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Legalism in an Evangelical Church

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The Realism of Hope: The Feast of the Resurrection
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Book Review

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BOOK REVIEW

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SEPTUAGINTA-STUDIEN I-III. By Alfred Rahlfs. Second edition by R. Hanhart. Göttingen: Vandenhoeck & Ruprecht, 1965. 688 pages. Paper. \$9.50.

This second edition of important Septuagint studies previously out of print has been prepared by the present director of Septuagint research at the University of Göttingen, Germany. Three essays of Rahlfs, a pioneer in Septuagint research, have been reprinted: "Studies in the Books of Kings" (1904); "The Text of the Septuagint Psalter" (1907) together with Greek Psalter fragments from Upper Egypt; and "Lucian's Recension of the Book of Kings" (1911). Included in this second edition is a 42-page bibliography of Rahlfs' publications and the first publication of his study of the Ethiopic version of the Bible in which Rahlfs traces the translation of the Septuagint that underlies the Ethiopic Old Testament to Frumentius (mid-fourth century).

Although this volume is of primary interest to textual critics, all students of the Scripture owe a debt to Alfred Rahlfs.

JOHN H. ELLIOTT

STEPHEN: A SINGULAR SAINT. By Martin H. Scharlemann. Rome: Pontifical Biblical Institute, 1968. 211 pages. Paper. \$5.00.

Scharlemann's monograph is No. 34 in the Roman Catholic series *Analecta Biblica* as well as No. 9 in the Graduate Studies of Concordia Seminary. The title of the work presents the author's thesis: Stephen (Acts 6 and 7) is the only figure in the early church to adopt the radical position that the temple in Jerusalem was a place of idolatry and should be rejected explicitly as the church approached the Samaritans. He had furthermore a singular manner of reading and reciting the Old Testament.

The author's most astounding suggestion concerns Stephen's relationship to the Samaritans. He does not think Stephen actually was a Samaritan (as Abram Spiro does), but he thinks that Stephen comes from the formerly Samaritan territory of Ephraim. Here he was influenced by Samaritan traditions, developed sympathy for Samaritan notions, and even before he became a Christian openly rejected the Jerusalem temple and cult as idolatrous and was in fact never concerned with much more than the problem of Samaria. None of this is stated in the New Testament, of course, but the author thinks this reconstruction is the explanation for what he believes are strong Samaritan accents in Stephen's speech (Acts 7). There are indeed some peculiar features in the speech, and Scharlemann has given us questions enough to last a long time.

Perhaps this review may venture to raise some questions so that the inquiry will not be all one-sided.

1. The case for Stephen's Samaritan affiliation is considerably weakened if one reads the speech not as rejecting the temple as a piece of idolatry but as rejecting idolatrous attachment to the temple.

2. Scharlemann shows how Stephen's use of the Old Testament differs from its use in Judaism (Philo, Josephus, Dead Sea Scrolls, the Old Testament apocrypha and pseudepigrapha, the rabbis) and from its use in other Christian writers in the New Testament (Paul, James, Matthew) and beyond (Barnabas). But Stephen's use of and attitude toward the Old Testament is precisely Luke's attitude and use, and it is to be regretted that Luke has not been treated as the other writers have. Scharlemann does not think that Luke offered a stenographic report of Stephen's speech but tends to treat it as though it were. The "prophet like

Moses" who was to come in the last times is part and parcel of Luke's Christology both explicitly (Acts 3:22) and implicitly in his portrayal of Jesus as the anointed One who fulfils the prophecy of Is. 61:1-2, which Luke combines with Deut. 18:15.

Again, the thesis that Stephen understood Jesus as Son of Man on the basis of Samaritan traditions overlooks the fact that Luke seems to be using material from Mark's account of Jesus' trial as he shapes the martyrdom of Stephen in accord with a peculiarity of his literary procedure.

Furthermore, interest in Joseph is not necessarily Samaritan, since the Joseph stories stand at the beginning of a long tradition of stories told of the humiliated and exalted righteous servant of God, a theme that is central to Luke's understanding of Jesus and the church and that was not first discovered by Stephen.

3. Arguments based on the differences between the Masoretic text and the Samaritan Pentateuch lose their force if there was a common Palestinian pre-Masoretic Hebrew text used also by Samaritans. The evidence from Qumran seems to point in this direction.

4. The present study does not show how different Stephen is from the Samaritans nor how difficult it is to decide precisely what ideas were circulating among first-century Samaritans, since the *Memar Marqah*, the chief primary source for Samaritan religion, besides the Samaritan Pentateuch, dates in its present form from the end of the third century at the very earliest.

