

CONCORDIA THEOLOGICAL MONTHLY

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Book Review

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BOOK REVIEW

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CARMEN CHRISTI: PHILIPPIANS II.5-11 IN RECENT INTERPRETATION AND IN THE SETTING OF EARLY CHRISTIAN WORSHIP. By R. P. Martin. Cambridge: University Press, 1967. xii and 364 pages. Cloth. \$10.50.

Few passages in the New Testament have received more careful, detailed, and extended study than the great Christological passage in Philippians 2, and few present the modern student of the Bible with as many varied interpretations. The English student who contrasts the commentaries of J. B. Lightfoot and F. W. Beare will see how widely divergent conclusions can stem from good scholars.

Martin, formerly of the London Bible College and presently of Manchester University, published a short survey of modern interpretation of this passage in 1960 (*An Early Christian Confession*). The present volume extends the coverage and gives a more detailed evaluation; it serves as a kind of road map over the thorny path interpreters must follow. The first section presents a survey of the evidence for hymns in the New Testament, and then discusses the literary form (certainly hymnic) to propose a structure of six distichs, four through verse 8, two in verses 9-11. After a survey of arguments for and against Pauline authorship, which leads to a *non liquet* conclusion, Martin surveys the major trends of interpretation in the last two centuries.

The bulk of the volume (some 170 pages) is taken up with a clear yet detailed interpretation of the hymn. One is struck in this section with the fact that Ernst Lohmeyer and Ernst Käsemann seem to be most persuasive to Martin. The hymn is primarily soteriological in intent, not Christological. It is designed not to give information about the natures of Christ but rather about the path of

salvation. The key factor is that of obedience and vindication.

The final section seeks to place the hymn (independently of its place in Philippians) into the life of the early church. It probably was used in a baptismal context to hymn Christ as the Kosmokrator. Man's destiny is thus determined by his relation to Christ, not by demonic forces. The author of the hymn has used both Hebraic and Hellenistic thought in his composition. It is thus in some sense a missionary manifesto.

Martin's careful evaluation of current trends and interpretations make this a book of great value. Both theologians and pastors will find it a book to challenge and enrich them. We hope that they will read it.

EDGAR KRENTZ

DAS WEINWUNDER VON KANA: DIE AUSLEGUNG VON JO 2, 1-11 BEI DEN VÄTERN UND HEUTE. By Adolf Smitmans. Tübingen: J. C. B. Mohr (Paul Siebeck), 1966. vii and 337 pages. Paper, DM 38.00; cloth, DM 43.50.

The current interest in hermeneutics has led to a revival of study of the methods of interpretation used at various periods in the church. The *Beiträge zur Geschichte der biblischen Exegese*, of which this is number 6, has published a number of these studies that examine the history of the interpretation of a specific passage.

The book before us first examines the opinions of modern exegetes to demonstrate that there are divergent opinions on most points of interpretation. What is the proper background for understanding the narrative? What is the major point which it is to teach? Is there a mariological interest or not? Is there a critique of contemporaneous understanding of miracle?

The bulk of the book is taken up with a careful and detailed survey of the exegesis of the fathers of the East (down to about A.D. 650) and in the West (down to about A.D. 635). The fathers also show great variety in detail, but have a contribution to make to modern exegesis in their concern for Christology (though modern exegetes cannot follow the identification of Christ with the bridegroom). The Old Testament plays a very minor role in their exegesis, a detail in which one can scarcely follow them.

The very short third section of the book proposes some guidelines for the modern understanding of the Cana narrative. The "hour" of 2:4 must refer to the hour of Jesus' death; in that light the miracle is a proclamation in advance of the eschatological joy which Jesus' glorification has for the church. John is critical of a false understanding of miracle in the church of his day, for it separated the miracles from the death of Jesus. Thus John 2:4b is the key to the narrative.

This is a valuable contribution to the history of exegesis. Scholars will refer to it frequently.

EDGAR KRENTZ

THE JULIUS EXCLUSUS OF ERASMUS.

Edited by J. Kelley; translated by Paul Pascal. Introduction and notes by J. Kelley. Sowards, Bloomington: Indiana University Press, 1968. 141 pages. Cloth. \$6.50.

