

# CONCORDIA THEOLOGICAL MONTHLY

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Book Review

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**GOD AND MAN IN WASHINGTON.** By Paul Blanshard. Boston: Beacon Press, 1960. 251 pages. Cloth. \$3.50.

Homework for all citizens, especially leaders in society and in the church! That's what Blanshard has given us in his latest book. In his six chapters he writes about church-state relations in these United States, our national religiosity and religious ideals, the actions of the Supreme Court affecting the churches, actions of Congress, the ramification of religious issues for the presidency, and pluralism. He himself says (p.4): "It is a book about the American people, their religion and their government, with the focus on Washington." Separation of church and state is one of his major concerns. Where is the wall located? Churches and politicians have not always agreed on the location. The issues in 1960 have made many face the question. Blanshard, as might be supposed, does not minimize the Roman Catholic issue. It is doubtful in this reviewer's mind that he always deals with the underlying considerations, especially in his six questions (p.10). Nevertheless, the author has written a book that demands a hearing because of its forthright confrontation of basic religious-political questions of today. CARL S. MEYER

**THE DYING AND LIVING LORD.** By Helmut Gollwitzer. Translated from the fourth German edition by Olive Wyon. Philadelphia: Muhlenberg Press. 1960. Paper, 123 pages. \$1.25.

These sermons on Jesus' Passion were originally preached in Berlin during 1939 and 1940, when the author was Martin Niemöller's successor in Dahlem. Published un-

der the title *Jesu Tod und Auferstehung*, they have been "revised and expanded" by the author, now a professor of theology at the University of Berlin and one of Christendom's leaders in its confrontation with Communism. The texts are all from Luke 22:39 to 24:53. There are 15 sermons. The historian will be interested in the occasional flashes of the *Kirchenkampf* apparent to a congregation patrolled by Hitler's minions. But the preacher will be amazed at the simple Biblical method and the unswerving theocentricity and Christocentricity. For Americans drowning in a sea of sermons on the moral influence of the Cross this preaching of the Atonement is a special boon. The Easter and Ascension sermons retain the same salutary emphases.

RICHARD R. CAEMMERER

**SYMBOLISM IN THE BIBLE AND THE CHURCH.** By Gilbert Cope. New York: Philosophical Library, 1959. Cloth. 287 pages. \$10.00.

"The womb-symbolism of 'Toplady's hymn

Rock of ages, cleft for me,  
Let me hide myself in Thee

is unmistakable, and this, indeed, probably accounts for its great popularity" (p.103). Cope, an Anglican priest and at the time of publication a tutor in the extramural studies department of the University of Birmingham, makes this statement in the midst of his discussion of archetypes of Creation. Possibly a reviewer whose life has so long been unaware of this hymn's unmistakable symbolism, and who has never cared much for it in the first place, should disqualify himself from further comment. Taking a stand between

a "resurgence of 'literalism' or 'fundamentalism' on the one hand and on the other a development of post-critical neo-typology" and quoting Basil Willey to the effect that "it is hard to say which is the most misleading — the fundamentalist reading, which mistakes mythology for history, or the Alexandrian, which sees allegory where none was intended" (p. 20), Cope discusses medieval imagery, Biblical types, psychological types, and archetypes of creation, of male and female, and of suffering in Christian Scriptures, art, and liturgy.

He asserts (pp. 15, 16) that "in the Gospels we are reading much more than an objective record of events as seen by an impartial observer. The evangelists were not Hansard-reporters or radio commentators — they were *creative* writers drawing upon a wealth of material, some of which was historical and some of which had associations in the realm of legend and myth. History and interpretation are interwoven to disclose the pattern of God's saving action at many levels of experience and in several categories of existence. . . . Did the gospel-writers deliberately and consciously compose their works? If you want to know, ask a poet."

He asks the question, "How does the traditional Christian idea of God and salvation through Christ, together with all its customary symbolism, accord with the modern evolutionary view of nature?" (p. 264) He is among those who "are extremely uneasy and aware that the traditional expression of the Church's world-view lies in fragments" (p. 265). But he contends that we have inherited from our remote ancestors certain patterns of unconscious thought coupled with corresponding emotional attitudes which can be stirred by the apt symbolic and liturgic pattern, and warns those who seek to revise the services of the church "not to neglect the non-rational responses which can be evoked from the psyche of most people" (p. 274).

Here the book serves as antidote to the

voice of those who have "grown up in the Protestant plain-glass and bare-walled tradition."  
 GEORGE W. HOYER

*PRAYER-BOOK STUDIES: XIII. THE ORDER FOR THE BURIAL OF THE DEAD. XIV. AN OFFICE OF INSTITUTION OF RECTORS INTO PARISHES.* Edited by Massey H. Shepherd, Jr. New York: The Church Pension Fund, 1959. vii + 52 pages. Paper. 60 cents.

The proposed revision of the burial office is "designed for the comfort of the living rather than for the benefit of the dead" (p. 4). One need not be a member of the Protestant Episcopal Church to indorse the proposed rubrics that enjoin the minister "from time to time [to] advise the people that members of the Church are properly buried from the Church, except for urgent cause" and direct that "before the service begins the coffin be closed and covered with a pall or some other proper covering" (p. 10); the latter rubric is specifically "designed to prevent the use of flowers or other inappropriate covering" (p. 4). What seems to be an inconsistency is the proposed deliberate omission of a reference to the soul of the person being buried, to obviate the implication of "a division of the soul and the body" (p. 5), coupled with retention of the "prayers on behalf of the soul" in the collect that follows; the same collect is likewise retained as the alternative collect for a celebration of the Holy Communion as an optional part of the burial office.

A valuable historical note describes the origin and development in feudalism of the custom of "instituting" (that is, in Lutheran terminology, "installing" or "investing") rectors into parishes; although the English development diverged considerably from the evolution that took place on the European continent, this account will remind the Lutheran reader that his church's parallel office is likewise the fruit of a historical process.

Thoroughly commendable is the strong suggestion of the proposed rubrics that the pastor ought to be installed in his parish at a celebration of the Holy Eucharist.

ARTHUR CARL PIEPKORN

*WHAT'S LUTHERAN IN EDUCATION?*

By Allan Hart Jahsmann. St. Louis: Concordia Publishing House, 1960. xii + 185 pages. Cloth. \$3.50.

Here is a long-needed book which sharply spells out the essence and function of a Lutheran philosophy of education.

True to his theme, Jahsmann places his primary stress on what Lutheran educators and pastors have said that Lutheran education is. There are references and quotations from a broad area throughout the Lutheran Church. The material is clearly organized and documented, and the vagaries often common to such a work are absent.

*What's Lutheran in Education?* is no pedestrian "how-to" treatise, but a thoughtful, critical, and thorough study of the way in which Lutherans have viewed their educational task in the past, what they are saying today, and where they are going. Jahsmann upholds the theme that is a *sine qua non* of Christian education, namely, that "education is theology."

On permanent reserve in many universities' libraries is the classic *A Catholic Philosophy of Education* by Redden and Ryan. Jahsmann's new work can confidently take its place alongside Redden and Ryan in competently stating the *Lutheran* point of view.

DONALD L. DEFFNER

*THE CHURCH AND THE SUBURBS.*

Andrew M. Greeley. New York: Sheed and Ward. 1959. 206 pages. Cloth. \$3.50.

A bright young Roman Catholic curate surveys the two worlds of suburbia—that of color TV and tranquilizers and that of crowded churches and good intentions. The first he paints as not entirely bad and the

latter as not entirely good. After reading all of the surveys and analyses of modern suburban culture, Greeley remains an independent thinker. At several points he attempts, on the basis of his own experience with suburban people, to answer questions not adequately handled in the analyses of the Riesmans and Whites. While the earlier parts of the book cover ground which has been rather heavily discussed within the last decade (although he does so in a fresh way), his unique contribution is made in the final section, "the Suburban Apostolate." The struggle of popular culture and the liturgy, social action, and a "spirituality for suburbanites" are challenges faced by every ecclesia-type church. While he, too, calls for thought and writing in these areas, the author has pinpointed aspects of the problem and at least pointed to the spot where he thinks a solution may lie.

DAVID S. SCHULLER

*GRIECHISCH-DEUTSCHES WÖRTERBUCH ZU DEN SCHRIFTEN DES NEUEN TESTAMENTS UND DER ÜBRIGEN URCHRISTLICHEN LITERATUR.* By Walter Bauer. Berlin: Verlag Alfred Töpelmann, 1958. xv and 1779 pages. Cloth. DM 78.00.

This book represents the climax of a life-work of such monumental proportions that no student of the Greek New Testament can afford to ignore it even if he possesses the English text based on Bauer's fourth ed., edited by William F. Arndt and F. Wilbur Gingrich and published only a year earlier (Chicago and Cambridge, 1957). In addition to many corrections, Bauer's fifth edition adds many bibliographic data not found in Arndt-Gingrich. Regrettably, however, the publishers did not wait for the publication of the English edition, and significant items found in Arndt-Gingrich are lacking in Bauer. The serious student therefore must check both the German and the English volumes.

