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## Book Review. - Literatur

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## BOOK REVIEW

### OLD TESTAMENT

**EZRA STUDIES.** By Charles C. Torrey. New York: KTAV Publishing House, 1970. xxxiv and 346 pages. Cloth. \$14.95.

Among the problems of historical reconstruction in the Bible, none is more vigorously contested than that dealing with Ezra and Nehemiah, and few scholars have been as vigorous and controversial as Torrey. In addition to the present work, a reprint of a collection and revision of eight articles published in 1910, with a prolegomenon by William F. Stinespring, Torrey contributed monographs in 1896, 1928, and 1954. Few today follow him in denying the returns from the exile under Sheshbazzar and Ezra, in denying the existence of Ezra, or even in dating the Chronicler to 250 B. C. The recent commentaries by Jacob Myers in the *Anchor Bible* offer a good summary of the new respect for the Chronicler's history, resulting especially from the influence of W. F. Albright.

Even today, however, no consensus has been achieved. Perhaps the majority of scholars reverse the Bible's chronological order and date Nehemiah to 445 and Ezra to 397. Albright, however, places Ezra in 428 between two trips of Nehemiah to Palestine. But this reconstruction must stand or fall on a rather arbitrary emendation of Ezra 7:8.

Despite the rejection of his principal hypotheses and the increase of primary and secondary data, Torrey's work retains high value. He is probably essentially correct, for example, in interpreting 1 Esdras as a fragment of the original Greek translation, while the other Greek text may not in the strict sense come from Theodotion, as he suggested. It is surely relatively late. Furthermore, Torrey excelled as a linguist and textual critic, with many of his observations requiring little correction even today. Although his polemic against the Vaticanus manuscript is at times too severe, his observations on the versions can only be neglected at the critic's peril.

RALPH W. KLEIN

**STUDIES IN BIBLICAL AND SEMITIC SYMBOLISM.** By Maurice Farbridge. New York: KTAV Publishing House, 1970. lxxiii and 288 pages. Cloth. \$14.95.

KTAV continues its reissue of out-of-print books with this volume first published in 1923 on an often-neglected subject. The scope of the rich data Farbridge collected is well indicated by the chapter headings: The Development of Biblical and Semitic Symbolism; Trees, Plants, and Flowers; The Animal Kingdom; Symbolism of Numbers; Symbolical Representations of the Babylonian-Assyrian Pantheon; Burial and Mourning Customs; Miscellaneous Symbolisms. Herbert G. May concludes his prolegomenon to the reissue with the hope that this reprint will inspire concern in this area and compensate for the fact that Farbridge's area of study has not received the attention it deserves.

In many ways, the Prolegomenon itself is the most valuable part of the book. First May discusses developments in Biblical symbolism since 1923, citing Farbridge's interpretation beside those currently in vogue. He catalogs the discovery and interpretation of literature from Egypt, Ugarit, Alalakh, Nuzi, and Mari, as well as the extensive archaeological work, including especially improved techniques of stratigraphic digging. Even a comparison of Pritchard's *Ancient Near Eastern Pictures Relating to the Old Testament* with the handbooks available to Farbridge dramatizes the dated character of almost all observations in the book. If a synthesis were to be attempted again, it could only be done in many volumes by a large team of scholars.

May also shows how Farbridge's approach was conditioned by his times. He presumed, for example, that all religions and all religious symbolism moved from the simple to the complex. The evolutionary philosophies of Hegel and the English Positivists, most evident in the work of Wellhausen and Robertson Smith, form the basis for much of Farbridge's efforts.

In 128 footnotes May indicates advances all along the line, especially in secondary materials. Henri Frankfort's classic *Cylinder Seals: A Documentary on the Art and Religion of the Ancient Near East* was first published in 1939, while 1963 saw the arrival of E. Anati's *Palestine Before the Hebrews*, valuable for prehistoric symbolism back to the Palaeolithic period.

May himself offers far-ranging syntheses and bibliography on cherubim, ark and tabernacle, the graded numbers in the oracles of Amos 1 and 2, patriarchal religion, temples, standing-stones, and the like.

RALPH W. KLEIN

**ANCIENT EGYPTIAN ART: THE CULTS OF OSIRIS AND AMON.** By Eberhard Otto; photographs by Max Hirmer. Translated by Kate Bosse Griffiths. New York: Harry N. Abrams, 1970. 147 pages; 74 illustrations, including 16 tipped-in color plates. Cloth. \$15.00.

This study of Egyptian art, as the subtitle indicates, is organized around the cults of Osiris and Amon. Osiris was paradoxically death-god and fertility-god with Abydos as his primary cultic center. Here the first historical kings were buried, and the ceremonial enacted for these ancient kings lived on and formed the framework for ritual when royal burials were no longer performed. Otto surveys Osiris at Abydos during all 30 dynasties and concludes with a short analysis of Plutarch's account of the myth of Osiris.

Amon, god of sky and sun, had his principal cultic center at Thebes, where the mighty temples of Karnak and Luxor were built. Otto's discussion of Amon and Thebes is organized into four chapters: Historical Survey, Buildings and Cults, Thebes as a Sacred City, the Aftermath. Thebes was founded by Mentuhotep II, who reunited the country following the first Interregnum. Three centuries later the liberation from Hyksos rule was completed by a king who also resided in Thebes. After a period of world domination during which Thebes reaped great benefits, Amenhotep IV, the so-called monotheistic king, transferred his residence to Tell el Amarna and opposed the cult

of Amon. But by that time the magnificent temples at Karnak and on the west side of Thebes had achieved great importance. After the "period of restoration" the kings of the Nineteenth and Twentieth Dynasties prepared their tombs and mortuary temples in Thebes, but because of Egypt's involvement in world politics, the political capital was established at Tanis in the north. Here the Pharaohs ruled at the time of the Exodus.

The illustrations, especially of the monumental art, are breathtaking and remind us of the state of world culture when Israel first appeared as a nation in history.

RALPH W. KLEIN

**THE BOOK OF AMOS: A COMMENTARY.** By Erling Hammershaimb. Translated by John Sturdy. New York: Schocken Books, 1970. 148 pages. Cloth. \$8.50.

Hammershaimb, professor at the University of Aarhus, Denmark, wrote this commentary for students beginning the study of theology. Detailed helps for lexicography and translation are combined with a cautious approach to emendation and a forceful case for the authenticity of the oracles against Tyre, Edom, and Judah, as well as for the eschatological promises in 9:11-15. His lucid and uncomplicated handling of the Hebrew text will greatly benefit anyone who takes the prophet seriously enough to read his work in the original tongue.

Because he was writing to help beginners in exegetical method, he does not clutter the pages with scholars' names or their hypotheses, although all major problems are faced openly. He chooses a present-tense translation of 7:14, thus siding with those who believe Amos disclaimed identification as a (professional) prophet. He attributes the origin of the book to the wish of the prophet after his expulsion to show his fellow countrymen and posterity that he had fulfilled his mission.

First published in Danish in 1946, the commentary has been corrected and supplemented for this English version. Armed with the philological resources of this book and the form-critical riches of the commentary by

James Luther Mays in the Old Testament Library Series (Westminster Press), pastors will be ready for dozens of sermons and Bible classes on this prophet who announced judgment for affluent Israel because of its social injustice.

RALPH W. KLEIN

**THE REBELLIONS OF ISRAEL.** By Andrew C. Tunyogi. Richmond, Va.: John Knox Press, 1969. 158 pages. Cloth. \$4.95.

Three aspects of this book merit special mention. First, and of most abiding significance, Tunyogi makes a strong case for viewing the function of Israel's rebellions in the wilderness as a kind of negative archetype. Just as the stories about Moses and Aaron, the cult, and the giving of the Law were meant as positive archetypes for the post-exilic community, so the rebellion stories implied that those who were reluctant to accept the hardships that went with the work of the restoration would be punished by the Lord. Together with this warning, however, the author encouraged the generation of the restoration with the ready help of the Lord and proclaimed His unconditional grace.

Second, Tunyogi attempts to pinpoint the time when Israel's memory of the wilderness period was transformed into a belief in Israel's *continuous* rebelliousness. While his designation of the Omride period for this change is plausibly stated and even remotely possible, there is no compelling reason that makes this hypothesis really necessary or probable. According to Tunyogi, the function of the rebellion stories in the Book of the Conquest (Deuteronomy-Joshua 11) was to frighten Israel and keep her from committing the sin of disloyalty again.

Finally, his chapter on the significance of the rebellion motif for the New Israel seems very forced. However lacking "philosophical theology" the theology of John Oman and fundamentalism may be, it is difficult to see why just these items should be held analogous to the rebellions of Israel. His attempt to find contemporary authority in the Old Testament is based on the belief that "the church's foundation is the Word become not only flesh but also Scripture." Lutherans, on

the other hand, would probably emphasize the elements of law and promise in the wilderness narratives as the starting point for the hermeneutical task.

RALPH W. KLEIN

**PSALMS III: 101—150.** By Mitchell Dahood. Garden City, N. Y.: Doubleday and Company, 1970. liv and 491 pages. Cloth. \$8.00.

A three-volume commentary on the Psalter that makes only eight consonantal changes and that virtually ignores form criticism would seem to promise little new. Yet Dahood has provided one of the most innovative interpretations of the Psalter ever attempted and has stirred up a good deal of controversy in the process. His method is one-sidedly philological as he has attempted to read the Psalms through glasses formed by new discoveries in Northwest Semitic epigraphy, particularly the Ugaritic corpus. While consonantal changes are minimal, he has "cut free from the Masoretic vowels." Note the novelty of his translation of Ps. 46:1:

"God for us is refuge and stronghold, liberator from sieges have we found the Grand."

The divine title "the Grand" is matched elsewhere in the commentary by the discovery of epithets like "the Victor," "Yahweh the Helper," "The Just Grand One," and the like. He ascribes a concrete meaning to the abstract noun "liberation" or "help" and thus translates "liberator." In all this there is a refreshing hesitancy to emend the text either by conjecture or on the basis of the versions and a creative attempt to think himself into the ancient poetic context.

For each psalm a translation is printed followed by pages of philological notes. But the translation cannot—dare not—be used without careful investigation of these notes. For the fresh rendering is often dependent on two, three, or more debatable interpretations.

Dahood is without peer in applying the advances in Semitic epigraphy to the Bible. In the past he and his students have published a number of monographs on Job, Proverbs, Lamentations, and Ezekiel. The present vol-

ume concludes with a synthesis of these findings as they affect the grammar of the Psalter. Written in collaboration with Tadeusz Penar, this grammar will provide a convenient context for debating his methodology. One of the most interesting sections is a list of 157 pairs of parallel words that occur both in the Psalter and in Ugaritic literature. From this he concludes that the psalmists and Canaanite poets drew from a common literary fund.