Pope Julius II (died 1513) was a warrior and a Renaissance princeling. His death evoked a satiric masterpiece, an invective by the foremost master of satire of the times, although Erasmus did not actually acknowledge the authorship of the dialogue. Sowards's erudite introduction brings rather conclusive evidence that Erasmus was the author, a conclusion in which scholars like Roland H. Bainton, Elizabeth F. Rogers, and Wallace K. Ferguson concur.

Pascal's translation is the first complete translation of *Julius exclusus a coelis* into English. It was translated into German as early as 1520; a French translation appeared in 1615. Pascal speaks of the "exceedingly colloquial, almost racy, style and vocabulary" of the work.

The Julius exclusus is valuable as a literary work. It belongs to the pieces Erasmus wrote as a moral reformer. Its portrait of a pre-Reformation pope is supplementary, not primary, evidence of the character of Julius II. The carefully prepared edition before us, however, will be highly useful for the student of the period.

The pacifistic note of the *Julius* deserves mention. Julius is condemned for his wars, not merely because he was a pope who waged wars.

CARL S. MEYER

GESAMMELTE AUFSÄTZE. By Kurt Dietrich Schmidt. Edited by Manfred Jacobs. Göttingen: Vandenhoeck & Ruprecht, 1967. 335 pages. Cloth. DM 39.00.

Schmidt, ordinarius for church history at Hamburg University, died July 27, 1964. For this volume Manfred Jacobs has selected 26 essays from Schmidt's pen, reflecting his particular interests. One of the essays dates from the year 1929, two from the 1930s. None comes from the war years between 1939 and 1945. The period between 1954 and 1959 was a prolific one for Schmidt.

As might be anticipated from the author of a *Grundriss der Kirchengeschichte*, the range of the essays is a wide one. Some are historiographical, others deal with the Reformation and the Counter-Reformation. Five have Luther as a subject; one Ignatius Loyola; another Thomas Aquinas. Ecumenism, intercommunion, catholicity, the mission of the church, the confessing church are topics which command this outstanding church historian's scholarly attention.

To single out one of the essays for attention may be indicative of the reviewer's predilections or of his judgment of what may be of interest to the reader. In his "Luthertum und Oekumene (1959)" Schmidt speaks of the Synodical Conference and the intransigence of the Wisconsin Synod, which, he says, is greater than that of the Missouri Synod. He also cites Wilhelm Löhe and Peter Brunner to show that Lutheranism has a dialectic character. Luther gave an extraordinary emphasis to the catholicity of the church. After 1537 Melancthon stressed the *pura doctrina* and *ecclesia visibilis*, ac-

cording to Schmidt on the basis of Jacobs' research, to identify the *congregatio vere credentium*. In the 17th century both Luther's and Melancthon's concepts are found, and in the 19th century Wilhelm Löhe tried to reconcile both of them. This brief analysis will indicate that Schmidt has a vast and detailed knowledge of various periods of the history of the church and that his analyses are worth considering. Any of the other essays would show a similar range of knowledge and the need for a careful consideration of Schmidt's judgments.

Helga Mietzsch has supplied a bibliography of 139 of Schmidt's writings.

CARL S. MEYER

DUTCH CALVINISTIC PIETISM IN THE MIDDLE COLONIES: A STUDY IN THE LIFE AND THEOLOGY OF THEODORUS JACOBUS FRELINGHUYSEN. By James Tanis. The Hague: Martinus Nijhoff, 1967. xiii and 203 pages. Cloth. 23.50 Dutch guilders.

Yale's Tanis produced his study of Theodorus Frelinghuysen (1692 to 1747) to satisfy in part the requirements for his Ph.D. degree at the State University of Utrecht in The Netherlands. In the first part he treats the life and person of Frelinghuysen, in the second his theology.

Frelinghuysen has been called "the father of American Pietism," although its paternity is mixed. His pietism owes much to Lutheran Pietism, it has been said. Tanis makes out a good case for his strong dependence on Reformed Pietism only. There was Lutheranism in the family background, but young Theodorus was only nine when his Lutheran grandfather died. Before coming to the Raritan Valley of New Jersey, Frelinghuysen was pastor in Loegumer Voorwerk in East Friesland and (for a brief time) corector of the Latin school in Enkhuizen. Between 1720 and 1747 he served Reformed congregations in the Raritan Valley. Here came controversy and contention, caused especially by the excessive discipline (exclusion from Communion and excommunication) that Frelinghuysen practiced. However, Frelinghuysen

was also associated with William Tennent and George Whitefield and with the Great Awakening.

