness." (P. 155)

MacIntyre explores the logical status of religious belief. He rejects the verifiability or falsifiability approach. He finds the nature of religion in worship rather than in the application of doctrine. "Love and death, pain and grief, marriage and birth are as important to myth as they are to poetry—and the connection, of course, is not accidental . . . To accept a sufficiently comprehensive myth is to accept a whole way of living" (p. 181). This, however, should not be substituted for factuality: "To believe in the Resurrection is to believe more than that Jesus walked out of the tomb, but it is at least to believe this." (P. 197)

ERWIN L. LUEKER

*THE DRAMA AND THE SYMBOLS.* By Gustaf Aulén. Philadelphia: Fortress Press, 1970. 207 pages. Cloth. \$6.95.

This book examines contemporary symbols for God and relates those that are valid to the dramatic perspective, that is, God's relation to world in Law and Gospel.

In the first section Aulén takes up the question of God's existence and concludes that belief is not merely dogmatic statement but a whole way of life. Anything done in the service of other people is evidence that the law of God is functioning. He analyzes criticism of religion by such men as Marx, Feuerbach, Nietzsche, and Sartre. In Lagerkvist's *The Death of Ahasuerus*, Ahasuerus rejects the "wicked," "cruel" god without becoming an atheist. The conception of God in Martinson's *Aniara* is drawn from natural science.

Christian faith is not merely assent to the existence of God, but involvement marked by confidence and obedience. To those who emphasize that the health of theology and of

faith depends on the health of natural theology, he urges the religionless Christianity and deep this-worldliness of Bonhoeffer. He emphasizes that theology must not only stress the perfect and future tenses, but also the present. Its universal perspective becomes all the more relevant as science breaks through limits for imagination and thought. "This Bible view of how God works through the law and of the universality of relationship to God is preserved in the doctrine of the 'first use of the law' even though in somewhat stereotyped form in that the law is thought of less as *dynamis* of God than as commandments and ordinances promoting *iustitia civilis*." (P. 79)

Symbols are the mother tongue of faith because any talk about God is symbolic. Even the sciences which are most exact must make use of symbols. Aulén gives an extended analysis of symbols. In reference to Bultmann, he holds that to understand symbols in their context is more important than demythologizing. On the other hand, to "choose to understand everything in an absolutely literal sense is not to understand. One cannot understand what the Bible is talking about without understanding the language it uses, symbol language, the mother tongue of faith" (p. 99). A twofold danger is to be avoided: to undervalue; to regard definitions as adequate. Theology attempts to present Christian truth rationally and scientifically, but the more this is done the more it departs from the original truth of faith. Hence one of the chief tasks of theology must be to elucidate symbols. In doing this, it can discard neither myth nor reason.

Throughout the book and especially in the last chapters, Aulén takes up the theme treated in *Christus Victor*. In this treatment he relates it more carefully to Law and Gospel as Lutherans understand these terms and also points to other symbols of redemption in addition to the dramatic one.

In this volume Aulén has successfully related his basic redemption theme to current literary and philosophic thought.

ERWIN L. LUEKER



## THE CHURCH IN HISTORY

**TALMUD AND APOCRYPHA: A COMPARATIVE STUDY OF THE JEWISH ETHICAL TEACHING IN THE RABBINICAL AND NON-RABBINICAL SOURCES IN THE EARLY CENTURIES.** By R. Travers Herford. New York: KTAV Publishing House, 1971. 323 pages. Cloth. \$10.00.

One welcomes this unaltered reprint of Herford's 1933 analysis of the impact of Judaism on Christian ethical thought, although one regrets that the publisher did not use this reissue as an opportunity to add a critical introductory essay that noted literature since 1933 and some of the new problems of scholarship that have arisen since that time.

HERBERT T. MAYER

**EVANGELISM IN THE EARLY CHURCH.**

By Michael Green. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1970. 349 pages. Cloth. \$6.95.