Finally, the most controversial theological aspect of this work will come from Dahood's insistence that a deep and steady belief in resurrection and immortality pervades the Psalter. Although he finds this in some 40 texts, scholars will debate his translation of *chayyim* as "eternal life" and of *q̄its* as "arise" with reference to resurrection. Many will be hesitant to interpret Ps. 23:4-6 as a description of the celestial banquet. Despite the questions already raised in previous reviews, Dahood's 12-page defense makes no attempt to relate his new findings to such clear affirmations of resurrection as Daniel 12 and Isaiah 26.

RALPH W. KLEIN

**TEXTUS.** Volume VII. Edited by S. Talmon. Jerusalem: Magnes Press, 1969. 137 pages. Cloth. \$6.00.

*Textus* is the annual of the Hebrew University Bible Project, an Israeli-sponsored new edition of the Old Testament. So far only a few pages from Isaiah have been published in this edition, but its careful collation of many manuscripts, including the famed Aleppo Codex and the Qumran scrolls, its new treatment of the ancient versions, and its meticulous care on items like massorah, accents, and paragraph divisions will eventually give it pride of place among all editions of the Hebrew Scriptures.

The present volume contains seven longer articles and four brief notes dealing with problems of editing, textual criticism, and translation. Greatest popular interest might center on S. Talmon's interpretation of the Greek text of Jer. 15:11. The Greek suggests a Hebrew reading *amen* (instead of *amar*), and Talmon convincingly demonstrates that this is an introductory formula of oath or assurance. This nuance is then

found in the words of Jesus, especially Luke 23:43 and John 1:51.

RALPH W. KLEIN

**PROCLAMATION AND PRESENCE: OLD TESTAMENT ESSAYS IN HONOUR OF GWYNNE HENTON DAVIES.** Edited by John I. Durham and J. R. Porter. Richmond, Va.: John Knox Press, 1970. xx and 315 pages. Cloth. \$9.95.

The 14 essays contained in this volume are presented as a tribute to Davies, principal of Regent's Park College, Oxford, and a distinguished Old Testament scholar. The essays are divided into the following categories: (1) Old Testament Hermeneutics (The Limits of Old Testament Interpretation); (2) The Hexateuch (What Do We Know about Moses? The Revelation of the Divine Name YHWH; The Deuteronomic Legislator — a Proto-Rabbinic Type; Gilgal or Shechem? The Succession of Joshua); (3) The Former Prophets and the Latter Prophets (All the King's Horses? Elijah at Horeb — Reflections on I Kings 19:9-18; Prophet and Covenant: Observations on the Exegesis of Isaiah; Jeremiah's Complaints — Liturgy or Expressions of Personal Distress? Baruch the Scribe; Shiloh; The Customary Laws and the Return of the Ancient Kings); and (4) The Psalms (Psalm 23 and the Household of Faith; *Shalom* and the Presence of God).

From this rich fare, three articles will be cited for special attention. George Widengren shows the difficulty of evaluating the traditions about Moses outside the Pentateuch. Not only is he rarely referred to in preexilic Psalms, prophets or historical texts, but his memory and the recollection of the institutions he founded seems primarily to have been cultivated in Northern circles on which Hosea alone — outside the Pentateuch — is a witness. Following Eduard Meyer and Martin Noth, the writer seems excessively sceptical of our sources but admits that a complete picture of Moses awaits a reexamination of the Pentateuch itself.

Roland de Vaux again demonstrates his astonishing control of secondary sources in discussing the name Yahweh. He argues for "He is" as the most likely etymology of the

name and thinks Ex. 3:14 is to be rendered, "I am He who Exists." The remainder of the article attempts to trace this meaning throughout the Elohist's materials. Surprisingly, he takes no account of the expression "Yahweh of Hosts," which is a notorious crux since proper names ordinarily do not occur in construct chains. If Yahweh is parsed as a verb with a causative sense, "Yahweh of Hosts" could be easily read as an archaic sentence name: "He who creates the (heavenly) armies."

John Bright, whose *History of Israel* and commentary on Jeremiah in the *Anchor Bible* belong on every pastor's shelf, offers a convincing rebuttal to Count Henning Reventlow's collective interpretation of the Confessions of Jeremiah.

RALPH W. KLEIN

*PREACHING TO THE EXILES: A STUDY OF THE PROSE TRADITION IN THE BOOK OF JEREMIAH.* By E. W. Nicholson. New York: Schocken Books, 1971. 154 pages. Cloth. \$7.50.

Form-historians often classify the words of Jeremiah under three categories: (1) poetic oracles, designated as "A"; (2) biographical materials, designated as "B"; and (3) prose sermons, designated as "C." Nicholson has undertaken a study of the last two types in a new attempt to understand their authorship, intention, and setting in life.

Basically, he erases the distinction between the two types and ascribes both to the activity of Deuteronomists who were trying to actualize the preaching of Jeremiah in a new setting. Thus these words represent a conscious and deliberate kerygmatic development and are not merely the literary glosses of editors or the preservation in prose of the gist of Jeremiah's words (*pace* John Bright). This preaching allegedly took place during the exile, in Babylon, and perhaps even in the setting of the emerging synagog structure.

The Jeremianic prose, like the Deuteronomistic history which Nicholson ascribes to the same traditionists, explained the reason for the judgment of 586 and urged Israel to turn and to live in accord with the Law.

Nicholson resists the trend of recent studies to dissociate this prose from the Deuteronomistic tradition, and he holds that these Deuteronomists applied, adapted, and developed Jeremiah's message. A passage like 17:19-27, for example, is seen as an attempt to represent Jeremiah as having given expression to a belief concerning observance of the Sabbath, which was an important issue in the Babylonian exile. Since a good portion of these prose discourses and sermons develops materials inherited from Jeremiah, the exegete's task is doubly difficult. He must attempt to relate the materials to the ministry and preaching of Jeremiah and then show how they have been subsequently developed or adapted to meet the needs of the later period and situation.

Nicholson has taken the hermeneutical process of applying the words of prophets and apostles to highly divergent situations back to the transmitters and composers of Scripture itself. Such a dynamic no doubt contains a great deal of truth and will be instructive for our own hermeneutical endeavors. More skepticism will be accorded to his identification of the traditionists and to the date and locale of their activity.

RALPH W. KLEIN

*SOLOMON TO THE EXILE: STUDIES IN KINGS AND CHRONICLES.* By John C. Whitcomb Jr. Grand Rapids: Baker Book House, 1971. 182 pages. Paper. \$2.95.

The author washes his hands of the "claims and counter-claims" of higher critics and affirms that the original words of Scripture are absolutely inerrant. With these two axioms and an admittedly minor use of archaeology, he intends to come to grips with the essential teaching of passages from Kings and Chronicles and to find out what really happened in Israel's history.

Whitcomb calls the association of Deuteronomy with the Josianic reform "one of the most fantastic fables ever foisted upon the Church by the 'father of lies.'" In defending the historicity of the slaughter of 185,000 men from Sennacherib's army, he identifies the angel of the Lord as the pre-

incarnate Christ. Chronological riddles are solved by adopting uncritically Thiele's numerous proposed coregencies — as if that were sticking by the words of Scripture! The opening words of Deutero-Isaiah ("Comfort, comfort") are parsed as a cry from Isaiah to "Jehovah" even though the imperatives are plural and are ordinarily understood as Yahweh's address to the divine council. Surely the greatest and most damning weakness is the total failure to assess the character and *Tendenz* of Kings and Chronicles or to evaluate the significant differences in data between the parallel accounts.

Whitcomb has previously written *Darius the Mede*, an attempt to vindicate the historical data of Daniel, and he was coauthor of *The Genesis Flood*, a correlation of fundamentalistic exegesis and studies in hydrology and geology from the point of view of catastrophism.

RALPH W. KLEIN

**OBADIAH: A CRITICAL EXEGETICAL COMMENTARY.** By John D. W. Watts. Grand Rapids: William B. Eerdmans Publishing Co., 1969. 78 pages. Cloth. \$3.50.

Watts dates the Book of Obadiah to the early postexilic period and attempts to understand it as a dramatic celebration of covenant judgment in the New Year's festival. The book's central meaning lies in its final assertion: dominion shall belong to Yahweh. Israel will be defended and its oppressor Edom judged by "saviors" raised by Yahweh. Through their activity Yahweh will establish His reign in history.

Along the way the author prints a reconstructed form of the Massoretic text, with metrical notations and a new translation. The latter is provided with a syntactical key correlated with *A Survey of Syntax in the Hebrew Old Testament* by J. Wash Watts, the author's father. Generally, his emendations are conservative. A short history of Edom helps to explain Israel's antipathy to this southern neighbor.

Two lasting contributions derive from this book: (a) an understanding of the Day of Yahweh as a theme of covenant judgment and renewal; (b) an understanding of the

harsh words of judgment on Edom as merely the occasion for a proclamation of Yahweh's dominion.

RALPH W. KLEIN

**THE JUDGMENT OF JONAH.** By Jacques Ellul. Tr. Geoffrey W. Bromiley. Grand Rapids: William B. Eerdmans Publishing Co., 1971. 103 pp. Paper. \$1.95.

The theologians who write from the perspective of a secular calling are always exciting — Stringfellow the lawyer, C. S. Lewis the literary critic, Strietelmeier the geographer. For 10 years Jacques Ellul, jurist and sociologist at the University of Bordeaux, has been publishing perceptive volumes bridging the disciplines of law, sociology, and theology. This small volume is remarkably unitary in its focus: it is a commentary on the Book of Jonah. Ellul does not lose himself in the speculations of criticism, but aims promptly at linking the saying of Jesus on "the sign of the prophet Jonah" with the materials of the book. The pages are crowded with reflections, some sophisticated and some popular, on the meaning of Word of God, sign, miracle, resurrection of Jesus, foundation of faith, man as God's instrument, and many more. The translation is lucid and readable.

RICHARD R. CAEMMERER SR.

**THE PSALMS FOR MODERN MAN: TODAY'S ENGLISH VERSION.** New York: American Bible Society, 1970. 211 pages. Paper. Ten cents.

*Good News for Modern Man*, the New Testament section of *Today's English Version*, is well known. *The Psalms for Modern Man* is the firstfruits of what will be the Old Testament section of this version.

The clipped pungency of this translation often reveals a facet of the original that is obscured by older, more literary versions. It is a bold translation, willing to turn a phrase to communicate, or even to expand or to interpret rather more than those who value literal correspondence will approve of. Its monosyllabic Anglo-Saxon simplicity will not please those who treasure a flowing mellifluousness for their devotional reading. But those who seek first down-to-earth directness will rejoice often as they exclaim, "Is that

what it means!" Its freshness challenges—even unsettles! (Look, for example, at the imprecations in Ps. 109:6-19.) The unheard-of price for this paperback—one dime!—will happily insure a wide use.

