

CONCORDIA THEOLOGICAL MONTHLY

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Book Review

BOOK REVIEW

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

THE STRUCTURE OF LUKE AND ACTS.

By A. Q. Morton and G. H. C. Macgregor.
New York: Harper & Row, 1965. 155 pages. Boards. \$3.50.

Morton, who bears primary responsibility for this volume, feels that Luke combined sources by a simple arithmetical method to fill a codex of predetermined size. Basically, two sources lay before him: Streeter's Proto-Luke (with the subtraction of 15:11—16:15, 19-31) and Mark. Proto-Luke is Luke's primary source; Mark is inserted into it by "proportional counting and copying" (p. 29). Luke 1—2 is a special source. By excising the three long paragraphs from Streeter's Proto-Luke, Morton arrives at two sources of approximately the same length; however it is difficult to see anything but arbitrariness in his decision to exclude these three paragraphs.

Supposing that Acts must be composed in a similar fashion, Morton looks for two sources in it also. He finds them by segregating the long paragraphs in Acts and the "new beginning" (1:1—2:45; 5:12-42) added at the final editing. These two sections together make up 770 lines of text; what remains (Proto-Acts) totals 1,094 lines of text. *Mirabile dictu*, this Proto-Acts varies less than 1% in size from Proto-Luke. *Demonstratum est quod erat demonstrandum!*

We have no quarrel with a source theory as such; Luke 1:1-4 certainly suggests one. But Morton's theories seem questionable. (1) Why should longer paragraphs have some better chance of existing as separate documents, for example, the long paragraphs of Acts or Luke 15:11—16:15? (2) Is it

logical that a minor source (Mark) should determine the literary structure of Luke? The Markan sequence of events is preserved; the evidence could certainly be argued as easily in the opposite direction. (3) Is there any reason why Luke should have followed the same method of composition in both volumes? The "We" passages have to be split between the two sources in Acts — a most unlikely procedure. (4) Morton presents no argument to show that his long paragraph source is any kind of homogeneous document. He can show no *Sitz im Leben* for it. The only unifying factor is length of paragraphs.

In short, Morton, who himself gets rather sarcastic about the bad argumentation in so much New Testament scholarship, has put forward an interesting skeleton (only 45 of the 155 pages of the book are devoted to the argument; the remainder is a printing of Luke-Acts according to his theory).

EDGAR KRENTZ

AGAPE IN THE NEW TESTAMENT. Vol. I: AGAPE IN THE SYNOPTIC GOSPELS. By Ceslaus Spicq, translated by Marie Aquinas McNamara, and Mary Honoria Richter. St. Louis: B. Herder Book Co., 1963. xiv, 153 pages. Cloth. \$3.50.

This abridgement of the first volume of Ceslaus Spicq's outstanding work on *Agape* offers to the lay reader the benefits of a treasure hitherto locked up in the French language for specialists. Professional students must still consult the original for the detailed documentation which is here omitted. The

list of texts analyzed includes Matt. 3:17, 5:43-48; 6:24; 12:18; 17:5; 19:19; 22:37, 39; 24:12; Mark 1:11; 9:7; 10:21; 12:6, 30-33; Luke 3:22; 6:27, 32, 35; 7:5, 42-47; 10:27; 11:42, 43; 16:13; 20:13.

FREDERICK W. DANKER

THE BASIS OF CHRISTIAN UNITY. By D. Martyn Lloyd-Jones. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1963. 64 pages. Paper. 50 cents.

The author here submits the substance of two addresses on the teaching of John 17 and Eph. 4 given at a gathering of ministers in June 1962. He contends that these chapters do not speak of a unity that is to be achieved but of one that already exists through faith in Jesus Christ. His explanation of the causes of disunity in Christendom as well as his insistence that doctrine comes before fellowship are worthy of note at a time when, as he says, "there are many who think that the teaching here [Eph. 4: 1-16] is that we are exhorted to have fellowship with one another, whatever our views of the Christian faith may be, in order that ultimately we may come to a unity of faith and belief." He is more concerned about the purity of the church in doctrine and in life than about its size. "The ultimate question facing us these days," he says, "is whether our faith is in men and their power to organize, or in the truth of God in Christ Jesus and the power of the Holy Spirit."

LEWIS W. SPITZ

LIFE CAN BEGIN AGAIN. By Helmut Thielicke, translated from the German by John W. Doberstein. Philadelphia: Fortress Press, c. 1963. xv, 215 pages. Cloth. \$3.75.

These sermons were preached shortly after World War II by the unique professor in the University of Hamburg who is also one of Germany's favorite preachers. Only recently translated, this volume presents a Thie-

licke earlier than some of the materials circulating in the United States at present. Though possibly at a lesser level of fluency and charm than the more recent publications, these sermons do reveal an acuity of insight, coupled with an explicit emphasis on the atoning Christ as source of power, that this reviewer finds excellent. Directed to texts from the Sermon on the Mount, and operating with a patently textual method, these sermons give scope to the analysis of one of Europe's experts in the field of Christian ethics. But they also show a heart sensitive to the dislocations of cities and nations and reaching out with help and the word that removes fear.

RICHARD R. CAEMMERER

THE DILEMMA OF MODERN BELIEF.

By Samuel H. Miller. New York: Harper & Row, 1963. 109 pages and index. Cloth. \$3.00.