Scharlemann has assessed a variety of opinion on Stephen, passing the great names of modern Biblical scholarship in review. He points out the lack of consensus and puts all of us in his debt by pricking the bubbles of several traditional constructs, such as the idea that Stephen is simply a forerunner of Paul's universalism or the idea that Stephen's speech is almost identical in theology and form with the Letter to the Hebrews. We must thank him for raising the question of the nature of the Samaritan religion and its relationship to the New Testament. Many have noted

that Luke is especially interested in Samaria, but Scharlemann is one of the few to have written on this difficult subject.

ROBERT H. SMITH

QUELLEN ZUR GESCHICHTE DES PAPSTTUMS UND DES RÖMISCHEN KATHOLIZISMUS. Edited by Carl Mirbt; sixth edition by Kurt Aland. Volume I: *Von den Anfängen bis zum Tridentinum*. Tübingen: J. C. B. Mohr (Paul Siebeck), 1967. lvi and 693 pages. Cloth, DM 76.00; paper, 69.00.

Göttingen church historian Mirbt (1860 to 1929) published the first edition of the *Quellen* in 1895. Since then, in spite of some obvious defects, the work has been a primary source of documentation for Lutheran and Protestant anti-Roman-Catholic polemicists. Four editions came out in Mirbt's lifetime, the last in 1924, followed by the posthumous fifth edition in 1934. Whatever the work's past virtues and vices, Vatican II demanded a complete reworking and updating of the *Quellen* if the work were to serve the church in the future. Aland, whose many-sided talents have enabled him to put the church in his debt in a great many other areas, accepted the arduous challenge, and the present volume represents the first fruits of his scholarly labors.

The new edition differs extensively from its predecessors. For one thing, it is much bigger. The 1934 edition had 797 numbered items altogether. The first volume of the new edition, which goes only through the *Catechismus Romanus* (1566), requires 1,094 items to cover the same ground as the first 489 items of the old edition. More than that: Aland has not only replaced a large number of items in the earlier editions; he has omitted 102 of them outright, on the ground that they represented Mirbt's personal concerns in the areas of general church history and of missionary history, instead of contributing directly to the specific theme of the work, the history of the papacy and of Roman Catholicism. Aland's amplifications are most apparent in his expansion of the material on the early church of the first three centuries and in his fuller excerpts from

the period of high scholasticism (the quotations from St. Thomas Aquinas have increased from 5 pages to 120!) and from the 16th century (St. Ignatius of Loyola receives 47 pages, the Council of Trent 57, and the *Catechismus Romanus* 39).

Depending on one's understanding of the scope of the work that the title implies, one might object that Aland too has allowed his own historical and theological interests to dictate the inclusion of peripheral and (especially for the 14th and 15th centuries) the exclusion of pertinent material. No anthologist ever satisfies all his readers! Whatever validity this criticism might possess, the fact remains that this genuinely monumental new edition of the *Quellen* is a gigantic improvement over the earlier editions. When the second volume will have completed the survey and will hopefully have provided the essential indices, we shall have in a single reference work the major primary materials in the best available texts of the original languages for reviewing the milestones along which the bishops of Rome marched in the process of becoming the popes of the Western Church. This new edition is as indispensable a reference work for any theological library, large or small, as is the Schönmetzer edition of Denzinger's *Enchiridion*. While waiting expectantly for the second volume — scheduled to appear "as soon as possible" (p. iii) — this reviewer would voice two hopes. The first is that some enterprising publisher will bring out a competent English translation of the new edition. The second is that the seventh edition will be the product of collaboration between Aland and a Roman Catholic historical theologian.

ARTHUR CARL PIEPKORN

CHINESE RELIGIONS. By D. Howard Smith. New York: Holt, Rinehart and Winston, 1968. 181 pages. Cloth. \$7.95.

Chinese people are said to be extremely humanistic, "this worldly" people, and without religious life in their cultural history. This book is written to prove that the Chinese too have a great religious tradition that has "played a no less significant role in the life and culture of the Chinese than in other

great civilizations." The great contribution of this book is to demonstrate the religious tendency of the Chinese, including the religious significance of Confucius. The contention of the author is that the Chinese people are highly religious and capable of maintaining their religions even under the stress of communist rule.

This book deals with the history of Chinese religion from the time of the Shang dynasty to the religious situation in modern China in 13 chapters. However, the major emphasis of the book is the religious development of Pre-Han China.

Throughout the book Smith demonstrates the important role the family played in the religious life of the Chinese. He rightly points out how religion in China has differed from religion in Western societies and indicates that institutionalized religion has been relatively weak in China. The author's knowledge of ancient classics serves him well as he describes the indigenous development of the cult of ancestors and elaborate sacrificial systems.

This book, however, does not only deal with the indigenous development of Chinese religions but also with the development of Buddhism in China and its adaptation to the Chinese temper as well as the introduction and development of Islam. Christianity and other Western faiths are also discussed, although their treatments are disappointingly short.