CARL GRAESSER JR.

**THE HEAVENLY COUNSELLOR IN ISAIAH 40:13-14.** By R. N. Whybray. Cambridge: University Press, 1971. viii and 91 pages. Cloth. \$7.50.

Whybray translates the pericope as follows:

Who has understood the mind of Yahweh,  
or who was his counsellor, who instructed him?

Whom did he consult for his guidance,  
and who taught him the way to achieve order,

And showed him how to exercise creative skill?

Deutero-Isaiah saw Israel threatened by the temptation to regard Babylonian gods as rulers of the world and to regard Yahweh as similar in nature to these gods. While many scholars have shown that the first temptation was met by arguing that the gods were powerless or nonexistent, the specific relevance of 40:13-14 in meeting the second temptation has not previously been seen.

After surveying the references to the divine council in the Old Testament, Whybray concludes that the office of divine counselor is unknown in preexilic Israel. However, such an office is known from Babylonian god lists and from the epics of Atra-hasis and Enuma Elish. In the latter Ea gives advice to Marduk before his interview with the divine council and later suggests changes in Marduk's plan for creating man. So Babylonian myths attach great importance to intradivine advice especially at the time of creation. Deutero-Isaiah polemicized against these notions by denying that Yahweh needed or took any advice at creation, and he asserted the inherent weakness of a creator god who needed the wisdom or power of others to carry out his tasks.

Whybray has made a convincing case for the thesis that Deutero-Isaiah was dependent on earlier Israelite traditions and that his

specific polemic is informed by the nature of Babylonian religion. For Deutero-Isaiah the function of the members of the council (traditionally called angels) was to carry out Yahweh's commands. See 40:1-8 and the plural (*sic!*) commands to comfort the people and to prepare the way of Yahweh.

The book is Volume I in a new monograph series produced by the British Society for Old Testament Studies.

RALPH W. KLEIN

#### NEW TESTAMENT

**COMMENTARY ON SAINT PAUL'S FIRST LETTER TO THE THESSALONIANS AND THE LETTER TO THE PHILIPPIANS.** By Thomas Aquinas. Tr. F. R. Larcher and Michael Duffy. Albany, N.Y.: Magi Books, 1969. 122 pages. Paper. \$4.50.

This short note calls attention to the availability of two more translations of Biblical commentaries by St. Thomas. They show his great acquaintance with the Bible, which he uses to understand and fill out the sense of the book he is interpreting. Students of Saint Thomas will find these books useful; Biblical students will find them handy to study the methods of St. Thomas but will hardly go to them as aids in exegetical work.

EDGAR KRENTZ

**REVELATION, AN EXPOSITORY COMMENTARY: "GOD'S LAST WORD."** By Donald Grey Barnhouse. Grand Rapids, Mich.: Zondervan Publishing House, 1971. 432 pages. Cloth. \$6.50.

**OF THINGS WHICH MUST SOON COME TO PASS: A COMMENTARY ON THE BOOK OF REVELATION.** By Philip Mauro. Swengel, Penn.: Reiner Publications, 1971. xxviii and 623 pages. Cloth. \$6.95.

The Revelation of St. John fascinates all kinds of people. Yet their desire to interpret leads into all kinds of odd byways in Christian thought, for commentaries on Revelation are hard to write and even harder to write persuasively. Donald Barnhouse, a Presbyterian, was a noted evangelical preacher. He



interprets literalistically, adopting the position that the present age of the church will be followed by the great tribulation and a millennial kingdom on earth. The interpretation is ahistorical. No use is made of the culture, geography, or history of the seven cities; apocalyptic as a literary genre seems unknown. The volume reveals how massive a misunderstanding results from a false evaluation of the literary-historical character of the Apocalypse. Barnhouse's book cannot be recommended.

Mauro's interpretation dates from 1925. The reprint makes available a book better than Barnhouse's volume in many ways, but still inadequate. Though not overliteralistic, the interpretation really takes no account of literary genre. It also does not merit the expenditure of even the devalued dollar. Much better works are easily available.

EDGAR KRENTZ

**LUKE THE HISTORIAN IN RECENT STUDY.** By C. K. Barrett. Philadelphia: Fortress Press, 1970. 80 pages. Paper. \$1.00.

This slender book is a judicious report on the state of research on Luke-Acts. It was first issued in 1961 and has been reprinted by Fortress in its Facet Books, Biblical Series, with a new annotated bibliography by the author.

In the first third of the book Barrett considers six topics relating to Luke-Acts (textual criticism, ancient historiography, forms of religious writing, relation to Judaism, historical background, and relation to Gnosticism). In the second third of the book the author summarizes the contributions of six recent writers on Luke-Acts (Dibelius, Gärtner, Ehrhardt, Morgenthaler, Conzelmann, and Haenchen).

In the final third of his study the author turns more directly to the constructive task of presenting the contours of Luke's theology against the background of his time and its problems. The apostolic age was receding, and the coming of the parousia was felt to be delayed. Luke believed that the exalted Jesus through the Spirit created and sustained the Christian community by the word of

testimony. The word preached in Luke's own day was or should be the same as that proclaimed by Peter and Paul.

If one can have any quarrel with Barrett, it is over his inclusion of Ehrhardt among writers to be considered and about his lack of critical assessment of all the others. However, gratitude is the fundamental response to this essay, which is so sane, balanced, and helpful. A more accurate title would have been: *Luke the Historian-Theologian in Recent Study*.

ROBERT H. SMITH

**JESUS AND THE REVOLUTIONARIES.**

By Oscar Cullmann. New York: Harper & Row, 1970. 84 pages. Cloth. \$3.95.

**JESUS AND THE ZEALOTS.** By S. G. F.

Brandon. New York: Charles Scribner's Sons, 1967. 413 pages. Paper. \$2.95.

Cullmann's book is consciously directed against reconstructions of Jesus' mind and career such as that offered by Brandon.

Cullmann sees exhibited in Jesus radical obedience to the will of God anchored in the most intimate communion with God and in the expectation of His kingdom. Jesus transcended the framework of those groups in the Holy Land that supported the existing order as well as those that advocated its abolition by force.

Brandon thinks the church has too long been hypnotized by the passive and pacific Christ of the gospels, who told men to love their enemies and to turn the other cheek. That portrait of Jesus is not original, he says. It is Mark's creation.

The "real" Jesus (reconstructed by Brandon) (1) claimed to be the Messiah and was recognized as such by His followers. (2) His conception of Messiahship was the ordinary current picture. Like the Zealots He expected the kingdom of God and was conscious of playing a decisive role in its arrival. He was critical of "that fox" Herod and of other rulers who called themselves "benefactors." (3) Among Jesus' disciples was a Zealot. Mark attempts to disguise the fact by transliterating the word as "Cananean," but Luke comes right out and says that Simon (not Peter) was a "Zealot" (Luke 6:15; Acts 1:

13). Judas "Iscariot" probably means *sicarius* or assassin, another name for Zealot. James and John were called "Sons of Thunder," which suggests a reputation attested by their desire for violence against uncooperative Samaritan villages. Simon Peter was "Barjona," which may be translated "outlaw" or "rebel." (4) Enthusiasm for Jesus took a political form (John 6:15), and Jesus was acclaimed Messiah in an unmistakably political sense at His entry into Jerusalem. The cleansing of the temple was an overt attack calculated to cause a fracas in which many of Jesus' supporters and others also would join, occasioning violence and pillage. Thus without a doubt, says Brandon, the cleansing was a revolutionary act, noted by priestly and Roman eye alike. (5) Jesus had so large a number of supporters that the priests feared to seize Him, and when they did venture to arrest Him, they sent a large armed band, a precaution not necessary if Jesus was pacific. And armed resistance was offered in Gethsemane by disciples who evidently were in the habit of carrying concealed weapons. (6) Jesus was unexpectedly (from the disciples' point of view) executed between two men described in the gospels not as common thieves but as rebels, and the title over the cross says He died for His political ambitions, executed by the Romans for political activity. (7) The earliest disciples thought of Jesus as a martyr not by but for Israel and came also to believe that Jesus was raised from the dead and would shortly return with power and glory to redeem Israel and to establish its sovereignty over the Gentiles. (8) This picture of Jesus as coming Messiah was held by the members of the Jerusalem church and their leaders Peter and James. Adherence to land, city, temple, cult, people, and Torah was integral to the religious attitude of the Jewish-Christians. (9) James the brother of the Lord was executed in A. D. 62 by action of the aristocratic high priest Ananus probably because James sympathized with the zealous aspirations of many of the lower priests who may have been members of the church. (10) The Jewish-Christian community did not escape from Jerusalem in A. D. 66 when Roman legions advanced on

the capital. The tradition stemming from Hegesippus of a flight to Pella is unreliable. Rather the Christian community of Jerusalem was completely destroyed as Jews and Jewish-Christians fought together for the liberation of Israel.

Briefly stated, Brandon's reconstruction rests on the following assumptions: (1) Mark (and the other canonical gospels, all dependent on him) is rejected as a pro-Roman, anti-Jewish, apologetic or polemic document of extremely little historical value. Mark is "at pains" and has "a curious pre-occupation" to explain that Jesus was executed because of Jewish malice in spite of Roman recognition of His innocence.

(2) Paul is also waved off as a witness, because he is not interested in the crucifixion as a historical event but only as a cosmic event. However, Paul is negatively a real help; for he rejects an earlier Jewish-Christian view and thereby shows that there was an alternative and earlier view than his own in existence.

(3) The earliest Jewish-Christian view, based on the experience of the Twelve with Jesus during his ministry, is preserved for us in certain very late and problematical Christian documents, primarily the pseudo-Clementines, and in the hostile and anti-Jewish-Christian remarks of orthodox writers. Of course, once the decision has been made to regard Jesus as a Zealot and as sharing zealous ideas, then His thinking can be "reconstructed" from Jewish, non-Christian documents like the works of Josephus and the Dead Sea Scrolls.

So what we do have (the canonical New Testament) is rejected, and what we do not have (early Jewish-Christian writings markedly different from the canonical New Testament) is reconstructed. Criticism of a superlatively negative sort is applied on the one hand, and an almost pathetic credulity is at work on the other. Methodologically the book won't wash!

Cullmann's slender book, based on a lecture given in Paris, is far less impressive looking than Brandon's well-documented and lengthy volume. In some ways it is unfair to

pit them against each other. But Cullmann is certainly fully aware of Brandon's central thesis and speaks directly against it, reminding the reader of the following: (1) There are among the sayings of Jesus words advocating nonviolence (Matt. 5:39 ff.), exhortations to love our enemies, the beatitude on peacemakers, the command not to draw the sword.