In the second part of the volume Tanis treats Frelinghuysen's theology. He characterizes him as a follower of Gisbertus Voetius, studied primarily on the basis of Johannes a Marck's *Christianae theologiae medulla didactico-elenctica*. There was in Frelinghuysen's theology an emphasis on "experimental divinity," a pivotal stress on rebirth and an underscoring of one's own experience of the covenant relationship with God. In his covenant theology Frelinghuysen was a Voetian rather than a Cocceian. His doctrine of election stressed the certainty of assurance of salvation. Frelinghuysen held that pastors, the "watchers on the walls of Zion," should examine those who go to the Lord's Table and determine their fitness, forbidding the unworthy to partake. The exercise of church discipline was of consequence in the ministry of the New Jersey divine.

However, Frelinghuysen's "overwhelming emphasis" — in Tanis' phrase — was on experimental religion, and his Reformed Pietism was the main contribution which Frelinghuysen made to American religious life. "His effectual influence was greatest on those churches and movements which gave themselves to experimental religion, for the tone of revivalism in the Middle Colonies was set by Frelinghuysen" (p. 162).

CARL S. MEYER

RELIGIOUS FERMENT IN RUSSIA. By Michael Bordeaux. New York: St. Martin's Press, 1968. 189 pages, 2 appendices, and 1 index. Cloth. \$8.95.

Joining a religious sect in Russia today often amounts to a form of social protest against restrictive state control. To what extent various sectors of Russian society engage in this kind of antistate activity may be seen from the fact that more than 400 religious sects are at work in the Soviet Union in this very year of grace. True, their membership is not large; yet they constitute an abiding reminder of man's yearning to be free.

The central theme of Bordeaux's book is

that, amid the ferment in Soviet society, a group of Baptists has emerged which is in open revolt against the Moscow leadership of the Baptist movement. It is known as the All-Union Council of Evangelical Christians and Baptists (AUCECB), whose beginnings go back to 1944.

In 1960 the government of the Soviet Union issued new regulations which were to be imposed on evangelical Christians. These served to unite various strands of discontent into determined opposition to the established leadership of non-Orthodox church life. Many church groups came to the conclusion that their leaders in Moscow yielded too readily to the political pressures applied by the Soviet Council for Religious Affairs. The present volume is a rather detailed description of the heroic efforts of AUCECB to recall the leaders of the Baptist movement to be true to the demands of the Gospel that the church not be of the world even though she is in it.

Persecutions endured by the Christian minorities here described are reminiscent of the descriptions given in the Book of Acts. Some of the reactions to the manifestations of raw Christian courage on the part of church and government authorities reveal the kind of puzzled mystification expressed by the Jerusalem high council to the spread of a new religion by the apostles.

One of the added features of Bourdeaux's volume is its detailed description of the methods of control used in the Union of Soviet Socialist Republics to discourage the practice of religion. There is, for instance, the legal requirement for registration with secular authorities all the way up from the local level to the Council of Ministers of the Soviet Union. The process is so slow that many groups assemble without registration.

The epilogue to this book indicates to what extent the boldness of the simple Christians belonging to AUCECB has produced a similar ferment within the Russian Orthodox Church itself. It is the author's opinion that Christianity of the virile kind, as practiced by these dissident groups, "may yet prove itself to be one of the most dynamic

forces in the evolution of Soviet society" (p. 189).

Anyone inclined to gloss over the harassment of religion as practiced in the U. S. S. R. ought to be required to read Appendix II of the present volume. It consists of eighteen pages on which are listed the names of persons who have been imprisoned since 1961 for daring to express their Christian convictions. Again and again the following brief entry is given: "died in prison." A list of abbreviations used indicates whether a person was just imprisoned, deported, or put on what is euphemistically called a "strict regimen."

Bordeaux has rendered the Christian cause a service by writing with great care and on the basis of verified documents. Not too much is known today of what really goes on in the U. S. S. R. What can be ascertained in the field of religious activity can be found in this volume and in the references which the author indicates.

MARTIN H. SCHARLEMANN

DAS HERMENEUTISCHE PROBLEM DES TODES IM HORIZONT VON RÖMER 5 UNTERSUCHT. By Gerd Schunack. Tübingen: J. C. B. Mohr (Paul Siebeck), 1967. 318 pages. Cloth. DM 46.00.

