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Book Review

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BOOK REVIEW

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JÉSUS AU TEMPLE: MYSTÈRE DE PAQUES ET FOI DE MARIE EN LUC 2, 48-50. By René Laurentin. Paris: Librairie Lecoffre (J. Gabalda et Cie.), 1966. 278 pages. Cloth. \$6.00.

Patristic authors, numerous Bible versions, and a long list of commentators are subjected to review in this careful study of Luke 2: 48-50. The pericope is intimately connected with the themes expressed in the preceding portions of Luke 1—2 and anticipates the last Passover celebrated by Jesus as well as the Easter triumph. This mystery of the faith (the question of the deity of Jesus is not at issue) is not fully grasped by Mary, and parallels in John 2 and 7—8 indicate that the contrast between Jesus as Son of God and His obedient sojourn at Nazareth is part of the mystery. Laurentin renders ἐν τοῖς τοῦ πατρὸς μου in Luke 2:49 with *chez mon Père*, that is, "in the house of my Father," implying also the meaning "with my Father." The reply of Jesus, Laurentin holds, is to be understood in reference to the temple, but the enigmatic character of the reply allows for Luke's unfolding of Jesus' action as the obedient Son of God. His return to Nazareth is part of his kenosis and parallels the assertion of his true paternity in 2:49. The moral and mystical aspects of the pericope are indissolubly connected in a catechetical form not sufficiently appraised by form critics.

Laurentin views the three days of 2:46 as an anticipation of the period following Jesus' death. He might have strengthened his case by noting the parallel use in Acts 20:38 of the strong word ὀδυνάω. The parents are interpreted by Luke as grieving over one they never expected to see again. More effective use might also have been made of the pericope involving Hannah, especially v.

38, which connects with Luke 24:21, a passage that is well stressed by Laurentin.

On the whole, this treatment of Luke 2: 48-50 is built on a more convincing exegetical base than Laurentin's earlier study (1957) on the structure and theology of Luke 1 and 2. The most serious typographical error occurs on p. 26, n. 63, in a citation taken from Creed's commentary. The words should read: "The story takes no account of what has been related above concerning Mary and Joseph at the time of the birth of Jesus." FREDERICK W. DANKER

SHORT FILMS IN RELIGIOUS EDUCATION. By William Kuhns. Dayton: George A. Pflaum, 1967. 129 pages. Loose-leaf notebook. \$7.50.

This helpful guide lists 51 short religious educational films for rental or purchase. The films were selected on the basis of their quality as films and on their probable effectiveness in a religion class. Five very helpful suggestions are given concerning the ordering and use of films for classroom purposes. Since the guide is put together in loose-leaf form, it is possible to add other film listings, critiques, and notations. Each film is listed by title, date of release, showing time, film distributor, the organization or company responsible for film production, and the name of the director of the film. This is followed by a brief description of the film, suggested use of the film, and study questions. A useful tool for those who make use of film in Christian education.

DAVID E. DEPPE

THE SPANISH INQUISITION. By Cecil Roth. New York: The Norton Co., 1964. 316 pages. Paper. \$1.75.

This reissue of a work first published in

1937 is an authoritative guide to a deplorable chapter of Western Christianity which began in 1478. Roth, an Oxford lecturer in Jewish history, relates the melancholy account of misguided zeal for orthodoxy which dominated the Spanish peninsula for four centuries. Some interesting observations that he makes are: (1) The Spanish Inquisition was primarily an instrument of the state rather than of the church. On numerous occasions the Spanish authorities completely ignored papal pleas for clemency. Hundreds of orthodox bishops were killed, and the Jesuits were especially singled out for harassment because of their opposition to the Inquisition. (2) Columbus' expedition to America was staffed and supported by Marranos, that is, Jews who had been forced to embrace Christianity but secretly retained their former beliefs. (3) Spain's decline as a world power is directly attributable to the hundreds of thousands of talented craftsmen and artisans who were forced to flee or who were liquidated over four centuries. Roth's work is a solemn warning to those who contend for notions of the truth that they recognize the fine line which separates concern for an ideal from demonic self-preservation. This reissue should have included footnotes for Roth's sources and an updated bibliography.

CARL VOLZ

THE EAGLE, THE CRESCENT, AND THE CROSS: SOURCES OF MEDIEVAL HISTORY. Vol. I: 250—1000 A.D. Edited by Charles T. Davis. New York: Appleton-Century-Crofts, 1967. 240 pages. Paper. \$2.95.

This anthology of source readings attempts to provide a chronological and topical approach to some aspects of medieval history covering the period up to A. D. 1000. The topics include empire and church, the Barbarians, Byzantium and Russia, Islam, and monarchy in the West. The selections chosen by the compiler give the reader an impression of the energy and variety of the age, and the work is strengthened by the inclusion of materials on Islam, which most anthologies tend to ignore. The work would be further enhanced if the relationships im-

plicit in the romantic title could be illustrated. For instance, the complexities of church-state relations could be brought out by including some fourth-century theorists or eighth-century Carolingian political writers. It is puzzling to see the author using an 1896 edition of the Donation of Constantine, and a very old version of Gregory of Tours, and seeming so much in debt to Schaff's *The Nicene and Post-Nicene Fathers* when there are many newer translations available. The selections included are long enough to enable the student to form some historical judgments and gain an idea of the first millennium of Europe's emergence to power.

CARL VOLZ

THE TRANSFORMATION OF THE ROMAN WORLD: GIBBON'S PROBLEM AFTER TWO CENTURIES. Edited by Lynn White, Jr. Berkeley: The University of California Press, 1966. 321 pages. Cloth. \$6.95.

Over two centuries have passed since 1764, when Edward Gibbon first conceived of the plan for writing his epochal *Decline and Fall of the Roman Empire*. In the spring of 1964 a group of historians associated with the Center for Medieval and Renaissance Studies of the University of California met to observe the anniversary by offering papers which, while celebrating the event, also revised Gibbon's conclusions. The work is a collection of nine revisions of Gibbon. The symposium generally calls into question his antireligious, specifically anti-Christian, bias, his aristocratic proclivities, his almost visceral antipathy to Byzantium and Islam, and his notion of a "fall." Gerhard Ladner, for instance, faults the great historian for failing to penetrate more than superficially into the real impact of Christianity on the empire. Speros Vryonis sees the period following Diocletian as actually "Hellas Resurgent." Von Grunbaum points out that Gibbon's indifference toward Islam is actually a fine example of the influence of an age, that is, the 18th century, on its writing of history. Warren Hollister's chapter on "Twilight in the West" is provocative in that his twilight refers to that before the dawn;

Rome's "fall" anticipated the birth of a more advanced and superior Western civilization. Philip Levine stresses the continuity of the Latin tradition rather than its alleged demise. All in all, the collection calls into question the appropriateness of periodizing a slice of history into a "middle age." The symposium reminds historians of the fact that each generation rewrites the history of the past according to a different perspective and according to its own needs. At the same time this impressive volume gives testimony to the significance of Gibbon's own work.