The author frequently quotes from the Chinese classical writings and in the back of the book has a list of those quotations which are beneficial for the reader's reference. Despite the fact that the author was a Christian missionary in China for 24 years, the objectivity of the book is commendable.

WI JO KANG

BYZANTINE PHILANTHROPY AND SOCIAL WELFARE. By Demetrios J. Constantelos. New Brunswick, N. J.: Rutgers University Press, 1968. xxviii and 356 pages. Illustrations. Cloth. \$17.50.

This is Volume IV in the Rutgers Byzantine Series, edited by Peter Charanis, and is the first original manuscript to be pub-

lished. It is a careful if somewhat pedantic survey of Byzantine theological and political rationale and practice in the area of philanthropia. Constantelos divides the material into three sections: Philanthropy in the Thought World of Byzantium; Application and Agencies of Philanthropy; and Philanthropic Institutions.

Constantelos, assistant professor of history at Holy Cross Theological School, concludes that philanthropy was a primary characteristic of Byzantine life and gave it a unique quality at least through the 12th century, the *terminus ad quem* of the present study. Constantelos admits that some rulers acted from other than philanthropic motives, but devotes only a few lines to the problem of mixed and nonphilanthropic motives. He has worked extensively with the *typika* of Greek monasteries and has read most of the Greek historians and writers.

Though the author announced his intention of concentrating on the 10th, 11th, and 12th centuries, his coverage of the six preceding centuries is quite thorough. The idea of the charitable responsibilities which belonged to the emperor insofar as he was the image of God, a perspective stressed by the Cappadocians, receives little attention in this volume. The book is elaborately and handsomely done, but the price of \$17.50 is still forbidding.

HERBERT T. MAYER

COMPELLED TO SPEAK: THE PASSIONISTS IN AMERICA, ORIGIN AND APOSTOLATE. By Cassian J. Yuhaus. Westminster, Md.: Newman Press, 1967. xxii and 343 pages. Cloth. \$5.95.

The Passionist Congregation regards Nov. 22, 1720, the day on which Paul Francis Danei (1694—1775) was vested, as the date of its birth. On June 29, 1867, he was canonized as St. Paul of the Cross. In commemoration Yuhaus wrote *Compelled to Speak* to tell about the beginnings of the Passionists' work in America.

The first Passionists, three priests and a brother, came to America in 1852 on the invitation of Michael O'Connor, the first bishop of Pittsburgh. In 1866 the Province of St. Paul of the Cross was established.

"The Apostolate of the Word" is regarded as the primary work of the order. Coupled with that is an emphasis on a strenuous monastic life of prayer and study. The order cooperates with the hierarchy and under restricted circumstances administers parishes. Preaching, the conducting of missions and retreats, however, is the heart of its work. In a foreword to this book the present provincial states: "As an institute, Passionists have no other reason for existence in the Church than that they continually proclaim by their persons and by their works the unlimited dimensions of Crucified Love." The very name indicates their mission, to proclaim the kerygma of the Passion and death of our Savior.

Yuhaus has combed archives in this country and abroad for his history; his work shows ample documentation. The details are woven together in a well-told narrative. Part I tells of the foundation of the work in America; part II of its expansion to 1866; part III of its apostolate, for example, the missions in Pittsburgh, in St. Louis, in Connecticut, and in Baltimore. The conversion of non-Catholics is given a prominent place in this section. Yuhaus is a partisan writer, but he sees the shortcomings of the men he writes about and acknowledges failures. He has given us an excellent piece of religious history of mid-19th century America.

CARL S. MEYER

THE CHRISTIAN IDEA OF THE STATE.

By Herman Dooyeweerd. Translated by John Kraay. Nutley, N. J.: The Craig Press, 1968. xiv and 51 pages. Paper. \$1.00.

Dooyeweerd holds that the state's sphere of jurisdiction can never be rightly expanded into the proper internal, "structurally determined concerns" that belong to families, churches, or business enterprises. He rejects the contrast between "nature" and "grace" as non-Scriptural. He rejects Thomas Aquinas and lauds Calvin. He repudiates the old liberal view of the *Rechtsstaat* as well as state-absolutism. The Christian community of faith based on a common creed has its end-function; the state has its own end-function.

tion; societal structures have their own founding-functions, he maintains. Likewise, he maintains that the Christian idea of the state is rooted in the principle of sphere-sovereignty. "The Christian idea of the state demands that the structure of the state express itself also in a Christian community of faith, embracing both governors and those governed" (p. 45). The intertwined and interwoven characteristic of the structures of society both limits and expands the functions of both the church and the state according to their sphere-influences. But what of a pluralistic society? CARL S. MEYER

A PROPHETIC HISTORY OF THE WEST.