Nothing substantial has appeared in English on this topic since Harnack's *The Mission and Expansion of Christianity* was translated, and readers of this journal will welcome the appearance of a new treatment of evangelism in the first two centuries of Christianity. Green's well-documented (67 pages of notes), sympathetic account contains a great deal of information which relates directly to the mission activity of the church today.

After two preliminary chapters which assess the factors which both hindered and facilitated the spread of the Gospel, the author discusses the message itself. On the basis of numerous examples taken from the New Testament and the early fathers, he concludes that the message (Gospel) was never a fixed *kerygma* (he cautions against the use of this overworked word) but was fluid in content. Although the fathers were united in their witness to the words, work, and resurrection of Jesus, the situations which they addressed called forth varying interpretations of the Good News. There was enormous scope for versatility in preaching the Gospel. Green offers several examples of Gospel pericopes

which were applied differently by various fathers under varying circumstances, and he cautions against "the unduly cramping effects of concentrating too much upon the putative contents of a supposedly fairly rigid *kerygma*." (P. 77)

The following chapters support his argument. The evangelization of the Jews centered on the Good News of Jesus as Messiah and fulfiller of the Law, as the Suffering Servant and the perfect sacrifice. Gentiles were won over by the Good News of release from demonic forces and the clutches of fate. His treatment of the meaning of conversion leads the author to a study of anthropology, that is, the situation of man to which the early evangelists addressed themselves. The author also rehearses the problems surrounding the identification of the evangelists, evangelistic methods, motives, and strategies. In a refreshing reassessment of the subapostolic church he takes issue with the thesis that there was a dilution of the doctrine of grace and (following Maurice Wiles) insists that we of the 20th century have unduly forced our understanding of the Gospel on to the second and third century.

Practitioners of Christian evangelism today may not find new tactics in the fathers, but some oft-forgotten principles are reinforced. For example: "Without a coherent eschatology it is not possible to do effective evangelism" (p. 276). The early church rarely engaged in mass evangelistic services, but its most effective evangelism was accomplished on an individual basis by the non-professional laity. Mass movements usually brought heathen ideas and customs into Christianity. Another obvious but nonetheless basic principle of evangelism was the need to understand the circumstances of the hearer and to speak Good News to his situation. The Gospel would not have been effective in a fixed or stereotyped form or formula.

Green's book gives eloquent testimony to the fact that evangelism was the very life blood of the early church, and those who read these pages will hopefully catch some of this enthusiasm for proclaiming the Good News today.

CARL VOLZ

**THE CHURCH IN A CHANGING WORLD: EVENTS AND TRENDS FROM 250 TO 600.** By Marianka S. Fousek. St. Louis: Concordia Publishing House, 1971. Cloth. 176 pages. \$5.95.

Miss Fousek's study is Volume 2 in the Church in History series currently being issued by Concordia. It follows the format of the other volumes, with the text written at a popular level and a useful collection of primary excerpts at the back. Miss Fousek follows a topical approach, with all the advantages and disadvantages that go with it. Thus the reader is presented with an excellent and sensitive interpretative portrait of the church but can gain no understanding of its historical character since the narrative is never told, nor are the chronological relationships that make up the essence of any historical portrayal made clear to the reader.

This lack is compensated for by many fine insights that the author offers on the basis of her own obviously exhaustive and competent research. It is a spiritually enriching experience to read the book. Her presentation of the Christological controversies is clear and helpful. A clear map and a condensed chart at the front of the book will repay careful study on the part of the reader.

HERBERT T. MAYER

**THE FAITH OF THE EARLY FATHERS.**

By William A. Jurgens. Collegeville, Minn.: The Liturgical Press, 1970. xxiv and 450 pages. Cloth. \$10.00.