CARL VOLZ

THE INDIVIDUAL AND SOCIETY IN THE MIDDLE AGES. By Walter Ullmann. Baltimore: The Johns Hopkins Press, 1966. 160 pages. Cloth. \$5.00.

The author observes that for the larger part of the Middle Ages the individual was treated as a subject of the rigid hierarchies of church and state, but in the later Middle Ages and in the modern period the free citizen gradually supplanted the subject. Ullmann describes the development from the one to the other.

The abstract thesis of medieval society regarding the individual was derived from St. Paul and Augustine, who enjoined subservience as the proper attitude of subject to sovereign. The individual possessed no inherent rights but only those which were given by the sovereign or by God. Publicly to hold opinions which ran counter to or attacked the law or faith was heresy. This viewpoint was supported by the overriding importance of law and of the organological conception of society, that is, each individual existed for the good of the whole (we are all part of a body). In actual practice, however, feudalism tended to give the individual rights, since it was based on a contractual agreement between lord and vassal. Within the feudal system and common, or unwritten, law lay the seeds of the individual's emancipation from his status as subject. "The United States is the rightful heir of the European Middle Ages" (p. 151), since the Declaration of 1776 is based on the idea of feudal contract. The liberalization of man's

faculties for self-realization was also a result of the influence of Aristotle on the 13th century.

Ullmann's thesis is extremely interesting, and the work represents a pioneering effort in medieval studies. But two of his hypotheses call for challenge. He insists that Baptism exercised a baneful influence on man because it placed him into a rigid corporation and "killed" the flesh, which Ullmann equates with *humanitas*. He does not take seriously the theology of the liberating aspect of the sacrament. Second, Ullmann's confident assertion of man's freedom and liberty in today's "refined and sophisticated" age (p. 38) as compared to the more naive faith-dominated medieval period is open to serious question.

CARL VOLZ

THE SON OF MAN IN THE SYNOPTIC TRADITION (*Der Menschensohn in der synoptischen Überlieferung*). By Heinz Eduard Tödt. Translated by Dorothea M. Barton from the 2d (1963) German Edition. Philadelphia: The Westminster Press, 1965. 355 pages. Cloth. \$8.50.

The first (1959) German edition of Tödt's work was reviewed in this journal, Vol. XXXII (1961), p. 566. Tödt's major contribution to research on the problem of the Son of Man is his classification and analysis of the sayings in terms of *Redaktionstheologie*. Apocalyptic consummation and the earthly ministry of Jesus are viewed as a continuum determined by Jesus' soteriological claims. Out of the understanding of Jesus' authority developed the Christological affirmations in the sayings which link the coming Son of Man with Jesus. Tödt suggests that further explanation of the *exousia* motif is one of the tasks uncovered by his investigation. Norman Perrin has taken the assignment on himself and will soon publish another addition to a lively point of debate.

FREDERICK W. DANKER

THE RENEWAL OF LITURGICAL PREACHING. By George M. Bass. Minneapolis: Augsburg Publishing House, 1967. 146 pages, notes, bibliography. Cloth. \$4.50.

The professor of homiletics at Northwestern Lutheran Theological Seminary provides a most useful book to aid the pastor in the preaching of liturgical sermons. "Liturgical" comprises two accents: making use of the sacraments in the spiritual nurture of the congregation, and the church's heritage of the church year. After introductory chapters the plan of the book is a progress through the church year, the shape of its component seasons, and the "clues" that they give for preaching. Not every reader will concur in all of the author's emphases. But the importance of the volume is that it stirs to scrutiny and to creative employment of the church's gifts in the nurture of its people.

RICHARD R. CAEMMERER, SR.

PREPARING FOR PLATFORM AND PULPIT. By John E. Baird. Nashville: Abingdon Press, 1968. 244 pages. Cloth. \$4.50.

Baird indicates in the foreword that this volume is a textbook designed primarily to help undergraduates who are in preseminary training, seminarians who are beginning work in homiletics, laymen who wish to be more effective speakers, and ordained ministers who desire to improve their preaching skills. In 12 chapters the author covers such matters as speech resources, selection of subjects, the organization of materials, remembering the hearer, problems of speech delivery, and how to develop a speech personality. The book also includes a chapter of general suggestions for a continuing program of speech improvement. The value of the book as a seminary textbook or even a preseminary textbook is somewhat questionable. It is too elementary for that. But it could prove very helpful for a layman or a pastor who wishes to improve his communicative skills. A valuable part of the book is the supplementary reading list and bibliography.

DAVID E. DEPPE

GOTTESHYMNUS UND CHRISTUSHYMNUS IN DER FRÜHEN CHRISTENHEIT: UNTERSUCHUNGEN ZU FORM, SPRACHE UND STIL DER FRÜHCHRISTLICHEN HYMNEN. By

Reinhard Deichgräber. Göttingen: Vandenhoeck & Ruprecht, 1967. 251 pages. Paper. DM 22.50.

The study of hymnic passages in the New Testament has occupied scholars for about 70 years, all in all. The early pioneering work of E. Norden (1913), J. Kroll (1921 to 1922), and E. Lohmeyer (above all *Kyrios Christos*, 1927—28, and his commentaries) stimulated a host of successors to carry on their work. The discovery of the Qumran manuscripts and the availability of the *Odes of Solomon* in good translations brought additional parallel material to light. False starts (for example, reliance on colometry and syllabification parallelism, as in J. Schattenmann's work) and overenthusiastic claims as to the extent of the hymnic material in the New Testament (G. Schille) have made a general evaluation of the work of the last two generations a great desideratum.

The present volume, a doctoral dissertation written under K. G. Kuhn at Heidelberg, meets the need admirably. After a short historical survey of past work, Deichgräber sets himself a threefold task: to collect the Biblical and scholarly material relating to the texts that praise God or Christ; to evaluate them on the basis of form criticism and thus categorize them properly (*Religionsgeschichte* is not a prominent feature); to attempt to describe the conventions of language, style, and *Sitz im Leben* of the texts and all their constituent parts. The task is accomplished well.

In the first major section the author discusses short ascriptions of praise. He finds three forms: doxology, eulogy, and *charis* ascriptions. They make little use of titles of rank or honor. All three have late Jewish parallels, though the *charis* ascriptions have a somewhat Hellenized form. This section concludes with an excellent survey of all passages in the Apocalypse that have a liturgical character.