(2) More telling yet is Jesus' well-attested attitude of acceptance toward the tax collectors, an attitude that was offensive to the Pharisees and certainly also the Zealots.

(3) A crucial saying not dealt with adequately by Brandon is the one in which Jesus spoke of the propriety of paying taxes to the hated Romans. (Mark 12:17)

(4) But above all Cullmann tries to make clear that Jesus viewed Zealotism "as *the* great diabolical temptation." Jesus spoke harshly to Peter, who represented current Messianic thinking: "Get behind Me, Satan!"

Two additional points (besides the comment on Brandon's methodology made previously) tell against the notion that Jesus was involved in Zealotism: (1) The Zealots shared the same basic theology as the Pharisees, and Jesus' conflict with the Pharisees would involve Him in conflict also with Zealots. (His attitude toward the law and lawbreakers was a primary factor.)

(2) Jesus announced the presence of the kingdom even while the Romans still occupied the land. Such a view would be fiercely contradicted by the Zealots.

Cullmann says that without giving the state any such thing as unconditional inner acceptance, Jesus also was far removed from preaching insurrection. He did not join the Zealots in their effort to stir up a holy war designed to establish God's sovereignty, because He did not share their goal (a liberated Israel in world history) nor their methods (violence). Cullmann describes both the Zealots' and Jesus' positions as "eschatological radicalism" with Jesus emerging as "more radical" since he is concerned with a goal that cannot and will not be realized in the world.

Brandon is correct in showing that Jesus

must be located in first-century Palestinian society and that a decision must be made regarding His relationship to the burning issues of the day. Cullmann begins by emphasizing Jesus' transcendent divine sonship and simultaneously by stating that we must focus first of all, not on how God in Christ relates to movements in our time, but on the historical question of how God in Christ related to the movements of the first century. That is certainly correct, but has Cullmann solved the question of the relationship between transcendence and history?

How is God related to ongoing human history and to His entire created universe? This fundamental question is answered differently by these authors, and therefore the evidence is handled differently and they arrive at different conclusions. ROBERT H. SMITH

*JESUS ALIAS CHRIST.* By Simon S. Levin. New York: Philosophical Library, 1969. 136 pages. Cloth. \$5.50.

The author is not well identified, but it appears he is a doctor of medicine who has taken up attacking the New Testament as a kind of hobby to lighten and enliven the burden of his middle years. He is annoyed that Renan could describe the Gospel of Luke as "the most beautiful book ever written." He offers a contrary opinion of the Gospels: "Non-Christians will be irritated by a dull and disjointed narrative, by an inability to read more than a dozen verses without tripping over a miracle, by wearisome bombast and braggadocio, tedious harangue, inept parables and feeble platitudes" (p. 13).

On the author's own scale of values that line is less telling perhaps than the following: "The New Testament is not in the Jewish tradition. It is the product of Gentiles and of one or two Jews far removed from the language, literature and loyalties of their own people" (p. 24).

He goes farther than those who have theorized about Jesus' Zealot connections, and explicitly identifies Jesus as a Zealot and a patriot, who went to the house of the wealthy publican Matthew to deliver an ultimatum: "Join us, make your wealth and resources available to us . . . or else!" The Last

Supper is changed into a strategy session of the leaders of the unsuccessful coup who had attacked and held the temple for several days but were now being beaten back.

Paul is described as a mystic and devotee of one or more fashionable mystery religions and a man who was mentally unbalanced to boot.

And so it goes. Every page offers fresh exhibitions of dilettantism, sensationalism, exaggeration, and spleen. In a negative manner this book makes a good case for the usefulness of the historical-critical method; for it is the purpose of the historical-critical method to hold such tendencies in check and to promote honesty, objectivity, and calm. The author unfortunately seems innocent of historical method. ROBERT H. SMITH

*RESURRECTION AND THE NEW TESTAMENT.* By C. F. Evans. Naperville, Ill.: Alec R. Allenson, 1970. 190 pages. Paper. \$4.65.

*THE FORMATION OF THE RESURRECTION NARRATIVES.* By Reginald H. Fuller. New York: Macmillan, 1971. 225 pages. Paper. \$3.95.

These books were written independently of each other, but they have much in common. Both authors are British (although Fuller now teaches at Union Theological Seminary in Manhattan), and both are Anglican clergymen. They are roughly of the same vintage: Evans was born in 1909 and Fuller in 1915. Furthermore both are Cambridge graduates. Fuller mentions that Evans (the reference is not to the book here reviewed but to an article) is one of E. C. Hoskyns' pupils. Fuller does not mention that he also studied under Hoskyns, but as a matter of fact Fuller dedicated an earlier work, *The Mission and Achievement of Jesus* (1954), "to the revered memory of my teachers Edwyn Clement Hoskyns and John Martin Creed."

The authors are both competent, veteran scholars who look hard at the data, listen to it, and write what they see and hear without the historical skepticism deriving from strong philosophical prejudices associated with some

continental European scholars. To steal a phrase—they are loving critics or critical lovers. They are not proponents of *Heilsgeschichte*, existentialism, or the theology of hope. They probably do lean towards the salvation-historical school, but at least they are not aggressive about it in these books, and grand theories do not get in the way of their patient sifting of the data.

Both books interpret the same basic texts and in the same order: 1 Corinthians 15:3-5; Mark 16:1-8; Matthew 28:1-20; Luke 24:1-53 with Acts 1 and 2; John 20—21. Fuller also offers a quick exegesis of some passages that have been called misplaced resurrection stories (Luke 5:1-11; Mark 4:35-41; 6:45-52; 6:32-44 with 8:1-10; 9:2-8; Matthew 16:17-19) but pronounces them all preresurrection on the basis of criteria enunciated by C. H. Dodd.

A handy appendix to Fuller prints out the resurrection materials from the Gospel of the Hebrews, the Gospel of Peter, *Epistula Apostolorum*, and the Acts of Pilate, in the Hennecke-Schneemelcher version of each.

The two authors share the distinctions now traditional in dealing with the resurrection narratives: the New Testament has no story of the event of resurrection itself but does offer both "empty tomb narratives" and "appearance narratives." The bibliographies and footnotes in each book bear a strong resemblance to one another. It is not surprising that the conclusions to which the authors arrive and the judgments they venture on many questions are very much alike.

There are differences to be sure. As for method, Fuller is more interested in source and form criticism and in isolating what really happened and what traditions are earliest. (Contrary to many continental scholars he finds the empty-tomb story to be very early.) Evans is more keen on recognizing the appropriateness of the ending of each gospel in the light of the whole gospel message preceding. That is, he leans more to what is now called redaction criticism.

The accents are different in another and related way. Evans has about 90 pages of exegesis of the fundamental texts whereas Fuller devotes 160 pages to them. Evans on

the other hand has a very lengthy (40 pages) introduction on "The Idea of Resurrection" in the Old Testament, Judaism, Hellenism, the Apocrypha, and the Fathers. And he has a long concluding chapter (another 40 pages) on "The Resurrection Faith" in which he works through all the New Testament material including the epistles. He has an appendix of 18 pages where he enters into dialog with modern interpreters. Fuller has little on the New Testament outside of the basic texts and not really much dialog with contemporary systematicians and other religious thinkers.

The next book of this sort to be written on the resurrection texts should treat other early formulas besides the one in 1 Corinthians 15 (Evans does deal with many such in his final chapter), should take account of recent studies in the sources of the Fourth Gospel and the redaction of each gospel, should seek to enunciate a new typology for the forms of New Testament resurrection materials, and should concentrate on the knotty and troublesome words and verses instead of surveying all the texts.

Both books here reviewed are clear, scholarly, and moderate. Evans and Fuller have given us useful summaries of the current situation with regard to the exegesis of the resurrection texts. Evans especially is helpful in coming to grips with contemporary religious reflection on the meaning of Jesus' resurrection.

ROBERT H. SMITH

*THE GOSPEL ACCORDING TO JOHN, XIII—XXI.* By Raymond E. Brown. Garden City, N. Y.: Doubleday and Co., 1970. xx and 667 pages. Cloth. \$8.00.

Volume I of Brown's translation of and commentary on John's Gospel was published in 1966 and was received warmly, as it deserved to be. Praise for Volume II, completing the work, can be no less lavish. (Perhaps the work is not yet complete, however, since Brown is committed to contributing the volume on the Epistles of John to the same series, and he regards the epistles as coming from the same circle and the same mind, even if not from the same hand, as the Gospel and Apocalypse.)

The Anchor Bible, of which Brown's work is a part, is uneven in its few New Testament offerings published so far. Acts has appeared, and so has a volume containing the Epistles of James, 1 and 2 Peter, and Jude. The Greek text of Acts is almost a third longer than that of the Fourth Gospel, yet the translation and commentary on Acts receive far fewer pages (clxvi and 1,208 pages for John against xc and 317 for Acts).

Bulk is not everything, but it can certainly make a difference, and an outstanding feature of Brown's work on John is that it is comprehensive, catholic, encyclopedic. It is not just that Brown names books and articles written in French, Italian, Spanish, Latin, and German as well as English, and not simply that he refers to Baptist, Lutheran, Anglican, and Jewish scholars as well as Roman Catholic. He summarizes and criticizes many positions that he himself does not adopt, and he argues the case for the positions he does hold. It is a splendid array of detail and specifics that confronts the reader so that he can assess arguments and come to a conclusion.

Brown's translation (frequently arranged in strophes) is supported by "Notes." A "Comment: General" usually addresses questions of structure, sources, and composition, points to dominant motifs, and compares the Johannine material with any parallel synoptic matter. Previous commentaries have seldom come close to Brown in the attention he devotes to chiasm and other structural devices, and his treatment is most useful for understanding the gospel. Then comes "Comment: Detailed" in which he studies the material in small units of two or three verses, reproduces its substance, and comments on its meaning.

Brown is almost leisurely in his pace. He seems to have been pressed to abbreviate not at all. He has room not only for technicalities but even for anecdotes and curiosities from the history of interpretation. Volume II devotes 34 pages to his translation of John 1—12, already offered in Volume I, and that is not so helpful. An excellent bibliography follows each main section of commentary in both volumes, and the lists are very helpful.

Fullness, everywhere fullness until the reader may even begin to feel satiated or stunned. Brown's work is really a mine of information, yet it would be wrong to leave the impression that the materials have just been heaped up willy-nilly. They have been sifted and weighed by a judicious hand. Some of the author's judgments are mentioned in the following.