Additional citations from ancient literature illustrating New Testament usage increase the value of this new edition. Nigel Turner's references to *νιπήρ* and *πληροφορέω*, found in the Testament of Abraham ("The 'Testament of Abraham': Problems in Biblical Greek," *New Testament Studies*, I, 219—223) are included, but the same scholar's reference to *ἀπεκδέχομαι* is unaccountably omitted. None of these references is incorporated in Arndt-Gingrich. W. C. van Unnik's article "The Teaching of Good Works in 1 Peter" in *New Testament Studies*, I, 92—110, is noted under *ἐργον*, but the reference to Diodorus Siculus (15,1,1), cited by the same writer in "A Classical Parallel to 1 Peter 2:14 and 20," *ibid.*, II, 3 (April 1956), 198 to 202, is not included.

Inasmuch as Blass-Debrunner, *Grammatik des Neutestamentlichen Griechisch* is the standard German grammar, the practice followed by Arndt-Gingrich, as for example in the discussion of *ἐν* (p. 593; see under 1, d, γ) might well have been emulated. Bauer refers only to Radermacher's 2d edition; Arndt-Gingrich refers the reader to Blass-Debrunner also.

References to the Greek versions of the Old Testament require careful scrutiny. Under *αἰών*, section 4, 1 Kings 15:25 and 25:28 are cited in illustration of 1 John 3:5. But these passages speak of forgiveness granted by human beings to other human beings. Aquila's rendering of Is. 53:12 is more apposite, and the passage has the added advantage of Messianic associations. (See Peter Katz, "Ein Aquila-Index in Vorbereitung: Prolegomena und Specimina I," *Vetus Testamentum*, VIII, 3 [October 1958, 272].)

A future edition will not be able to ignore the challenge to Bauer's claim that *πῶλος* in Mark 11:2, 4f. means horse, made very recently by Otto Michel, "Eine philologische Frage zur Einzugsgeschichte," *New Testament Studies*, VI, 81 f. (see also Heinz-Wolfgang Kuhn, "Das Reittier Jesu in der Ein-

zugsgeschichte des Markusevangeliums," *Zeitschrift für die Neutestamentliche Wissenschaft* L, Heft 1—2 [1959], 82—91). Norbert Hagedé, *La Metaphore du Miroir dans les Epîtres de Saint Paul aux Corinthiens* (Neuchâtel and Paris, 1957) will perhaps alter the traditional viewpoint on *ἀνίγμα* (1 Cor. 13:12) which interprets the apostle as voicing a complaint about the clarity of his mirror. Hagedé suggests that the apostle may be merely indicating that we see now, not dimly or obscurely, but indirectly rather than firsthand. Nor will the observation on charismatic poverty, noted by Kurt Schubert, *The Dead Sea Community* (New York, 1959), pp. 85—88 and 137—139 fail to find some mention in future lexical discussions of the word *πτωχός* (Matt. 5:3).

1 Peter 2:12 and possibly 3:16 should have been noted under 11 c, s. v. *ᾧς*. Whether Acts 22:20 belongs under section 3 s. v. *μάργις* is subject to question. Some consideration might have been given to the possible influence of Is. 51:5 and similar passages on the use of *δικαιοσύνη* in Matt. 5:6 in the sense of "salvation," with emphasis on the eschatological rather than the legal factor. These random observations indicate that the lexicographer's task is never done and that his work must of necessity involve interpretations, the validity of which must be tested by each expositor in the light of the data which the lexicographer himself presents and such additional information as future studies will supply.

The single asterisk is used by the editor at the end of certain articles to indicate that all references in the New Testament have been cited. Under *πιστός*, Rev. 17:14 should be added in 1, a, α; under *πίστις* 2, d, γ add Gal. 5:22, and in section 3 of the same entry add 1 Tim. 6:10. These examples should suffice to warn the reader that he cannot dispense with a concordance even when using a lexicon drawn up with such care as this one by Bauer.

The magnitude of Bauer's contribution cannot be overestimated. The work he has done so capably and with such devotion will be carried forward without respite, but as long as students pore over the pages of the Greek New Testament and search out words in lexicons, they will be in debt, consciously or unconsciously, to this prince of lexicographers.

FREDERICK W. DANKER

*THE EPISTLE OF PAUL TO THE PHILIPPIANS: AN INTRODUCTION AND COMMENTARY.* By R. P. Martin. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1959. 186 pages. Cloth. \$3.00.

*THE GOSPEL ACCORDING TO SAINT JOHN: AN INTRODUCTION AND COMMENTARY.* By R. V. G. Tasker. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1960. 237 pages. Cloth. \$3.00.

The Tyndale Bible Commentaries are designed for nonspecialists and aim to "promote a truly biblical theology." These two volumes illustrate, however, the weakness of an editorial plan which allots approximately the same amount of space to a writer on four chapters of a Pauline epistle as to the commentator on 21 Johannine chapters. This circumstance is especially lamentable in view of the intricacies and theological depth of the Fourth Gospel, but Prof. Tasker shows great skill in getting an extraordinary amount of exegetical mileage. All the volumes in this series lean heavily in the direction of traditional views on questions of authorship, integrity, etc., but Tasker reflects less uneasiness than Martin in critical discussions. The former, while stressing the importance of connecting the son of Zebedee with the Fourth Gospel, does not hesitate to ascribe its actual writing to an unknown disciple of the apostle. He does indeed insist that Jesus cleansed the temple twice in His ministry, but is not averse to adopting higher critical conclusions in other cases. He approves, for example, the RSV's punctuation in John 3 and

says that vv. 16-21 are comments by the evangelist. The words, "after the Lord had given thanks" (6:23) "may be a later addition to the text made at a time when the eucharistic element in the Johannine story was stressed." The treatment of 13:10 is especially satisfying. Martin leaves open the question of the place of origin for the epistle to the Philippians; his hypothesis to account for the startling change in tone at 3:2 lacks confirmatory data.

FREDERICK W. DANKER

*THE WORD WAS GOD: BOOK BY BOOK THROUGH THE BOOK OF BOOKS.* By Guenter Rutenborn. Translated from the German by Elmer E. Foelber. New York: Thomas Nelson & Sons, 1959. 228 pages. Cloth. \$5.00.

The only aim of this profitable book is to urge people to read the Bible. In pursuing this aim the author keeps a variety of potential readers in mind: members of the Church, skeptics, indifferent people; in fact, every man. The book is a powerful challenge to every person who is inclined to say, "These things have I known from my youth on." While the author speaks with special relevance to the German situation, this very fact makes his book universally meaningful.

In tracing the "hand of man in the Bible," Rutenborn says: "One will have to exert himself again and again in order to comprehend the divine message, since it employs the attractive lightness of various literary art forms and modes of speech: the story, parable, allegory, proverb, verse; for stories and allegories are forms of presentation in much of the first books of the Bible" (p. 29). The Bible, he insists, deals with man's basic problems, for the "truly human problems are not of a technical but a moral nature." (P. 38)

In the book's main part the author takes the reader on an admirable conducted tour through all the books of the Bible. With reference to Leviticus, for example, he observes: "The more you occupy yourself thoughtfully

with [it], the greater becomes your impression of the tremendous, nay, the deadly seriousness of the life there set apart and halloed. The severity and the definiteness of the precepts find good cause in the desperate condition of the human heart" (p. 69). Again, of the Fourth Gospel he says: "I would feel uneasy about readers becoming readers of John's Gospel if I did not know that the fountain of life which freely flows in it would bring them under its spell." (P. 179)

Rutenborn, a German Lutheran pastor who participated in the Church's struggle against Hitler, has written two significant religious dramas. The present translation is ably done.

ERWIN L. LUEKER

*SHORTER ATLAS OF THE BIBLE.* By Lucas H. Grollenberg. Translated by Mary F. Hedlund. New York: Thomas Nelson and Sons, 1959. 196 pages. Cloth. \$3.95.

This book offers to the discriminating reader a remarkably concise Biblical history written in laymen's language, punctuated with a liberal sprinkling of well-integrated archaeological observations, and paced by an exceptionally well-chosen series of maps and illustrations. The price, which is low considering the quality of the book, should attract a goodly number of purchasers.

FREDERICK W. DANKER

*HEBREW UNION COLLEGE ANNUAL.*

Volume XXX. Cincinnati: Hebrew Union College and the Jewish Institute of Religion, 1959. 285 pages. Cloth. Price not given.