This dissertation, submitted to the theological faculty of the Philipps-Universität in Marburg and somewhat expanded for publication, presents one area of the investigation of Paul's concept of death as it relates to the death of Jesus. Schunack's adviser was Ernst Fuchs. This volume is a scholarly piece of work in the application of the principles of the new hermeneutics.

The broad coverage of this study is indicated by approximately 14 pages of bibliography and 18 pages of indexes. Besides probing Old and New Testament texts, the author searches into the Jewish writings of the intertestamental period and delves into the Stoic concept of death. He also charges Gnosticism with having influenced Paul's view of death.

The extent to which the reader may agree with the author's conclusions will depend largely on his own personal principles of

hermeneutics. There is here a broad area for justifiable dissent. Be that as it may, a patient and somewhat laborious perusal of the materials presented in this volume will reward the reader with a clearer understanding of current theology in Germany and its impact on theological thinking in America.

LEWIS W. SPITZ

AUFSÄTZE ZUR GNOSIS. By Hermann Langerbeck, edited by Hermann Dörries. Göttingen: Vandenhoeck & Ruprecht, 1967. 216 pages. Paper. DM 34.00.

Thirty years ago the nature and origins of Gnosticism seemed to be an assured result of careful scholarship: it arose out of Near Eastern, especially Iranian, thought that antedated Christianity. This hypothesis, put forward by Richard Reitzenstein (1861—1931), gained general acceptance.

As Dörries mentions in his introduction, these essays by Langerbeck, at his death professor of classical philology at the University of Frankfurt, call this interpretation into question. He adopts a position that he himself credits originally to Harnack and that he sees developed in masterly fashion by Eugène de Faye but disregarded in most of the recent discussions. This position maintains that Gnosticism is the product of Hellenism combined with Christianity, rather than of Oriental religions and Christianity. In this process Platonism plays a decisive role.

Langerbeck supports this view with an interpretation of the Oriental religions. In his opinion they play a role over against Christianity only in the third and fourth centuries, not earlier (p. 85). Thus the interpretation of the school of comparative religions is false. (Langerbeck documents this by a close examination of Hans Jonas' work on Gnosis, pp. 17 ff., and of Edward Norden's *Agnostos Theos*, pp. 32 ff.)

The six essays deal with the following topics: (1) a critique of the current interpretation of Gnosticism; (2) the anthropology of Alexandrian Gnosticism (Basilides and Valentinus) as reported by Clement of Alexandria and Origen; (3) Paul and Greek thought. After rejecting the influence of

eastern religions in the first century, Langerbeck shows that what is new in Christianity is original to it. In Rom. 1:18 ff. Paul is clearly drawing on the Wisdom of Solomon, 13—15; there is, for instance, no mention of demonic forces. Thus there is ultimately a mediation of Platonic thought via Wisdom to Paul—and not some nonexistent, pre-Christian Gnosticism; (4) the philosophy of Ammonius Saccas; (5) the conflict between theology and popular religiosity at Rome between A. D. 135 and 165; (6) an article in honor of Werner Jaeger's 60th birthday.

Dörries has provided an introduction, which gives a short pen portrait of Langerbeck, and an overview of the major contributions of the articles, and added a bibliography of his works at the rear of the volume. Carsten Colpe has added documentation to modern literature published since these essays were written.

The nature and role of Gnosticism in the history of the early church is a major question in current discussion. These essays by a classicist show the dangers of studying the New Testament apart from the entire ancient world (Langerbeck himself is probably deficient on the side of Judaism) and demonstrate the shortsightedness of theological education that removes classical humanism from its concerns. This volume, especially the third essay, is a major contribution to theology that would be impossible without that broad knowledge. EDGAR KRENTZ

HERESY IN THE MIDDLE AGES: THE RELATION OF HETERODOXY TO DISSENT C. 1250—C. 1450. By Gordon Leff. New York: Barnes & Noble, 1967. x and 800 pages. Two volumes. Cloth. \$15.00.

CONTOURS OF THE MIDDLE AGES. By Leopold Genicot. Translated from the French by Laurence and Rona Wood. New York: Barnes and Noble, 1967. xi and 322 pages. Cloth. \$7.50.