Brown, like C. H. Dodd in his *Historical Tradition in the Fourth Gospel*, is very much interested in defending the historicity of many reports commonly regarded as symbolical. He asserts with Dodd the historical reliability of many singular traditions. For example, he devotes three pages to the medical and historical probabilities of the flow of blood and water from Jesus' side (John 19:34) and searches the discourses for authentic sayings.

All this is in keeping with his view that the Fourth Gospel is not dependent on the synoptics but that John the son of Zebedee is the fountainhead from which flowed the Johannine tradition later shaped and developed by a second person, a chief disciple of John, whom Brown simply calls the Evangelist. The materials were finally edited by yet a third person, perfectly in harmony with the thought and aims of John and the Evangelist, namely "the Johannine Redactor" (contra Bultmann's "ecclesiastical" and therefore un-Johannine redactor).

Thus Brown very seriously quests after the historical Jesus in the Fourth Gospel. Yet he is no Roman Catholic fundamentalist. He adopts a moderately critical stance. What is disappointing in his hot pursuit of the historical is not his moderation — that is praiseworthy — but his relative neglect of the evangelist and his setting. In the preface to this volume and in 16:1-4, Brown mentions, for example, J. L. Martyn, *History and Theology in the Fourth Gospel*, but seems really not to have dealt as seriously with that book or with the concerns it enunciates as it deserves. That is, Brown is very much interested in the life of Jesus and in understanding the Fourth Gospel as a contribution to our knowledge of Jesus' life. Furthermore

Brown emphasizes the Palestinian or at least Jewish background of the Fourth Gospel, but he is not so interested in that on which Martyn (and others) focus: the situation of the Johannine community in the '90s of the first century as a backdrop against which systematically to expound the message of the Gospel.

All in all Brown deals conservatively with the text, and therefore it is a bit jolting when he concludes regarding the miraculous draught of fish (John 21:1-14) that the pericope probably preserves the story of Jesus' initial post-Easter appearance, namely, to Peter. Furthermore, bits and pieces of the event have fallen out in odd places and have been preserved, for example, in Luke 5:1-11 and in Matthew 14:28-33 and 16:16-19. It sounds like special pleading of the sort that Brown almost always studiously avoids.

Volume II is devoted to what Dodd called the "Book of the Passion" and what Brown designates in more genuinely Johannine fashion as the "Book of Glory." Cullmann sees the key to the picture of Jesus in Isaiah 53 and the suffering Servant of Yahweh. Dodd thinks more in terms of the righteous or innocent sufferer of the psalms. Many, like R. H. Lightfoot, see the Johannine portrait saturated with Paschal imagery. Bultmann thinks of the Bearer of the Divine Word calling for decision. Käsemann speaks of God walking the earth. Brown characteristically sees something right and good in each of these views (and others, of course, and he announces his negative strictures on each also) and says Jesus goes to His death as the shepherd-king who loves to the end, as the priest whose action is offered for others (seamless robe), bringing into being a new Israel (word from the cross to His mother), completing all the Father has given Him, bestowing spirit and life. He is, like Isaac, both sacrifice and sacrificer, the victim who died exactly when the paschal lambs were being slaughtered.

Good commentaries were already available on John, but Brown's work is a storehouse that students, teachers, and pastors will neglect to their hurt, for there simply is no

better guide to the Fourth Gospel, nor is it likely that there will be for a very long time to come.

ROBERT H. SMITH

**THE GOSPEL OF CHRISTIAN FREEDOM.**

By Quentin Quesnell. New York: Herder and Herder, 1969. 134 pages. \$4.50.

This is a paraphrase with notes on "the Gospel of Christian freedom written by Paul to the people of Galatia." It is hard to tell whether to classify it as a short commentary or a long tract, but in that respect the book very much resembles the Pauline original.

Paraphrasing a Biblical text well is a difficult and tricky business but rewarding when carried off successfully. Quesnell has done the job well.

The notes are scattered unevenly through the book. They are piled up towards the front, so that the paraphrase has only reached the end of chapter 2 of the six chapters in Galatians when Quesnell has arrived at the three-quarters mark in his book.

His notes sound very much post-Vatican II and then some. He well expounds the Pauline view of those whose attachment to Scripture led them to espouse legalistic views, and he then attacks the parallel views of moderns who are enslaved to church laws. Paul's attitude to Peter and the Jerusalem mother church and to all established channels, authorities, and representatives is paralleled by the conflict between modern Christians and the ecclesiastical hierarchy. Quesnell calls for the refusal to submit divine inspiration to any human judgment. He does not solve the problem of distinguishing between two conflicting inspirations both of which call themselves divine, except to say that the individual person or individual congregation will have to assume the responsibility of making that decision and should not merely submit to an old authority.

The church is a community of sharing and not a body of persons who simply bow down to a person or party that has the primacy of jurisdiction. A central church may well serve as a symbol of unity, and the pope too has his uses. Paul thought that a leader of the church (Peter, or read "pope") "should be visited, informed, consulted and

probably listened to" (p. 77). An interesting selection of verbs! Interesting adverb!

Quesnell ponders what a head of the universal church would be like without contradicting Paul's letter to the Galatians. He longs for a "hegemony conformable to the gospel and constantly judged by the gospel" (p. 85).

Quesnell focuses on the modern tension between authority and personal responsibility, between living as a functionary and making a personal response to revelation, between living in obedience to rules and living in love.

Quesnell recognizes that Paul preached "faith in Christ crucified and a morality based on a deep appreciation for what faith in a crucified Lord implies." In this essay he develops the former (faith in Christ crucified) less than the latter. He regards the center of Galatians to be the notion that God has in Jesus Christ given a new norm of right conduct and human goodness. He tells us that the message of God in Jesus is not only "God loves us" but also "Let us love one another as he has loved us."

His book is a window into contemporary Roman Catholic attacks on traditionalist views of the church and authority, and it is an example of the perennial usefulness and relevance of a central Biblical book.

ROBERT H. SMITH

**SAYINGS OF THE JEWISH FATHERS.**

By Charles Taylor. New York: KTAV Publishing House, 1969. xviii and 426 pages. Cloth. \$14.95.

The "Sayings of the Fathers" or *Pirque Aboth* of the Mishnah are ethical instructions of the great rabbis, committed to writing around A.D. 200. Far and away the most popular portion of the Mishnah, the sayings have been read and recited devotionally by pious men for centuries.

This excellent edition, a reprint of the 1897 issue, includes the Hebrew text and critical notes, an English translation, and a detailed commentary on the text. Taylor's translation is woodenly accurate, but his notes are warm, judicious, and comprehensive, ranging widely and bringing to bear

not only the relevant Jewish sources but also quoting generously from Greek philosophy, the New Testament, and the Christian fathers. It is the very model of what a commentary on any text should be.

To study this volume is to receive an education in rabbinic Judaism at the feet of a sympathetic and learned Christian master.

ROBERT H. SMITH

#### HISTORICAL THEOLOGY

**PROMISSIO: GESCHICHTE DER REFORMATORISCHEN WENDE IN LUTHERS THEOLOGIE.** By Oswald Bayer. Göttingen: Vandenhoeck & Ruprecht, 1971. 376 pp. Paper. DM 58.00.

Luther commands continued attention, and the early years of Luther's reform theology continue their fascinating hold on specialists.

Bayer's work, because of a partial similarity in title, might invite comparison with James Samuel Preus' *From Shadow to Promise*. Such a comparison would be the pointing out of differences and may, therefore, be omitted in favor of a more detailed consideration of Bayer's comprehensive contribution.

Bayer's investigation proceeds from Luther's assertion that the Reformation discovery is the assurance given by God that His promises are certain. This assurance is not expressed in the early writings of Luther. By 1520 it is evident in Luther's *The Babylonian Captivity of the Church*. The turning point comes during the period of the indulgence controversy and is evident in the theses *Pro veritate* (the early summer of 1518). It can be seen, too, according to Bayer, in the lectures on Hebrews. *Promissio*, Word, faith are bound together and are to be understood Christologically. This understanding gives new meaning to the sacraments, Baptism and the Holy Eucharist, and to the *absolvo te* of Absolution. The *pro me* of Luther's theological emphasis is grounded in his appraisal of books of the Bible *ob sie Christum treyben, odder nit*.

Bayer's study is an exhaustive one of Luther's writings between 1514 and 1520. He comes to the conclusion that some of Luther's writings must be redated. For instance,

the lectures on Hebrews are dated in part from the summer semester of 1518; they did not break off at Easter in 1518, according to Bayer. This and other technical questions will be of major consequence to many Luther scholars.

Bayer occupies himself to a great extent with Luther's writings, although his knowledge of the secondary materials is extensive. One misses any references (even in the bibliography) to E. G. Rupp or Sarnivaara. Rupp's *Righteousness of God* ought not to have been disregarded.

Nevertheless, the thoroughness of Bayer's investigation will deservedly command widespread attention and acceptance, a new accent on Luther's theological development. The significance of his findings will not escape Luther scholars. CARL S. MEYER

**ELIZABETHAN PURITANISM.** By Leonard J. Trinterud. New York: Oxford University Press, 1971. xv + 454 pages. Cloth. \$11.50.

The influence of Puritanism on American life and thought needs little documentation. A reexamination of its course during the first years of its formation and expansion is very helpful, especially when this reexamination is made by an acknowledged scholar and expert. Trinterud, California Professor of Church History at San Francisco Theological Seminary and the Graduate Theological Union of Berkeley, Calif., has published a number of studies and essays on Puritanism.

Trinterud has linked the Puritan movement with developments on the Continent; his insights in this respect are extremely helpful.

The general introduction is excellent for an orientation.

The first part deals with the Anti-vestment Party among the Puritans. Here Trinterud brings a translation by John Gough from Erasmus. He furnishes two prefaces from John Foxe's *Acts and Monuments*. A third document is the anonymous *Fortress of Fathers*, a product of the vestment controversy in 1566.

The second part is devoted to writings from the Passive-Resistance Party. Edward



Dering, Peter Wentworth, the *Order of the Prophecy at Norwich*, and prefaces to the Geneva Bible are given in this section. The introduction to Dering's sermon preached before Elizabeth I is masterful.

In the third part Trinterud has excerpts from writings of men connected with the Presbyterian Party. William Fulke, John Knewstub, Eusebius Paget, and James Morice are represented in copious excerpts. Fulke's treatment of ecclesiology and Knewstub's exposition of Exodus 20 will command the greatest interest, this reviewer believes.

The now discontinued Library of Protestant Thought contains some extremely useful volumes. This volume is an especially welcome one.

CARL S. MEYER

**HILFSBUCH ZUM LUTHERSTUDIUM.** By Kurt Aland. 3d edition. Witten/Ruhr: Luther-Verlag, 1970. 677 pages. Cloth. DM 168.00.