A publication sometimes overlooked by students of the New Testament is the *Hebrew Union College Annual*, which always offers a diversified bill of fare. In this particular volume Julian Morgenstern concludes his study of "The Message of Deutero-Isaiah in its Sequential Unfolding," subjecting the Hebrew text of Is. 40—48 to careful scrutiny and detailed analysis of the argumentative

structure. Harry Orlinsky continues his fervid and challenging studies in the Septuagint with chapter 3 of his analysis of translation techniques displayed in Job and vigorously attacks the view sponsored by C. T. Fritsch, D. H. Gard, and others, that the Greek translator of Job displays theological bias by allegedly eliminating or toning down anthropomorphisms and anthropopathisms. Of special interest to New Testament students is George Wesley Buchanan's article, "Mark 11: 15-19: Brigands in the Temple," in which he contends for the view that *ληστῆς* is not used metaphorically in Mark 11:17, but refers to the zealots who made the temple their stronghold, A.D. 68—70. It is possible that the word conveyed this overtone to later readers of the passage, but whether such was Mark's intent is not convincingly demonstrated by Buchanan's reconstruction, since he fails to take into account the total literary argument of 11:15-19, which determines to some extent the meaning which Mark himself implied in the choice of words in v. 17. The entire pericope, 11:15-19, is designed to mark a contrast between religious claim and default in obligation. Israel says but does not. How is this pointed out? By the citation of Jer. 7:11. But it should be noted that this verse in Jeremiah follows a complaint made by Yahweh in vv. 8-10:

Behold, you trust in deceptive words to no avail. Will you steal, murder, commit adultery, swear falsely, burn incense to Baal, and go after other gods that you have not known, and then come and stand before Me in this house, which is called by My name, and say, "We are delivered!" — only to go on doing all these abominations?

Buchanan's emphasis on the meaning "zealot" obscures somewhat the significant relation of Mark's "tag" from Jeremiah to the rest of his pericope.

The publication includes an index to the Hebrew Union College Annuals, Vols. I to XXIX.

FREDERICK W. DANKER

*DIE HEIDENMISSION IN DER ZUKUNFTSSCHAU JESU.* By David Bosch. Zurich: Zwingli Verlag, 1959. 210 pages. Paper. Sw. Fr. 19.—.

In this 36th volume of the *Abhandlungen zur Theologie des Alten und Neuen Testaments*, put out by W. Eichrodt and Oscar Cullmann, Bosch contends that the "particularism" of Jesus in His mission to Israel is understandable only in the light of the "universalism" of His purpose to bring salvation to all the world. The latter is carried out as God's eschatological action by God's missionary, the Holy Spirit through the medium of the church, which lives in and through missions. The walls of history in this time between the times are held apart by missions.

One raises an eyebrow at statements like this: "Nur *in actu*, in der Mitteilung des Evangeliums an die Ökumene, besteht die Kirche" (p. 198). The body of Christ has members as well as functions, it would seem to this reviewer. But Bosch's emphasis on the mission as God's eschatological action rather than man's doing is wholesome. Here one is reminded of Georg Vicedom's *Missio Dei*. Bosch rightly criticizes the failure of Christian missions to see themselves as eschatological factors. For the most part, missions have either given up eschatology and sought to build for themselves a continuing city in this world, or they have proudly assumed that human agents had the power to hasten the end.

W. J. DANKER

*THE GENIUS OF PAUL.* By Samuel Sandmel. New York: Farrar, Straus and Cudahy, 1958. 239 pages. Cloth. \$4.00.

The author is a Reformed Jew, a specialist in the literature produced by Jews in the Greek language in the time of Jesus and Paul. He is regarded as one of the foremost Jewish experts on the New Testament, which he has closely studied, largely, however, under the guidance and presuppositions of liberal and radical Protestant criticism. Skeptical as to

the historical value of the gospels regarding the life of Jesus, he is no less skeptical about Acts as a source of reliable knowledge concerning Paul. The true Paul emerges only in his authentic letters (the Pastorals must be excluded, possibly also 2 Thessalonians, Colossians, and Ephesians). On this basis he tries to analyze the religious genius of Paul, "the recreator of Christianity," whom the rest of the New Testament is in large measure devoted to "paring down" directly or indirectly (cf. pp. 115, 120—208). Sandmel writes clearly and vividly; but to one "baptized into Christ" his book must appear as a tragic failure and a roadblock to the authentic message of Paul and the other writers of the New Testament, the Gospel of Him who was sent by the Father to save all, both Jews and Greeks, by His sacrificial death and victorious resurrection.

VICTOR BARTLING

*PHOTIUS: BIBLIOTHEQUE.* Vol. I. Translated by René Henry. Paris: Société d'édition "Les Belles Lettres," 1959. lii, 202 double pages. Paper. Price not given.

This edition of Photius' *Bibliotheca* is a landmark in both classical and ecclesiastical studies. This is only the third edition since printing was discovered. If the last two volumes are published, it will be the first edition to give a trustworthy version in a modern tongue. The Greek text is the first based on a careful study of the text tradition and an independent collation of the oldest witness in each family. When complete, Henry's edition will certainly replace Bekker's Berlin edition of 1824—25 (and its inferior reprint in Migne, PG 103—104).

The first volume gives text and version of codices 1—83 (not 84, as title page says) of the 280 works Photius summarized and excerpted before A. D. 858 (the year of his elevation to the patriarchate). Uneven, ill-arranged, and compiled before its author was 40 years of age, it is a remarkable tour de



force. About 56 per cent of the works are of Christian origin. Many no longer survive the fortunes of time, war, calamity, and Western Christian crusaders (e. g., the *Acta* of the Synod of the Oak against John Chrysostom). For that reason Photius' *Bibliotheca* is certainly "eine der wichtigsten Quellen für unsere Kenntnis der altchristlichen und frühbyzantinischen Literatur." (H. G. Beck, *Kirche und theologische Literatur im Byzantinischen Reich*, p. 526)

The great variety of material included in the *Bibliotheca* precluded Henry's writing of a commentary (cf. p. XLV; in that respect the work is as demanding on its editor as *Diogenes Laertius*). The same difficulty probably caused the omission of almost all conjectures from the apparatus. Henry has provided useful historical and geographical notes on proper names, bibliographical references to modern editions of surviving literature, and minimal references to Photian literature.

This edition is well printed. It fills a serious lacuna in scholarly editions. It will long be a standard.

EDGAR KRENTZ

#### THE CRUCIAL TASK OF THEOLOGY.

By E. Ashby Johnson. Richmond, Va.: John Knox Press, c. 1958. 222 pages. Cloth. \$5.00.

This study by the Presbyterian chaplain at Austin College in Sherman, Tex., demonstrates the impact of Paul Tillich and other theologians in their quest for a legitimate and relevant prolegomena even in bodies like the Presbyterian Church in the U. S. Johnson spent a year of study at Yale University in preparation for writing this book. After a brilliant opening chapter on the contemporary challenge to theology from both the antitheological bias within the church and the logical-empiricist challenge from without, the author settles down to his main theme: verification in the method of theology, the distinctiveness of which is its comprehensive field.

Johnson is ultimately Tillich's man (even though he acknowledges the contributions of other theologians, such as Barth), although he seems curiously detached from the ultimate concern for the Christian message. Perhaps his preoccupation with the logical-positivist threat has focused this book too narrowly upon what may be only a crucial task of theology. Nevertheless the volume is a significant addition to the list of modern books on the nature and function of theology. The bibliography is a useful abridgement of this lengthening list.

HENRY W. REIMANN

*PHYSICS OF THE STOICS.* By S. Sambursky. New York: The Macmillan Co., 1959. xi and 153 pages. Cloth. \$3.00.

There is no other work to rival this in English. The author is at home both in the history of philosophy and in modern science. This combination results in an arresting treatment of Stoic thought. Operating from a "continuum theory" of the universe, Stoicism developed ideas similar to the field of force concept of modern physics, wave motion, and time as made up of continua, none of which is entirely present. Light is shed on Stoic logic, ethics, and theology. A difficult but rewarding book, illuminating the scientific outlook of the New Testament world.

EDGAR KRENTZ

*THE TRAGIC VISION AND THE CHRISTIAN FAITH.* Edited by Nathan A. Scott, Jr. New York: Association Press, c. 1957. 346 pages. Cloth. \$4.50.

This thrilling book ought to get high priority among the many that have appeared in the past five years on the correlation between Christian theology and literature. If Tillich's conclusion that the history of culture is also a source for systematic theology is correct, and if we need a theology of culture, here is the essay type of material produced by gifted teachers of literature and theology which must necessarily prepare the way for the

fuller appropriation of this vast and complex field by systematic theologians.

This is not to say that the contributors to this symposium on "Tragedy" argue any straight line movement from the tragic heroes of Goethe, Nietzsche, Kafka, and Faulkner back to the Gospel. Actually in the case of the first and the last, Richard Kroner in "Goethe's Faust: The Tragedy of Titanism" and Hyatt H. Waggoner in "William Faulkner's Passion Week of the Heart" emphasize the contrast between these literary tragedies and authentic Christian insights. In addition, Prof. Edmond Cherbonnier's opening essay, "Biblical Faith and the Idea of Tragedy," is sharply critical, in rather neo-orthodox fashion, of any real correlation.