The second major section of this work discusses longer ascriptions of praise to God. Passages treated at length include Rom. 11: 33-36, which has the style of a descriptive statement of praise; Eph. 1:3-14, a hymn in

the form of a eulogy; 1 Peter 1:3-5; Col. 1:12-14, and similar texts. Excellent use is made of stylistic, formal, and other marks of hymnic prose. The section concludes with a long discussion of hymnic predications used of God.

The third major section deals with hymns to Christ. The author carefully distinguishes from such hymnic passages other preliterary forms, such as proclamation summaries (*Verkündigungsformeln*, for example, 1 Cor. 15:3-5) and *homologiai* (*Bekenntnisformeln*, for example, *kyrios Iēsous* in Rom. 10:9). Both of these forms are characterized by spare, nondiscursive style. In contrast, the hymnic passages are characterized by *plērophoria*, *parallelismus membrorum*, and the use of more extended reference to historical events. While the shorter formulae are characteristic of Judaeo-Christianity, the hymns stem from the Hellenistic church. The passages regarded as hymnic and treated at length are Phil. 2:6-11; 1 Tim. 3:16; Heb. 1:3; 1 Peter 2:21; and Col. 1:15-20. Other passages which *may* reflect early Christian hymnody are Eph. 1:20 ff., 1 Peter 1:20, and sections of 1 Peter 3:18-22. This section concludes with a discussion of the Christ predicates used in the hymns.

The volume concludes with an analysis of the use of hymnic material in early Christian teaching and parenetic. A short chapter makes some comments on the theological significance of these hymns.

Deichgräber is to be congratulated on several counts. His bibliography covers most of the important material published since 1900. His first goal is certainly met. Second, his clear distinction between proclamation formulae, *homologiai*, and hymnic *Gattungen* marks an advance over such works as Kelly's *Early Christian Creeds* and Cullmann's lumping of all of them under the heading creeds. At the same time, Deichgräber is cautious in hypothesizing the *Sitz im Leben* in the early church. The hymns are liturgical; more precision cannot be attained. Thus the book sets up and carries through a carefully worked out method. Deichgräber does not draw inferences which

the method will not allow. (For the same reason his book is *not*, and was *not intended to be*, a complete theological or historical interpretation of the texts.)

This reviewer noticed only two typographical errors in a very complicated piece of printing. On p. 112 read 1 K 6, 14 for 1 K 16, 14; on p. 194 read *schon oben* for *scho noben*.

The author is presently a *Dozent* at the Missionsseminar in Hermannsburg.

EDGAR KRENTZ

PREACHING AND TEACHING IN THE EARLIEST CHURCH. By Robert C. Worley. Philadelphia: The Westminster Press, 1967. 199 pages. Cloth. \$5.95.

Worley subjects C. H. Dodd's distinction between *kerygma* and *didachē* in the New Testament to a review. His major concern is a practical one, since the distinction made by Dodd is, apparently, often cited by contemporary religious educators to justify the separation of preaching and teaching functions in current ecclesiastical life.

A short chapter summarizes Dodd's position. A longer chapter then gives the critical reaction to Dodd's theory in New Testament scholarship. The heart of Worley's volume is the following chapter, in which he tries to demonstrate that the preaching and teaching of the New Testament church give a very pluralistic model. A final chapter suggests that this model should become normative today.

It is clear from a quick glance at the book that Worley is not immediately concerned with primary research on the text of the New Testament. His survey of the evaluation of Dodd's theory and his description of the variety of sources and models in New Testament teaching and preaching is largely a summary of the work of Cadbury, Stendahl, M. Smith, K. Schubert, and others. Almost all his modern authorities are American or British. This leads to a distortion in the picture of the church in the New Testament. The contributions of Cullmann, E. Schweizer, W. Kramer, Kümmel, and the whole work of form criticism on the epistles is overlooked. Paul and Acts are interpreted en-

tirely out of a Jewish background, even in 1 Corinthians. The contributions of Hellenistic rhetoric are twice mentioned, but nowhere made explicit. Emphasis on Qumran (in itself useful) is not balanced by Philo or other examples of Hellenistic Judaism. In short, the work is fragmentary and one-sided and must be used with caution.

In places the style is not clear (see, for example, pp. 19—20 and 51). P. 89 suggests that halakic midrash "produced law and custom," a turn of phrase that seems to be unfortunate.

The idea that Worley adopts is certainly useful and correct. The case could have been put much more strongly and persuasively.

EDGAR KRENTZ

HISTORY OF THEOLOGY. By Bengt Hägglund. Translated by Gene J. Lund. St. Louis: Concordia Publishing House, 1968. 425 pages. Cloth. \$9.95.

The publisher has rendered a service to seminarians and parish pastors in making available an English translation of Hägglund's work. The Swedish original was published in 1963.

Hägglund begins his survey with the Apostolic Fathers and ends with paragraphs on Rudolf Bultmann. The author's analysis is informed and perceptive. He has the gift of discussing difficult topics in a clear and simple manner. His acquaintance with primary and secondary literature is evident. A limited field test at Concordia Seminary, St. Louis, indicates that this book fills a gap in theological bibliography by providing a comprehensive, reasonably nontechnical survey of the history of Christian doctrine. The students read it with profit and pleasure. They endorsed it as a companion volume for the standard church history text in the survey courses. This reviewer recommends it for this purpose and intends to use it in his own classes.

Hägglund writes from a Lutheran viewpoint, which leads him to devote a disproportionate amount of space to Lutheran doctrine, while Roman Catholic developments do not always receive adequate treatment.

He also writes from a European perspective, which leads him to give inadequate treatment to the history of Christian thought in the United States. Of a more serious nature is his failure to relate developments in Christian doctrine to contemporary political, economic, and social movements. But having uttered these strictures, we repeat our endorsement. The book lends itself well to private reading also by the parish pastor.

HERBERT T. MAYER

JESUS AND THE CHRISTIAN. By William Manson. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1967. 226 pages. Cloth. \$5.95.

William Manson (not to be confused with T. W. Manson) died on Good Friday, 1958. In this posthumous work, seen through its final publication by T. M. Torrance, Manson deals primarily with the topics of Christian ethics and eschatology as they relate to the Christian mission. The book is well worth reading, if only for the stimulating chapter on Rom. 7. This reviewer is convinced that Manson presents, albeit in brief outline, a correct interpretation of Paul's indictment of life attempted under the Law. His interpretation of ἐγὼ εἰμι (Mark 13:6) as circumscription for "Messianic Presence," or "The Messiah is here," is an attempt to clarify the close juxtaposition of the phrase ἐπὶ τῷ ὀνόματί μου. A false messiah, he says, is not likely to claim identity as a Christian. But Mark does not imply that the deceivers will come as Christians, but that they will come with a claim that only Jesus is entitled to, namely, to be the Christ (see Mark 9:41 for association of ὄνομα and Χριστός). According to Mark only Jesus qualifies as the Christ (see 14:62). In other words, Jesus says: "Many shall come identifying themselves as the Messiah, the office I, and I alone, properly hold, and they will each say, 'I am the One!'"