The dean of the Harvard Divinity School herewith publishes the Lyman Beecher Lectures which he delivered at Yale Divinity School in 1962. Recognizing that the lectures are commissioned to concern preaching, he directed himself to preliminary questions about the definition of faith or of religion to contemporary man. He views the secular, nonreligious, fragmented world and tries to affirm the need, in Bonhoeffer's terms, of finding Christ in the world. He posits the need for a "reconciling image" through which the interpretation of faith can come. He echoes other charges that Christian church jargon has "killed" God and the facility of interpreting Him to this world. He holds out possibilities of "waiting" for the vision of God in the sharing of the work of the world. He recommends the recapture of the image of Christ for restoring the "human center" to life and the "reconciling image" to Christian affirmation. He describes the many barriers to "resonance" or recognition of Christ by faith, and tries to recapture it by suggest-

ing the ways in which Christ is open to the world in which we live. He suggests four ways by which the minister can ply his task in the light of his premises: "resume connections with humanity; transcend technical and urban shrewdness; transmute the indigent confession of circumstance by the power of the spirit; and . . . recover such arts and skills as to celebrate worship powerfully enough to reveal God, resurrect man, and redeem society" (p. 100). In the closing counsel the lecturer employs familiar terms like "assurance of divine mercy" and "the fellowship of saints, not because of its perfection but because of its compassion." Dean Miller succeeds in making prospective preachers wary of clichés. Do we know what to tell them so that they do not give up on the job altogether?

RICHARD R. CAEMMERER

KURZGEFASSTE LISTE DER GRIECHISCHEN HANDSCHRIFTEN DES NEUEN TESTAMENTS. Vol. I: *Gesamtübersicht.* By Kurt Aland. Berlin: Walter de Gruyter und Co., 1963. 431 pages. Cloth. Price not given.

In this first volume of a projected two-volume work, Aland has rendered students of the New Testament manuscript tradition a service that cannot be valued highly enough. So tidily has the work of identification and description of every known (and occasionally even an unknown) manuscript been done that the student will require a reminder that this catalog is the product of much patient and painstaking research. Papyri, majuscles, minuscles, and lectionaries are presented in the order named. Then follows a concordance of the lists as identified by Tischendorf, Gregory, and von Soden, so that the users of their works may readily locate a given manuscript in Aland's list. Two lists of libraries conclude the first volume. The first of these cites the countries and their cities which possess manuscripts.

(St. Louis is not listed.) The second gives the cities in alphabetical order and lists each library or private owner together with the manuscripts in their possession, which are identified by both their museum catalog number and the Aland number. In the listing of papyri only four columns appear: number, content, century, and library, but the content is spelled out in detail: P 65, for example, contains 1 Thess. 1:3—2:1, 6-13. In the second volume and in future editions of his work Aland aims to tidy up the confusion caused by the indiscriminate entry of psalteries and liturgical texts into previous lists. He also intends to aid in the rapid identification of scattered pieces of a MS and eliminate the distress caused by the use of the same number to identify two different MSS; cf. minuscles 1, 2, 4, 7, 36. Once again we repeat our heartfelt gratitude and await with anticipation the second volume.

FREDERICK W. DANKER

INTERNATIONALE ZEITSCHRIFTENSCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE. IX:1962/63. Düsseldorf: Patmos-Verlag, 1963. Paper. xii, 344 pages. Price not given.

Seminarians and all students working on advanced degree programs, as well as pastors who must present papers or studies on a variety of subjects, will find this select guide to the periodical literature on the Bible and related subjects, including liturgics and catechetics, an indispensable research tool. 2,191 titles or digests of articles from nearly 300 periodicals spanning the years 1960—62 are here included.

FREDERICK W. DANKER

PROCLAIMING THE PARABLES. By Martin H. Scharlemann. St. Louis: Concordia Publishing House, 1963. 94 pages. Paper. \$1.75.

Ability to cut through critical underbrush makes this introduction to the interpretation

of parables a useful aid to pastors as well as to those laymen who have made some acquaintance with the Greek alphabet. In addition to helpful words of a general nature on the subject of parables, Scharlemann gives five samples of interpretation of parables (Mark 4:26-29; Matt. 21:28-32; Luke 13:6-9; Luke 18:1-8; Luke 16:1-13), each with a homiletical outline, making this book to all practical purposes a self-sermonizing parable kit. Except for the outline on p. 62, which fails to involve the hearer immediately, all are "ready to go" for relevant communication.

Parabolic interpretation is not for the tender-skinned, and Scharlemann knows his way around. It is not altogether clear if he is sure about his criteria for distinguishing illustrations from parables. Why, for instance, does he call the story of the Good Samaritan an illustration and Matt. 21:28-32 a parable? He thinks εὖν was very early lost in Mark 4:26 by some copyist. But Luke 11:5,6 offers a related grammatical specimen, albeit without ὡς (cf. Nigel Turner, *A Grammar of New Testament Greek: Syntax*, III [Edinburgh, 1963], p. 320). The usage is probably colloquial. In the case of Luke 16:7 the three years is perhaps nothing more than a period of time that has run its full course. In any event we have no way of knowing that Jesus or Luke may have had in mind "the whole period of time from the establishment of Jerusalem as David's City."

Scharlemann gives as meanings for μακροθυμεῖ in Luke 18:7, "to be leisurely, to delay, to be patient, to be long-suffering." This list is confusing to the reader, for "to delay" and "to be long-suffering" are not synonymous. If after his repeated mention of the master of the unjust steward Luke shifts with ὁ κύριος to the Lord Jesus in 16:8, as Scharlemann interprets the parable, the evangelist is guilty of a type of obscurity unusual in his work. Nor is the καί of verse 9 necessarily to be interpreted as in-

roducing a contrast if ὁ κύριος is interpreted as the master in the parable. The comment introduced by ὅτι (verse 8) is akin to the judgment pronounced in 14:11, and the καί of verse 9 amplifies the thought as in 14:12. The commendation does not come as a surprise even after the dismissal. Law-enforcement authorities may be heard to express admiration for the crooked skills of their wards, and in this case, as Scharlemann is at pains to point out, the steward committed no illegal action.

More facts of publication in some of the references would be helpful to the reader, but on the other hand this little book is not not designed for the specialist. As a volume in *The Witnessing Church* series, it accomplishes well its aim to guide the unwary through a genre of literature that has made many an interpreter lose his sense of hermeneutical orientation.

FREDERICK W. DANKER

THE RELATIONSHIP OF BAPTISM TO CHURCH MEMBERSHIP. By Joseph Belcastro. St. Louis: The Bethany Press, 1963. 224 pages. Cloth. \$4.50.