In Jurgens' patrological collection this reviewer has at last found a source reader that suits him. Features that appeal are the inclusiveness of the present volume, both in terms of numbers of fathers, including some interesting offbeat ones, and canons and decrees of important councils; the length of the excerpts, with 18 pages devoted to the *Adversus haereses* of Irenaeus, 9 to Origen's *De principiis*, and 19 to the catechetical lectures of St. Cyril; the number of works of the fathers that are represented, with excerpts from 25 of Tertullian's, 15 of Origen's, and 16 of Athanasius' writings; and the valuable critical introductions to each father and to

each work. Ten dollars is really a remarkable price for this book. The type face is clear and attractive. A helpful doctrinal analysis and index adds considerably to its usefulness. It should be fun to use this reader and a good history of the Christian church for a semi-annual course. It would also be a stimulating study program for a group of tired and perplexed parish pastors.

HERBERT T. MAYER

**CAROLINGIAN CHRONICLES (ROYAL FRANKISH ANNALS AND NITHARD'S HISTORIES).** Translated by Bernhard Walter Scholz and Barbara Rogers. Ann Arbor, Mich.: The University of Michigan Press, 1970. 235 pages. Cloth. \$8.50.

This work makes available for the first time in English two works which together form the most comprehensive and official contemporary record of the Carolingian empire. *The Royal Frankish Annals* is an account of the period 741 to 829, during which Charlemagne established his hegemony over much of western Europe. This primary document reflects the remarkable extent to which the church was subject to imperial control and direction. *Nithard's Histories* are an eyewitness report of the wars among the sons of Louis the Pious from 830 to the Treaty of Verdun in 843 and represent a consciously partisan vindication of Charles the Bald. Both documents reflect an effort by the Franks to place themselves into salvation history as successors of Israel and the Romans. As such they anticipate similar efforts by Paul the Deacon (Lombards) and Bede (Anglo-Saxons). Their wars are therefore crusades, their victories are God-given, and their self-understanding is as one of God's agents in the world. One cannot help but be impressed with the similarities between the Frankish world view of the ninth century and that of the American experience as portrayed by Martin Marty (*The Righteous Empire*). The present translation is accompanied by a scholarly introduction, critical notes, and a bibliography.

CARL VOLZ

**THE FAMILY LIFE OF RALPH JOSSELIN, A SEVENTEENTH-CENTURY CLERGYMAN: AN ESSAY IN HISTORICAL ANTHROPOLOGY.** By Alan MacFarlane. Cambridge: University Press, 1970. xiii and 241 pages. Cloth. \$9.50.

Josselin (1617—1683) was vicar at Earls Colne from 1641 to his death in 1683. He received a master's degree from Cambridge University. The period of his professional activity falls during the time of James I, the Commonwealth, and Charles II. He was a Puritan, but not entirely a typical Puritan parson (if there were such). Separatists and Quakers bothered him. He was not, however, altogether happy with the *Book of Common Prayer*.

During his life he kept a diary, which is highly valuable in detailing what he did. In it we learn about his economic activities, such as farming. It tells much about his family, his relatives, and his neighbors. MacFarlane's analysis has value for the historian, the sociologist, and the anthropologist.

Also the theologian and church historian will find much of value in this work. The parson's attitude toward the sacraments, for instance, is enlightening. Josselin allowed a whole year to pass without celebrating Holy Communion. When he resumed the practice on the basis of the *Book of Common Prayer*, it was with a sense of deep reverence and an acknowledgement of "the sweete and comfortable presence of God."

A very valuable section of MacFarlane's analysis is the portion dealing with "attitudes to pain, sin and God." The author has succeeded in combining insights from history, anthropology, and theology in an interesting and scholarly manner. It is alive and meaningful, very much worthwhile even for those who are not specialists in English history or in anthropology.

CARL S. MEYER

**WESTERN SOCIETY AND THE CHURCH IN THE MIDDLE AGES.** By R. W. Southern. Baltimore, Md.: Penguin Books, 1970. 376 pages. Paper. \$2.25.

Southern's expressed purpose in this volume is to understand the connection between the religious organizations and the social en-

vironment of the medieval church. It is a welcome effort, since ecclesiastical history is often written as if these external secular forces did not exist, or existed only to be overcome.