Manson's polemic against form criticism exposes him to the charge of oversimplification in his exegetical approach, and reduction criticism will lead to some conclusions different from his, but all students of the New Testament must acknowledge his sensitive ap-

preciation of the thought of the canonical writers.

FREDERICK W. DANKER

A LITERARY HISTORY OF THE BIBLE.

By Geddes MacGregor. Nashville and New York: Abingdon Press, 1968. 391 pages. Cloth. \$7.95.

Ecclesiastical and intellectual developments are interwoven in this recital of the attempts of translators to keep pace with the demand for intelligible communication of the Biblical documents. The author's discussion of the New English Bible is more satisfactory than his analysis of the Revised Standard Version. History will perhaps pronounce the latter more of a stop-gap effort than MacGregor indicates, and more archaic than would appear from his review. MacGregor also generalizes on the "colloquialism" of New Testament Greek. There is more evidence of literary pretension than he admits. Hebrews, 2 Peter, Jude, and the Book of Acts are not nearly so unsophisticated as his remarks would suggest; and Paul's literary resourcefulness is of no mean order. The Complutensian Polyglot was not "published" in 1517; it was printed from 1514 to 1517 and published a few years later. Reference is made erroneously to the "Missouri Lutheran Synod."

Numerous details and anecdotes connected with the production of translations of the Bible enliven this instructive account. The Preface to the King James Version is reprinted, and lists of participating scholars are given for some of the principal versions. The author's claim to have included much not found in other handbooks on the subject is well justified by a comparative study.

FREDERICK W. DANKER

RING OF TRUTH. By J. B. Phillips. New York: The Macmillan Co., 1967. 125 pages. Cloth. \$2.95.

A good cure for skepticism is to try one's hand at translating the New Testament. Readers of the Phillips translation have the opportunity through this book of personal testimony to develop a closer acquaintance with the genial vicar. After trouncing the form critics Phillips proceeds to air his own

views about the naïveté of some of the contributors to the New Testament, displaying thereby his own brand of "agility and dexterity" in confronting problems that plague the professional literary analyst, and one gains the impression that Phillips lays down his own ground rules for the definition of myth. Thus this reviewer is not sure, for example, whether Phillips has not reduced the Transfiguration to a purely psychological experience, less profound in its significance than the interpretations of "demythologizers." In other words, this book will confuse the nonprofessional reader who looks for guidance in the current hermeneutical hassle, but he will know some of the changes that took place in Phillips' mind as he worked on the New Testament and got the drift and tenor of its main message. Perhaps the reader will also share the grander vision of the forest, without discounting the contribution of those who work on tapping the individual trees. FREDERICK W. DANKER

BEYOND THE RANGES: AN AUTOBIOGRAPHY. By Kenneth Scott Latourette. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1967. 161 pages. Cloth. \$3.95.

Latourette is known as the author of *A History of the Expansion of Christianity*, a 7-volume history of missions. He has written much else, but not even his *Christianity in a Revolutionary Age* or his *History of Christianity* will stand the test of time as well as the *Expansion*. His contributions to Far Eastern history were significant, too, but others have built on them.

Latourette thought of himself as a trail-blazer. In many respects he was just that. He forged ahead, opening new avenues for other scholars. His main service was in bringing together information, organizing it carefully, documenting it, and making it available for others.

As a historian he was honored by both the American Society for Church History and the American Historical Society, the only man to have held the office of president in both societies. His presidential address to the latter organization in 1949, "The Chris-

tian Understanding of History," is a major writing in historiography.

Latourette was a Baptist and a warm friend of Christian missions. He had dedicated his life to foreign missions, served at Yale-in-China for a year, but found his field of labor in academic circles teaching and writing about missions, on church boards and committees, and in various official capacities in denominational and interdenominational organizations.

Latourette remembers a host of friends in his autobiography. His family ties were close, but he never married. The brief record of his life, with its many interesting sidelights, contains a declaration of faith, the witness of an eminent scholar who testifies in the closing words of the book to the grace of God and the hope of eternal life.

CARL S. MEYER

HISTORICAL INFORMATION FOR NEW TESTAMENT STUDENTS. By John Bligh. Baltimore: Helicon, 1967. viii and 120 pages. Soft cloth binding. \$1.50.

A certain amount of basic historical information must be readily available to the New Testament reader, preferably in hand, minimally in book. Bligh's little practical manual is designed to summarize this minimum of information, arrange it for easy mastery, and provide self-test questions at regular intervals so that the reader can use the volume for personal study.

The arrangement is thoughtful, the material well selected. Bligh is surprisingly comprehensive. For example, he even gives a translation of the Shemoneh Esreh, or Eighteen Benedictions, the major prayer of the first-century synagogue. (This reviewer wishes that he had also included the Kaddish.) These pages summarize literary, political, dynastic, and social history of the period from 170 B.C. to A.D. 200. Short summaries of New Testament chronology, the history of the New Testament canon, and the origins and history of important New Testament churches are also included.

Naturally, evidence for particular views

cannot be presented in such an outline of historical information. The short bibliography for further study and the occasional footnotes give guidance for additional study. Seminary students would do well to master the contents of this book from cover to cover; lay Bible class teachers ought to have it at hand.

EDGAR KRENTZ

THE RULE OF QUMRAN AND ITS MEANING. A. R. C. Leaney. Philadelphia: The Westminster Press, 1966. 262 pages. Cloth. \$7.50.

The universe is constituted by God, who communicates with man by His spirit. This understanding of God's transcendence dominates the thought of the Essene sect at Qumran. After outlining this main thesis, Leaney proceeds in the second major portion of his book to sketch the principal features of the teaching at Qumran, with special emphasis on the doctrine of the two spirits, God and revelation, and the role of the Qumran calendar. The third section is a commentary on the Rule of the Community. Evidence of Leaney's preoccupation with Luke's Gospel is apparent from the predominance of parallels that he cites from the latter. The indexes of subjects and Biblical and pseudepigraphical references contribute greatly to the usefulness of Leaney's informative and judicious discussion.

FREDERICK W. DANKER

JEWISH SECTS AT THE TIME OF JESUS.

By Marcel Simon. Translated by James H. Farley. Philadelphia: Fortress Press, 1967. xii and 180 pages. Paper. \$2.95.

For this volume a debt of gratitude must be acknowledged not only to Simon (who wrote the original French version published in 1960 under the title *Les sectes juives au temps de Jésus*) but also to the late Roger Goossens of Brussels (whose incomplete manuscript Simon brought to completion) and to Farley, both for his excellent translation and for his additions to the bibliography, which make the English edition more complete and up to date than the French original.