Belcastro's "brotherhood," the denomination variously known as the Disciples of Christ, Christian Churches, Churches of Christ, or simply the Brotherhood, is in trouble. A church which was founded to eliminate all sectarianism and which avoided what it considered to be sectarian names at present has difficulty deciding on the correct mode of baptizing and its relation to membership in the church. The problem, the author explains, involves three major baptismal positions, namely, open, closed, and ecumenical membership. The first he defines as the view that New Testament baptism by immersion is the initiatory rite into the church but permits those who were sincere in their sprinkling or pouring to become members of the church with the hope that in time they will be immersed. The second

he defines as the view that baptism by immersion is a minimum requirement for church membership. The third, the author's personal position, is that baptism was not an initiatory rite into the church, and that church membership and salvation were based primarily on one's personal relationship to Christ Jesus without the necessity of any mode of baptism. It seems that none of these views is concerned with baptism as a sacrament or the washing of regeneration.

If the author does not expect unanimous assent to his conclusions, he will not meet with disappointment. Both within and without his church many scholars will disagree with him. Despite disagreements such dissenters may nevertheless be grateful to the author for the information he offers in this book. A glossary of terms, five indexes, and eight pages of bibliography add to its value.

LEWIS W. SPITZ

RÜCKLÄUFIGES WÖRTERBUCH DER GRIECHISCHEN SPRACHE. By Paul Kretschmar and Ernst Locker; 2d edition by Georg Kisser. Göttingen: Vandenhoeck & Ruprecht, 1963. vii and 717 pages. Cloth. DM 65.00.

This new and expanded edition of a basic tool of philological research makes a welcomed appearance.

This work, originally put out by Locker in 1944, presents a "backward" dictionary of ancient and koine Greek vocabulary; that is, the sequence of listed words begins with the *last* letter of the word and follows according to the second last letter, third last, and so forth, instead of the usual arrangement, which is determined by the first letter, then the second, etc. Thus the value of this work, to mention only two instances, is very great for the study of the meaning and usage of suffixes as well as for the reconstruction of words in papyri and other epigraphic fragments where portions of lines and words have been lost and where the text is thus

corrupt. For Septuagint and New Testament word studies this dictionary provides numerous word construction parallels at the mere glance of a page.

The time and effort which such a work spares the busy student is immeasurable. Where, for instance, he is concerned for the various nuances and connotations of, say, the suffix -εῦξ, instead of paging laboriously through his Greek lexicon he can turn to this work and in a short time locate all the Greek words which end in this suffix. Again, if he is working with a papyrus fragment in which a certain word is unclear except for the last letters, he can with the help of this tool trace the various possibilities and on the basis of the context make a qualified estimate as to what the original reading might have been.

The fact that this work has been brought up to date according to the latest ninth edition of Liddell-Scott-Jones, Walter Bauer's *Griechisch-Deutsches Wörterbuch* (English translation: W. Arndt-F. W. Gingrich, *A Greek-English Lexicon of the New Testament*), and the latest papyrological publications, should indicate the significance of this lexicon as a *companion volume* to the basic tools of the New Testament exegete.

JOHN H. ELLIOTT

QUMRAN AND CORINTH. By Martin H. Scharlemann. New York: Bookman Associates, 1962. 78 pages. Paper. \$1.95.

Through succinct and skillfully drawn contrasts the author of this little book sketches a number of the significant differences between the assembly at Qumran and the Christian community. The sectarians were incured and sought an antiseptic environment; Corinthians were taught that the world was their mission. Qumran was the seat of asceticism; Corinth was taught not to live in isolation from the world. Qumran looked for the end time and the victory to come; Paul told his Christians at Corinth that they were

already in the end time and that the main battle was history. Qumran required many ablutions; Corinth found in the one act of baptism an entry into the new Israel. Qumran was filled with status seekers—so was Corinth, but Paul accented subordination and spiritual growth through mutual edification. Qumran closed her meetings to the public; Corinth was to welcome the uninitiated. Finally, Qumran disciplined through fear; Corinth was schooled in the superb discipline of love. That was her "extra." Qumran survives only in musty documents. Both pastors and laymen will welcome this non-technical study. FREDERICK W. DANKER

THE THREE LETTERS OF JOHN. By George Stoeckhardt, translated by H. W. Degner. Fairmont, Minn.: H. W. Degner, 1963. ii and 92 pages. Paper. \$2.00.

Bible classes cannot fail to find enrichment in these lectures presented by an expert teacher on a popular level. Stoeckhardt's polemic in favor of the genuineness of 1 John 5:7 marks his strong reliance on tradition. The translator is to be thanked for this contribution to the better understanding of the history of interpretation in The Lutheran Church—Missouri Synod. We regret, however, that the King James Version was used to supply the Biblical text. Stoeckhardt's exegesis is usually superior to the renderings of this version, as is apparent from a study of his comment on 2:20.

FREDERICK W. DANKER

HEBREW UNION COLLEGE ANNUAL. Volume XXXIV. 1963. Edited by Elias L. Epstein. Philadelphia: Maurice Jacobs Press, 1963. 250 pages. Cloth. Price not given.

In a review of James Barr's *Biblical Words for Time* (Naperville, Ill., 1962), published in the *Journal of Biblical Literature*, LXXXII (March 1963), 121—24, this reviewer observed that "Barr's skepticism con-

cerning a contrast between the Hebrew view of time and alleged Greek 'cyclic' views would find support in prophetic expectations of the restoration of the good old Davidian days with an eschatological plus; in the frequent suggestion in N[ew] T[estament] writings of the recapitulation of Israel's history in the life of Jesus and the church; and in complaints in Greek literature (e.g., Hesiod) concerning man's progressive moral and social declination." The Biblical data presented in John Briggs Curtis' article, "A Suggested Interpretation of the Biblical Philosophy of History," in the volume here reviewed pp. 115—123, adds to the conviction that the "axiom" in question can no longer retain the status of an axiom. To the lone evidence of the Apocalypse in the case of the New Testament, Curtis might have added the repeated accent on the Israel-New Israel theme, especially evident in First Peter.