The author succeeds admirably in realizing his objective. He convincingly demonstrates the close relationship between the social environment and churchly forms. Economic forces, for instance, were largely responsible for the emergence and success of the friars, just as economics supported the prominence of the Benedictines prior to 1100. The papacy, he suggests, was the beneficiary of centralizing forces in all areas of society during the 12th century, and one cannot say that the pope's primary position in the church in this era was due to self-aggrandizing policies. Southern's work is filled with perceptive insights and provocatively fresh interpretations. For instance, he points out that vis-à-vis the East, the Latin West has never discovered the Byzantine Church in the same way as the Byzantines knew the West. The Latin indifference over against the Greek East has run through Western history with astonishing consistency. As to the universities, they remained relatively unimportant until the friars hit upon a style of life which freed them to devote all their time to scholarship. Without the Dominican system of support, the universities might never have flourished as they did. Southern traces the close connection between late medieval fringe groups and heretical movements and the rise of the urban proletariat. He suggests that the urban mentality was in large measure responsible for the disintegration of the medieval unity in belief. (In fact he offers the opinion that the church has never really come to grips with the existence of cities.) Southern appears to run counter to the prevailing interpretation of the status of women in the 12th century. Some modern scholars (for example, Frederick Heer) believe this century saw something of a widespread women's liberation movement, but Southern discounts this notion as romantic.

Although the author has included an impressive amount of material in this work, this reviewer would like to have seen a treatment of conciliarism and its relationship to society

as a prelude to the upheaval of the 16th century. Another study along these lines dealing with the relationship between secular forces and theology in the Middle Ages would also be welcome. Studies such as these undergird the dynamic nature of theology and churchly institutions, and they support the truism that it is only by changing that we retain traditional values.

CARL VOLZ

*THE ILLUSTRATIONS OF THE LITURGICAL HOMILIES OF GREGORY NAZIANZUS.* By George Galavaris. Princeton: Princeton University Press, 1969. 269 pages of text and 112 pages of plates. Cloth. \$30.00.

Galavaris' study is Number 6 in the Princeton Studies in Manuscript Illumination Series. The bulk of the book consists of a careful analysis of each of the photos contained in the 112 pages of plates.

On the basis of his study, Galavaris offers several conclusions concerning the origin of the Gregory illuminated homilies and concerning what they tell us about medieval Byzantine church life. Thus he argues that the Gregory illustrations clearly reveal that art existed for the sake of the liturgical usages of the church rather than for purely narrative purposes. He further concludes that the Gregory cycles reveal the active presence of a classical revival in the ninth century, during which period most of the archetypes came into existence. The impact of monasticism and asceticism is also evident in the illuminations. Finally, the art reveals that the painters were deeply interested in the events of everyday life and in the beauties of nature, as was Gregory himself.

On the problem of the relation between Byzantine traditionalism and the inventive genius of the artist, Galavaris concludes that the artist opts generally in favor of a high degree of creativeness, despite the announced intention of medieval artists to be literally faithful to the archetype.

The book concludes with a catalog of the illustrated manuscripts, giving their location and brief descriptions of their condition.

The book is a valuable contribution to Byzantine art and to ecclesiastical art gen-

erally. It would lend itself well to use as the textbook for a course in either Byzantine ecclesiastical history or in medieval art. The brilliant colors of the frontispiece can only cause one to wish that printing costs would have permitted the reproduction in color of the 112 pages of black and white plates.

HERBERT T. MAYER

*THE CHURCHMANSHIP OF ST. CYPRIAN.* By G. S. M. Walker. Richmond, Va.: John Knox Press, 1968. 105 pages. Paper. \$1.95.