Chapter 1 defines the sects which were part of the far from monolithic Judaism of the first Christian century and characterizes their respective forms of deviation. Chapter 2 discusses the more familiar Jewish sects: Sadducees, Pharisees, and Zealots. Chapter 3, devoted to "The Dead Sea Scrolls and Essenism," includes a brief survey of the theories concerning the identity of the Qumran sectarians and a summary of Simon's reasons for concluding that the people of Qumran were Essenes.

In his fourth chapter Simon deals with the lesser known groups, which constituted the multifaceted Judaism of the first century, including the sect of the Galileans, various "baptist" groups (Baptists and Hemerobaptists), the Genistae and Meristae (designations possibly equivalent to "heretics" and "separatists"), Hellenians and Hellenists, and the Nasaraioi (a Jewish group distinctive for its *rejection* of the Pentateuch). Chapter 5 deals with aspects of Judaism outside Palestine at the beginning of the Christian era and focuses especially on the writings of Philo and on the sect of the Therapeutae.

The last chapter concerns itself with the question of possible influences which various sects and aspects of Judaism may have had on the first generation of Christianity. Of special interest here is the tracing of the influences of Alexandrian Judaism on Christian exegesis (in the use of allegory and typology and Philonic apologetic methodology) and of relationships and contrasts between Palestinian Judaism and nascent Christianity. This chapter closes with a discussion of the obvious parallels and the equally obvious divergences of primitive Christianity vis-à-vis Qumran. To the question whether Jesus, His disciples, Paul, and other leaders of the early church passed through the monastery at Qumran the author responds: "The hypothesis is absurd."

This book deserves commendation as an excellent and highly readable introductory treatment of the religious groups of first-century Judaism which are part of the backdrop of the stage on which Christianity appeared.

WALTER WEGNER

MY JOB AND MY FAITH. Edited by Frederick K. Wentz. New York: Abingdon Press, 1967. 192 pages. Cloth. \$3.95.

The editor, long interested in Christian vocation and recently become president of Hama School of Theology at Wittenberg University, Springfield, Ohio, directed four questions to each of 12 prospective contributors: (1) What is your job, and what does it mean to you? (2) What are the kinds of routine decisions your job requires you to make? (3) What do you consider to be the Christian dimensions of those decisions? (4) What do you consider to be the major resources available to you as you make the decisions your job requires? The contributors cover a wide range of typically "secular" occupations. The volume is a remarkably concrete statement of challenges in contemporary vocations and, frequently, of pride in the opportunities for service which they offer. The uniquely Christian dimension does not rise to the surface in all of the essays. Where the factor of the expressly Christian witness emerges, the result is most exciting. This volume is not only a resource for a vocations counselor but for discussion in Christian groups concerned with the vocations in which they already function. RICHARD R. CAEMMERER, SR.

PAULINE BAPTISM AND THE PAGAN MYSTERIES: THE PROBLEM OF THE PAULINE DOCTRINE OF BAPTISM IN ROMANS VI. 1-11, IN THE LIGHT OF ITS RELIGIO-HISTORICAL "PARALLELS." By Günter Wagner, translated by J. P. Smith. Edinburg and London: Oliver and Boyd, 1967. xv and 330 pages. Cloth. 63/—.

The subtitle adequately describes the content of this important book. The author, associate professor of New Testament in the Baptist Seminary at Rüslikon-Zürich, Switzerland, presents what is only part one of a full study of this most important Pauline text.

He first points out that the language used to describe Baptism in Romans 6 is somewhat unique in Paul; moreover, Paul him-

self in Romans 6 appeals to what is apparently already current in the Roman church. The term *ἁμοίωμα* suggests that Baptism may here be regarded as some sort of "ritual re-enactment of the death and resurrection of Christ" (pp. 5—6). The language is similar to that in certain texts describing Greek or Eastern Mediterranean mystery cults. Is there a relation?

After surveying the history of the interpretation of Roman 6 on this question from Anrich (1894) to the present, Wagner turns to a description of the myth, cult, theology, and influence of the Hellenistic and Oriental "dying and rising god" religions. This discussion covers some 200 pages of the volume. Cults covered include those of Demeter and Kore, Isis and Osiris, Tammuz and Marduk, Adonis and Attis. The investigation proceeds properly, that is, Wagner investigates each of these cults for itself, asking what its myth and ritual mean. Only after this extended study does he turn to the question of the relations to Roman 6.

The final section is relatively short. Here Wagner draws preliminary conclusions about the problem posed. Of all the cults examined, none really uses a dying-rising god to illuminate man's condition in the present world. Wagner also categorically denies any influence of the mystery cults on specific details of Paul's Baptism theology. What Paul and the mysteries share is common coin in the ancient world. Finally, Baptism can be understood in the terminology of Romans 6 without recourse to any mystery religion influence theory. That Baptism was Baptism into Jesus' death was a feature of early Christian missionary preaching, while the language of Baptism as death is explicable on the basis of the Old Testament and Jesuanic language. Thus Baptism as described in Romans 6 is entirely Paul's own expansion of motifs and ideas existent in earlier Judeo-Christian thought.

Wagner's book will certainly serve as a point of departure for all subsequent exegesis of Romans 6. The lengthy bibliography and massive documentation, not only from modern but also ancient texts, will make this

volume a kind of reference tool for studies of Baptism in Pauline thought. It is to be hoped that the author will go on to publish a full-scale study of the theology of Baptism in Paul.

The book was originally written as a dissertation under Eduard Schweizer at the University of Zürich.
EDGAR KRENTZ

VOX EVANGELICA V: BIBLICAL AND HISTORICAL ESSAYS BY MEMBERS OF THE FACULTY OF THE LONDON BIBLE COLLEGE. Edited by Donald Guthrie. London: The London Bible College, 1967. 96 pages. Paper. 7/6.

This most recent issue of the annual of The London Bible College continues the high level of scholarship set by its predecessors. The articles treat of the experience of salvation in the Bible (Geoffrey W. Grogan), the doctrine of creation in the history of theology and science (H. Dermot McDonald), the effects of the Edinburgh Conference of 1910 on evangelical participation in ecumenical work (Harold H. Rowdon), and the significance and importance of "sign" in the Gospel of John (Donald Guthrie). This reviewer found the article on Edinburgh especially illuminating; all are well written and worthy of careful study.

The volume includes three book reviews. Priced at less than \$1.00, the volume is a great buy.
EDGAR KRENTZ

THE WORKS AND DAYS OF JOHN FISHER: AN INTRODUCTION TO THE POSITION OF ST. JOHN FISHER (1469—1535), BISHOP OF ROCHESTER, IN THE ENGLISH RENAISSANCE AND THE REFORMATION. By Edward Surtz. Cambridge, Mass.: Harvard University Press, 1967. xvii and 572 pages. Cloth. \$15.00.