The third edition of this indispensable tool for Luther study and research is a considerably expanded version of the previous editions. It has grown from 366 to 677 pages and includes a wealth of new information. Although there are changes in structure, the basic arrangement is the same in this new edition. The first section enumerates alphabetically all of Luther's writings, giving each work a reference number that is used throughout the book. This section remains the same, but the second section giving the contents of each of the various collected editions of Luther's works is now divided into two parts: 19th-century and 20th-century editions, and 16th- to 18th-century editions.

In the section giving the details of the 19th- and 20th-century editions the major editions are again listed — Weimar, Erlangen, St. Louis, and so on. The important addition is that now for the first time English translations are represented with the American, Philadelphia, and B. L. Woolf editions. However, George S. Robbert, "A Checklist of Luther's Writings in English" (*CONCORDIA THEOLOGICAL MONTHLY*, 36 [1965], 722—792, and 41 [1970], 214 to 220), remains the fullest treatment of En-

glish editions. Also new is the inclusion of the new French edition.

Apart from information regarding the J. G. Walch edition, the section on 16th- to 18th-century editions is entirely new. Here Aland gives the detailed contents of the important early editions of Luther's works — Wittenberg, Jena, Eisleben, Altenburg, Halle, and Leipzig. But Aland's presentation must be used with some caution. It is unfortunate that there are some omissions. For instance, in dealing with the first volume of the Latin Wittenberg edition, on page 563 Aland has omitted two important letters of 1518 (99b to 100b 99, 79, and 100b—102a 99, 78).

The other new material in the edition is the inclusion of a useful synopsis of J. Benzinger's *Lutherbibliographie*.

All in all, it is an excellent reference tool, and no doubt the blemishes will be removed in due course. Like the previous editions, this new edition will prove to be the first and continuing source of reference for Luther studies.

ROBIN A. LEAVER

Chelmsford, Essex, England.

**ANSELM OF CANTERBURY: TRINITY, INCARNATION, AND REDEMPTION — THEOLOGICAL TREATISES.** Edited by Jasper Hopkins and Herbert Richardson. New York: Harper Torchbooks, 1970. 200 pages. Paper. \$2.75.

With the publication of this volume the major works of Anselm of Canterbury are now available in English. Those included here are "Two Letters Concerning Roscelin," "On the Incarnation of the Word," "On the Virgin Conception and Original Sin," "On the Procession of the Holy Spirit," "Letters on the Sacraments," and "On the Harmony of the Foreknowledge, the Predestination, and the Grace of God with Free Choice."

Anselm's teachings concerning Trinity, Incarnation, and Redemption are no mere copying of his predecessors. He stands as the foremost figure in the Latin medieval church of the 11th and early 12th century. In these writings he purports to show that the orthodox concept of Trinity is rationally consistent so that it need not give way either to tritheism or modalism. His doctrine of the Atonement

ment breaks with Augustinianism by explaining Christ's death as constituting a return of honor to God rather than a ransom to Satan. The Son of God assumed a human nature rather than a human person. Jesus is one person in two natures, as God is three persons in one nature. Although Anselm admits to the mysterious nature of these doctrines, he attempts to elucidate them through analogies to the extent that his readers will acknowledge they are truly mysteries and not merely self-contradictions. In *De conceptu* he indicates that Jesus was born sinless because He was taken by the power of God rather than begotten by the regular human reproductive process. Freed from original sin, His death could make satisfaction for all sinners. The *De processione* comprises a continuation and extension of *De incarnatione*. It defends the Latin church's addition of the *filioque* to the Nicene Creed. He admits that not all doctrine is explicitly stated in Scripture but that theology develops out of Scripture through rational processes and in response to needs. The letters on the sacraments discuss the symbolism of the Eucharist, and *De concordia* emphasizes the role of grace as preceding, accompanying, and following the freedom of the faith-act. This last treatise attempts to counteract the view that a person bears no responsibility for his condemnation because God's foreknowledge has so predestined him.

The appearance of these tracts in English is a welcome addition to the literature of medieval theology, much of which continues to shape the theology of today.

CARL VOLZ

**RADICALISM FOR HUMANITY: A STUDY OF LUTHERAN ABOLITIONISM.** By Douglas C. Stange. St. Louis: Oliver Slave, 1970. 49 pages. Paper. \$1.00.

Volume 1 of *Ecclesia Americana* is a study of abolitionism in the Franckean Synod. This synod was established in 1837 by a few pastors of the Hartwick Synod, partly because the latter would not adopt a resolution on abolition. Not until 1864 did the Franckean become a part of the General Synod.

Stange tells about the official actions of the Franckean Synod, its publication, *The Lutheran Herald*, from 1839 to 1845, and the actions of the synod in relationship to the events leading up to the Civil War and during the war itself.

The work is a piece of scholarship, well documented. It is a worthwhile contribution to the history of Lutheranism in America.

CARL S. MEYER

**WORT UND STUNDE: AUFSÄTZE ZUR GESCHICHTE DER KIRCHE IM MITTELALTER.** By Herman Doerries. Vol. 2. Göttingen: Vandenhoeck & Ruprecht, 1969. 321 pages. Cloth. DM 28.00.

Doerries of the University of Göttingen is the well-known biographer of Constantine. This volume is the second of a 3-volume work under the title *Wort und Stunde*. The first volume, which appeared in 1966, contains studies on Christianity in the fourth century; volume 3, which appeared in 1969, is devoted to studies on Luther and his heritage; the volume under review offers studies on the medieval church.

Within the brief compass of this work the author has compressed a mass of material ranging from Boniface, the Germanic *Landeskirchen*, Gottschalk, Ansgar, the Treaty of Verdun, and the reforms at Bursfelde to the threshold of the Reformation.

In the preface the author suggests that the church historian dare never avoid the theological problems if he wants to arrive at a theological judgment; he must constantly let the sources speak to him and let them be viewed in the light of their own time. The medieval church cannot be judged on the basis of Luther's understanding of the Gospel. The work reflects this methodology very well. In dealing with Boniface, for instance, the author presents the evaluation given of him by the *Magdeburg Centuries* and the sharp criticism of Gottfried Arnold together with the more sympathetic evaluation of Ferdinand C. Baur. Throughout the work Doerries repeats his warnings against judging a period of history, especially the medieval period, with *ex post facto* criteria. The

strength of the book lies in its thorough use of the primary sources. There is no index.

CARL VOLZ

*THE MIDDLE AGES.* By David Knowles and Dimitri Obolensky. The Christian Centuries Series, Vol. 2. Edited by L. Rogier, R. Aubert, D. Knowles, and A. Weiler. New York: McGraw-Hill Book Co., 1968. 519 pages. Cloth. \$15.00.

This work is a welcome survey by two eminent scholars of the centuries when modern Europe and contemporary Christian institutions were forged. Knowles is without question one of the most revered medievalists alive today; his work in monastic history has become classic. This reviewer approached the work with a critical attitude born of the shortcomings he discovered in Vol. 1 of this series (*CONCORDIA THEOLOGICAL MONTHLY*, XXXVII [1966], 393—94). Knowles, however, treats the controversial areas with delicacy and eminent fairness. He is at pains to acknowledge the shortcomings of the papacy in the Investiture controversy, in the Inquisition, in its treatment of the Jews, and during the late Middle Ages. He may be faulted for dismissing the Inquisition as being understandable in that age without the suggestion of censure, or for claiming that Huss' conception of the church alone would have secured his condemnation. Lutherans may wince at the statement: "Huss, like Luther, had the fire of passionate sincerity . . . rather than intellectual or theological brilliance" (p. 453). Knowles implicitly supports papal primacy in his treatment of those movements which were opposed to it, such as Waldensianism and conciliarism. Apart from such infrequent residual parochialisms, the work is one of superb historical scholarship that presents a vivid picture of Christian life over a period of nine centuries. Obolensky has contributed the chapter dealing with Byzantine and Eastern Orthodox history. The text is supplemented by 15 maps and 86 illustrations which are placed in one enlarged section of 72 pages at the beginning. It will serve as a fine text for college and seminary classrooms.

CARL VOLZ

*THE HISTORY OF THE WISCONSIN SYNOD.* By John Philipp Koehler. Edited by Leigh D. Jordahl. St. Cloud, Minn.: Sentinel Publishing Company, 1970. (Order from *Faith-Life*, The Protéstant Conference, 2307 14th St., Two Rivers, Wis.) xxix and 260 pages; index. Cloth. \$8.50.

In 1899 the Wisconsin Synod commissioned Koehler to write this history by 1900. In that year he joined the seminary faculty in Wauwatosa, Wis. Writing progressed and publication was deferred until 1925, when the German original appeared on the market. In the publication *Faith-Life* the English translation and extension appeared over a period of years; it is now for the first time placed between book covers. A detailed introduction by Jordahl, dealing with Koehler and his historical-exegetical approach to all of theology, supplies valuable background information.

These remarks can be no more than a review notice, encouraging people to buy or at least to read this history. It presents in detail the story of a church, founded in 1850, that in its own way reflects portions of the history of Lutheranism in America in general and the development of a small, though not minor, component of the American Lutheran enterprise. Present-day Lutherans, not just members of the Wisconsin Synod, can still learn many things from Koehler's popular and scholarly account of the group that struggled throughout its history for existence, survival, confessional identity, and allowable ecumenical relationships. In Koehler's view, the isolated position of a church in present-day Christendom cannot be justified except on grounds that can be historically demonstrated. Koehler himself readily acknowledged the Christianity of non-Lutherans while he also understood and cherished the person and work of Luther as few American Lutherans have. The one thing he consistently shied away from was what he called "cant," a false front. The one thing he pursued was historical, theological, and exegetical integrity. He coupled this pursuit with the attempt to understand the cultural context surrounding, and the cultural contribu-

tions issuing from, Christianity, Lutheranism included. Koehler's *Lehrbuch der Kirchengeschichte*, not as yet translated, several commentaries, and many articles are the broader expression of his personal and pedagogical concerns. Yet even this synodical history acquaints us with a man and a method that should not be forgotten, least of all by members of synods that once composed the Evangelical Lutheran Synodical Conference of North America. GILBERT A. THIELE

*SAINTS AND SINNERS*. By Kurt Aland. Translated by William Linss. Philadelphia: Fortress Press, 1970. 250 pages. Paper. \$3.95.