The late Professor Walker has contributed an excellent monograph to the Ecumenical Studies in History series, edited by A. M. Allchin, Martin E. Marty, and T. H. I. Parker. Following an introductory chapter on Cyprian's times, he permits Cyprian to speak for himself as he sets forth his thought in three tightly organized chapters on the priority of Peter, the collegiality of bishops, the church and the churches, and then concludes with a synopsis of the appeals made to Cyprian at the time of the Reformation.

Cyprian's thought on the church revolves around two poles: unity and love. Cyprian attempted to keep in tension the necessary governing function of the college of bishops on the one hand and the universal priesthood on the other, but slowly weighted the balance in favor of the bishops, "who are in the church and in whom the church is." Peter was intended by Christ to be the *fons et signum unitatis ecclesiae*, not in any constitutive or causal sense, but still in some sense both *fons et signum*. Cyprian was quite capable of encouraging in a respectful way Stephen, bishop of Rome, to jump into the warm Mediterranean Sea when he disagreed with him, but Cyprian stoutly refused to let disagreement, even on such a fundamental issue as the rebaptism of heretics, sever their fellowship. All that matters is that bishops make their concord evident to the faithful.

The book is helpful for all who feel that their vision of the grandeur of the church is distorted and limited. It could well be made required reading for all bishops of the church. Oscar Cullmann's study of *Peter: Disciple, Apostle and Martyr* should be added

to the select bibliography because Walker and Cullmann reinforce each other to a high degree.

HERBERT T. MAYER

**ESSAYS IN LATER MEDIEVAL HISTORY.** By E. F. Jacob. New York: Barnes and Noble, 1968. 223 pages. Cloth. \$6.00.

Oxford's Jacob is well known to students of the Middle Ages as the author of *Essays on the Conciliar Epoch* and of *The Fifteenth Century*, the massive treatment of English history in the Oxford series. This small volume is a collection of essays dealing mostly with the life and personalities of this period. He begins with an account of Reynold Peacock, unorthodox bishop who was silenced for his views, and contrasts him with Archbishop John Stafford. The eight remaining essays include an examination of the thesis of Huizinga and the autumn of the Middle Ages, the conciliar movement in recent study, theory and fact in the general councils of the 15th century, and founders and foundations in the later Middle Ages. He also treats of the book of St. Albans, the Court of Rome, John of Roquetaillade, and a disputed election at Fountains Abbey, 1410—1416. Although readers of this journal will find most of these topics rather esoteric, the two essays on conciliarism are extremely helpful in understanding the kind of intellectual environment into which Luther was born. As in his other works, Jacob's strength can also be a weakness. His scholarship is so overwhelming and his grasp of detail so sure that at times his erudition makes for difficult reading. But this is always a professional hazard of the conscientious researcher.

CARL VOLZ

**AUGUSTINE AND THE LATIN CLASSICS.** Vol. II: *Augustine's Attitude.* By Harold Hagendahl. Stockholm: Almqvist & Wiksell, 1967. 392 pages. Paper. Price not given.

Augustine is one of the giants of early Christian literature; his works are also a major source of information about and quotations of Latin authors, both surviving and lost. His favorite authors are Cicero, Vergil, and Varro (who is known, in large part, from Augustine's quotations). Among the

other authors he uses are Sallust, Horace, and Livy. It is striking that most of these come from the republican period. Tacitus, Nepos, and some other authors of the empire are absent.

Hagendahl evaluates and interprets Augustine's use of Terence, Vergil, Horace, Ovid, the later poets, Cicero, Varro, Sallust, Livy, and the later prose writers. Vergil and Cicero loom large in Augustine's thought. That Augustine was more of a student of Varro than all other surviving pagan or Christian authors is at first glance surprising; he is mentioned by name over 80 times in the *De civitate Dei*.

Augustine's knowledge was more than that of a user of anthologies, especially in the literature of the republic. Yet Hagendahl argues that after A. D. 391 Augustine's attitude changes, and he is more distant and cool, if not downright hostile, to classical literature (especially in his *Confessiones*). His major Christian works show much less use of these books; however, the *De civitate Dei* shows that when the subject demands, Augustine is still able to marshal his impressive knowledge of ancient Roman literature and history. In some sense, Augustine is himself part of the tradition of classical Rome and one of its major tradents. This volume will be useful to both Christian historians and classicists.