The symposium also includes contributions on Shakespeare by Roy Battenhouse, on Dostoevski by the editor, and on Hawthorne and Melville by Randall Stewart that do accent the way in which tragedy in these particular literary figures corresponds closely to Christianity. For this reviewer these three essays — aside from the essay by Cherbonnier already mentioned and the brilliant sketch by Albert C. Outler, "Freud and the Domestication of Tragedy" — were the heart of the book. The essays on Milton, Pascal, and Kierkegaard seemed less significant.

Not only student pastors but also theological students and pastors who are in the slightest degree concerned about the correlation between Christ and culture will be helped by this book. The bibliography, sectioned according to each of the 12 essays, heightens the usefulness of the volume.

HENRY W. REIMANN

*SKAPELSEN OCH LAGEN.* By Gustaf Wingren. Lund: Gleerups Förlag, 1958. 224 pages. Paper. 15 Swedish kronor.

The author emphasizes that in the Apostolic and Nicene creeds creation is treated first. This reflects the position creation occupied in the thought of the primitive church.

Hence he opposes the isolation of the Old Testament or its relegation to a secondary position. The Old speaks directly to contemporary men and not merely *via* New Testament. Gen. 3 speaks of a catastrophe which is already remedied in Christ and will be completely redressed in the coming Judgment and victory. In creation is given the fact that man does not live without God. "God has made me and all creatures. . . ." This Creator God is the "my Lord" of the second and third articles. The work of creation is continual and individual (p. 36) and hence the Old Testament speaks continuously to men. Furthermore, all men are created in God's image (Gen. 1:26, 27), and that image is Christ, Col. 1:15 (p. 45). Adam's fall is paralleled by Christ's redemption.

Man lives as a creature of God. Death in its broadest significance includes all disruptions of God's creative, life-giving activity (p. 60). Sin is usurpation of power against the Creator (61) and results in the disturbances of relationship between men (Gen. 4). Unfaithfulness to God and mercilessness toward men are the same sin seen from two points of view. A third view is given in worship of idols. The rebellion and idolatry of man is inexcusable, for he is constantly aware of an "anonymous Power" which creates and sustains.

Without natural law, Old Testament Law offers an insoluble problem. Law is universal. It is God's demanding, commanding, restraining will in creation. Israel's Law is a concrete form of this will. Both Law and Gospel (p. 142) aim at realizing "God's image" in creation.

Government is closely related to continuous creation and preservation. Even abused power (p. 157) exists through mercy of God and His interest in creatures.

The first use of the law is exercised in government, family, school, science, and wherever works are aimed at. It continuously deals with the neighbor and through constant

suppression of egocentricity makes possible ongoing creation in human activity.

The first and second use of law are simultaneous. For when law compels toward action in community it reveals egocentricity (p. 196). The second use is that of a παιδαγωγός to Christ, for it contrasts that which should be, the image of God, with fallen man. It reaches its climax when through the preaching of the Gospel the depth of sin is viewed from the vantage point of faith.

These are some of the thoughts in *Skapelsen och Lagen*. The book ends with a discussion of preaching and law. It seeks to bridge the chasm between church and world and to eliminate the concept of "secular" areas beyond divine influence. A complementary study on *The Gospel and the Church* is to give special attention to Baptism and the Lord's Supper as continuously current events in man by which he realizes God's image. Through these sacraments men participate in Christ's death and resurrection.

E. L. LUEKER

*CORPUS CHRISTI: THE NATURE OF THE CHURCH ACCORDING TO THE REFORMED TRADITION.* By Geddes MacGregor. Philadelphia: The Westminster Press, 1958. v and 302 pages. Cloth. \$5.00.

Questions about the doctrine of the church are, according to MacGregor, "for Christians, the modern question *par excellence*," for to him the theological disputes of today are at heart ecclesiological. However, ecclesiology and Christology are closely related. He, therefore, examines not only the term ἐκκλησία, but also the term τὸ σῶμα τοῦ χριστοῦ. Of Calvin's teachings he says: "There is no doubt that Calvin was methodologically in error when he so closely tied his doctrine of the Church to his predestinarian doctrines" (p. 48). Calvin placed a high value on the Eucharist, as did the 17th-century Scottish

divines. MacGregor devotes a chapter to "The Eucharist in the Reformed Church" and another one to "The Episcopate in the Reformed Tradition." Both the continuity and the essential unity of the church of Christ are of paramount importance in the Reformed doctrine of the church; "the Head-Body relation, inseparable from the idea of the Church as *corpus Christi*" he regards as central in this tradition. MacGregor's scholarly study deserves a great deal of attention within the Reformed churches and from those who would reach a clear understanding of Reformed teachings. CARL S. MEYER

*LESSING'S THEOLOGICAL WRITINGS.*

Translated by Henry Chadwick. Stanford, Calif.: Stanford University Press, 1957. 110 pages. Cloth. \$1.95.

In this book Chadwick offers a splendid introduction to the theological views of Lessing. And we need to be introduced to Lessing even today. For even though he belonged to the second generation of the Enlightenment and was not very original, he articulated with devastating forcefulness many then seminal ideas which still seem to threaten orthodox Christianity. Lessing was a precursor of the higher criticism of the Bible; he was prominent in working out a new theory of progressive revelation. He contributed much to the modern myth that the fundamental principle of Luther and the Reformation was the right of unrestricted private judgment. His mistrust of all historical knowledge underlies much of the historical skepticism and existentialism of Bultmann's theology. There can be little doubt that even Barth has been greatly influenced in his doctrine of revelation by Lessing's insistence that he could not believe on the basis of miracles which have only been recorded by others and cannot be demonstrated today. If we bear all this in mind and then recall that Lessing was a tongue-in-cheek indifferentist and cynic who in battling against orthodoxy would not even condescend

to express his own opinions (if he had any), we begin to understand better the genesis of much modern theological thought.

Chadwick's introductory remarks are as pertinent as they are lucid. His selections from Lessing's theological writings are well made but unfortunately scant.

ROBERT D. PREUS

*THE HAMMER OF GOD.* By Bo Harald Giertz. Translated from the Swedish by Clifford Ansgar Nelson. Rock Island: Augustana Press, 1960. 335 pages. Cloth. \$3.75.

The colorful and capable Bishop of Göteborg is probably as well known in Sweden for his prose fiction as for his uncompromising churchmanship, his social concerns, and his formal theological writings. Some of his novels have been translated into German, but this volume contains the first of his fictional works to be done into English. The book actually consists of three short, unabashedly didactic novels. The period of the first is around 1800, of the second 60 years later, of the third the 30s of our own century. The scene of all three is the same Swedish rural deanery. The chief figure in each case is a young cleric who discovers belatedly the fundamental necessity of forgiveness through faith for his own life and for his ministry. The stories are engrossingly told; in addition they are likely to give the reader a deeper insight into the factors that have created the current situation of the Church of Sweden than volumes of formal church history. The translation is adequate.

ARTHUR CARL PIEPKORN

*STUDIEN ZU LUTHER UND ZUM LUTHERTUM.* By Lauri Haikola. Uppsala: Lundequistska Bokhandeln (Wiesbaden: Otto Harrassowitz), 1958. 158 pages. Paper. Sw.Kr. 15.00.

This study discusses more fully the problems which the author treated in his dissertation *Gesetz und Evangelium bei Matthias*

*Flacius Illyricus*. With a fleeting backward glance at scholasticism and a brief tribute to philosophy, the author turns to his real concern, an alleged difference between Luther's theology and that of his followers, particularly those of the age of Lutheran Orthodoxy. But whether a real difference exists remains to be demonstrated. Furthermore, the author's description of Luther's doctrine of justification calls for a critical analysis to determine whether the great Reformer's emphasis on *sola gratia* and *sola fide* will support the author's point of view. If it does not, the author's distinction between Luther's doctrine and that of his orthodox followers will disappear or be reduced to insignificance.

L. W. SPITZ

*SHORT DICTIONARY OF CATHOLICISM.* By Charles Henry Bowden. New York: Philosophical Library, 1958. 158 pages. Cloth. \$2.75.

The roughly 1500 entries of this relatively expensive book provide an introduction to the technical denominational jargon of Roman Catholicism. The theology reflected by the definitions of the Oratorian compiler is of the rigid type.

ARTHUR CARL PIEPKORN

*OTTOMAN IMPERIALISM AND GERMAN PROTESTANTISM 1521—1555.* By Stephen A. Fischer-Galati. Cambridge: Harvard University Press, 1959. 142 pages. Cloth. \$4.00.

"The consolidation, expansion, and legitimizing of Lutheranism in Germany by 1555 should be attributed to Ottoman imperialism more than to any other single factor" (p. 117), says Wayne State University's Fischer-Galati at the end of his inquiry. In its bald form the assertion is an exaggeration, of course, but the important role of the Turk in the month-by-month politics of the generation between the Diet of Worms and the Religious Peace of Augsburg has long needed the kind of precise underlining that it re-

ceives in this extensively documented study. In doing justice to both elements in his title, Fischer-Galati has of necessity written a boldly limned and highly serviceable political history of the crucial period of the Lutheran Reformation.