Julian Morgenstern attacks afresh the problem of Zipporah's action in circumcising her son (Ex. 4:24-26). He rejects the theory that Moses should have received circumcision as a marriage rite and concludes that the son is circumcised by his mother who has entered into a beena marriage (that is, a relation in which the woman remained a member of her clan and the man a member of his mother's clan). The phrase rendered "a bridegroom of blood" is really addressed to the child and should be rendered "surely one related by blood (of circumcision) art thou to me." In other words, she affirms the blood relationship of the child to herself and to the clan and its deity.

There are other contributions to this annual volume of special interest to Biblical students. Edwin C. Kingsbury reconstructs a cuneiform archival text documenting a seven-day-long Babylonian ritual festival. Matitiahu Tsevat presents the third installment of his "Studies in the Book of Samuel." He concludes that the promise made to David in 2 Sam. 7:13 b-16 is a gloss whose

content of unconditional promise conflicts with the contractuality of the amphyctyonic covenant assumed in the balance of the chapter. Ben Zion Wacholder analyzes two fragments of the syncretist Pseudo-Eupolemus on the life of Abraham. Liturgiologists will appreciate J. Liebreich's tracing of the development of the liturgy of Rosh Hashanah. (Christians, too, might well reflect on the theology expressed at this festival.)

FREDERICK W. DANKER

LUTHER'S WORKS. Edited by Jaroslav Jan Pelikan, Junior, and Helmut T. Lehmann. Vol. 26: *Lectures on Galatians, 1535, Chapters 1—4.* Translated by Jaroslav Jan Pelikan, Junior. St. Louis: Concordia Publishing House, c. 1963. x and 492 pages. Cloth. \$6.00.

Even Philip Watson's careful 1953 revision of the anonymous 16th-century "Middleton" translation of Martin Luther's 1535 *Lectures on Galatians*, despite its pungent and nervous English, does not wholly satisfy the desire of the English-speaking reader to have before him an accurate version of the printed German text. (An accurate reproduction of Luther's own words is, of course, still another matter, for even the German text is only a reconstruction in which the editors—George Röer, Guy Dietrich, and Caspar Cruciger—fortified their memories with the notes which they had taken in Luther's classroom and of which only Röer's have survived.) Pelikan's thoughtful, competent, and eminently readable translation gives the user the desired assurance that he is dealing with a faithful English reproduction of the German original. This is of considerable importance, because the 1535 commentary on the letter which the great reformer regarded as dearly as he did his wife is a major resource for his mature theology on a number of crucial issues—including not only the obvious doctrines of justification through faith and of the polarity of the Law and the

Gospel strictly understood, but also the doctrines of the sacred ministry, the nature of our Lord's atonement, the church, and the interpretation of the Sacred Scriptures.

The annotation, as is usual in the American edition, is limited but informative and helpful. Thus the Weimar edition's ascription of the *Summa angelica* to St. Thomas Aquinas is corrected in footnote 33, page 406. The reference to the *Decreta* in the discussion of 4:10 remains elusive (could Luther have had the *Prima Pars*, dist. LXXVI, pars ii, cap. 7 [ed. Friedberg, I, 269, 270], in mind?), but Pelikan refers the reader to a good citation of sources in the *Summa theologiae*. (In footnote 78, p. 273, "quotation from" should read "allusion to.") The present volume takes the commentary through chapter 4 of Galatians; the commentary on the remaining two chapters will come out in Vol. 27. Walter Hansen, associate editor of the volumes in the series put out by Concordia Publishing House, has prepared a practical index.

ARTHUR CARL PIEPKORN

NEOTESTAMENTICA ET PATRISTICA: EINE FREUNDESGABE HERRN PROFESSOR DR. OSCAR CULLMANN ZU SEINEM 60. GEBURTSTAG ÜBERREICHT. Leiden: E. J. Brill, 1962. xix and 330 pages. Cloth. 35.00 Dutch guilders.

The essays in this volume are a birthday gift to Oscar Cullmann in honor of his 60th year and the many outstanding contributions he has made to Biblical studies. A bibliography of Cullmann's works numbering 112 items prefaces 20 articles on the New Testament and 9 on problems in the area of patristics.

To mention only a few, Amos N. Wilder and W. D. Davies in separate articles evaluate the contributions made by Harald Riesenfeld and Birger Gerhardsson in the study of Gospel traditions but conclude that Rabbinic

forms are too narrow to accommodate the distinctive content of Jesus' words. In a discussion of Mark's theology Eduard Schweizer observes that Mark's gospel is designed to describe the extraordinary concern of the Son of God to reveal God's redemptive intention.

A number of the essays offer fresh material for the Lenten sermonizer. J. Héring reminds his readers of Bengel and suggests an intriguing interpretation of Mark 14:34-38. Walther Eltester deals with Matt. 26:50 and on the basis of an analysis of forms of greeting concludes that Jesus reinforces His resolution in verse 42 (γεννηθήτω) by saying to Judas: ἐταίρε, ἔφ' ὃ πάρεαι. The types of mistreatment accorded Jesus during His trial have their correspondence, according to Pierre Benoit, in the varying views taken of Jesus by the Jewish and Roman authorities. C. H. Dodd contributes to the position of those who find a strong current of Jewish tradition in the Fourth Gospel by presenting evidence which seems to indicate that a passage like John 11:47-53 derives from a very early Jewish Christian circle. And J. A. T. Robinson finds in Mark 10:32-45 the clue to the meaning of John 13:1-17.

Of special interest in connection with Cullmann's discussion of Christ and time is W. C. van Unnik's study of a recurring phrase in Irenaeus, "In the last times," with which the early father combats antihistorical Gnosticism.

The reader is certain to find frequent references to this volume in future studies, and if he wishes to savor fine fare he would do well to examine carefully this distillate of fine scholarship.

FREDERICK W. DANKER

INTERPRETING THE MIRACLES. By Reginald H. Fuller. Philadelphia: The Westminster Press, 1963. 128 pages. Cloth. \$2.50.