A major treatment of religious dissent in Europe from the 13th to the 15th century by one of the foremost scholars of the thought of the later Middle Ages deserves

careful perusal. Leff of Manchester investigates in some depth the disputes among various Franciscans, but he ranges much farther. The Beguines and Fraticelli, the heresy of the Free Spirit, the Flagellants, the Lollards and their leader (Wyclif), and the Hussite reformation are his main topics. He emphasizes teachings and beliefs in the total context of the Later Middle Ages. Leff himself puts it this way: "The convergence between the heretical and non-heretical is the theme of this book. It is pre-eminently a study of heterodoxy passing into dissent and ultimately heresy. Its major premise is that heresy, far from being alien to Christian society, had its source in the tensions between Christian precept and religious practice; it differed from orthodoxy in the means by which it sought to overcome them" (p. vii). Heresy in the Middle Ages, he believes, was doctrinal and social, antisacerdotal and apocalyptic, and that its cause must be sought in the social context.

Genicot's volume begins with the dawn of the Middle Ages, basks in their noontide, and laments their dusk. He offers a compact presentation, sometimes difficult to follow, which finds the Middle Ages ending in misery and confusion. Yet the realization is there that a new order is arising and with it the nostalgic conclusion: "So long as there is a Western Culture, and a Christian Church, the Middle Ages, which created the one and were nurtured by the other, will not die" (p. 251).

Realistically, Leff and Genicot do not belong together in the same review. The topics of Leff's 800 pages command less than 10 pages in the Frenchman's work — and this is not said disparagingly. Genicot, however, begins with the assumption: "A last cause of weakness and disunity in the Church was heresy" (p. 229). Heresy attacked abuses and sought to remedy them, he admits, and so he tries to get behind the heresies to find their causes. However, one thinks of Tertullian, Augustine, and Luther who said in one fashion or another, "Ambition is the mother of all heresies and sects." The psychological and the sociological factors deserve emphasis with the theological factors.

Both Leff and Genicot are to be recommended to the student of the Middle Ages.

CARL S. MEYER

EARLY CHRISTIAN ART. By F. van den Meer, translated by Peter and Friedl Brown. Chicago: The University of Chicago Press, 1967. 147 pages, with frontispiece in color, and 48 plates in black and white. Cloth. \$8.50.

This volume is an essay designed to demonstrate the thesis that the art of early Christianity (that is, from A. D. 200 to 600) reflects an entire culture, and that the "content provides the key, the indispensable and only key to the whole" (p. 30). Two introductory chapters survey the history of the study of this art and list the surviving monuments. Van den Meer is critical of early scholarship for concentrating on the meanings of early Christian art, though he does much the same himself and rarely discusses technique. On the other hand he criticizes recent art scholarship which concentrates on techniques and aesthetics without discussing meaning.

Subsequent chapters discuss the basilica, memorial chapels, baptistries, cemeteries, and so on. The final chapters discuss the indebtedness to classical motifs and the unique character of this art. Contrary to much scholarship, the author holds that the basilica had no real prototype in pagan architecture; it became dominant very quickly after A. D. 313 in a form that varied only slightly, because it provided "a convincing architectural form" for already existing Christian worship (p. 56). Yet it is a building of late antiquity that would not surprise any ancient man.

The volume is interesting but not completely convincing. It pays too little attention to classical prototypes. The variety inherent in early Christian architecture is minimized. The octagonal shape of San Vitale in Ravenna is so unusual as to ask for explanation; the two basilicas at Philippi kept the laity out of the central nave by balustrades and restricted them to the side aisles and galleries. Nowhere are mentioned the meth-

ods used to turn pagan temples into Christian churches.

The author is correct when he says that *sôphrosynê* is common to both classical and early Christian art. He is also correct when he states that Christ gave a new measure for humanity in Christian art. But is he correct in saying (p. 120) that the Passion is not dealt with adequately in Christian art prior to about A. D. 1000? What of the Passion sarcophagus in the Lateran and the crucifixion scene on the doors of Santa Sabina? Or the panel on the British Museum ivory box (Lowrie, plate 95)?

Again, is the interpretation of the house church correct when Van den Meer himself states that no house churches have survived? What of the Dura Europus church? One plate is wrongly referred to on p. 18: for 20 read 26.

Still the book is interesting, provocative, and clear. Unfortunately, this reviewer would regard it as inadequately documented and priced very high. He would give the palm to Jean Lassus' *The Early Christian and Byzantine World* (New York, 1967) as less expensive, better illustrated, more comprehensive, and more adequately documented. The present volume makes interesting reading, provided that it is set into a wider context of interpretation.