ARTHUR CARL PIEPKORN

*A THEOLOGICAL INTRODUCTION TO THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.* By E. J. Bicknell; third edition by H. J. Carpenter. London: Longmans, Green and Co., 1955. xvii and 463 pages. 21/—.

It is not difficult to understand why this book has for four decades been a standard commentary on the Thirty-Nine Articles. Comprehensive, conservative, and scholarly, it analyzes the theological significance of each article succinctly, clearly, and justly. Carpenter's revision takes cognizance of new theological trends and literature. It is to be regretted that errors in the reference to the teaching of the Lutheran community were not simultaneously corrected. Thus a single page (p. 206) leaves the impression that Lutherans "argue that man is saved by 'faith only' in the sense that good works are not only unnecessary but positively harmful"; hold that it is a denial of the truth "to look for any fruit in a changed life"; think "that we are justified 'propter fidem'"; and assert that "a bare intellectual belief" is sufficient for justification.

ARTHUR CARL PIEPKORN

*BRIGHT GALAXY: TEN YEARS OF UNITARIAN FELLOWSHIPS.* By Laile E. Bartlett. Boston: Beacon Press, c. 1960. xv and 255 pages. Cloth. \$3.50.

In May 1948 the American Unitarian Association launched its Lay Fellowship Plan. In 10 years 315 "fellowships"—largely lay-led, organized groups of less than "church" size, with a minimum membership of 10 resident adult "religious liberals"—were founded (of which 249 survived), to be-

come channels through which about 12,500 persons became Unitarians (roughly a third of the denomination's total membership growth during the period). Mrs. Bartlett, wife of the dean of the Starr King School for the Ministry, puts her background as college teacher of sociology to excellent use in describing this new phenomenon in Unitarianism and appraising its significance. Her very readable study, written with sustained enthusiasm, is of interest to sociologists of religion and, more practically, to those who come into professional contact with the fellowships.

ARTHUR CARL PIEPKORN

*CITY LIFE IN JAPAN.* By R. P. Dore. Berkeley: University of California Press, 1958. 472 pages. Cloth. \$6.75.

Another striking example of the fact that the social sciences are receiving global application is seen in this carefully detailed, comprehensive study of what it is like to be a Japanese living in Shitayama-cho, a lower middle class neighborhood of some 300 households not far from the center of Tokyo, now the world's largest city. What the Lynds' *Middletown* did before World War II for a medium-sized American city and Embree's *Suye Mura* for a prewar Japanese village, this R. P. Dore has done for an urban section in postwar Tokyo. It is regrettable that this study carried on in 1951 was not published until 1958. Necessarily, there have been certain changes since the end of the Occupation and the new high level of material prosperity.

A solid 100 pages of this exhaustive study deals with "Religion and Morality."

Students of urban sociology in the West will get new perspectives on their own city lore through this Eastern study. For missionaries to Japan as well as Japanese pastors and church workers, and all who have direct social concerns, this volume is a must.

W. J. DANKER

*BAKER'S DICTIONARY OF THEOLOGY.*

Edited by E. F. Harrison, G. W. Bromily, and Carl F. Henry. Grand Rapids, Mich.: Baker Book House, 1960. 566 pages. Cloth. \$7.95.

This new dictionary has much good in it. It is a forthright attempt to restate, in brief articles, the doctrines of Christianity from the standpoint of an informed, faithful attitude of obedience to the Scriptures. Moreover, the editors have gathered a good representation of Evangelical scholarship. Included among the contributors are four Lutherans, colleagues or former colleagues of the reviewer at Concordia Seminary, F. W. Danker, J. T. Mueller, A. M. Rehwinkel, and H. C. Waetjen, who together contribute 28 articles. In addition, the bibliographies appended to most of the articles, though brief, are usually good. All this is to the credit of the work.

However, the Lutheran reader will still have some reservations about this volume that will make him read it less than enthusiastically. First of all, the title ought to read *Baker's Dictionary of Christian Theology from a Reformed-Arminian Standpoint*. The work simply does not cover all theology. Very few articles on the theology of non-Christian religions are to be found. There are no entries under Mithra or Buddhism, let alone Zen. Most articles do not present some of the strong Lutheran emphases that we would like to hear. The article "Lord's Supper," for example, hardly reveals a trace of the real presence and makes little mention of such terms as Eucharist and Mass, both used in the Lutheran Symbols (the former infrequently, to be sure). You will find an article under "Rapture" (a technical term in current millennialist literature), but nothing under "Communication of Attributes." While "Covenanters" get an entry, "Crypto-Calvinism" gets not even a nod. Finally, the editors' decision not to make any entries under the names of men appears to be a faulty one. The book ends up neither

a dictionary of Biblical theology nor a historical dictionary of Christian theology but a somewhat amorphous mixture of the two.

Balancing the good against the bad, we find that a Lutheran theologian will find much good in the book, provided he regards none of its statements as final without a check against the confessions of his church.

EDGAR KRENTZ

*ESSENTIAL BOOKS FOR A PASTOR'S LIBRARY: BASIC AND RECOMMENDED WORKS.* Third Edition. Richmond, Va.: Union Theological Seminary, 1960. 71 pages. Paper. \$1.00.

This third edition merits the same praise given to the second in the November 1955 issue of this journal. While the bibliography has an understandable Presbyterian and Calvinistic emphasis, the faculty of Union Seminary of Virginia is sufficiently ecumenical to make this a good guide to theological literature for students of all denominations. It is heartily recommended. EDGAR KRENTZ

*LE PROPHETE JÉRÉMIE: COMMENTAIRE.* By A. Aeschmann. Neuchâtel: Delachaux et Niestlé, 1959. 245 pages. Paper. Sw. Fr. 9.50.

*LA SAGESSE DE DIEU: EXPLICATION DE LA 1<sup>re</sup> EPI TRE AUX CORINTHIENS.* By Gaston Deluz. Neuchâtel: Delachaux et Niestlé, 1959. 294 pages. Paper. Sw. Fr. 10.—.

These commentaries are designed for pastors and laymen who want to absorb the broader vision and thrust of these writings without hacking their way through the usual exegetical underbrush. Both volumes follow the reproductive method employed in this series, but the volume on Jeremiah includes in smaller type brief notes on special textual and philological problems. Good commentaries on the Corinthian correspondence are extremely rare, but Deluz skillfully handles the problem passages and is expert in reflect-

ing the contemporary significance of the document. Aeschmann's rich pastoral experience is of immense advantage to him in expressing the significance of Jeremiah's own profound "pastoral" concerns.

FREDERICK W. DANKER

*A HISTORY OF THE BIBLE: AN INTRODUCTION TO THE HISTORICAL METHOD.* By Fred Gladstone Bratton. Boston, Mass.: Beacon Press, 1959. xii + 382 pages. Cloth. \$4.95.

"We must take it [the Bible] for what it says and not for what we would like it to say. The translator has no right to inject into the text the slightest hint of his own point of view or that of any school of thought" (p. 13). These words are fairly representative of the tenor of this work, which details in popular terms the history of the origin of the Biblical writings. Parallels to Biblical stories from ancient cultures, questions of canon, extracanonical literature, and a concise history of the Biblical text and versions, together with a historical sketch of the rise of historical criticism and a brief discussion of the contemporary hermeneutical problem, help equip the Bible student for a better appreciation of current Biblical discussions.

FREDERICK W. DANKER

*STUDIA EVANGELICA: PAPERS PRESENTED TO THE INTERNATIONAL CONGRESS ON "THE FOUR GOSPELS IN 1957" HELD AT CHRIST CHURCH, OXFORD, 1957.* Edited by Kurt Aland, F. L. Cross, Jean Daniélou, Harald Riesenfeld, and W. C. van Unnik. Berlin: Akademie-Verlag, 1959. xi + 813 pages. Paper. DM 88.—.

Sixty-nine different papers from the 1957 Congress on the Four Gospels are collected in this volume. It is impossible here even to list the names of all the contributors. The index of authors reads like a *Who's Who* of contemporary New Testament scholarship.

This volume will be referred to for many, many years—and deservedly so.

The editors have divided the contributions into nine areas: general papers on the Four Gospels, the Synoptic Gospels, the Fourth Gospel, Specific Texts and Subjects, the Gospels and Judaism, Qumrân, Liturgy, Patristic Exegesis, and Textual Criticism. In each section there are jewels for the New Testament scholar.

The outstanding paper, for this reviewer, was Harald Riesenfeld's "The Gospel Tradition and its Beginnings." It has implications for the whole complex of theories about synoptic origins and relationships that have grown up in the last century or more. It will be as fruitful in arousing discussion as Cullmann's essay of 1945 on "The Plurality of the Gospels" has been in recent years.

In general the papers reveal a significant concern for the theological meaning of the Gospels. Scholars are interested in source analysis, but not as an end in itself. The major interest is an illumination of the text of the particular Gospel under consideration. This is a volume to treasure and pore over in one's study. It will require many hours of careful and painstaking work with a New Testament and Septuagint to follow the argument of the various papers. The labor will be worth the effort. While every reader will object to some conclusions reached (and probably also to the premises on which they were based), no one will fail to be much the richer for working through these essays. The volume is a worthy successor to the *Oxford Studies* of Sanday's day.