In this attack on liberal and rationalistic approaches to the interpretation of the miracles recorded in the gospels. Fuller's elucidation of the miracle accounts combines critical investigation with a profound faith in the redemptive power of Christ. Although the author speaks also to laymen, pastors will appreciate the guidance given here for relevant pulpit presentation. Fuller takes the reader into his sermonic workshop and offers four working briefs as samples of the type of relevant communication that might be made. Further homiletic assistance is given by the index to the miracles.

Naturally the reader will not find himself in agreement at all points. We missed, for example, the very probable reference to Is. 60:4 in Mark 8:3. Again, the healing in Luke 22:51 is surely something more than a "typical touch of Lucan pathos" (p. 83, n. 1). Set inside the Passion account it illustrates the nature of Jesus' work as the suffering Redeemer. The reader will also check carefully the author's evaluation of the data in determining the history of the transmission of the accounts. In many respects this book adds materially to previous discussions, such as Alan Richardson, *The Miracle Stories of the Gospels* (London, 1941).

FREDERICK W. DANKER

FAITH OF THE PSALMISTS. By Helmer Ringgren. Philadelphia: Fortress Press, 1963. xxii and 138 pages. Cloth. \$3.50.

This adaptation and revision of *Psaltarens frombet* provides an introductory survey to recent research in the Psalter and offers a concise summary of some of its major motifs. The questions of cultic setting, literary form and theme, as well as the so-called mythical element are given due consideration. The major thrust of the book, however, concerns the deep religious experiences of the community of the worshiping cult. This is a valuable tool for laymen, students, and clergy alike.

NORMAN C. HABEL

TRADITION AND INTERPRETATION IN MATTHEW (*Überlieferung und Auslegung im Matthäusevangelium*). By Günther Bornkamm, Gerhard Barth, and Heinz J. Held; translated by Percy Scott. Philadelphia: The Westminster Press, 1963. 307 pages. Cloth. \$6.50.

A review of the original edition of this work appeared in this journal, XXXIII (January 1962), 53. The lucid English of this translation communicates well the thoughtful and thorough discussions of Bornkamm and two of his pupils, Barth and Held. Held's treatment of the miracles in Matthew is a fine demonstration of the positive contribution which critical analysis of the Gospels can make to a stronger theological appreciation of these accounts. In his translation Scott has done well in amplifying some of the meager facts of publication cited in the German edition. The addition of English titles of translated German works is a further attempt to make this translation as serviceable as possible. This book deserves the increased interest which its English dress should encourage.

FREDERICK W. DANKER

STUDIEN ZUM NEUEN TESTAMENT UND ZUR PATRISTIK, ERICH KLOSTERMANN ZUM 90. GEBURTSTAG DARGEBRACHT. Berlin: Akademie-Verlag, 1961. viii and 378 pages. Paper. DM 51.00.

BIBLICAL STUDIES IN MEMORY OF H. C. ALLEMAN. Edited by J. M. Myers, O. Reimherr, and H. N. Bream. Locust Valley, New York: J. J. Augustin, 1960. viii and 224 pages. Cloth. \$6.00.

STUDIEN ZU ANTIKE UND URCHRISTENTUM: GESAMMELTE AUFSÄTZE. By Günther Bornkamm. Vol. II. Munich: Chr. Kaiser Verlag, 1959. 257 pages. Paper. DM 15.00.

CURRENT ISSUES IN NEW TESTAMENT INTERPRETATION: ESSAYS IN HONOR OF OTTO A. PIPER. Edited by William Klassen and Grayden F. Snyder. New York: Harper and Brothers, 1962. xiv and 302 pages. Cloth. \$5.00.

Each of these volumes is a valuable contribution to the literature of Biblical study. The variety of approach, the many topics covered, and the varying length of the contributions show the vitality and breadth of present-day scholarship. They also make the reviewer's task difficult. A mere list of contributors and topics fills much space, but does not really give the reader an evaluation of a *Festschrift*. The comments given here are personal reactions to those essays that appealed to me and some statement as to the general content and value of the books.

The Klostermann *Festschrift* is a noble tribute to a scholar who contributed much to New Testament and patristic criticism. He commented on the Synoptics in the *Handbuch zum Neuen Testament*. His work in editing Origen and Eusebius and in preparing for an edition of Macarius will perpetuate his name in patristic studies. The essays presented are in these areas of concentration. One is primarily in Old Testament, a study of *Toledoth* by Otto Eissfeldt, but has points of filiation with Matt. 1:1. Five are in New Testament criticism. Of special interest to this reviewer was Stauffer's study of the census of Augustus. He concludes that Luke gives the date of inception, Josephus the date of its conclusion. The other essays deal with 1 Cor. 15 (H. Riesenfeld), the authenticity of Colossians (non-Pauline, G. Bornkamm), and the sources of Rom. 13:1-7 (E. Barnikol). O. Michel examines carefully the Easter appearance recorded in John 20:3-9 to determine its function as basis of Resurrection preaching.

The thirteen essays in patristics are all of interest. Some are in the area of conceptual history (E. Benz on the idea of super-man in

the ancient church; E. Fascher on the *logos* in Clement of Alexandria). Three are in the area of textual studies in Justin and Macarius. A number discuss Origen (particularly interesting was Rauer on Origen's idea of paradise). The contributions are a worthy addition to the famous series, *Texte und Untersuchungen zur Geschichte der alichristlichen Literatur*, in which they appear. Their unity lies in the interests of the man they honor.

The Alleman volume, published in the *Gettysburg Theological Studies* series, honors a man who taught Old Testament at Gettysburg Seminary for many years. His interests went far beyond his special field of study. These essays in his memory reflect this broad interest. His own devotional studies on the Psalms make interesting and rewarding reading. Especially valuable are J. Hempel's study of the factual quality of Old Testament history and G. Mendenhall's essay on the place of the individual in ancient Israelite society. He shows that the individual lost his freedom as the monarchy advanced. The protection which the Sinai covenant was to guarantee was set aside in this social change. This article is almost required reading to balance the emphasis on corporate personality that is to be found in much current literature. There are also essays of interest in the area of the Biblical concepts of grace and cult. All in all, a volume of high content.