This book, published in 1962 as *Kirchengeschichte in Lebensbildern dargestellt*, presents a panorama of heroes and heretics, apostles, martyrs, emperors, philosophers, bishops, and counterbishops—48 altogether—portraying the exciting saga of Christianity in the first six centuries. It is written in popular style. Each character merits about 5 pages (though Augustine receives 11). There are no footnotes, no index, no maps, no bibliographies. It is simply a popular treatment of nearly 50 early Christians, worthy and otherwise. The disarmingly simple portrayal, however, betrays the impressively solid scholarship of Aland. The patristic scholar can detect a profound grasp of detail in each treatment. His sprightly style commends the book to a wide audience, and many of the treatments reflect contemporary interests. Celsus, for instance, speaks of the evangelists as being inventors, not reporters, and he chides the Christians for the disagreements of the genealogies of the gospels. The relentless critical scrutiny of the Enlightenment, Aland points out, was nothing new. The work opens with a short account entitled "Jesus—Did He really Live?" and continues with such figures as Polycarp, Marcion, Montanus, the Scillitan Martyrs, Calixtus, Eusebius, Pachomius, Pelagius ("the Adopted Heretic"), concluding with Justinian. Those who love biography will enjoy Aland's gift for storytelling. CARL VOLZ

## SYSTEMATIC THEOLOGY

*THE DICTIONARY OF COMPARATIVE RELIGION*. By S. G. F. Brandon. New York: Charles Scribner's Sons, 1970. 664 pages. Cloth. \$17.50.

Good dictionaries of religion and one-volume encyclopedias on religious studies are scarce. The *Encyclopedia of Religion and Ethics*, edited by James Hastings, has long been the most popular encyclopedia of religion. But this encyclopedia, of which the first edition appeared in 1908 and the 12th in 1921, needs revisions in many areas to meet the demands of contemporary scholarship. Of course, one could use the third edition of *Die Religion in Geschichte und Gegenwart*. However, this outstanding work on religion is available in six volumes in the German language and is not easily accessible to many college students and general readers.

Since the study of religions has now been established as an important independent academic discipline, a manageable one volume dictionary of religious studies like the *Dictionary of Comparative Religion* is a welcome publication. Its editor has been professor of comparative religion at the University of Manchester since 1951. Most of the contributors are from that institution or from other English universities.

The dictionary is arranged according to subjects in alphabetical order. The bibliographies are attached at the end of each article. Individual dictionaries of major world religions like Islam, Buddhism, and Hinduism are included to help readers gain a comprehensive knowledge of major religions. At the end of the book, general and synoptic indices are added for the convenience of the reader. The articles in the dictionary include practically all religions of the world, including both primitive and contemporary new religions. The entries are treated in historical and also comparative perspectives. Until a better one-volume dictionary of religion is published, this *Dictionary of Comparative Religion* may serve as the best and most popular reference book in the study of comparative religions for a long time. WI JO KANG

**THE RAINBOW SIGN: CHRISTIAN FUTURITY.** By Gabriel Fackre. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1969. 151 pages. Cloth. \$4.50.

The book is a stimulating and provocative introduction to and summary of contemporary Christian thinking about the future. Fackre allies himself with those who call the church to celebrate the signs of God's presence in the world as he affirms that the real definition of Christian secularism is that man is now free to manage his own future, for better or for worse. He is not a junior partner in God's enterprise, but a full partner. "I live, yet not I, but Christ," Paul's words in Galatians, becomes the motto of the book.

The first chapter contains a useful summary of future-oriented thinkers like Martin Luther King Jr., the Futurologists, J. R. R. Tolkien and the Hobbits, and the inmates of the Treblinka extermination camp. In chapter II, Fackre presents his own design of Christian hope. Chapter III is an interesting dialog with Moltmann, Teilhard de Chardin, and Cox. In Chapter IV, the author tries to identify signs of hope in society today.

The central theme of the book is the author's call to man to realize that he is a full partner with God in the enterprise of building the Kingdom, or *shalom* (Fackre's preferred term). *Shalom* will not be achieved fully prior to God's next intervention in human affairs, but Christian hope does permit us to see the light at the end of the tunnel. This light spurs man on to work constructively. Fackre has words of encouragement and rebuke both for the traditionalists who deny that the church has a major stake in building a better life here and for the eschatologists who believe that the church's primary mission is to make this world a better place in which to live. On the basis of this short book, it is difficult to say whether the author has succeeded in this vital task.

Among the valuable insights that Fackre offers is his suggestion that Christians work to improve society in order to erect "signs of the end" in the world of man. On the whole, the book is a balanced attempt to explore the twin concepts of hope and escha-

tology. Fackre has a brilliant pen with a flair for the striking phrase. Brevity is both the strength and the weakness of the book. For those who have done some reading in contemporary eschatology, the book is a good summary. Those who come to the topic without any background may not be able to follow the author's almost cryptic comments. At times the book is little more than an outline. This is particularly true of his discussion of Harvey Cox.

Typos may be found on pages 66, 77, 79, 94 (two), and 118.

HERBERT T. MAYER

**THE LIBERTY OF OBEDIENCE.** By Elisabeth Elliot. Waco, Tex.: World Books, 1968. 63 pages. Paper. \$2.95.

Mrs. Elliot, who spent a "silent year" living with the Auca Indians in the Amazon River jungles, offers her reflections on Christian maturity, which she takes to be both Christian freedom and obedience. Her thesis is presented out of the resources of her own devotional reflection and experience rather than as a theological topic.

RICHARD KLANN

**HERAUSFORDERUNG ZUM GESPRÄCH: DIE KIRCHE ALS PARTNER IM GESELLSCHAFTLICHEN DIALOG.** By Theophil Vogt. Zurich: Zwingli Verlag, 1970. 332 pages. Cloth. 28 Swiss francs.

In this dissertation, accepted by the faculty of the University of Zurich and recast for the reading public, Vogt endeavors to show the church's position and responsibility in modern society. His study is a challenge to a dialog between modern sociology and current theology. His chief concern is to discover the duties and the functions of the church in the complexities of the modern age. This is a challenge. The readers of this book must regard and be prepared to meet it as such.

LEWIS W. SPITZ SR.

**NECESSITAS SATISFACTIONIS? EINE SYSTEMATISCHE STUDIE ZU DEN FRAGEN 12—18 DES HEIDELBERGER KATECHISMUS UND ZUR**

**THEOLOGIE DES ZACHARIAS URSINUS.** By Wulf Metz. Zurich: Zwingli Verlag, 1970. 236 pages. Paper. 26 Swiss francs.

**RÖMERBRIEFAUSLEGUNG ZWISCHEN HUMANISMUS UND REFORMATION: EINE STUDIE ZU HEINRICH BULLINGERS RÖMERBRIEFVORLESUNG VON 1525.** By Susi Hausammann. Zurich: Zwingli Verlag, 1970. 338 pages. Paper. 36 Swiss francs.

These are volumes 26 and 27 respectively of *Studien zur Dogmengeschichte und Systematischen Theologie*. The first is a dissertation, redone for publication, which was accepted by the faculty of the University of Erlangen-Nuremberg. The second, likewise redone for publication, was accepted by the faculty of the University of Bonn. Though recast for the public, both volumes still manifest the marks of their academic provenance, geared to a high level of scholarly expectation.

Metz's study appeals chiefly to the systematians, though in view of the importance of the Heidelberg Catechism in the history of the Reformed community, church historians, particularly historians of dogma, should be grateful to the author for his meticulous research.

Hausammann's study should interest both exegetes and church historians. Young Bullinger was in the process of developing an exegetical method. Historians may want to discover the influence of Luther and Melancthon on this Swiss reformer, who continued where Zwingli left off.

LEWIS W. SPITZ SR.

**WHY I AM STILL A CHRISTIAN.** Edited by E. M. Blaiklock. Grand Rapids: Zondervan Publishing House, 1971. 176 pp. Paper. \$1.95.

The title is also that of the initial essay, a lecture by the editor-compiler, a theologian from New Zealand, classically trained, in the tradition of British evangelicals. Eleven chapters are provided by writers of various callings in philosophy, medicine, physics, biochemistry, history, geography, anatomy,

and music. They stem from America as well as the British Commonwealth of Nations. Their apologetic for the most part stresses the personal witness to conversion and faith, with only rare direct interaction with their profession. This is not to disparage the ring of sincerity and the value of their testimonies.

RICHARD R. CAEMMERER SR.

#### PRACTICAL THEOLOGY

**DESIGN FOR DISCIPLESHIP.** By J. Dwight Pentecost. Grand Rapids, Mich.: Zondervan Publishing House, 1971. 130 pages. Cloth. \$3.95.

This is a series of expository sermons delivered from a very conservative pulpit on the basis of the King James Version. Jesus emerges in these studies as a stern authoritarian figure, and the author appears to be a forthright direct person.

ROBERT H. SMITH

**GOD VENTURES.** Compiled by Irene Burk Harrell. Waco, Tex.: Word Books. 1970. Cloth. 131 pp. \$3.95.

This is a useful addition to the dwindling output of "edifying literature." Seventeen little stories from overseas missions, from past heroes of the faith like Grenfell and Moody to current ones like Catherine Marshall or less-known names from military and prison chaplaincies, are retold briefly and well. The net yield is a panorama of Christian witness unabashed about Jesus. This is a good book for a church library or night table.

RICHARD R. CAEMMERER SR.

**WHEN LOVE PREVAILS.** By J. Herbert Gilmore. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1971. 141 pp. Cloth. \$3.95.

In 1970 the First Baptist Church of Birmingham, Alabama, voted to deny membership to a black mother and her 12-year-old daughter, although for some months they had been functioning within the fellowship of the church. The pastor, some other staff members, and 300 members of the church resigned in protest, and this incident drew national note. This volume contains 22 sermons, including the last one to the combined

membership, by this pastor. They reflect an unusually consistent Gospel motivation couched in remarkably appropriate terms. Gilmore had been pastor of a number of churches, a college teacher, and a seminary professor. These sermons reflect the seasoning of more than a quarter century of reflection and action on the nation's most critical issue, racism.

RICHARD R. CAEMMERER SR.

*LEAVE IT TO THE SPIRIT.* By John Killinger. New York: Harper & Row, 1971. 224 pp. and notes. Cloth. \$6.95.

This book relates the Sunday liturgy of the Christian church to "the new cultural situation." As a pastor, college chaplain, literary critic, and seminary teacher, Killinger is well suited to the task to which he sets himself. He admits to the tentative and exploratory nature of his findings. He feels that the "major problem of worship today . . . is not the problem of forgetting our past, but the problem of remembering and living in our present" (p. x). This book draws many of the current threads of speculation about liturgy together — game and dance, the personal and physical, and worship beyond words. The student congregation, comparatively homogeneous in contrast to the average parish church, will feel more at home with many of the innovations reviewed in these chapters than a group of differing ages and cultures. This reviewer, habituated to the concept of the Holy Spirit having the one great mission of helping us remember what Jesus said and did and to that end using the verbal witness of God's people, resonates more readily to the chapter on preaching than, say, to the one on "Metaworship." Killinger has put us all into his debt, however, by this able synthesis of current thinking and experimentation in the domain of Christian worship.