EDGAR KRENTZ

*THE CHURCH IN THE THOUGHT OF JESUS.* By Joseph B. Clower, Jr. Richmond, Va.: John Knox Press, 1960. 160 pages. Cloth. \$3.50.

The author of this stimulating volume focuses his reader's attention on the cultural, political, and religious framework in which

the New Testament proclamation of the kingdom of God is to be understood. He discusses the uniqueness of Jesus' message and concludes with a discussion of the contemporary church's role as God's covenant community. The discerning pastor will find much here to enrich his Biblical understanding, to refresh his grasp of the grand sweep of God's redemptive purposes, and to sharpen the accents of his pulpit proclamation. Begin with it and you will not lay it down.

FREDERICK W. DANKER

*THE SPIRITUAL GOSPEL: THE INTERPRETATION OF THE FOURTH GOSPEL IN THE EARLY CHURCH.* By Maurice F. Wiles. New York: Cambridge University Press, 1960. x + 180 pages. Cloth. \$4.75.

Wiles' study in the history of the interpretation of John's Gospel is an outstanding contribution. He bases his work primarily on the commentaries of Origen of Alexandria, Theodore of Mopsuestia, and Cyril of Jerusalem. However, he also takes notice of John Chrysostom and all of the heretical groups that were opposed by the orthodox catholic church. While the work is not a commentary itself, it will place many illuminating paragraphs before the modern commentator.

Wiles considers the ancients' views on the isagogical material, on the historicity of John, miracles, and the basic theological concepts of the book. Perhaps the most interesting feature of the work is the detailed documentation of how the opponents of a particular father tend to color his exegetical insight. Origen was faced with Gnosticism and therefore rightly emphasized the humanity of Christ. Two centuries later, after Arius has used Origen to defend his heretical Christology, the later fathers use a "two-nature exegesis" in order to emphasize the deity of Christ.

Wiles feels that Origen more than any

other father approached modern interpreters in his understanding of John, for example, in his comments on ἀλήθεια (pp. 68—71) and therefore deserves close study. Indeed the whole book is a vindication of Westcott's method of disregarding most modern commentators for the combing of the ancient. This is a must book for all students of John's Gospel.

EDGAR KRENTZ

*THE CHRISTOLOGY OF THE NEW TESTAMENT* (*Die Christologie des Neuen Testaments*). By Oscar Cullmann. Translated by Shirley C. Guthrie, Junior, and Charles A. M. Hall. Philadelphia: The Westminster Press, 1959. xv + 342 pages. Cloth. \$6.50.

The German original of this work has already been reviewed in this journal (Vol. XXIX, No. 11 [November 1958], p. 851). This careful translation, which Guthrie and Hall prepared in consultation with Cullmann in Basel and which the latter has approved in its final form, makes this standard work available to a host of readers to whom German is unfamiliar. Cullmann himself warns the reader not to use the book as a work of reference, however, until the whole has been read through. ARTHUR CARL PIEPKORN

*NOMINA SACRA IN THE GREEK PAPYRI OF THE FIRST FIVE CENTURIES A. D.: THE SOURCES AND SOME DEDUCTIONS.* By A. H. R. E. Paap. Leiden: E. J. Brill, 1959. 127 pages. Paper. 40.— Dutch guilders.

In 1907 Ludwig Traube published a careful study of the abbreviation of sacral words in Greek papyri, regarding the abbreviations as a development by Hellenistic Jews of the Hebrew method of writing divine names. In the years 1910—14 G. Rudberg and E. Nachmanson challenged this view, insisting that such abbreviations came into the papyri from the contractions and suspensions of Greek epigraphic style. The conflict was not resolved in that generation.



Today much more material exists for the scholar to base his conclusions on. Traube had less than 40 Greek papyri with such abbreviations at his disposal. Paap lists 421 — and undoubtedly more will turn up in the near future. The author has assembled all the evidence in detail, tabulated it carefully, and drawn tentative conclusions. Neither Traube's nor Rudberg-Nachmanson's theories account adequately for the data of the papyri. The growth of the use of contractions was a gradual one, θεός, κύριος, πνεῦμα, πατήρ, ἄνθρωπος, Ἰσραήλ, and Ἰησοῦς (but not Χριστός) being contracted after the first half of the second century. The origin is not Jewish in the sense that Traube meant it, as the evidence of Jewish papyri makes clear. Nor are the contractions derived from the common Greek of ostraka and inscriptions. It is suggested by Paap (pp. 123—127) that it was "Graecized Jews" who applied the principle of consonantal writing of Hebrew (not out of fear of the divine name). The place of origin was likely Alexandria.

Paap's conclusion is properly tentative and modest but nevertheless important for the light it sheds on a small area of early Christian thought. All students of New Testament textual criticism and early Christian papyri ought to familiarize themselves with this work. The publisher's opulent format and careful printing of the work will make this task a pleasant one. EDGAR KRENTZ

*DIE VERKLÄRUNG JESU: HISTORISCHES EREIGNIS UND SYNOPTISCHE BERICHTE.* By Heinrich Baltensweiler. Zürich: Zwingli-Verlag, 1959. 150 pages. Paper. Sw. Fr. 18.—.

This monograph offers the most stimulating and enlightening discussion of the Transfiguration since Harald Riesenfeld's *Jésus transfiguré* (Copenhagen, 1947). In contrast with frequent attempts to interpret the story as a designed echo of Exodus 24 the author focuses his attention on the Markan record

and submits detailed proof to establish a Feast of Tabernacles as the historical point of origin for the account. The central thought is that Jesus rejects the temptation to be a political Messiah. It is in His obedience to the Father's purpose, even to the extent of suffering and death, that He fulfills His Messianic mission. The preacher who reads this work critically will find much here to edify both himself and his congregation. Certainly no student of the New Testament will wish to deprive himself of the rich theological experience awaiting him here.

FREDERICK W. DANKER

*DIE DOGMATIK DER EVANGELISCH-REFORMIERTEN KIRCHE, DARGE-STELLT UND AUS DEN QUELLEN BELEGT.* By Heinrich Heppe. Edited by Ernst Bizer. Second edition. Neukirchen, Kreis Moers: Neukirchner Verlag, 1958. 584 pages. Paper, DM 26.70; cloth, DM 30.—.

For exactly a century "Heppe" has been to Reformed dogmatics what Heinrich Schmid's *Doctrinal Theology* has been to Lutheran dogmatics, a handy systematic compend of Reformed orthodox theology illustrated with copious quotations from the theologians who created and preserved the tradition. This homogenization has undeniable advantages; the disadvantage is that it gives Reformed orthodoxy an appearance of a uniformity that it possessed as little as Lutheran orthodoxy possessed it. Heppe's conscientious intention, it must also be observed, did not always preserve him from onesidedness; and a number of very distinguished representatives of Reformed orthodoxy are never cited. In spite of all this, Heppe's work has permanent value. Revised with meticulous care 25 years ago by Bizer and sent out into the world with the warm endorsement of Karl Barth, it now appears in a second edition with an admirable 80-page theologian-by-theologian historical survey of Reformed orthodoxy from

John Calvin to Heinrich Wilhelm Bernsau (1717—63). Although an unauthorized English translation of the 1934—35 edition by G. T. Thomson came out in 1950, the German edition still recommends itself to those who can handle the language, if for no other reason than that the Latin documentation is cited in the original.

ARTHUR CARL PIEPKORN

*THE WESTMINSTER CONFESSION FOR TODAY: A CONTEMPORARY INTERPRETATION OF THE CONFESSION OF FAITH.* By George S. Hendry. Richmond, Va.: John Knox Press, 1960. 253 pages. Paper. \$2.00.

Hendry, professor of systematic theology at Princeton Theological Seminary, furnishes a positive, soberly written 20th-century commentary on Presbyterianism's 17th-century confession as the American branches of his denomination have modified it. He "accepts" the Westminster Confession, while taking "exception to some of its statements," an approach wholly within the spirit of the Reformed community's historic attitude toward its confessions. Understandably, his misgivings become most prominent on the chapters on God's eternal decrees, the passages which treat the soul as immortal, the section on original sin, the notion of a "covenant of works," the Anselmian theory of the Atonement which the confession teaches, and the very detailed eschatological stipulations of the last two chapters. Whether there has been a tendency in the Lutheran Church "to lean too heavily on the doctrine of justification" (p. 141) is a matter of judgment; it is an error of fact to assert that consubstantiation (p. 232) is "the Lutheran variant of" transubstantiation. Hendry's commentary is likely to exercise considerable influence for a number of decades. Lutheran clergymen interested in comparative symbolics will do well to be familiar with it.

ARTHUR CARL PIEPKORN

*THE BELIEF OF CHRISTENDOM: A COMMENTARY ON THE NICENE CREED.* By John Burnaby. London: SPCK, 1959. 224 pages. Cloth. 17/6.