EDGAR KRENTZ

THE MEANING OF "FISHERS OF MEN."

By Wilhelm H. Wuellner. Philadelphia: The Westminster Press, 1967. 256 pages. Cloth. \$6.95.

This is, by turns, an exciting and infuriating book: exciting because one feels the author has much that is worth saying, infuriating because he often does not say it in language that is readily understood.

As he himself says, there is really only one narrative in the New Testament that uses the phrase "fishers of men" (p. 166). There are, to be sure, some other indications of the metaphor (*zôgrein* in Luke 5:10, for example). But Wuellner must cast his own net very wide in order to flesh out a text of some 250 pages on this theme.

The first section is, in this reviewer's opinion, by far the best part of the book. This section examines the philological, archaeological, and artistic evidence for the social position, economic status, and even methodology of fishing and fishers in Greece, Rome, and Palestine. What emerges is a picture of men who were scarcely unlettered, ignorant, or innocents from the country. That they were *agrammatoi* (Acts 4:13) means only that they were not trained interpreters of the Torah and says nothing further about their educational status. This section is most illuminating; it read to this reviewer like a novel.

The second section is something else. It is both in design and space the major section of the volume and was to discuss the symbolic meaning of the metaphorical use of fishing (and hunting) terminology. About 70 pages are devoted to the Greco-Roman, Near Eastern, and Jewish-Rabbinic usage. Much scattered material is brought together. It is not always clearly organized.

This section concludes with an examination of the fishing metaphor in the gospels and the traditions lying behind them. Wuellner here pushes the thesis that the historical Jesus was Himself, together with His disciples, a historical phenomenon and so the source of later theological diversity. Not only is it not clear what relation this has to the metaphor under discussion, but it is not even clear what the author means by it in the perspective of history. This may be because his method is frequently to list scholarly opinion on a point (see pp. 138 f., 148 f., 197 f.), make some comments on it, and then conclude with a thesis of his own which may not be inductively established. The English style of the book is often turgid; an example is this sentence from page 142: "Imminent, inaugurated, or realized eschatology is in each case, whether at Qumran, with John or Jesus, and proved by the 'signs and wonders' that accompany each and their respective disciples, it is of great importance that we avoid identifying the 'signs' of 'the end' with the Kingdom itself." This turgidity of style is unfortunate, because the amount of scholarship revealed in many specific com-

ments is impressive. It does not aid in underscoring his thesis that the office and function of being "fishers of men" was given only to the original apostles (including Paul) and not to subsequent believers and preachers.

EDGAR KRENTZ

PLATO'S PHAEDRUS. Translated by R. Hackforth. Indianapolis, Ind.: The Bobbs-Merrill Company, n. d. 172 pages. Paper. \$1.45.

The *Phaedrus* is Plato's defense of philosophy and rhetoric, with proposals for a restructuring of rhetoric to bring it into conformity with proper dialectical philosophy. It is a most delightfully written work.

The decision to reprint Hackforth's commentary in The Library of Liberal Arts makes this work available to a wide audience. It is a major work of Platonic interpretation.

EDGAR KRENTZ

WAHRHEIT UND METHODE. By Hans-Georg Gadamer. Second edition. Tübingen: J. C. B. Mohr (Paul Siebeck), 1965. xxix and 524 pages. Cloth, DM 42.00; paper, DM 36.00.

This work stands in the tradition of learned, critical, and theoretical scholarship which characterizes German thought at its very best. Heidelberg's Gadamer surveys, evaluates, and relates the thought about the nature of interpretation that has been discussed in art, law, literature, philosophy, and theology for the past two centuries. (He also illuminates the discussion with magnificent interpretations of Greek philosophy, especially Plato and Aristotle, and medieval thought.)

A book as comprehensive as Gadamer's requires a kind of universal genius to review it. Its 500 plus pages overwhelm one. The result of a lifetime of philosophic thought, it requires slow, careful meditation to appreciate its complexity, depth, and wisdom. And there certainly is wisdom there. Gadamer is concerned with the question of understanding. Understanding is especially a problem in areas of human life where scientific precision and method are not attainable, for

example, in art, history, and philosophy. The first major section deals with the hermeneutics of art. Here the major contribution, in this reviewer's opinion, lies in the discussion of the role the game (*Spiel*) plays in understanding, a concept that goes back as far as Aristotle. It is in the interaction of playing the game, that is, in the give-and-take between art and its interpreter, that the understanding of art takes place.

