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BOOK REVIEW

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CHAPTERS IN THE HISTORY OF NEW TESTAMENT TEXTUAL CRITICISM.

By Bruce M. Metzger. Leiden: E. J. Brill, 1963. x and 164 pages. Cloth. Price not given.

A vast amount of learned literature on the history of the textual criticism of the New Testament comes under Metzger's keen scrutiny in this study of various critical approaches, editions, and editors.

The subject matter is diverse, but running through the whole is the plea for fresh assessment of neglected areas of textual data and for a willingness to reevaluate hypotheses. More respect, says Metzger, must be accorded the Antiochene text in view of recent critical study of the Lucianic recension. In line with this view is the work of Spanish textual critics, especially José M. Bover (1877 to 1954), whose critical text leans in the direction of the Western and Byzantine types. Metzger's discussion of the disintegration of the so-called Caesarean text suggests that what we are really dealing with is a textual process rather than a single text form. Papyrus 45 reveals that the one "text" really divides into two, a pre-Caesarean and a Caesarean text proper.

In his plea for a more comprehensive critical approach, Metzger encourages inclusion of variants from the Old Slavonic and observes that a medieval Persian harmony includes undoubted Tatianic readings. In an appendix Metzger includes some little-known information on William Bowyer's contributions to New Testament textual criticism. Bowyer was one of the hardy pioneer challengers of the supremacy of the *Textus receptus*. His critical edition of 1763 antici-

pates "the general critical opinion which was to prevail after the time of Westcott and Hort" (p. 156). He had the courage to insert earlier and better-attested readings into the text published by his own printing house. Users of a critical edition such as Nestle's will recognize some of his conjectures (e. g., "Enoch" in 1 Peter 3:19; "Laodicaea" for "Ephesus," Eph. 1:1). One of the conjectures printed in his text, συναλιζόμενος for συναλιζόμενος (Acts 1:4) has been notoriously neglected by modern scholars.

Although some voices, like that of Bover, have been raised against the principle that *brevior lectio praeferenda est* (Johann Jakob Wetstein appears to be the first editor of the Greek Testament to formulate this canon fully, p. 153, n. 3) comparison with the textual history of the Iliad and the Mahābhārata suggests the validity of this almost generally adopted critical rule.

Our thanks to Metzger for the painstaking documentation of an involved subject and for the encouragement given to young scholars to enter into a laborer's market.

FREDERICK W. DANKER

FAITH AND PREJUDICE. By Bernhard E. Olson. New Haven: Yale University Press, 1963. xviii and 451 pages. Cloth. \$7.50.

This book is a provocative, skillful analysis and evaluation by an author with considerable sociological and theological understanding of the manner in which four representative branches of American Protestantism portray other racial, ethnic, and religious communities. His method is that of content analysis of representative Sunday

school and Bible class lesson materials from each group over a three-year period. The groups or publishing houses represented are Unitarian-Universalist (liberal), United Presbyterian (neorthodox), The Lutheran Church — Missouri Synod (conservative), and Scripture Press (fundamentalist).

The answer to the basic question of whether significant differences exist among these groups in their portrayal of others is in the affirmative. The combined scores for the portrayal of all outside group categories (Roman Catholic, other Christian, Jew, non-Christian, Negro, general racial, other ethnic, international) place the liberals first (59.2), the neorthodox second (58.2), the fundamentalists third (about zero), and the conservatives last (—21.3). Before anyone bristles unduly at the negative score of the Missouri Synod, it needs to be stated that there is no across-the-board outgroup rejection on the part of even the most negative scorer. Contributing greatly to the Missouri Synod's low score is the negative image of Roman Catholicism (negative 66.9 percent of the time). The author does recognize fully and adequately that much of the negative portrayal has theological origins — negative reactions are to theological positions, not to people or their character.

This is not an escape hatch, however. The conservative denomination in this study must learn that conservatives (1) are least inclined to acknowledge and attempt to understand the dilemmas and problems of outsiders; (2) are least likely to consider the problems of the American Negro; (3) are unique in having no positive references to the actions and attitudes of other religious groups toward them; (4) seldom see the social implications of the lesson material and are silent on many social issues, as if these issues had only an individual dimension; (5) are, together with the fundamentalists, more likely to identify with Christ as victims of outside evil and less likely to see them-

selves as sharing the guilt for Christ's suffering; and (6) are least likely to be self-critical in general.

Two points of sociological import are worth noting: (1) Conflict is inherent in the existence of religious convictions, and although such conflict may be used constructively, it will always be a component of interreligious dialog. (2) Racial prejudice and religious ethnocentrism are distinct phenomena and do not necessarily accompany one another.

In conclusion, the author sees a promising omen in the fact that all groups involved in the study have been open to receiving these findings without defensiveness and with an eagerness to make needed changes in their curricula.