Burnaby, regius professor emeritus of divinity at Cambridge, says that the title of his book was suggested by a phrase of J. N. D. Kelly's about the Nicene Creed, "one of the few threads by which the tattered fragments of the divided robe of Christendom are held together." Actually, Burnaby goes beyond the limits of what the Nicene Creed explicitly refers to, with excursus and chapters on the nature of man, Christ's descent into the netherworld, justification, the "communion of saints," the Holy Eucharist, and the doctrine of the Trinity. His work is best described as a creed-patterned contemporary Biblical theology with a mild Church of England orientation. Although designed for the instruction of English schoolteachers, *The Belief of Christendom* is a scholarly, devout, provocative, and stimulating study which a parish pastor could use profitably, provided that he did so critically, as part of his own preparation for a series of instructions in the Creed in adult catechumen and Bible classes.

ARTHUR CARL PIEPKORN

*SKABELSE OG GENLÖSNING.* By Regin Prenter. København: G. E. C. Gads Forlag, 1955. 634 pages. Cloth.

In the prolegomena the author discusses the purpose of dogmatics. It is the presentation of the Scripturally given and confessionally formulated insight into God's way of salvation for lost mankind. The necessity for dogmatic work is occasioned by the schisms in the church (p. 14). Hence he proceeds from the ecumenical Nicene Creed (p. 37). He refuses to found dogmatics in philosophy of religion, because the form thereby assumed is not indifferent (p. 31) and such an approach leads to dogmatic agnosticism (p. 32).

God's revelation occurred in the ordinary

course of history and is found only in the prophetic and apostolic Word (p. 54). Only faith which is not offended at revelation's external lowliness recognizes God's hidden history of revelation (pp. 56—58). The judgment (p. 62) of the prophet is a necessary prelude to the apostolic witness of salvation (pp. 76, 80). The Law is the demand of the commandment of love in its ethical detail (first use) and authoritative accusation (second use).

Confessions are the uninterrupted transmission of the message of the apostles by the congregation in its worship (p. 117). Lutheran confessions are norms of doctrine which show how the liturgical confessions are understood (p. 141). Pledges to the confessions are not juridical but before God (p. 144). Opposition to confessions is basically an agnostic approach. Insistence on detail runs the danger of intellectualism. "Schools" of dogmatic research do not necessarily imply breach of fellowship (pp. 145 to 150). Church fellowship implies mutual recognition of each other's proclamation of the Gospel and administration of the sacrament (p. 179). Dogmatics is a science inasmuch as it requires objective, thorough, and free investigation of the church's message from exegesis to preaching (pp. 188—196).

The second part of the book presents dogmatics in the order of the Augsburg Confession and under two heads (creation and redemption). Redemption, the new creation, is the fulfillment of earth's and Israel's history (p. 204). Rebellion against law is rebellion against creation (pp. 210—213). Faith is death and resurrection with Christ (pp. 217—218).

God's image is the unity of hidden majesty (holiness) and eternal power (mercy), instead of a collection of attributes "which man can abstract from the sensual world's relativities" (p. 225). *Cognitio legalis Dei* separated from *theologia crucis* leads to an idol (p. 228).

All confession and proclamation of Christ deals with facts in Israel's history and Christ's life (p. 317). Jesus' death reveals God's wrath and love in their culmination (p. 417). Reconciliation is God's redemptive mighty act by which He conquers all enemies of His creative work (p. 463).

The Holy Spirit causes man to participate in Christ's death and resurrection (p. 482). Proclamation of the Gospel is the Spirit's procession from Father and Son; faith is the Spirit's return to Father and Son (p. 483). Baptism establishes the individual's connection with Jesus' death and resurrection (p. 505). The idea of sacrifice is stressed in the Lord's Supper because in the Lord's Supper Christ's sacrifice becomes our sacrifice (p. 529). The book concludes with a discussion of the Last Things. It contains numerous appendixes (Scandinavian attempts to present dogmatics in religious-philosophical form, the Biblical account of the Fall, *imago Dei*, offering in the Mass, real presence, etc.).

E. L. LUEKER

*VIEWPOINTS: SOME ASPECTS OF ANGLICAN THINKING.* Edited by John B. Coburn and W. Norman Pittenger. Greenwich, Conn.: The Seabury Press, 1959. xii + 267 pages. Cloth. \$5.00.

The Protestant Episcopal Church in the U. S. A. is, like almost every other denomination, in a period of transition. The 19 essays in this volume indicate the course that the denomination is likely to take in the process. Fifteen of the contributors are professors, 13 of them at theological seminaries of the Protestant Episcopal Church, so that the book offers a fair cross section of what Protestant Episcopal seminarians are being taught. Three chapters are devoted to Biblical studies, one to systematic theology, one to church history, the rest to "practical" concerns — liturgics, pastoral theology, the ministry today, the laity today (the only chapter by a woman), the life of devotion, apologetics, ethics, Chris-

tian education, preaching, missions, reunion. The authors deliberately concern themselves with underlying principles rather than with activities. Considering the divergent backgrounds from which the contributors come, the consensus that emerges is particularly interesting. Because of Lutheran differences from, and parallels with, the Protestant Episcopal Church, this survey will make interesting reading for a Lutheran clergyman, whom it is bound to provoke to sober reflection on the state and the course of his own denomination.

ARTHUR CARL PIEPKORN

*THE THOUGHT OF REINHOLD NIEBUHR.* By Gordon Harland. New York: Oxford University Press, 1960. xvii + 298 pages. Cloth. \$6.00.

The stature of Reinhold Niebuhr in contemporary Protestantism continues to be measurable in terms of the books that are written about him. Canadian-born church historian Harland of Drew University has set himself the ambitious aim and purpose of expounding and interpreting Niebuhr's thought as a whole to date, but within the particular focus of the relation of love and justice. He has done so accurately, meticulously, clearly, and comprehensively. Thoroughly sympathetic to Niebuhr's theological position, Harland is concerned in part in rescuing his subject from what he regards as common misunderstandings. Thus he hopes that his inquiry "will do something to dispel the still widespread impression that Niebuhr is obsessed with sin and consequently unduly pessimistic in his social analysis and outlook"; actually, Harland holds, Niebuhr's central concern is "illuminating what is involved in relating Christian insight creatively to the social task" (p. ix). Part I—three fifths of the book—outlines the structure of Niebuhr's theological ethics in terms of love, justice, the self, history, and society. Part II concerns itself with specific applications to the concrete situations of contemporary na-

tional and international politics, war and peace, economics, and race. No substitute for a large-scale reading of Niebuhr himself, *The Thought of Reinhold Niebuhr* will serve as an invaluable index to the sprawling complex of Niebuhr's books and articles on which the present volume is based.

ARTHUR CARL PIEPKORN

*THE TRUTH ABOUT SEVENTH-DAY ADVENTISM.* By Walter R. Martin. Grand Rapids: Zondervan Publishing House, 1960. 252 pages. Cloth. \$3.50.

Martin is a Conservative Baptist minister and a contributing editor of *Eternity* magazine. The book chronicles his shift of opinion during the past decade from the opinion that Seventh-day Adventists "were a cult of Christian extraction but with enough heretical error to exclude them from the Body of Christ" (p. 9) to the conclusion that while he "in no sense endorses the 'special truths' of the Adventist message," the facts "clearly reveal Seventh-day Adventists to be sincere Christians" (p. 236). In his first four chapters he summarizes contemporary Seventh-day Adventism; this section includes a 40-page summary of "the heart of Adventist theology," which a prefixed statement by H. W. Lowe, chairman of the Biblical Study and Research Group of the General Conference of Seventh-day Adventists, declares to be "accurate and comprehensive" (p. 15). He next proceeds to analyze the issues on which Seventh-day Adventist theology has been held to depart most widely from traditional Christianity. A final chapter discusses the problem of fellowship. While Lutherans will not share many of Martin's presuppositions and conclusions, and while the book is not without errors in detail (such as the ascription of the Augsburg Confession, cited with an incorrect paragraph reference, to Martin Luther on p. 115), anyone who has to do with Seventh-day Adventism will find this patiently-researched study of great value.

ARTHUR CARL PIEPKORN

*THE HUMANITY OF GOD.* By Karl Barth. Translated by T. Wieser and J. N. Thomas. Richmond, Va.: John Knox Press, 1960. 96 pages. Cloth. \$2.50.

This volume offers three recent essays by Karl Barth: "Evangelical Theology in the 19th Century" (*Evangelische Theologie im 19. Jahrhundert*), "The Humanity of God" (*Die Menschlichkeit Gottes*), and "The Gift of Freedom" (*Das Geschenk der Freiheit*). In these essays, all delivered within the past seven years, Barth rehearses some of the themes touched upon in his *Church Dogmatics*. The essays offer little that is new, but serve to show us that Barth has not changed his opinion much in the last years. A newcomer to Barth can perhaps use this little volume to advantage as a brief and interesting introduction to Barth's theology and versatility. In this reviewer's opinion the first essay is especially good, illustrating as it does Barth's deep understanding of 19th century theology. This one essay, with its penetrating analysis, makes the book worth purchasing.