The second major section deals with the question of truth in the *Geisteswissenschaften*. Here are included the disciplines of history, philology, theology, and jurisprudence. In this section Gadamer turns to positive account the historical gap between text and interpreter that embarrasses so many hermeneuticians. No interpreter comes without prejudgments to any text. What is central in importance is that he recognizes that the text and its subject matter are the only criterion for the elimination of false prejudgments. Thus Gadamer walks the narrow line between objective historicism on the one hand and existentialism on the other.

This view is applied to theological hermeneutics in a sentence worth quoting: "Die Heilige Schrift ist Gottes Wort, und das bedeutet, dass die Schrift vor der Lehre derer, die sie auslegen, einen schlechthinigen Vorrang behält" (p. 313).

A third major section applies the insights of the first two to the nature of language. Here a high evaluation is given to language: "Sein, das verstanden werden kann, ist Sprache" (p. 450). This is meant to be understood as an explication of what Gadamer has observed phenomenologically, not to be a kind of metaphysics of language. Hermeneutics is the art of carrying on a conversation with language, above all with written language, with texts. This hermeneutics also includes the idea of *applicatio*, as J. J. Rambach urged in the age of Pietism. This is true of both jurisprudence and theology. This notion of *applicatio* under the text plays a major role in Gadamer's thought.

No short review can do more than urge the widespread and long-lived conversation which this book deserves. It is an evaluation of all hermeneutical thought from Plato on.

I suspect that this volume will be read and appreciated a century from now, when most contemporary volumes will long be forgotten. It is a volume that cries for translation.

EDGAR KRENTZ

THE THEME OF JEWISH PERSECUTION OF CHRISTIANS IN THE GOSPEL ACCORDING TO ST. MATTHEW. By Douglas R. A. Hare. Cambridge: University Press, 1967. xiv and 204 pages. Cloth. \$8.50.

This volume studies the evidence for Christian suffering at the hands of Jews in Matthew. Its focus of interest is thus the age for which Matthew wrote and not the quest for the historical Jesus. Its method is that of redaction criticism.

A priori, one would expect tension between Christians and Jews, since Christians questioned the symbols of Torah, temple, and holy city. Moreover Christians rejected Jewish nationalism, had a different attitude toward Gentiles, and opposed the accepted religious leadership of Judaism.

How did the Jews react to all this? Hare's long and important second chapter examines data outside of Matthew to answer this question. (Hare is very critical of W. H. C. Frend's analysis in *Martyrdom and Persecution in the Early Church*, 1965.) There is no case where a Jewish court executed a Christian (Stephen was killed by a mob, James by Herod Agrippa I for a nonreligious cause). Flogging and imprisonment were not generally used, though the former was on occasion. There was no formal excommunication of Christians prior to A.D. 70, although an informal ban and social exclusion is probable. In short, prior to A.D. 70 there was little organized opposition to Christianity by Jews, though they did at times try to use Gentiles to prosecute their case.

Hare's three following chapters show how Matthew uses the theme of Jewish persecution. The basic passages are 23:29-39; 10:16-23; and 5:10-12. They are not evidence of a general persecution. Rather all three suggest that Christian missionaries were excluded from Jewish synagogues and subject

to social reprisal. The main cause of this persecution of missionaries was Israel's rejection of God, as demonstrated by her mistreatment of His messengers (prophets and apostles), who have His value (see 5:10-12). Hare does not refer to 10:40-42 in this connection.

On the basis of this rejection of God by Israel, argues Hare, Matthew is pessimistic about the future of Israel. Their rejection means that the present mission is to Gentiles as opposed to Jews (28:19 *ethnē*). This message demonstrates and brings to completion the already existing guilt of Israel. Israel has been replaced by the church, which is not a new Israel; Matthew underscores discontinuity with Israel for the church, but continuity of the Messiah, who is the Messiah of Israel.

Hare regards Matthew as reflecting the conditions of the church about A.D. 85, when the synagogues were closed to her. The gospel is not written for Jews but for the church, which must be encouraged, even in Syria, to engage in the Gentile mission.