This reviewer would place *Faith and Prejudice* on the "must" list for the Christian educator. RONALD L. JOHNSTONE

KLEINE SCHRIFTEN. Vols. I and II. By Otto Eissfeldt. Edited by Rudolph Sellheim and Fritz Maas. Tübingen: J. C. B. Mohr (Paul Siebeck), 1962—63. 279 and 557 pages. Cloth. Vol. I, DM 33.00; Vol. II, DM 65.00.

Eissfeldt is one of today's great scholars of the ancient Near East. His monographs and articles are now being assembled in three volumes, the first including his contributions from 1914 to 1931, the second from 1933 to 1945 and the third from 1947 to the present time. In the first two of these volumes there are some 72 articles including tributes to noteworthy scholars, source analyses, the investigation of Near Eastern inscriptions and texts, varied treatments of themes and practices common to the Bible and the ancient Near East, and the analysis of various art and cult symbols. In line with Eissfeldt's enunciation of the basic principle that "die theologischen Fakultäten sind ihrer Art nach sowohl Glieder der *universitas litterarum* als *Glieder der Kirche*," (I, c3) the

whole tenor of his contributions in these two volumes emphasizes the former aspect almost exclusively. Eissfeldt is an extremist in the area of literary source analysis, having isolated not only J¹ and J² but also an L source (*Laienschrift*). In this he reflects the outdated techniques of an earlier generation. (It is perhaps regrettable that Eissfeldt was selected to write the article on Genesis in the recent *Interpreter's Dictionary of the Bible*.) Basically he is a historian who is interested in the religious phenomena of Yahwism and the other religions which impinged upon the practices and life of Palestine rather than in the message of the Old Testament. One of his major contributions is a series of articles dealing with the names, identification, and dispersement of various gods of the Palestinian area. His treatment of the gods "Bethel" (I, 206) and "Ba'alsamēm" (II, 171) deserve special attention by Old Testament students. The second volume reflects a running commentary on the progressive understanding of the Ras Shamra finds. In general these essays are a primary example of how the Biblical names and phenomena can only be fully comprehended in the light of Canaanite, Phoenician, and Mediterranean materials.

NORMAN C. HABEL

THE CHURCH AND THE CONFESSIONS: THE ROLE OF THE CONFESSIONS IN THE LIFE AND DOCTRINE OF THE LUTHERAN CHURCHES. Edited by Vilmos Vajta, Hans Weissgerber, and Peter Kjeseth. Philadelphia: Fortress Press, 1963. vi and 218 pages. Cloth. \$5.00.

CHURCH IN FELLOWSHIP: PULPIT AND ALTAR FELLOWSHIP AMONG LUTHERANS. Edited by Vilmos Vajta. Minneapolis: Augsburg Publishing House, 1963. vii and 279 pages. Cloth. \$2.95.

Both of these are works of the highest importance as sources of information about

the symbolical basis of the various Lutheran churches throughout the world and their fellowship practice.

The Church and the Confessions deals with the question of the validity of the Lutheran Symbols and the nature of the various churches' subscription to them. It classifies the historical and theological types of subscription to and interpretation of the symbols in the life of the Lutheran bodies. Some of the essays are descriptive, others historical. The new churches of Asia and Africa receive special attention.

Weissgerber initiates the study with a survey of the constitutions of the Lutheran bodies to determine the valid confessional symbols in each case. He is also author of the third chapter, "The Lutheran Confession in the Union Church," taking as a concrete example his own Evangelical Church in Hesse and Nassau. Other chapters discuss the Church of Sweden (Sven Kjollerström), the Austrian Evangelical Church of the Augsburg Confession (Peter Barton), the American Lutheran church bodies of German background (Robert H. Fischer) and of Scandinavian background (Eugene Fevold), the Lutheran churches of southern Africa (Gunnar Lislrud), the Batak Church (Andar Lumbantobing), and the Lutheran churches of Asia (James Scherer). Vajta concludes with an essay on "The Confession of the Church as an Ecumenical Concern."