Günther Bornkamm, professor of New Testament at the University of Heidelberg, is among the most influential of Rudolf Bultmann's pupils in Germany. One of his published works is available in English translation, his *Jesus of Nazareth* (New York: Harper and Brothers, 1960). Most of his writings are scattered through German learned journals, many difficult of access in America. This is the second volume of his collected essays to be published in the series *Beiträge zur evangelischen Theologie*; the first dealt entirely with the Pauline corpus, while the present includes articles on Paul,

Hebrews, Revelation, and classical literature. Three were written before or during World War II. Seven were published since the war, and two are completely new. All have been revised and brought up to date. Even when one disagrees with Bornkamm, his essays repay careful study. In this particular volume one essay especially was of interest to this reviewer. It deals with the structure of the Apocalypse. It shows how John prepares for his later visions in the earlier and at the same time supersedes and explains the earlier by the later.

The Piper *Festschrift*, though a bit too ambitiously titled, also is a volume of merit. It does have essays in *some* current issues in New Testament interpretation. Others are not treated. Moreover, there was, so far as could be seen, no attempt to guarantee a genuine dialog on both sides of the issues. T. Boman, for example, has an article which reproduces much of the material from his recent book on thought patterns in Hebrew and Greek in a slightly new dress. There is no article calling attention to the weaknesses in his view. Topics covered include hermeneutics, the Synoptic problem, Johannine questions, Paul, early ecclesiology, Gnosticism and the New Testament, and the canon.

The contributors to the Piper *Festschrift* are all well-known scholars. No essays are unimportant. A number are outstanding. Among them are A. N. Wilder's survey of New Testament hermeneutics, P. Minear's work on the cosmology of Revelation, Barrett's study of the theological language of John as opposed to that of Gnosticism, and J. Munck's critique of the use of "Gnostic" ideas by many current scholars. Unfortunately, as in many recent Harper books, the publisher has made the reader's task unnecessarily difficult by placing the notes at the rear of the volume.

This is a book worth pondering. Many of its topics are under discussion in our own church. The various writers wish to listen to

the New Testament. Using careful, critical scholarship they survey interpretations and tendencies of the day and criticize them. While positions taken here are of varying value, the careful work done by the authors will lead any reader to a better understanding of current New Testament scholarship and its methods.

EDGAR KRENTZ

THE OLD TESTAMENT TEXT OF JUSTIN MARTYR. Vol. I: THE PENTATEUCH. By Joost Smit Sibinga. Leiden: E. J. Brill, 1963. xxiv and 162 pages. Cloth. 21.00 Dutch guilders.

DIE HEXAPLARISCHE REZENSION DES 1. SAMUELBUCHES DER SEPTUAGINTA. By Bo Johnson. Lund: C. W. K. Gleerup, 1963. 161 pages. Paper. 24.00 Swedish crowns.

That interest in Septuagint studies is coming of age is quite apparent from these two publications. Sibinga's study aims to deal with Justin as a witness to the second-century text of the Greek Bible. Justin Martyr's genuine writings are known from only one very corrupt MS. Therefore Sibinga methodically approaches the text with suspicion and exercises much caution with respect to alleged "free quotations." The evidence is submitted in two parts, of which one consists of lists of variant readings and their textual counterpart, in the text of Rahlfs *Septuaginta* (ed. 1935) and, where relevant, in the Masoretic text. The first of these lists, which are added separately as an inset, contains readings uniformly attested in two or more passages, either as allusions or formal citations. Sibinga states that the readings in this class deserve confidence. In the second category, variants on which the internal attestation of Justin conflicts, the critical problem is the primary concern. The third class consists of variants appearing only once in Justin. In the "notes," which comprise the bulk of the book, these variants are discussed in detail and reveal that there

is much in Justin's citation of the O. T. which is both ancient and valuable, *pace* Bousset and Rahlfs, whose skepticism concerning the text-critical value of Justin's citations has become highly questionable since Barthélemy's discovery of an early first century A. D. Palestinian text of the Twelve Prophets.

Johnson sets as his objective a thorough examination of the hexaplaric text of 1 Samuel. By examining texts which follow Origen's critical principles, reflected in the use of asterisk and obelus, Johnson is able to isolate Alexandrinus and minuscules 247 and 376 as chief exponents of a hexaplaric text. He then proceeds to compare texts of 1 Samuel in the Masoretic and Septuagint forms in terms of Origen's principle of conforming the Septuagint to the Hebrew and yet retaining those portions of the Septuagint not found in the Hebrew text. After demonstrating that Vaticanus (B) is non-hexaplaric, Johnson proceeds to examine the textual witnesses to 1 Samuel against B and the Masoretic Text and comes up with results similar to those derived from an examination of the asterisked and obelized texts. The work concludes with a detailed study of the texts isolated in terms of their relationship to Origen's text and other text forms, including the Masoretic Text and the Qumran texts. Johnson finds indications of a non-Masoretic text form in Origen's Hexapla.

FREDERICK W. DANKER

SACHARJA. By Robert Brunner. Zurich: Zwingli Verlag, 1960. 175 pages. Boards. Sw. Fr. 9.50.

ZECHARIAH. By Merrill F. Unger. Grand Rapids: Zondervan, 1963. 275 pages. Cloth. \$6.95.