EDGAR KRENTZ

**IMPACT OF HISTORY ON THEOLOGY: THOUGHTS OF A CZECH PASTOR.** By Josef L. Hromadka. Notre Dame, Ind.: Fides Publishers, 1970. vi and 117 pages. Paper. \$1.95.

Hromadka (1889—1969) was professor in the Faculty of Protestant Theology in the University of Prague and president of the Christian Peace Conference. In the first of four chapters of *Thoughts of a Czech Pastor* he tells about the years before 1914, concentrating on his own schooling. In the second chapter he deals with the period between 1914 and 1930, the period of the First World War, the Revolution, and the struggle with the Soviets. In this section he speaks about the Orthodox Church and also has a diagnosis of German Protestantism. In the third chapter the years 1939 to 1947 come

into view. These include the Second World War. In this chapter Hromadka also speaks about the secularization of mankind. The final chapter is devoted to the period after World War II. Here he takes up the question of atheism and faces directly such questions as, What is man? and, What is sacred for man?

In his account he presents the viewpoint from which he came to terms with the Russian Revolution. He has some excellent thoughts on history, Karl Barth, and dealing with atheism.

The account is very readable and will broaden the horizons of those who read it.

CARL S. MEYER

*SYRIAN CHRISTIANS IN MUSLIM SOCIETY: AN INTERPRETATION.* By Robert M. Haddad. Princeton, N.J.: Princeton University Press, 1970. x and 118 pages. Cloth. \$5.00.

The Christian church has been a minority group in the Middle East since the seventh century, when Muslim religion and culture became dominant. Haddad studies the role of the Syrian Christians (Maronite, Melkite, and Jacobite) in the development of culture and political life in Lebanon and Syria.

He argues that the influence has been minimal except for three important historical points: the original age of Muslim takeover (when Christians were the transmitters of Greek thought), the age when a national Arabic literature was developing, and the modern era with the rise of nationalism.

This is a well-argued brief essay. Every person interested in Christianity in a Muslim environment ought to read it. It tells a story almost unknown in the Western churches, though its interest and importance are great.

EDGAR KRENTZ

*DIE CHRISTENTUMSGESELLSCHAFT IN DER ZEIT DER AUFKLÄRUNG UND DER BEGINNENDEN ERWECKUNG.* By Ernst Staehelin. Basel: Friedrich Reinhardt Verlag, 1970. 582 pages. Cloth. DM 44.00.

The *Deutsche Christentumsgesellschaft* played a significant role in the late 18th century and the first two thirds of the 19th

century. Certainly, it was one of the most prolific mothers of other pietistic voluntary societies. Some of her daughters proved to be as fertile as the mother, notably the Basel Mission Society (1815), which brought numerous other German mission societies into being.

But those developments are not yet documented in this volume. It deals with the period before the remarkable Christian Friedrich Spittler served as secretary of the Basel center from 1808 to 1867. These sources restricting themselves to the period from 1779 to 1808, however, are not therefore less significant. They allow one to descry the seeds of the later flower and fruit. They afford glimpses into the life of an organization that boasted no less than 40 "particular societies" from Switzerland to the North Sea and the Baltic.

This is not the first publication to deal with this subject. However, the enormous source material has by no means been exhausted. The author, professor of church history and the history of dogma at the University of Basel, has placed historians in his debt by making some of the most important sources readily available and giving a comprehensive overview of the available riches.

WILLIAM J. DANKER

#### POETRY

*FORTY POEMS TOUCHING ON RECENT AMERICAN HISTORY.* Edited by Robert Bly. Boston: Beacon Press, 1970. 105 pages. Cloth. \$5.95.

This collection includes poems of the 19th and 20th century that concern the United States. Most are by citizens of the United States, but some by foreigners are also included.