Church in Fellowship surveys the situation in America (Fred Meuser), in Germany with its United Evangelical Lutheran Church (VELKD), its Evangelical Church (EKiD), its Evangelical Church of the Union (EKU), and its churches not identified with any of these (Johannes Meister), and in Scandinavia with its folk churches and its agreements with the churches of England and Scotland (Carl Henrik Lyttkens). Writing against a background of European and ecumenical experience, Vajta concludes with a carefully

reasoned and provocative essay, "The Unity of the Church and Holy Communion," in which he rejects "unconditional admission" to the Sacrament of the Altar but argues that "general admission" is theologically justified by Lutheran ecclesiology. "The right administration of Communion," he says, "consists primarily in extending an *invitation* to God's people—not in refusing to admit them. . . . Where the gospel is rightly preached, the limitations surrounding Communion become clear, without special human action. . . . The 'Lutheran' church, as a church of Jesus Christ, is called especially today to confess this church outside its own walls. And if it find members of the body of Christ, to recognize the unity with them. It can do this only by preaching the Word rightly and administering the Sacrament of Christ's body and blood." (Pp. 260 f.) This reviewer believes that Vajta's proposal optimistically oversimplifies some crucial points and takes inadequate or no cognizance of other and no less important factors, and thus he finds it necessary to dissent from the full scope of Vajta's conclusion. At the same time the essay raises points that cannot blandly be brushed aside.

These two volumes reveal the complex strands that go to make up the Lutheran tradition. Even though they are published in English, the problem of communication across the barrier of language is dramatized on more than a few pages; the vocables are English, but the syntax and the idiom are alien. This is less likely to happen in translated articles than in passages and essays written in English by a theologian whose mother tongue is something else. The alert reader will find occasional errors of fact; in so prodigiously complicated a compilation these can well be forgiven. But rare is the reader who will not have the limits of his information greatly broadened!

The Lutheran churches have long needed these volumes. Now that they are available,

they will be indispensable for any serious study of world Lutheranism.

ARTHUR CARL PIEPKORN

THE FIRST EPISTLE OF PAUL TO THE CORINTHIANS. By Jean Héring. Translated by A. W. Heathcote and P. J. Allcock. London: The Epworth Press, 1962. xxii and 187 pages. Cloth. 42/—.

In 1960 Frederick W. Danker (*Multipurpose Tools for Bible Study*, p. 265) was able to recommend only one commentary in English on 1 Corinthians, that by A. T. Robertson and A. Plummer in *The International Critical Commentary*. While he might perhaps have included that by Moffatt in the commentary bearing his name (1938), or that by Leon Morris (*Tyndale New Testament Commentary*, 1958), one could still not quarrel with his position that there was really no good and timely commentary available on this most important Pauline epistle.

The translation of Héring's commentary from the French goes a long way toward filling this gap. Certainly it will be a major work of reference on this epistle for the next generation of English-speaking students. His method is ideal; some of his conclusions less so. An introduction, brief and compressed, outlines the history of Paul's relations with the Corinthian congregation. Héring accepts the epistle as Pauline, but feels that it is a conflation of two genuine letters, each coherent in its own right. Editorial work is kept to a bare minimum. The introduction is concluded by a good bibliographical note.

The commentary itself is distinguished by a translation that reflects the interpretation. It deserves close study. Here and there it might be bettered; *ταχέως* in 4:19 is rendered "swiftly," though "soon" would seem better to this reviewer. Héring points out those passages that are textually difficult and proposes solutions. Even where one may not agree with his decision (as in the view

that the clause from the first ἵνα through γέγραπται in 4:6 is a gloss taken into the text), Héring states the problem in such a way as to make his reader think it through with him. His interest is strongly philological. Notes give abundant citations of ancient literature to establish word meanings and full references to modern literature. He shows how Paul makes use of current Jewish thought on angelology (8:4-6; 2:8) and of Jewish interpretations of the Old Testament (cf. his remarks on 10:4, the rock following after Israel). Although he is of Reformed background, his comments on 11:23 are carefully written. He does not accept a purely memorial view of the Eucharist.

Some weaknesses there are. Strangely enough, the book transliterates all Greek into English, but prints out Hebrew in its own script. (This is hardly consistent, since fewer people can read Hebrew than Greek.) He does not make the use of archaeology that he might, even though Corinth is a site well excavated and published. A discussion of the place of Corinth in the Roman administration of Greece, for example, would make 1 Corinthians 6 more intelligible. In the comments on 5:1 the reference to 1 Corinthians 5:8 must twice be misprinted for Lev. 18:8. On page 63, the verb "cohabit" in the comments on 7:36-38 must be understood in the sense of "share the same dwelling," a rather archaic sense of the word. Finally, there is no index.

This reviewer has commented on some minor points because he hopes the book will be widely used as it deserves. It fills a gap in our literature on Paul.

EDGAR KRENTZ

THE CONFLICT BETWEEN PAGANISM AND CHRISTIANITY IN THE FOURTH CENTURY. Edited by Arnaldo Momigliano. New York: Oxford University Press, 1963. 222 pages. Cloth. \$5.60.

These seven essays, delivered at the War-

burg Institute and edited by Momigliano of University College in London, are a splendid series. The editor himself makes perhaps the most incisive contribution with his analysis of the methodology of Eusebius in terms of classical historiography and the "ecclesiastical history" that followed him. The pattern of conversion among the barbarians is treated by E. A. Thompson of Nottingham with great skill. J. Vogt of Tübingen discusses the character of the Christianity in Constantine's family. A. Jones of Cambridge attempts a description of the social makeup of early Christianity, and H. Marrou of the Sorbonne treats a synthesis of Neoplatonism and Christianity in the person of Synesius of Cyrene.