By Sergius Wroblewski. Staten Island, New York: Alba House, 1968. 200 pages. Cloth. \$3.95.

The secularization of the West by the scientific revolution, the French Revolution, the Industrial Revolution, and Marxism makes ours the post-Christian world. Wroblewski describes these movements in detail. He discusses the two world wars as a divine judgment on a secularized society. As a basis for a viable society he presents the teachings of three encyclicals: John XXIII's *Mater et Magistra*, his *Pacem in Terris*, and Paul VI's *His Church*.

Wroblewski concludes: "The Popes have provided — through the encyclicals — an applied and update theology for the spiritual renewal of human beings all over the world. It remains to be seen whether the members of the Mystical Body — who have witnessed the failure of the secular experiment to build a City of Justice without the Just One — will follow the Pope and the bishops in the work of renewing the world along Christian lines." (Page 186) CARL S. MEYER

THE CONSCIENCE OF THE STATE IN NORTH AMERICA. By Edward R. Norman. Cambridge: The University Press, 1968. vi and 200 pages. Cloth. \$6.50.

Norman, fellow of Jesus College and assistant lecturer in history at the University of Cambridge, examines the relations between church and state in the United States of America, the Dominion of Canada, and

Great Britain. His interpretive essay has the thesis that the relationship of the state to religious belief, as he calls it, has followed essentially the same pattern in all three, although he grants that chronologically the pattern has been different. He finds three stages of development in these countries: public confessionalism; the "establishment of non-sectarian Christianity" and the formulation of a "common Christianity"; the advance of the state toward a stricter neutrality in religious questions.

At first Norman's thesis seems to have little to commend it. Give him a fair hearing, weigh his evidence, and you will discover that there is much to be said for his proposition. He supplies a valuable corrective for those who would emphasize differences.

On page 112 Norman gives the date for the founding of the Pennsylvania Ministerium as 1761; it should be 1748. He does not list the volume on church and state edited by Albert G. Huegli in his bibliography. CARL S. MEYER

PASTORAL IMPLICATIONS OF BIBLICAL THEOLOGY. By Stewart Lawton. New York: The Seabury Press, 1968. 189 pages. Cloth. \$3.95.

Because of the title and because this book is part of the "Library of Practical Theology," edited by Martin Thornton, the reader expects a volume dealing with the application of Biblical insight to the pastoral task — an intriguing prospect. However, the terms must be reversed; for this book actually consists of an enthusiastic pastor's retelling of the Biblical story and rehearsal of some trends in modern life and in the modern study of the Bible. The style and theme of the work are revealed in the following passage: "When TV pundits debate the validity of religious truth or the moral problems of theism, they often sound to be talking about something quite different from what the Bible tells us — the experiences of real live men and women." (P. 63)

The author has in mind a readership of clergymen, currently confused by modern science or modern theology and beginning

to doubt the usefulness of their labors. Lawton energetically argues that the world still needs nothing more than people who worship God and serve their neighbors, and therefore tired pastors should take heart, not fear the new learning, and begin to live and work more joyously. ROBERT H. SMITH

LAND OF CHRIST: ARCHEOLOGY, HISTORY, GEOGRAPHY. By André Parrot. Translated by James H. Farley. Philadelphia: Fortress Press, 1968. ix and 166 pages. Cloth. \$5.95.

THE NEW TESTAMENT ERA: THE WORLD OF THE BIBLE FROM 500 B.C. TO A.D. 100. By Bo Reicke. Philadelphia: Fortress Press, 1968. x and 336 pages; 5 pages maps. Cloth. \$5.75.

Parrot is a well-known French archeologist and museum curator. His book contains a unique commentary on the four gospels. On each page Parrot cites from one to four passages out of the gospels, together with their parallels, and then provides a brief commentary. The passages chosen follow the main outline of the gospel accounts, but are specifically selected in terms of their geographical, botanical, political, economic, and cultural interest. Nineteen illustrations accompany the text. Three tables clarify the complexities of the Herodian dynasty, the administration of Palestine during the New Testament period, and the chronology of the Passion. A bibliography of studies on the land of Jesus and His life and times introduces the reader to some of the best reading on the subject. Judicious scholarship, presented in popular language, provides the pastor and nonprofessional Bible student with an attractive introduction to the scenery and atmosphere in which Jesus lived and spoke.

For detailed information on the historical context in which the ministry of Jesus and the development of the early church is to be understood, the student must turn to Reicke's discussion of the political, social, and religious factors in Judaism, Hellenism, and the Roman Empire. Especially instructive is the section on the constituency of the High Council or Sanhedrin. Both John and

the synoptists place the Last Supper at the beginning of Nisan 14, but the meal, Reicke concludes, was not technically a Passover observance. The frequently distorted picture of Domitian's persecution of Christians is put into clearer perspective.