The editor has attempted to select poems that penetrated deeply into the psyche, regardless of political views. Many political poems are composed primarily of opinions or feelings. These the author attempted to avoid. The true political poem is imaginative and combines national history, aspirations, frustrations, and contemporary situations with the individual psyche in the attainment

of the poetic impulse. It does not demand specific actions.

For the theologian, a good anthology of political poems creates awareness and poses Tillichian questions in areas of tension between individual, community, and power. The poems in this collection (ranging from a classicist like Goethe to a contemporary like Ginsberg) are of fine quality. They contain many questions that theologians should hear. For example:

The beauty of modern man is not in the persons but in the disastrous rhythm. (Jeffers)  
 You mingle the religion of Hercules with the religion of Mammon. (Dario)  
 We will join with armies of geese  
 In the cities of weeds. (Alexander)  
 I have mystical visions and cosmic vibrations. (Ginsberg)  
 It is across great scars of wrong  
 I reach toward the song of kindred men. (Duncan)  
 We have forgotten the chants of the souls in our running feet. (Fowler)  
 . . . Here the existence of tomorrow or hope is impossible. (Lorca)

ERWIN L. LUEKER

*DARK TESTAMENT AND OTHER POEMS.* By Pauli Murray. Norwalk, Conn.: Silvermine Publishers, 1970. 106 pages. Cloth. \$4.95.

The classical restraint and delicate beauty of some of the poems of Dr. Murray contrast with much contemporary poetry.

Decry, as you must, this frenzied world . . .  
 But let your throat ache double  
 With the cry of beauty here and now.

There is, however, genuineness and realism throughout. Many of the poems express the psyche of the black man, yet contain thoughts for all men:

Heaven hates with cosmic ire, . . .  
 But when man hates  
 His clumsy hands drip human blood.

Blind hatred is poignantly described:

Frenzied, they turned on their own God,  
 Dynamited His churches and temples!

The title poem, "Dark Testament," is a significant contribution to the emerging epic of the American black man.

Dr. Murray is an attorney and professor of law. She was an activist in the forties and was jailed for leading student sit-ins. She

was a protégé of Stephen Vincent Benét, and Eleanor Roosevelt called her one of her two best friends among Negro women.

Poetry of this type should be read by both white and black theologians interested in preparing effectively for Gospel proclamation. The lines —

I care not if he lived . . .  
 I know only that his name  
 Reveals that gift of pain  
 That only love can bear

undoubtedly express the empathy of many black men for Jesus even though they have rejected formal religion and institutional churches, for

Bent to your cross,  
 You stagger up the unending hill,  
 Yet turn to lift my load.

ERWIN L. LUEKER

*MARY OUR BLESSED LADY.* By Albert Joseph Hebert. New York: Exposition Press, 1970. 96 pages. Cloth. \$4.00.

This is a collection of Marian poems which have been widely published in Roman Catholic journals and to some extent in anthologies.