RICHARD R. CAEMMERER SR.

*THE CURE OF SOULS: AN ANTHOLOGY OF P. T. FORSYTH'S PRACTICAL WRITINGS.* Edited by Harry Escott. Grand Rapids: Wm. B. Eerdmans Publish-

ing Co., 1971. 136 pp. and index. Paper. \$1.95.

The individual who has learned to prize Forsyth by reading only a few of his volumes, like *Positive Preaching and the Modern Mind* or *The Work of Christ*, will appreciate this charming collection of excerpts with a devotional accent, gathered about themes like "The Plight of Man," "The Power of God," "The Perfection of Faith," "The Soul of Prayer," and several others. Some of the excerpts reveal imaginativeness and charm quite in contrast to the crowded theological pages of, for example, *Positive Preaching*. A. M. Hunter in his lectures on Forsyth (*Teaching and Preaching the New Testament* [Philadelphia: Westminster Press, 1963]) says of this volume that it "reveals the beauty of Forsyth's devotional writing" (p. 130). *The Cure of Souls* first appeared in 1948 under the title *Peter Taylor Forsyth: Director of Souls* and is now issued in a revised and enlarged edition. Notable are the devotional sermons in the section "Pastoralia," which were first preached to the theological students of the seminary over which Forsyth was principal. "Of course you are not worthy to preach the Gospel, none of us is worthy. But then your people are not worthy to hear it. If it depended on worth there would be neither preacher nor listeners. The worth is where the power is, in Christ and God, who does not give us according to our deserts." (P. 131)

RICHARD R. CAEMMERER SR.

#### SOCIETY

*THE GROWING CHURCH LOBBY IN WASHINGTON.* By James L. Adams. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1970. xv and 294 pages. Cloth. \$6.95.

Adams is a thoughtful journalist and a careful researcher. In the present work he describes the impact of a trend of which churchmen, politicians, and plain ordinary citizens ought to be aware.

Adams tells about the struggle for the Civil Rights Bill in 1964. The U. S. Senate debated almost four months, before passing the bill. The final passage of the bill by the

House and the signing by President Johnson made a struggle for this bill a victory for the church lobbyists.

The second major struggle Adams tells about in detail is the struggle around the Child Development Group of Mississippi. The victory achieved here is regarded as "the second major victory" of the church lobbyists. It took place in 1966 and 1967. James F. McRee said of the passage of this bill: "I think the church made a big impact in getting us funds. If it hadn't been for the churches, maybe the full story never would have been told."

The third major campaign of the church lobbyist came in connection with HR 2362, the Elementary and Secondary Education Act of 1965. This bill has been regarded as a subtle church-state compromise. It is based on the child-benefit theory, that public aid may be given to children who are economically deprived—some of whom are attending religious schools—as long as the funds are not directly given to church schools. The argument says that public aid may be given to parochial *students*. Adams calls this "a new concept in education." Advocates for the bill were found among Roman Catholic educators and those of the Orthodox Jewish faith.

Congressman Albert H. Quie of Minnesota, a Lutheran, sought an amendment of HR 2362 in 1967. The Quie amendment was defeated.

The Elementary and Secondary Education Act has not settled the vexing question of church-state relations. There is every indication that the church lobbyists will continue their work in Washington. Adams pleads with them that their role be a responsible one.

What parts have Lutherans played in the "growing church lobby"? Adams discusses the Lutheran Council in the U.S.A., the successor of the National Lutheran Council. He refers to the pamphlet issued by the executive board of the United Lutheran Church of America in 1963 on church and state, the document that speaks of "institutional separation and functional interaction

of churches and state in the U.S. and Canada."

The volume is well and interestingly written. It is one that pastors and lay leaders in the church should know.

CARL S. MEYER

*UP TO OUR STEEPLES IN POLITICS.* By Will D. Campbell and James Y. Holloway. New York: Paulist Press, 1970. 153 pages. Paper. \$1.95.

The authors, members of the Committee of Southern Churchmen, are not racists or militarists, but they are profoundly displeased with the contemporary church's social action. "By its social action, the church permits and encourages the state and culture to define all issues and rules and fields of battle. The church then tries to do what the state, without the church's support, had already decided to do: to 'solve' all human problems by politics." The polemic against politics pervades the book, since the authors ascribe to it an idolatrous claim to be the only source from which we can seek relief from what ails us as a community and as individuals.

The religion of the Bible Belt South is dismissed as legalism, but legalism also characterizes things like the civil rights movement and the Supreme Court decision of 1954. Race relations are worse today than they were 10 years ago, partly because the witness of Christ's reconciliation was exhausted by supporting the (liberal) political orientation of Caesar.

A good part of the book spells out just how bad things seem to be in America today. In the civil rights movement's expectation that black people wanted to become just like white, the authors see the beginning of genocide. Every institution in America has failed to face the racial crisis, including industry, the press, the church, and education. Education integrates students into the present political structure and prepares them for the technological concentration camp; its efforts produce a generation either cynical because of the hypocrisy or brainwashed as to value and meaning in life.

But what course should we follow? "Do



*nothing! Be something!*" They quote with approval the late Thomas Merton: "Just be what you say you are, a Christian; then no one will have to tell you what to do. You'll know." But they also urge evangelism and the recalling of our 29,000 foreign missionaries so that they can evangelize here in America. Such "evangelism" begins when the Christian lives the confession of Good News. The church like the rich young ruler in the New Testament should see all it has — steeples, organs, pews, and downtown property — and give it, almost recklessly, to the poor. Then the church will have approached the starting line of discipleship. Their war-cry is *katallagete*, an imperative to live the truth of Christ.

The book is not well organized and not always clear. While arguing that God and not politics is the redeemer, it suggests almost a moralistic view of reconciliation. Its primary value is the way it outlines our racism and our military and industrial violence and the way it points up the failure, and perhaps the humanistic orientation, of much of the church's social action. The authors bristle at the suggestion that their advice to "be what you are" is simplistic, but regrettably that is the case. For while the Christian must proclaim God's reconciliation in Jesus Christ and while he must demonstrate in his church life that items like race and sexual differentiation have ceased to count, he has also been freed to live in the image of God, to rule God's estate wisely and justly as his politically orientated creature.

RALPH W. KLEIN

**PRISON JOURNALS OF A PRIEST REVOLUTIONARY.** By Philip Berrigan. Edited by Vincent McGee. New York: Holt, Rinehart, and Winston, 1970. xxii and 198 pages. Cloth. \$5.95.

Berrigan's revolutionary credentials are impeccable: he has served time for destroying draft records with blood and, ironically,

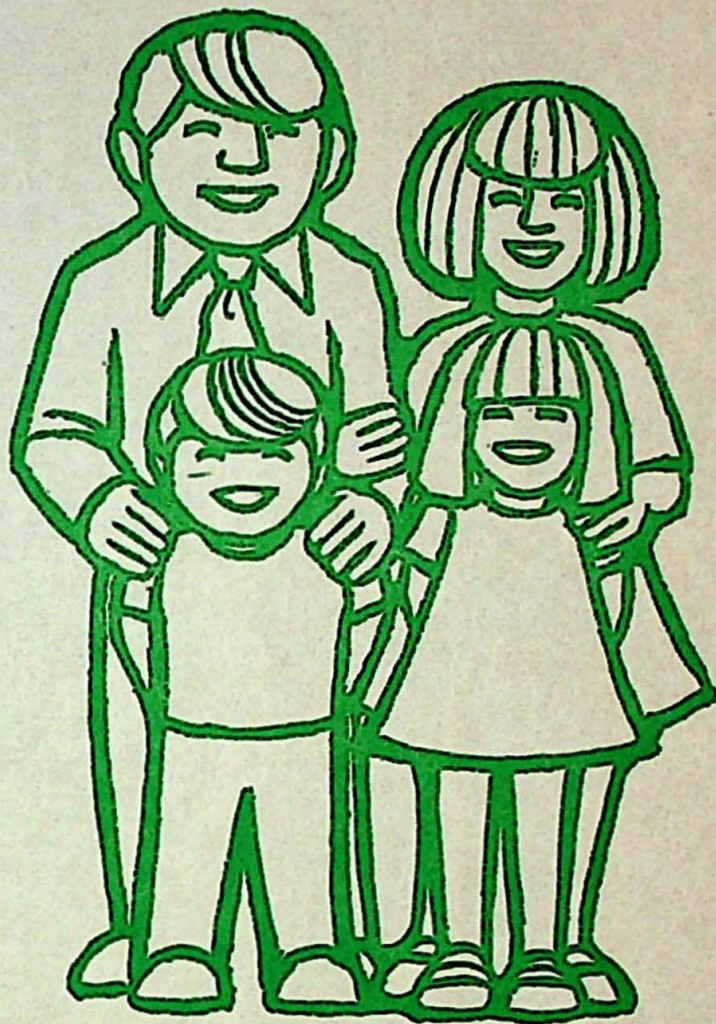
napalm; now he has been indicted by a federal grand jury as the alleged mastermind of a plot to kidnap presidential adviser Henry A. Kissinger. This collection of essays, largely based on taped interviews and conversations, reveals a nonviolent revolutionary, sensitive to the needs of his guards and fellow-inmates, committed to civil disobedience as his Christian duty.

The criticisms he raises on the Vietnam war and the alleged "economic imperialism" of the United States are rather conventional, although his life-style gives them a special cogency. He sharply criticizes Dietrich Bonhoeffer for his attempt to kill Hitler, since this act violated his nonviolent premises. Paul Schneider, who kept intact his message of nonviolence right up to his death, is a greater man in Berrigan's eyes. In reply to a question about the uniqueness of Christianity over against Buddhism or the other nonviolent religions, he replied: "There's no clear evidence for me that in the other great religions God has intervened in history to the point that He has in Christianity. To me, that's central. I believe very, very strongly in the fact that God did come into our midst, He did fulfill a promise, the covenant is still in force. He taught us, and served us, and died for us. That makes Christianity relevant to me."

As his brother Daniel indicates in a moving introduction, the Berrigans see hope almost gone. Daniel can hear in his brother's "courtroom where justice is corrupted and the innocent stand in ordeal, the sound of the breaking of bread." To Philip these sacramental musings must be accompanied by anarchist ideology: "A man's impact upon the community depends upon his qualifications for service. . . . The big question now, it would seem to me, is that power be engaged, that it be stalemated, shamed, and even excoriated in some instances, and condemned, and hopefully, reduced to impotence."

RALPH W. KLEIN

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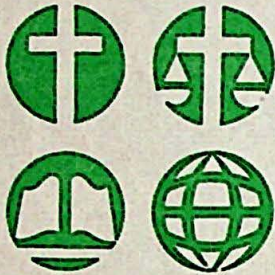
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