Twelve pages of bibliography, displaying no linguistic provincialism, supplement the footnotes and offer the student an excellent orientation in *Zeitgeschichte*.

FREDERICK W. DANKER

THE LORD'S PRAYER IN ITS BIBLICAL SETTING. By Charles M. Laymon. Nashville: Abingdon Press, 1968. 160 pages. Cloth. \$3.50.

After reading Laymon's treatment of the Lord's Prayer, one might well ask if a group of words so permeated with obscurities and question marks should remain standard liturgical fare. Laymon's exposition may be classified as hermeneutical conflation, expertly done for nonprofessional readers, who will all find included here most of what they thought the prayer said and much more also that the author's broad knowledge of Old Testament, intertestamental, and other Jewish lore contributes. In the last analysis, this is an excellent guide on how the Christian might express his own "Lord's Prayer."

FREDERICK W. DANKER

INTRODUCTION TO THE NEW TESTAMENT: AN APPROACH TO ITS PROBLEMS. By Willi Marxsen. Translated by G. Buswell. Philadelphia: Fortress Press, 1968. xiv and 284 pages. \$7.50.

A primary task of the exegete is to determine the traditions and sources underlying his documents and the life situations to which they were addressed. His constant challenge is to understand the parts in terms of the whole, and the whole in terms of the parts. The task of the writer on New Testament introduction is to train the eyes of the exegete on the larger historical and literary perspective. Quite understandably, the systematician and the homiletician cannot ignore the results of such study, for their task goes beyond exegesis to that of restatement and application in changed situations.

Marxsen succeeds well in his aim to im-

press on the beginning student the importance of isagogical discipline in relation to exegesis. The dry marshaling of arguments and counterarguments usually encountered in works of this type is avoided. Unfortunately the analytical surveys of the content of the epistles are not matched in thoroughness by the discussions of the structure of the gospels, Acts and Revelation, and the literary relationship between Colossians and Ephesians is superficially treated.

FREDERICK W. DANKER

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT. Vol. V. Edited by Gerhard Kittel. Translated by Geoffrey W. Bromiley. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1967. Cloth. xiii and 1031 pages. \$22.50.

With no slackening in pace nor depreciation of the standards set in the earlier volumes, Bromiley moves within sight of coming abreast of the current fascicles of the *Theologisches Wörterbuch zum Neuen Testament*. Occasional failure to capture nuances in the German, as in paragraph 2a, p. 235, does not vitiate the conclusion that on the whole this translation communicates clearly the intent of the text. Effort is made to preserve every detail in the original, but some modifications or omissions are to be found, usually in the footnotes, and at least in one instance with some loss of meaning. In n. 207, p. 523 (Ger. ed.), the term "Pluraletantum" is used. This is a specific grammatical term meaning "plural only" (cf. Gesenius, *Hebrew Grammar*, parag. 124f) and should not be rendered simply "the Hebrew plur." Fidelity, on the other hand, can be carried to extremes. In an English text there is no need to abbreviate Livy with "Liv.," and many a student will be depressed by some of the shorthand references to German scholars and their works.

Among the significant articles incorporated in this volume is Joachim Jeremias' discussion of *παῖς θεοῦ*. At the author's request, Bromiley included revisions made for the second edition of *The Servant of God* (London, 1965). In each instance the revised material is marked "1965."

The pagination follows closely that of the German edition, thus facilitating for scholarly writers citation of both German and English editions.

FREDERICK W. DANKER

EARLY TRAVELS IN PALESTINE. Edited by Thomas Wright. New York: Ktav Publishing House, 1968. xxxi and 517 pages. Cloth. \$10.00.

The present volume is a reprint, valuable to the archaeological, historical, or Biblical specialist who uses it, esoteric to the average reader. Wright gathered the travel accounts of nine medieval and Renaissance travelers to the Near East. While these are by no means the earliest, they are all interesting. It is good that this collection, first printed in 1848, should again be made available. Libraries especially should be certain to obtain it.

EDGAR KRENTZ

ORGAN AND CHOIR IN PROTESTANT WORSHIP. By Edwin Liemohn. Philadelphia: Fortress Press, 1968. x and 178 pages. Cloth. \$4.50.

The author, an outstanding Lutheran church musician, offers a survey of 400 years of the use of organ and choir. While this book is primarily intended for church musicians, it will prove stimulating to pastors and seminarians, who today more than ever need to have a musical background and understanding to be good leaders of worship in a congregation.

The chapter on Twentieth Century Music and the Coda (Chapter 8) is particularly useful in determining the direction of church music today. The church composer is urged to remember the distinctiveness of his product, which may be taboo today when everything is melted down to an indeterminate blob of grey. People still need to see that church music should be different from any other kind of music.