Surtz investigates Fisher's role in the history of ideas, his position on major intellectual and theological questions of the late 15th and early 16th centuries, and his personal relations with key figures of the era. It is an ambitious undertaking and a contribution of worth for students of the

Tudor period. Fisher was a humanist and a churchman, chancellor of Cambridge University (1504—35), and a polemicist, writer, and preacher. He received a cardinal's hat from Paul III and was beheaded by Henry VIII.

Fisher's main work was *De veritate corporis et sanguinis Christi in Eucharistia*. Surtz calls it "his last notable work against Protestantism and undoubtedly his theological masterpiece" (p. 331). It was written against Oecolampadius. In it he scores the dissensions among the Protestants on this doctrine and extols the excellence and richness of the Sacrament. He proves the reality of Christ's body in the Eucharist by the clear words of Christ, the immensity of His love, the consent of the Father's, Christ's promises, the pronouncements of councils, miracles, revelations, and so on (he has 14 *corroboraciones*).

Fisher's best-known work is perhaps the sermon he preached against Luther on May 12, 1521. There were other works, for example, *De unica Magdalena libri tres*. His English works were published by the Early English Text Society in 1876; his Latin works are in the *Opera* of 1597.

Fisher wrote against Luther, Tyndale, Oecolampadius, Clichtove, and Lefevre. He opposed Henry Tudor's efforts to separate himself from Catharine of Aragon and the Church of Rome. Fisher's written works include also a treatise on prayer, one on the psalms, and one on consolation.

Surtz, an authority on Thomas More, Fisher's fellow martyr, has presented a study in depth. His notes extend from page 399 to 526; he knows and uses the most recent literature and makes wide use of 16th-century sources. Tjernagel's *Henry VIII and the Lutherans* would have served him. In spite of the listing of the *Weimarer Ausgabe* there is relatively little evidence that Surtz knows Luther at first hand, although Luther was one of Fisher's main antagonists.

Surtz's main emphasis is on Fisher's method and style, and an overriding interest in the structure and method of Fisher's presentations weakens the work. But there is

much information in the book; the index is especially full.

CARL S. MEYER

THE WYCLIFFE HISTORICAL GEOGRAPHY OF BIBLE LANDS. By Charles F. Pfeiffer and Howard F. Vos. Chicago: Moody Press, 1967. 588 pages plus 9 colored maps, 3 indices, and 459 figures, line drawings, and photographs. Cloth. \$8.95

ARCHAEOLOGICAL DISCOVERIES IN THE HOLY LAND. Compiled by the Archaeological Institute of America. New York: Thomas Y. Crowell Co., 1967. 220 pages plus 26 drawings and 177 photographs, as well as bibliographical notes and an index. Cloth. \$12.50.

The first volume attempts the ambitious task of surveying the history and geography of the wide area of Bible lands from Iran and Mesopotamia through Palestine to Egypt and then on to Asia Minor, Greece, and Italy. The copious illustrations are of varying quality.

It was courageous for only two scholars to undertake such a task since no two men (or one reviewer!) can master so many rapidly expanding fields. They lay themselves open to criticism from the specialist who can quickly locate lacunae, inaccuracies, and even errors in his own area of competence. (For example, fig. 126 pictures the Courtyard Temple, not the Biblical Temple of Baal Berit. Again, Sellin (p. 123) did not find Taanach's city walls, nor was the cyclopean wall he found a city wall. Since they are dependent on secondary literature in most areas, it is inevitable that some of the latest discoveries and views will be omitted. Bibliographies lead to further literature, but they are sometimes erratic. One wonders whether it was the author or some editor who omitted such standard handbooks as Wright's *Biblical Archaeology* and the histories of Israel by Bright and Noth, but then included so esoteric a work as Porter's *The Giant Cities of Bashan*, published in 1886.

Nevertheless, as a broad survey collecting within one volume a wide variety of information on the world of the Bible in the

widest sense of that term, this volume can serve as a popular introduction.

The second volume is a collection of 23 articles which have appeared in the journal *Archaeology*. They describe Palestinian excavations covering a chronological span of 8,000 years, ranging from Neolithic Beidha of 7000 B.C. to the Hospice of the Knights of St. John in Akko from Crusader times. Sites from Biblical times are well represented by Jericho, Hazor, Engedi, Ramat Rahel, Arad, Jaffa, Shechem, Ashdod, Gibeon, the Herodian and zealot fortress Masada, and the Dead Sea Scrolls. The relatively high price of this volume is partially offset by the sumptuous illustrations, including no less than 177 photographs of high quality.

Though popularly written, these articles lack nothing in scientific accuracy and authoritativeness. Each comes from the hand of the archaeologist who actually excavated the site. The perceptive reader will not only learn about the major finds of each site but can also observe how an excavator weaves his discoveries together to form a coherent picture of the history of the site. The only article which does not deal with an actual excavation describes an attempt to build a reasonably authentic model of the Solomonian temple. It gives an excellent illustration of the way in which wide-ranging bits of archaeological information can be pieced together to construct a useful and coherent picture of an ancient building. Overall, then, this is a fascinating, informative, and authoritative series of glimpses into Palestinian and Biblical archaeology.

CARL GRAESSER, JR.

*THE SHAPE OF MEDIEVAL HISTORY:
STUDIES IN MODES OF PERCEPTION.*

By William J. Brandt. New Haven, Conn.: Yale University Press, 1966. 177 pages. Cloth. \$5.75.

The author prefaces his comments on medieval history with a chapter on the medieval view of nature, which visualized the universe as a field of objects with only tenuous relationships to each other. Whatever changes occurred in the universe were due to forces located within the objects them-

selves. This world view carried over into the writing of history, which reflected a suspicion of process or change. The medieval casualness about dates indicates their unconcern for causal processes or relationships between events. The medieval historian saw human actions as he saw natural action: as a series of unconnected events. Since change was suspect, Brandt points out that "the chronicler was mostly engaged in reporting events which should not have happened, since the normal state of affairs was one which would have precluded the very subject matter of the chronicle" (p. 79). The author distinguishes between the aristocratic and the clerical chroniclers. The former were not so much interested in truth or facticity as they were in maintaining a "stance," and their histories support a kind of role-playing elite. The clericalists interpreted human nature in the sense that individuals were collections of qualities, and their actions arose from the collection, not from the total individual. Again we see a certain view of history arising from their general attitude toward the world. The medieval man was very much concerned about the world around him, but he interpreted what he saw far differently from the way modern man does.

Brandt's work is a fascinating study in presuppositions, and it reminds moderns that each man interprets life according to a set of received principles, which are usually unconscious. It would be interesting to see a similar study on medieval and contemporary modes of perceiving theology.