Of these two conservative commentaries the former (part of the *Züricher Bibelkommentare* series) is sober and popular in its approach, while the latter (part of *Unger's Bible Commentary*) is somewhat technical and millennialistic. Brunner is concerned

primarily with presenting the basic message of each of the oracles of Zechariah, while Unger is preoccupied with a precise identification of as many predictive prophecies as he can discern. Thus Brunner speaks of the four horns of Zech. 1 as all enemy forces who have injured Israel, while Unger identifies them as the Babylonian, Medo-Persian, Macedonian Greece, and Roman empires, the fourth smith of the same chapter being the millennial kingdom. Both authors defend the basic unity of Zechariah. Brunner maintains that the initial oracle of Zech. 9, for example, can be understood without presupposing the earlier advent of Alexander the Great; Unger interprets the passage as a prediction of Alexander culminating in a prediction of the Messiah in 9:9. In general Unger understands Zech. 9—11 as a reference to the Messiah's first advent and Zech. 12—14 as a prediction of His second advent to establish an earthly kingdom over restored Israel. The first author makes frequent reference to the position of famous European commentators, such as Orelli and Elliger, while the second author seems to have been strongly influenced by Laetsch, Leupold, and older scholars like Hengstenberg. Both works offer valuable exegetical insights; the millennialistic tendencies of Unger's work will, however, tend to nullify his otherwise scholarly investigation. NORMAN HABEL

THEOLOGY IN THE NEW TESTAMENT: A BASIS FOR CHRISTIAN FAITH. By Ralph E. Knudsen. Valley Forge, Pa.: The Judson Press, 1964. 442 pages. Cloth. \$6.95.

This book aims to offer "suggestions to minister and laymen who are seeking a New Testament basis for faith." The treatment is largely systematic rather than analytical. Helpful bibliographies are appended to each chapter and a thumbnail sketch is given of each author cited in the footnotes. Baptist accents on the sacraments mislead the author

into several distortions. Acts 22:16 does not "imply" (p. 357) a cleansing from sin, but explicitly states it. And it is not New Testament theology to assert that "Baptism indicates that a soul decision has been made which has renewed and reconciled life to God" (p. 198). Moreover "the Lutheran Church" (p. 358) does not hold to "consubstantiation" (see, for example, Erwin Lueker [ed.], *Lutheran Cyclopaedia* [St. Louis, 1954], p. 428). The function of the Law as productive of sin, set forth in Romans 7, is not discussed.

FREDERICK W. DANKER

THE EPISTLE OF PAUL TO THE ROMANS. By F. F. Bruce. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963. 288 pages. Cloth. \$3.00.

THE EPISTLE OF PAUL TO THE EPHESIANS. By F. Foulkes. Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963. 182 pages. Cloth. \$3.00.

The *Tyndale Bible Commentaries* in which these two titles are respectively Vols. 6 and 10, are proving helpful interpretive aids, especially to the Greekless reader of the New Testament. Bruce contributes to the clarity of his interpretation of individual verses in Romans by first giving a digest of the argument in some of the more difficult sections of the epistle. The explanation of Rom. 5:20, however, is less lucid than the translation in the KJV. The objective character of Jesus' condemnation of sin in the flesh (Rom. 8:3) is not sufficiently stressed.

Foulkes attempts to come to grips with the question of the authenticity of Ephesians, but his alternatives — Paul or an imitator — do not exhaust the possibilities and as a result his case for Paul is not as convincingly demonstrated as it might have been. Dependence on J. Armitage Robinson's great commentary is frequently acknowledged.

FREDERICK W. DANKER

ORIGINS OF THE SYNOPTIC GOSPELS: SOME BASIC QUESTIONS. By Ned B. Stonehouse. Grand Rapids, Mich.: William B. Eerdmans Publishing Company, 1963. xiii and 201 pages. Cloth. \$4.50.

The title of this book belies its primary objective, which is to establish within the framework of traditional Christology a continuity between the Jesus of history and the Christ of faith. In this respect the late author's series of lectures is a reworking of Martin Käblers *Der sogenannte historische Jesus und der geschichtliche, biblische Christus* (2d ed., Munich, 1956), which, however, he mentions only in passing. Conversely, the author attempts to show the continuity of the strain of "Liberalism" running through the work of Wrede, Schweitzer, Bultmann, Dodd, Jeremias, and Cullmann. (P. 168)

Stonehouse's presentation is unique because it represents a type of scholarship that is all too rare on the side of those who are concerned to demonstrate the validity of what Stonehouse would call "evangelical orthodoxy." He does not fall into the usual trap of rejecting all modern critical results simply because presuppositions which he and others may not be able to share happen to be sponsored by many of the critics who support such conclusions. Stonehouse argues strongly for interdependence of the gospels and reveals the weaknesses in Bishop Butler's position on the priority of Matthew. He also shows how Alfred Wikenhauser tries unsuccessfully to have the best of two possible worlds, that is, both the favor of his denomination's Biblical Commission and a good scholarly conscience. Establishment of Marcan priority and rejection of the Aramaic origin for Greek Matthew (he excuses Papias from any responsibility for preserving the facts in the case) are accompanied, however, by searching criticism of G. D. Kilpatrick's and Günther Bornkamm's views on alterations in Matthew's Gospel.

In order to do justice to Stonehouse's pres-

entation, it would be necessary to read carefully the various articles he had previously written and to which he makes frequent allusion. The fact that he was unable to discuss in detail the work of such scholars as Wrede and Bultmann is responsible for some oversimplifications. It is granted that the Scriptures do not aim at "pedantic precision" (Stonehouse adopts the phrase, p. 109), but except for the critique of Kilpatrick and Bornkamm the author never really comes to grips with the general question of the use of "authentic" Gospel material in the church's public instruction and the consequent transformation of some of that material. More careful criticism at this point would have led to some modification of his view of so-called "Liberal continuity."

FREDERICK W. DANKER

THE SILENT STRUGGLE FOR MID-AMERICA: THE CHURCH IN TOWN AND COUNTRY TODAY. Edited by E. W. Mueller and Giles Ekola. Minneapolis: Augsburg Publishing House, 1963. 167 pages. Paper. \$3.50.

In every area of the church's life a serious evaluation is taking place in an effort to be true to God's intention for it in a rapidly changing culture. This small volume contains seven essays of high quality on the continuing challenge of town and country. The community, industrial development, the family, rural values, commercial farming, and affluence are some of the major questions under consideration. The latter half of the book contains the findings of the participants at the rural life workshop sponsored by the National Lutheran Council. In defining the role of the church and her goals the workshop investigated the concept of ministering to rural people, developing leadership, and communicating the Gospel. The goals related to the individual, the family, and a responsible stance over against agriculture. The group began with a well-articulated

theology geared to the specific question of the rural community; it took a definite step toward formulating the church's response to rural America. DAVID S. SCHULLER

THE PROPHETS FOR THE COMMON READER. By Mary Ellen Chase. New York: W. W. Norton, 1963. 183 pages. Cloth. \$4.50.