Liemohn laments the fact that while we have churchwide departments to direct and assist various church organizations, the church musician and the church music program have by and large been left without

assistance and direction. Hopefully the day is not far off when a Lutheran school will be established where theologians and musicians come into close contact, resulting in a musical clergy and theological musicians. This is an echo of the thoughts expressed by Luther D. Reed in his book *Worship* issued in 1959, who pleaded for a first-class school of church music for the training of church musicians, "one adequately staffed and operating in close connection with one or another of the Church's seminaries." Concerted Lutheran action may effectively meet the need.

CARL BERGEN

THE JUST WAR. By Paul Ramsey. New York: Charles Scribner's Sons, 1968. xxi and 554 pages, with index. Cloth, \$12.50; paper, \$4.50.

Ramsey is professor of religion at Princeton University. The present volume is a collection of various essays and articles prepared and presented since 1961, the year which saw the publication of the author's fundamental work, *War and the Christian Conscience: How Shall Modern War Be Conducted Justly?*

Ramsey, a layman, has consistently chosen the path of solid performance. No less than 46 pages are devoted, for example, to a detailed analysis of the marks of true selective conscientious objection. Twenty more pages offer a reply to the question, "Can a Pacifist Tell a Just War?"

This is a mammoth volume, worth every cent of its cost. The general tone of the book may be deduced from the following sentences: "In any correct use of moral language, this has been a limited war [Vietnam] whose conduct has been held within the test of discrimination determining the justice of acts of war. But liberal religious and academic opinion has screamed bloody 'murder' or 'indiscriminate' war. . . . We have wasted our substance in riotous moralizing. We have confused 'counsel' by using words without understanding. We have used the words 'immoral' and 'indiscriminate' with meanings they never had in assessing the morality of war's conduct." (P. 535)

MARTIN H. SCHARLEMANN

LUDWIG WITTGENSTEIN. By Donald Hudson. Richmond, Va.: John Knox Press, 1968. 74 pages. Paper. \$1.25.

Hudson, senior lecturer in philosophy at the University of Exeter, has succeeded in giving a concise and scholarly account of the philosophy of Wittgenstein and its influence on subsequent thought. After an introduction, the author briefly sketches the life of Wittgenstein, which was as complex as his thought. Then he has a brief chapter on the philosopher's attitude to religion. He shows that the linguistic analyst was favorably disposed toward metaphysics and regarded religion as a form of life.

In the fourth chapter he analyzes Wittgenstein's earlier thought in the *Tractatus*, in which the point is made that meaning to be meaning must not only consist of a referent, or a reference, but must be determinant. In this so-called picture theory the elements of the proposition must correspond one for one with elements of the state of affairs, or atomic fact, which it represents.

Chapter 5 compares the early theory of Wittgenstein with logical positivists. While there is some relationship between the *Tractatus* and the verification principle of the logical positivists, the parallel between the two is not as close as it superficially may appear to be. Furthermore, while the logical positivists' rejection of metaphysics is clear and self-consistent, Wittgenstein is not so straightforward in his treatment. He felt that metaphysical philosophy is an important and useful activity. He also allowed for an area that he called "the mystical," which designated the realm of that which cannot be said. Nevertheless, Wittgenstein held that metaphysics, theology, and ethics are beyond the limits of language and therefore of the world.

In the sixth chapter Hudson discusses the later thought of Wittgenstein as given in *Philosophical Investigations*. In this work Wittgenstein corrected many of the errors of his earlier writing. He posits the principle that the meaning of a word or sentence is the use to which it is normally put. This latter theory is much more congenial to religion. It is just as foolish "to think that you

can dispose of religion simply by pointing out that it is bad science as it is to think that you can prove it by claiming it to be good science." The theory of language in *Investigations* contains the elements from which the dialog regarding theology and linguistic analysis evolved.

This reviewer found this small volume both lucid and accurate.

ERWIN L. LUEKER

MAURICE BLONDEL: AN INTRODUCTION TO THE MAN AND HIS PHILOSOPHY. By Jean Lacroix. Translated by John C. Guinness. New York: Sheed and Ward, 1968. 158 pages. Paper. \$2.45.

Lacroix is one of the outstanding philosophers of our time. Hence the book is an excellent study of Blondel (though at times it may assume too much knowledge on the part of the average reader).

Lacroix demonstrates the close association between thought and action in the life of Blondel, who endeavored to interweave effective action with the living stuff of thought. He was deeply devoted both to the Roman Catholic faith and to exactness in philosophy and therefore endeavored to do for Roman Catholicism what German philosophers had done for evangelical thought.