CARL VOLZ

MONASTIC SPIRITUALITY. By Claude J. Peifer. New York: Sheed and Ward, 1966. 555 pages. Cloth. \$12.00.

The purpose of this book is to explore the essential elements of the traditional spirituality of monastic life as it has been handed down from ancient times and to explain the nature of religious life and its role in the church today. Peifer writes primarily for novices in monastic houses. As such the book is intended to supplant an earlier introductory manual used by the Benedictines, which is now over two centuries old. It provides

the monk with a historical-theological rationale for his existence, and it suggests the means of achieving his goals. It is in reality a contemporary commentary on the Rule of St. Benedict.

There is much in this Benedictine theology which challenges the oft-repeated charge of semi-Pelagianism levelled at the monks. "Conversion is a grace. Man himself can do nothing to accomplish it. God must take the initiative" (p. 138). "God does not place any conditions on His forgiveness. Satisfaction can in no way placate God" (p. 171). Peifer also warns the monk against a denial of the goodness of all creation. This is the old Manichean heresy, "and the modern Christian is by no means exempt from the same mentality" (p. 152). On marriage, the author observes that any deprecation of the conjugal estate "does not represent the authentic Christian attitude" (p. 259). Sex is a gift of God and is good, and the monk should be warned against making a profession of celibacy because of unchristian views in this regard. On a more profound level, Peifer stresses the relationship between monasticism and Baptism, seeing the former as a working out of the implications of the latter. To the church and to the world the monastery is also a "sign" of judgment, hope, and the coming kingdom of God.

Because of the purpose of the commentary, it seems to this reviewer that the author tends to idealize monasticism, and this in turn leads him to some paradoxical, if not contradictory, positions. Although all Christians are equal in the sight of God, the monk is "more complete" and is working out his baptismal vows with "more logic" (p. 149). Although marriage is good, "consecrated virginity is in itself superior to marriage" (p. 259). The author neatly categorizes aspects of monastic spirituality which, as experience must discover, are actually more fluid than he indicates. For pedagogical reasons, however, this method is probably necessary. Peifer responds to the 16th-century critics of monasticism, "on the grounds that it was unbiblical" (p. 74), by pointing to the significant role Scripture plays in monastic spirituality, thus largely ignoring the

real issue. Although the author studied at the Pontifical Biblical Institute, his exegesis of Scripture passages to support his conclusions is often curious. For instance, fasting is enjoined partially on the basis of Matt. 25:1-13 (the Ten Maidens), and obedience to the abbot is supported by Luke 10:16 ("he who hears you, hears me").

However, the total impression of this new commentary on the religious life is definitely positive, and Lutheran educators who are grappling with the problem of the spiritual formation of the church's pastors can profit from it.

CARL VOLZ

DIE HEILSGESCHICHTE IM ERSTEN EVANGELIUM. By Rolf Walker. Göttingen: Vandenhoeck & Ruprecht, 1967. 161 pages. Paper, DM 13.80; cloth, DM 17.80.

Israel and the Gentiles, according to the thesis of this study on the theology of Matthew's Gospel, are contrasting entities. Israel, not the Jews as such, is a literary-salvation-history construct, viewed as a *massa perditionis*, receiving identity in terms of encounter with the proclamation of the Kingdom. The scribes and Pharisees and the religious leadership are a "literary" expression of Israel as a totality. With the advent of Jesus the Messiah, Israel stood at a crossroads. As a result of the rejection of both Jesus' and the apostles' message, Israel as a claimant to election and the covenant has no further history. The experience of the apostolic mission is retrojected into the life of Jesus, and the transfer of the Kingdom from Israel to the Gentiles is viewed as final. The church is not the "true" Israel. The Israel that heard and rejected Jesus is the "true Israel," for the key to the continuity of salvation history is not the people of God but the Gospel of the Kingdom.

Walker offers only slight acknowledgment of his debt to N. Dahl's discussion of the central theological issue as it comes to expression in the Passion account (see "Die Passionsgeschichte bei Matthäus," *New Testament Studies*, II [1955—56], 17 to 32). As Walker clearly indicates, the Passion recital, climaxed by the accounts concerning

the resurrected Lord, brings Matthew's statement in 21:43 to a dramatic conclusion.

Although Walker does not enter into the question of anti-Semitism, his study clears the air of fuzzy indictments. Matthew is not anti-Jewish-nation, for he is concerned with the theological identity of those who encountered the Gospel in the time of Jesus and the apostolic mission. The Jews are now one "people" among many. Related "assured results of criticism" are also put under fresh scrutiny. This reviewer has always had his doubts about, for example, the so-called Pentateuchal arrangement of Matthew's sayings-material, and he is now convinced that this idea must be jettisoned. However, Walker could have strengthened his principal thesis by noting that at 26:1 Jesus has no further words for the crowds.

Certainly the problem of the addressees has been properly reopened, and easy assumptions concerning apologetic and polemic interests must be reevaluated. The final solution may lie along lines suggested by Walker's analysis, but in a direction other than his main thesis. The rejection of the Kingdom proclamation by a large part of Jesus' countrymen had to be faced by Matthew, and he fixes the blame on the religious leadership. Statements such as Matt. 27:25 and 15:14 are not to be construed as indictments of Israel as a totality, but describe rather the results of the tragic mismanagement of a divine trust by Israel's leadership. Through emphasis on the inadequate leadership, the bearers of the Christian proclamation and instruction are legitimized, but with Jesus the Messiah as ultimate authority. From this perspective Matt. 19:28, of which Walker makes short shrift, offers a key to the whole. Israel takes shape wherever the Gospel of the Kingdom is proclaimed and accepted. Jesus the Messiah makes possible the identity. Walker's existential hermeneutical presuppositions tend to distort the rejection motif, and Jesus' function as the remnant of Israel and guarantee of authentic existence for Israel is obscured.

The bibliography appended to this study covers 12 pages, but a second edition ought

to include a textual index, if only that the reader might do justice to the author's argument. FREDERICK W. DANKER

DER BARMHERZIGE SAMARITER: EINE AUSLEGUNGSGESCHICHTLICHE UNTERSUCHUNG ZU LUKAS 10, 25-37. By Werner Monselewski. Tübingen: J. C. B. Mohr, 1967. VII and 205 pages. Paper, DM 32.00; cloth, DM 36.50.

In contrast to patristic exegesis, which maintained some balance of Christological and ethical stress in the interpretation of Luke 10:25-37, Monselewski finds that Calvin introduces a de-emphasis of the Christological, with continuing support from modern exegetes for the ethical imperative as the primary, if not exclusive, message of the pericope of the Good Samaritan. The Christological interpretation of the early fathers and of Luther is rooted in polemical concern. Pietists experienced difficulty in finding a Christian accent in Luke's account.