Miss Chase's excellent work tries to bring the insights of scholars concerning the distinctions between the author of oracles and the collator of materials and between prophecy and divination to the level of the layman. She scrutinizes the meaning, background, history, religion, and relevance of the Hebrew prophets. At times, however, her assertions are a little too sweeping, and the conclusions of scholars are presented without the necessary modifications. Prediction still remained a part of the prophetic character even if crass forms of divination had been shed. The elimination of Ezekiel from the ranks of the great prophets whom this author selects demands more explanation, as does the assertion that the prophets inherited no major creation traditions. The language of Jer. 4:23-28, for example, as well as much of Is. 40-48 reflects traditions similar to those of Gen. 1-3. Bible students who desire a relatively simple summary of what scholars affirm concerning these prophets will find this work a suitable guide.

NORMAN C. HABEL

THE PASTORAL EPISTLES IN THE NEW ENGLISH BIBLE. By C. K. Barrett. New York: Oxford University Press, 1963. viii and 151 pages. Cloth. \$2.50.

This commentary initiates a new series, the *New Clarendon Bible*, the first commentary to be based on the text of the *New English Bible*. The series is designed for college and university students. Each volume includes an introduction, the text of the book at the top of the page with commentary under-

neath, and illustrations chosen to fit the book. Paper is of high quality, the printing is clear and tastefully done, and the binding is attractive. The front end papers contain a map of the eastern Mediterranean. Physically the format is ideal.

So far as level of content is concerned, no pastor need feel that he is buying a layman's commentary written down to a lay level. The introduction is full. The text quotes Greek and uses it to advantage. The series thus seems to have a suitable format and form. This reviewer wishes it rapid and continued growth.

Now as to the specific volume in hand! Barrett presents the evidence both for and against Pauline authorship of the pastorals fairly. His decision against Pauline authorship depends, as he frankly states, upon internal evidence. Nevertheless, he does allow general Pauline fragments in the letters, most of them in Second Timothy. Barrett dates the letters about A.D. 100. The author writes to combat a Jewish-Gnostic heresy by reinforcing Pauline teaching in terms of his (the author's) own day. While the author generally keeps his "Pauline" stance quite well, he loses his mask in Titus 1:10, where he describes the heresy as present and not future.

The commentary itself is to be recommended heartily. Barrett comments on the text of the *New English Bible* but does not hesitate to criticize its rendering. Where a word or verse admits of more than one interpretation, they are presented with the arguments for each. By way of example, the interpretation of *γυναῖκας* in 1 Tim. 3:11 is difficult. Barrett opts for "deaconesses," though he thoroughly gives the evidence for "wives." This is typical of the commentary. Grammatical analysis is given where necessary. Barrett recognizes that 1 Tim. 4:14 refers to ordination, but he does not find evidence of a developing hierarchical clergy in the pastorals.

Although he is aware of the modern literature and knows it, Barrett does not burden the commentary with many bibliographical references. The work is outstanding in its appreciation of the structure of the epistles.

This commentary deserves wide use. I can think of no finer study program than for a pastor to set Barrett's and Donald Guthrie's commentaries side by side with his Greek Testament and carefully to work through both of them. It would be difficult to choose between them; if forced, this reviewer would probably give Barrett the palm.

EDGAR KRENTZ

UNITY IN MID-CAREER: AN ECUMENICAL CRITIQUE. Keith R. Bridston and Walter D. Wagoner, Editors. New York: The Macmillan Company (London: Collier-Macmillan Limited), 1963. vi and 211 pages. Cloth. \$4.95.

It takes courage in these days of ecumenical spirit to venture any criticism of the ecumenical movement, particularly as expressed in the World Council of Churches. The fourteen contributors to this volume have had the courage. Their intention has not been to harm either the ecumenical movement or the World Council of Churches in any manner, but to be of help to both. Obstacles retarding the ecumenical movement and problems facing the council are frankly discussed.

The chapter on a possible ecumenical theology is of particular interest and concern to theologians. The question is asked: "Can there be an ecumenical theology?" The next question enquires: "What is ecumenical theology?" To answer either of these two questions one must ask another, namely: "What is meant with the word 'theology'?" Will the members of the World Council of Churches be able to agree on a Biblical definition?

Biblical theology must not only teach the truth of God's Word but also reject false doctrine. Scripture warns against false doctrine and condemns it. Scripture likewise warns against and condemns false teachers. As the theological leaders in the ecumenical movement and in the World Council of Churches work towards an ecumenical theology, what will they do about false doctrine and teachers? Here they are faced with a problem which they can solve only with the courage and wisdom that the Holy Spirit gives through the Gospel of Jesus Christ. An additional chapter in *Unity in Mid-Career* on this phase of a truly Biblical theology would be hard to write but good for the health of the church.

LEWIS W. SPITZ

HISTORY OF THE SYNOPTIC TRADITION. By Rudolf Bultmann. Translated from the German by John Marsh. New York: Harper & Row, 1963. viii and 456 pages. Cloth. \$8.50.

Even though Bultmann's academic descendants are moving to fresh positions, his form-critical study of the synoptists will remain one of the ten most significant books on New Testament studies published in the last fifty years. Many who have heard of form-criticism at second hand will have no excuse for lack of firsthand acquaintance now that this translation of the third German edition, together with its supplement, is available. The translation reproduces faithfully the format and detailed references of the original, but the clarity of the original is reflected too often with difficulty (e.g., p. 219: "It is consistent with this to observe that what is as good as no notice at all is taken of the inner disposition of the person healed") or in some instances not at all (e.g., n. 4, p. 291).

FREDERICK W. DANKER