In developing his philosophy Blondel aimed at action that is the activity of the spirit at its source and is beyond mind and will. His primary problem was autonomy and heteronomy. He operated on a dialectic of action by showing that a necessary exigence is implied in every act of the human will. His method was founded on the distinction between actuality and thought, between the unreflective and reflection. He concluded that action is shaped by an immanent and creative law, a design which informs it and whose meaning it is possible to discern.

At the end of the book the author gives some significant excerpts from the writings of Blondel.

It is always interesting to study a French philosopher after having read a number of German ones. The psychological thought

progression of the French forms an interesting contrast to the logical exactness of Germans. The thought of Blondel seems to be in harmony with some current vogues in art and literature. ERWIN L. LUEKER

JOHN THE BAPTIST IN THE GOSPEL TRADITION. By Walter Wink. New York: Cambridge University Press, 1968. xii and 132 pages, bibliography and indices. Cloth. \$5.00.

The present volume is a detailed study of all the references to John in the gospels, Acts, and the Q source, prepared with a view to determining why the Baptist was accorded such an important role in the proclamation of the Gospel. In other words, this is not another "life" of John.

It has usually been suggested that New Testament writers make so much of John in order to put an end to the competition between John's followers and Jesus' disciples. Wink holds that the early church may have had an additional purpose, namely, to exalt John as a symbol of its own witnessing functions. The Christian community was faithful to the method followed by Jesus of putting John "on the frontier of the aeons as the pioneer of the kingdom of God." (P.115)

This conclusion is drawn on the basis of the assumption that the church refracted "its traditions through the spectrum of contemporary events." The procedure is open to question, especially if the stress is on the word "events." At any rate, the author's conclusions turn out to be somewhat less than substantial.

It could just be that John was incorporated into the *kērygma* itself because of the church's abiding need to insist on her continuity with Israel's history as recapitulated in the work of the Baptist. In that case the Baptist was a symbol of the Pauline *paidagōgos* (Gal. 3:24) who brings men to Christ. This best explains why Mark would describe John's mission with a conflated quotation from Ex. 23:20, Is. 40:3, and Mal. 3:1. This would also help us to appreciate Luke's peculiar method of closing out the story of John before Jesus is

introduced at His baptism (see Luke 3:20 and 21, where John is not even mentioned as the one who baptized Jesus).

A vast amount of detail has gone into Wink's study; but, like so much of contemporary New Testament scholarship, his work appears to have been undertaken solely as an academic investigation. It reveals very little sensitivity toward the church as the abiding community entrusted with the task of proclaiming the Good News in *every* age. The author approaches this insight most nearly in one of his closing observations: "It was not enough that one know who John was, but that one encounter, through the medium of his history, that same summons to judgment and repentance which he issued." (Ibid.)

It is a remarkable fact — of which Wink, by the way, takes no notice — that the Gnostic gospels we know did not carry forward the figure of John the Baptist. Where historical continuity is not a matter of vital significance and where esoteric learning serves as the *paidagōgos*, the work of the forerunner of Jesus is of no consequence. He is excess baggage. The canonical writers saw God's ways with men more clearly than that. Hence they, and not the Gnostics, became authoritative for the church's understanding of the kingdom of God.

MARTIN H. SCHARLEMANN

MARXISM AND CHRISTIANITY. By Alasdair MacIntyre. New York: Schocken Books, 1968. ix and 143 pages. Cloth. \$4.50.

This work is a revision of a volume which first appeared in 1953. After the intervening 15 years the proportion of answers to questions is rather lower, MacIntyre admits.

The author argues that, for all practical purposes, Marxism is the historical successor to Christianity, standing as it does in continuity with the philosophies of Hegel and Feuerbach. Starting with certain basic principles in the thinking of these two philosophers, Marx was able to develop the only systematic doctrine in the modern world

which has been able to express men's hopes in relevant terms.

MacIntyre heaps scorn on those who attempt to demythologize Christianity in order to make it meaningful. "The tragedy of these attempts is that what is disentangled as the essential human meaning of Christianity is so platitudinous" (p. 142). What Marx has done is to present a secularized version of the Christian judgment upon the present, offering men an openness to a future — as Christianity once did — which is more than a larger version of the present.

In an age when Christians and Marxists confront each other with increasing frequency, this volume offers a succinct and an incisive survey of the central issues under discussion. Being a social philosopher rather than a theologian, MacIntyre seems to have left out of account that part of Christology which reminds us that the future is not that of the potential yet hidden man. God in Christ is not merely the hypostatized ideal of *homo absconditus*. On the contrary, *homo absconditus* is with Christ in God (Col. 3:4). Accordingly, it is not man's hope but God's promises which keep the future open to what is more than a richer edition of the present. God will realize the Christian's hopes by another creative act, referred to in theology as the Parousia. That is His great promise.

MARTIN H. SCHARLEMANN

PAUL AND QUMRAN. Edited by Jerome Murphy-O'Connor. Chicago: The Priory Press, 1968. x and 230 pages, four indices. Cloth. \$5.95.