All of the essays presume some familiarity with the overall structure of early Christianity. † WALTER W. OETTING

GESAMMELTE STUDIEN ZUM NEUEN TESTAMENT UND SEINER UMWELT. By Herbert Braun. Tübingen: J. C. B. Mohr (Paul Siebeck), 1962. 341 pages. Cloth, DM 38.50; paper, DM 34.00.

Eighteen separate essays, published in learned journals over a span of 12 years, are included in this volume. Braun's chief interest in these essays is to understand the New Testament in terms of a history-of-religions approach. The opening essay makes use of the tragic picture of the wandering (πλανήτης) Oedipus in contrast to Hosea's understanding of straying Israel and the Christian moving toward his hope. In a lengthy discussion of the theology of the Psalms of Solomon, Braun observes that the mercy of God is largely, but not entirely, measured in terms of human performance; the picture of the Messiah reflects the dialectic of God's sovereignty and man's responsibility. In three perceptive essays Braun deals with the New Testament and Qumran. One's appreciation of the profundity in the approach of Christianity to the superstitious

beliefs of the time is increased as one sees how Christian teachers avoid the trend toward atheism displayed in Plutarch's discussion of the same problem. In the theme *stirb und werde* (cf. Rom. 6:4-11) there is a line stretching from the mystery religions to Pauline expression, but Paul, says Braun, reveals his originality in his dynamic use of the doctrine of justification. Space limitations preclude a pouring out of all the treasures in this volume. Because of the author's responsible use of a method which has often been abused through oversimplifications, this *mélange* must not be overlooked by students interested in the subject of the *Zeitgeschichte* of the New Testament.

FREDERICK W. DANKER

FAITH VICTORIOUS: AN INTRODUCTION TO LUTHER'S THEOLOGY. By Lennart Pinomaa. Translated by Walter J. Kukkonen. Philadelphia: Fortress Press, 1963. xxii and 216 pages. Cloth. \$4.75.

Faith Victorious grew out of lectures originally delivered at the Chicago Lutheran Theological Seminary in Maywood, Ill., and at Luther Seminary, St. Paul, Minn. The author, currently professor of theology at the University of Helsinki, is recognized as an authority in the field of Luther research. The present volume claims to be no more than an introduction to Luther's theology.

Regarding Luther's alleged view of the atonement the author says: "Luther does not look upon Christ's death as appeasement of God's wrath in the sense of reparation for damages, which would make it possible for God to act according to His goodness" (p. 51). Again he says: "The atonement is not needed to change God's attitude, since it is His love that informs the atonement" (*ibid.*). This, of course, is true if, as he says, "we mean by atonement and sacrifice a meritorious act performed outside God by man to produce a new, changed attitude in God." If however Jesus Christ is the Man

involved, the author's statement must be corrected. But the question concerns Luther's theology, so he must give the answer.

In a sermon on New Year's Day, based on Gal. 3:23-29, Luther says: "Now although out of pure grace God does not impute our sins to us, He nonetheless did not want to do this until complete and ample satisfaction of His Law and His righteousness had been made. The gracious imputation of which the psalm [32:2] speaks had first to be bought and acquired for us from His righteousness.

"Since, therefore, this was impossible for us, God ordained for us, in our stead, One who took upon Himself all the punishment which we had deserved and fulfilled the Law for us; thus He averted the judgment of God for us and appeased His wrath." (*Weimar Ausgabe* 10 I, 1, 468 f.)

In his lectures on 1 Timothy Luther says: "Christ most assuredly took upon Himself the wrath of God and bore it for us. So He did not take it upon Himself merely as an example, but He is in very truth the purchase price expended for us." (WA 10 III, 136)

Explaining Is. 53:10 Luther said: "Nothing could appease and remove the wrath of God except such and so great an offering as the Son of God, who could not sin." (WA 40 III, 732)

Writing on the misuse of the Mass, he says: "Christ gives His body, sheds His blood, and thereby reconciles God because He gives and sheds them for you, as He says: 'For you,' to turn aside the wrath of God, which we have merited with our sins. . . . And if the body had not been given and the blood had not been shed, the wrath of God would remain over us." (WA 8, 519)

It is at this point the author could have helped the reader by being more explicit. For a more thorough discussion the reader may turn to "Das Verständnis des Werkes Christi bei Gustaf Aulén" in *Die Theologie Martin Luthers*, by Paul Althaus, pp. 191 to 195.

LEWIS W. SPITZ