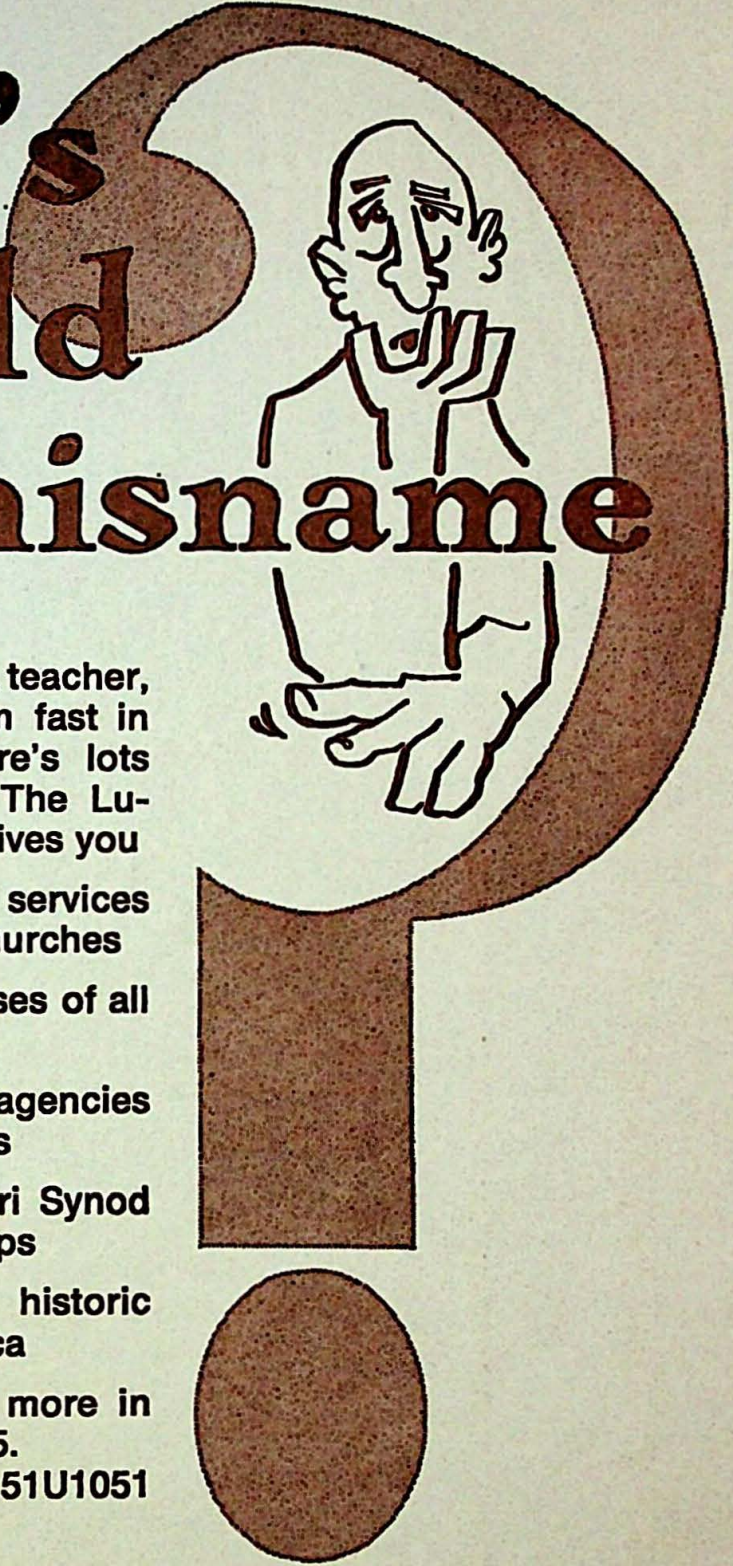
Some of the theological questions regarding Mary debated by Roman Catholic scholars are left unanswered or are handled ambivalently. Mary is "Our Lady" who is always treated reverently. Sometimes pronouns referring to her are capital, sometimes small. At times she is depicted as "heaven's earthborn queen" (p. 39), whom all nature greets with devotion:

It is You, O God Who gives, of Your  
 inexhaustible bounty,  
 It is She who gives of her milk, forms  
 everything Christ!  
 Yourself, O God! Herself! With You,  
 with her comes graciously the gift of  
 All — . . . (P. 25)

At other times she is the apex of creation, in whom all creatures receive their proper beauty in adoration of God ("time meeting eternity," p. 14). Many emotions are found in the poetry, the outstanding note being chivalrous devotion for one who mirrors "best, below or above the holy motherliness that is in God." (P. 30)

ERWIN L. LUEKER

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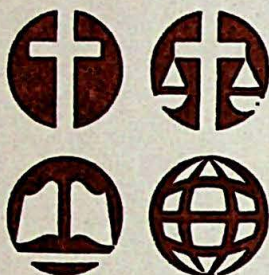
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