ROBERT D. PREUS

*ESCAPE TO UTOPIA: THE COMMUNAL MOVEMENT IN AMERICA.* By Everett Weber. New York: Hastings House Publishers, 1959. xv + 444 pages. Cloth. \$5.50.

Religious and secular communes flourished in America in the 1830s and 1840s; some of them continued for a long time. They were led by men—and in a few instances by women, e.g., Mother Ann Lee and Frances Wright—who had some offbeat economic, social, or religious view. In some instances the religious views were sheer blasphemy. All of them, it seems, had sex problems. If deviations from the norm make for interest, the reader cannot complain of a lack of interesting material in Weber's account of one phase of our country's social history.

CARL S. MEYER

*LUTHER DEUTSCH: DIE WERKE MARTIN LUTHERS IN NEUER AUSWAHL FÜR DIE GEGENWART.* Vol. X: *DIE BRIEFE.* Edited by Kurt Aland. Stuttgart: Ehrenfried Klotz Verlag, 1959. 440 pages. Cloth. DM 19.20.

Kurt Aland, the renowned scholar and compiler of the *Lutherlexikon*, is editing a selection of the works of Martin Luther for the 20th century in 10 volumes, plus an index volume, plus three supplementary volumes. Luther's letters are of great importance for an understanding of the course of the Reformation. Aland has carefully selected 350 of them, put them into very readable contemporary German, and has annotated them skillfully. The result is a volume which the scholar and average reader alike will use and enjoy. Subscriptions to the set may still be made at about a 25 per cent reduction.

CARL S. MEYER

*CHURCH AND PEOPLE, 1789—1889: A HISTORY OF THE CHURCH OF ENGLAND FROM WILLIAM WILBERFORCE TO "LUX MUNDI."* By C. S. Carpenter. London: SPCK, 1959. Paper. v + 581 pages. 15/—.

"The record of 100 years of English church life contains much that is disappointing, but it also contains much faith, much hope, much charity" (p. 569). This noble conclusion summarizes the rich, learned, moving, human, even at times personal account by the former Dean of Exeter of those 100 years. He calls the story of the Church of England from 1789 to 1889 the story "of a part of Catholic Christendom, which is rich in good life" (p. 565). Although he ascribes too much of what happened in England after 1845 to the Oxford Movement and underestimates the influence of the Evangelicals, he has a broad grasp of the century. Priest and parish, bishop and diocese, scholar and university, church and nation, theologians and people, statesmen and churchmen, fill his

pages. These pages are prime examples of lucid writing. His last chapter, for instance, on *Lux Mundi*, is an extremely helpful analysis. The work was first published in 1935, reprinted in 1937, and is now offered in an inexpensive paperback edition. Here is a fascinating account of modern English church history.

CARL S. MEYER

*THE ENGLISH RELIGIOUS HERITAGE.*

By Conrad Pepler. St. Louis: B. Herder Book Co., 1958. vii + 444 pages. Cloth. Price not given.

Pepler makes a study of the English mystics in the 14th and the 15th century. He calls his book an introduction to "the growth of the spiritual life according to an English idiom." He reasons that mysticism is the converse side of the Christian life of asceticism; his study is, therefore, a study of ascetic-mystical theology. The threefold division—the purgative, the illuminative, the unitive—is the framework for his book. For the first the *Ancren Riwele* serves as the guide, only, however, after Langland shows the way of conversion. Richard Rolle is chosen to expound the second. *The Cloud of Unknowing* and Mother Julian's writings are used to make evident the third. Pepler's exposition is clear. He cites the writings of the mystics without bringing in the opinions of others about these mystics. His theology is Thomistic. Although the work lacks an index and a bibliography, it is a useful and authoritative work in a significant phase of English religious life. The title, of course, is too pretentious.

CARL S. MEYER

*ERASMUS AND HIS TIMES.* By Louis

Bouyer. Translated by Francis X. Murphy. Westminster, Md.: The Newman Press, 1960. 220 pages. Cloth. \$3.75.

Erasmus' place in the 16th century is secure, and the literature about him is voluminous. Bouyer has added to that literature with a study that brings a corrective and adds a new dimension. The corrective is in the

examination of Augustine Renaudet's contention that Erasmus belongs to the "Modernists." Bouyer correctly points out that the term is an anachronism when applied to the 16th century and an incorrect approach to Erasmus' principles of Biblical interpretation. The new dimension is added by the emphasis on the theology of Erasmus, within the tradition of humanist theology of Nicholas of Cusa and Vittorino da Feltre and Pico della Mirandola and Thomas More and Balthasar Castiglione (sometimes the dimension becomes too broad). The discussion of the *Ratio verae theologiae* by Erasmus is one of the outstanding features of Bouyer's presentation. Usually the *Colloquies* are not mined for evidences of Erasmus as a theologian.

The work in this English edition is marred by several errors. The book is without bibliography and without index. The Council of Ferrara convened on April 4, 1438, not 1428 (p. 69). Cusanus' retreat to Andraz came in 1457 (p. 75). Aldus Manutius is meant on p. 87. The *Enchiridion* appeared in 1503 (p. 112). The Peasants' War cannot be written off simply as a reaction to the Lutheran Reformation (p. 120). The explanation of the rise of the Renaissance in terms of a "gradual release from a chain of catastrophes" is true only when it applies to a rising secularism in Western Europe. Although Erasmus was interested primarily in ethics, as Bouyer points out, he nevertheless does not discuss Erasmus' ethics.

Bouyer's book, however, is recommended for careful study by humanists and theologians.

CARL S. MEYER

*STOICS AND SKEPTICS.* By Edwyn Bevan.

New York: Barnes and Noble, 1959. 152 pages. Cloth. Price not given.

Bevan's lectures on Stoicism and skepticism combine the grace of the spoken word with the accuracy of scholarly writing. Long out of print, the book was eagerly snatched off the used book market by historians and

philosophers alike. The reprint without changes should be welcome to many. The last chapter is almost the only thing on Greek skepticism in English — and far and away the most interesting treatment of the handful we have. The publisher is to be thanked for making available again a book that has aged little in the passage of the years.

EDGAR KRENTZ

*HISTORICAL ATLAS AND GAZETTEER* (*A Study of History, Volume XI*). By Arnold J. Toynbee and Edward D. Myers. New York (London): Oxford University Press, 1959. xi + 257 pages. Cloth. \$12.50.

An exhaustive list of place names in the 10 volumes of *A Study of History*, an atlas which covers the subject matter of those volumes, and an index of the place names in the atlas make up this reference work. It is an indispensable tool for anyone who is making a project out of studying Toynbee's *opus magnum*. The maps are clear; the gazetteer will help the student clear up obscurities and ambiguities of place names.

CARL S. MEYER

*PROTESTANT CHRISTIANITY INTERPRETED THROUGH ITS DEVELOPMENT*. By John Dillenberger and Claude Welch. New York: Charles Scribner's Sons, 1958. xii + 340 pages. Paper. \$1.45.

Originally published in 1954 (see *CONCORDIA THEOLOGICAL MONTHLY*, XXVII, 2 [February 1956], 150—151) in response to a felt need for a single book on Protestantism — broadly understood to cover Western Christianity outside the Roman Catholic Church — for use in college and university courses in religion, this must volume has sufficiently demonstrated its practical value to warrant an unaltered reissue as a low-price paperback.

ARTHUR CARL PIEPKORN

*LABOR IN A FREE SOCIETY*. Edited by Michael Harrington and Paul Jacobs. Berkeley: University of California Press, 1959. 186 pages. Cloth. \$3.00.

One cannot discuss man, labor, and freedom and still remain on the surface of management and labor controversies. Immediately he finds himself getting down to the bedrock questions of the philosophic meaning of existence and work, and finally to the level of asking about ethics and God. Two years ago a symposium on Labor and a Free Society was sponsored by the Fund for the Republic. These are the seven papers which were presented. For churchmen interest will be highest in the paper by Erich Fromm, "Freedom in the Work Situation." One finds himself applying his concepts of freedom, bureaucracy, and consumption to broader questions. Sumner Slichter documents the changing role of unions today and concludes with the challenge of a new unionism. Writing from his background as law professor, Archibald Cox describes the role of law in preserving union democracy. As a labor lawyer, Arthur Goldberg sympathetically writes from the trade-union point of view. Added perspective is given in the final two papers by Hugh Clegg and J. R. McClelland, who compare the American position of labor with that of their own countries of England and Australia.

DAVID S. SCHULLER

*KLEINE LEUTE IM GROSSEN INDIEN*.

By Gertrud Lehmann. Berlin: Evangelische Verlagsanstalt, 1957. 122 pages. Paper. Price not given.

It is pleasant though not unexpected to discover that the well-known missiologist Arno Lehmann also has a talented wife. She has written a delightful collection of children's missionary stories. In East Germany today, she must often think back nostalgically to their life as missionaries in India.

WILLIAM J. DANKER