Hare's volume is a welcome contribution to the literature on Matthew. It brings many insights into aspects of the text that are easily overlooked. Even where there might be a difference of view about the historicity of particular *logia* on Jesus' lips, this volume will be appreciated.

EDGAR KRENTZ

THE EXPERIENCE OF LOVE. By Jules Toner. Washington, D.C.: Corpus Books, 1968. 219 pages. Cloth. \$5.95.

Paul says, "So faith, hope, love abide; but the greatest of these is love" (1 Cor. 13:13). But what is love? The author intends a philosophical answer to the somewhat limited question: What is human love? By thus reducing it in scope he avoids giving an interpretation of John's theological statement, "God is love" (1 John 4:8). As a philosopher he agrees or disagrees with the philosophers who have preceded him or are his contemporaries. Some of these, such as St. Augustine, St. Thomas, and Paul Tillich (to mention a recent one), were theologians as well. Fortunately Scripture does not approach the subject of love philosophically.

Instead of offering a definition of love it gives some striking examples of it. John says (or are these the words of Jesus to Nicodemus?), "God so loved the world that He gave His only Son" (John 3:16), and to His disciples Jesus said "This is My commandment, that you love one another as I have loved you. Greater love has no man than this, that a man lay down his life for his friends" (John 15:12-13). The Lord takes the practical approach. For the philosophically minded, Toner's book provides a keen intellectual exercise.

LEWIS W. SPITZ

SCIENCE AND RELIGION. Edited by Ian G. Barbour. New York: Harper & Row, 1968. 323 pages. Paper. \$3.95.

Barbour's work is the first in a new series of paperbacks published under the general editorship of Martin E. Marty. By means of these books, says the foreword, "a new generation can confront religion through exposure to significant minds in theology and related humanistic fields."

Science and Religion comes in four parts, offering a total of 17 essays by a group of scholars about equally divided between theologians, philosophers, and scientists. The first three chapters provide a description of the contemporary scene. The next set of essays deals with the problem of the relation between religion and the methods of science in terms of epistemology. The third part discusses the scientific view of evolution and its relation to the theological concept of creation. Part four describes science as a way of controlling and transforming the world. The final chapters examine the theological implications inherent in the discoveries of electronic computers, the secrets of genetics, and the possible existence of intelligent life on other planets.

A great deal of mischief is being perpetrated today by well-meaning individuals who oversimplify the question of the relationship between science and religion. The church today moreover is plagued by persons who "twist to their own destruction" things in Scripture which are hard to understand (2 Peter 3:16), interpreting the opening

chapters of Genesis, for example, as though these verses offered a *scientific* account of the way in which the world came into being. For such individuals Barbour's volume is must reading. They will find here a lucid and well-balanced discussion of what the real issues are. As a case in point, let them ponder over Langdon Gilkey's observation: "If scientific explanation excludes divine activity . . . then no hypothesis of physics, chemistry, geology or meteorology is acceptable to Christian minds, and no faithful Christian can plan his morrow on the basis of a scientific weather forecast" (p. 169).

MARTIN H. SCHARLEMANN

THE HOLY BIBLE AS PRINTED BY ROBERT AITKEN AND APPROVED & RECOMMENDED BY THE CONGRESS OF THE UNITED STATES OF AMERICA IN 1782. American Bible Society Edition. New York: Arno Press, 1968. Unnumbered pages. One-volume edition, cloth, \$14.95; two-volume edition, with a replica of Aitken's original binding, \$32.95.

Aitken's Bible of 1782 was the first complete English Bible to be printed in America and the only one printed by the authorization of the Congress. Aitken, a Quaker, emigrated from Scotland to Philadelphia.

The American Bible Society has authorized the facsimile reprint of its copy of the Aitken Bible. The volume is sturdily bound, printed on good paper, and might actually serve as a working copy of the King James Version. (The Apocrypha are not included in this Bible; the reprint has the error "*thy* doctrine" for "*the* doctrine" in 1 Tim. 4:16.)

Thirteen pages of introduction by Margaret T. Hills tell the story of printer and book. The reprint contains a commendation by the chaplains of the House and Senate in 1967, as the original did in 1782.

This handsome volume belongs on the shelves of every lover of the Authorized Version; it will make a thoughtful gift to any pastor. It is a delight to the eye and the hand, a worthy tribute to the printer who went into debt to print the Scriptures.

EDGAR KRENTZ