Periodic summaries of various stages in the author's presentation contribute to the general clarity of this fine historical study.

FREDERICK W. DANKER

CONCORDIA CATECHISM SERIES SAMPLER. By Walter M. Wangerin. St. Louis: Concordia Publishing House, 1968. 64 pages. Paper. \$1.00.

This 8 by 10½ inch sampler of the new Concordia Catechism Series is designed to serve as a "textbook" for catechetics and teaching of religion courses at the seminaries and teachers colleges."

As the name indicates, the book contains a sample of three consecutive lessons from each of the three catechisms in the format of the Teachers Edition. It provides a direct route into the new material.

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JOHN S. DAMM

DEED AND RULES IN CHRISTIAN ETHICS. By Paul Ramsey. New York: Charles Scribner's Sons, 1967. 245 pages. Cloth. \$5.95.

The redoubtable ethicist of Princeton marshals his enormous resources for an utterly devastating critique of Bishop J. A. T. Robinson's *Honest to God*, Paul Lehmann's "ethical contextualism," and Joseph Fletcher's "situational ethics." Ramsey sees the function of love in relation to a particular neighbor and, exhibited in a deed, as a revelatory norm productive of "rules of practice" or "social rules" or of an ethos. Thus "the covenant of marriage may be a general rule that receives its justification from asking *both* questions: What does a caring love for this human being require? *and* What does love require *as a practice?*"

The debate between Ramsey and his opponents concerns the proper function of the Law. Ethical relativists, contextualists, situationists seem to address themselves to the task of showing that a rigorous interpretation informed by a legalistic pietism deprives the Christian of his liberty. Ramsey sees quite clearly that their position is essentially a recrudescence of the old anti-nomianism. Hence he insists that "the freedom of the Christian man' cannot remain only inward," and that the freedom of the Christian man cannot "remain to be expressed only in *gratuitous* deeds (in either or both senses of that predicate). Sooner or later one must go out into the midst of the practices into which he was born."

Christian love manifests itself in services that need to be performed. General principles of conduct can be formulated from "what love requires to be practiced." If a

place for general rules in Christian ethics cannot be established by Christian ethical reflection, or if it is to be shunned by an undifferentiated rejection of legalism, "then it has to be admitted that there is no such thing as Christian social ethics, but only policymaking exercises."

It is not necessary to identify oneself with all of Ramsey's interests stated in this vigorous book in order to express admiration for his having done a thorough job of needed theological slum clearance.

RICHARD KLANN

THE FORMATION OF HISTORICAL THEOLOGY: A STUDY OF FERDINAND CHRISTIAN BAUR. By Peter C. Hodgson. New York: Harper & Row, 1966. xv and 299 pages. Cloth. \$5.50.

This volume is one in a series called "Makers of Modern Theology," edited by Jaroslav J. Pelikan. It is a pioneer study in the thought of Baur and is a significant contribution to current studies of the historical nature of the Christian faith.

The first brief section contains the life of Hegel and a study of his *Sitz-im-Leben*, with special attention given to the rise of Rationalism and the influence of Schleiermacher and Hegel. In this situation, according to Hodgson, Baur set himself the objective of securing the "unequivocal recognition of the radically historical nature of the Christian Church and Christian faith" and of relating the historical-critical study of the New Testament and the Christian church internally and essentially to the contents of dogmatic affirmation.

This is followed by a careful discussion of the dogmatic principles Baur employed, stressing his central conviction that religion is always the matter of reconciliation of God and man and that the Christian church represents the congruence of the absolute (God's gift of reconciliation through Jesus Christ), or the idea, with the positive (the historical working-out of this idea), or its manifestation.

Baur's historical methodology is the subject of the next section. Baur faced and resolved to his satisfaction all the questions of

historical-critical methodology that have been agitating some American church bodies since World War I. The last two sections comprise a summary statement of some of Baur's conclusions and a valuable effort to assess his significance for the tasks of theological understanding and proclamation today.

Hodgson remains critical of Baur in this study, although his general evaluation is positive. Among the valuable themes to which the author returns repeatedly is his insistence that Baur saw the necessary unity between dogmatics and historical studies in a way which some branches of the church have since lost. Although Baur distinguished clearly between the two disciplines, argues Hodgson, he always did so within the perspective of their essential underlying unity.

The book is tightly reasoned on every page. Long excerpts from Baur, translated into excellent English, dot the manuscript. It is better suited for the specialist, but would repay the careful reader who likes to keep contemporary problems in their salutary historical perspective. Kudos also to Morris Karol, who designed the format and managed to keep the price down while still producing a reasonably attractive page. (This reviewer will have to reread Gerhart Uhlhorn if Hodgson's brief of his understanding of history in footnote 46 on p. 157 is accurate.)

HERBERT T. MAYER

FROM THE APOSTOLIC COMMUNITY TO CONSTANTINE. By Karl Baus. London: Buons and Oakes, 1965. 522 pages. Cloth. 90/—.

Baus, professor of ecclesiastical history at Bonn, offers in this volume a readable and generally accurate account of the first three centuries of the church. The book is especially noteworthy for its use of recent discoveries that illuminate Judeo-Christianity and Gnosticism, areas that still puzzle the histor-

ians. Hubert Jedin's 55-page introduction on the history of the study of church history is a solid contribution to our understanding of its present status. His treatment of the *Magdeburg Centuries* and the *Annales ecclesiastici*, two opposing histories resulting from Reformation polemics, appears quite fair. In summarizing Jesus' message, Baus states that "in the kingdom of God all human actions count for nothing, that only he is just to whom the Father graciously grants it" (p. 72). The author offers the somewhat startling opinion that in I Clement "the Roman congregation as such made a claim exceeding the limits of brotherly solidarity" (p. 152).

Although the dust jacket offers a book "uncolored by apologetic or subjective interpretations," one gets the impression that in the Cyprian-Stephen conflict the bishop of Rome was within his alleged rights in enforcing his will on Cyprian and in "filling the office and function of Peter" (p. 363). In this same conflict the author sees indictment of the pope as "a Judas" by Firmilian of Caesarea as showing merely deep concern for Rome's welfare.

Baus is a competent and well-read historian. The footnotes attest that his judgments arise from a profound acquaintance with the primary sources. These same notes, however, often reveal little acquaintance with American or British scholarship. The extensive bibliographies appended to the book (70 pages) are most helpful, including numerous recent journal articles. Even so, the best it offers in English for the third century Roman Empire is Vol. 12 of the *Cambridge Ancient History* (1939).

In spite of these bibliographical defects and occasional parochialisms, the book is excellent. It suggests itself as a good textbook for colleges and seminaries. CARL VOLZ