The present volume is a collection of essays. As such it constitutes a kind of second volume to Krister Stendahl's *The Scrolls and the New Testament* (New York: Harper & Brothers, 1957). The latter contains 14 studies; Murphy-O'Connor's work offers nine more. Anyone who owns both of these books will have readily available the really significant essays dealing with possible influences of Qumran on the New Testament. In fact, the editor of the present work set out to provide just such a handy resource for evaluating possible relation-

ships between the outlook of the Dead Sea community and St. Paul's interpretation of existence.

The editor himself included a chapter of his own on "Truth: Paul and Qumran," which turns out to be a rather indecisive study of various phrases containing the word "truth" as used in the Pauline corpus and in the Scrolls. His general conclusion is that there seems to be some evidence that the Essene concept of truth influenced the writing of Ephesians and of the Pastorals.

For us Lutherans the most significant essay in this volume is a revision of Walter Grundmann's 1960 study of "Justification by Faith" as it relates both to Paul and to the Teacher of Righteousness. Grundmann takes issue with Albert Schweitzer's suggestion that this doctrine is only a subsidiary crater in Paul's system of thought. He points out that the Teacher of Righteousness was himself a personality who saw existence in forensic categories and taught justification through grace. Yet he never rose above the general Jewish conviction that the prophet Habakkuk (in 2:4) meant "faithfulness" rather than "faith" and that righteousness meant obedience to God's law.

Paul's originality is seen in the fact that the Christ, whom he had encountered on the way to Damascus, had taken the place of Torah. Consequently, the man who put his trust in Christ was righteous by grace. As Grundmann puts it, "the place of the claims of the Law and their fulfillment is taken by existence in Christ and with Christ, in so far as justification is seen to be participation in the event which is Christ, a participation realized in love." (P. 114)

New Testament scholars are much indebted to Murphy-O'Connor for selecting and publishing this collection of notable essays.

MARTIN H. SCHARLEMANN

THE CAMBRIDGE HISTORY OF LATER GREEK AND EARLY MEDIEVAL PHILOSOPHY. Edited by A. H. Armstrong. Cambridge: The University Press, 1967. Medium 8vo; 740 pages. Cloth. \$16.50.

This is a survey of the influence Greek philosophy had on the Jews, Christians, and Moslems and what these inheritors of Greek thought did with their heritage during the first millennium A.D. It spans the period from the Neoplatonists to St. Anselm.

The first part, by P. Merlan, tells the complex story of the development in Greek philosophy which led up to Plotinus, that is, Middle Platonism, and H. Chadwick describes the Jews and Christians taking over Greek ideas and adapting them to their own purposes and ways of thinking. Clement of Alexandria and Origen are the two points of contact for Christianity. Section three by the editor deals entirely with Plotinus. The next part, by A. C. Lloyd, carries on the story of pagan Neoplatonism to its end in the sixth century, a period which saw philosophical schools as enclaves of paganism in a world becoming wholly Christian. The next three parts are concerned exclusively with Christian thought, including an extensive treatment of Marius Victorinus and Augustine, the Cappadocians, Pseudo-Dionysius, Maximus the Confessor, and John Scotus Erigena. H. Liebeschütz then traces the history of Western Christian philosophy from Boethius to Anselm, including discussions on the development of thought in the Carolingian Empire and the debates on philosophical learning during the transition period (900—1080). The section concludes with an analysis of St. Anselm's interpretation of faith. R. Walzer gives a sketch of early Islamic philosophy, concentrating his attention on the great, and rather neglected, 10th-century philosopher al-Farabi, whom he shows to be a thinker of exceptional importance and interest.

The book is primarily for students of philosophy, theology, and history, but it is clearly written and requires no specialist's knowledge. It can be read as a sequel to the *Cambridge History of Greek Philosophy* edited by W. K. C. Guthrie.

CARL VOLZ

THE LETTERS OF PETER THE VENERABLE. Edited by Giles Constable. Cambridge, Mass.: Harvard University Press,

1967. x and 450 pages; vi and 427 pages. Cloth. \$35.00 the 2-volume set.

Peter the Venerable, as abbot of Cluny from 1122 to 1156, corresponded with many persons in public and private life. Migne reproduces the *editio princeps* of his letters, dating from 1522, so that a new edition of Peter is welcome and long overdue. Constable here includes 193 letters in volume one. The second volume includes useful studies on medieval letter writing, a statement and defense of the principles followed in this edition, and 18 articles on Peter and the men surrounding him. These two volumes give impressive evidence of broad scholarship and much hard work.

CARL VOLZ

THE SOCIOLOGY OF RELIGION, A STUDY OF CHRISTENDOM: THE MACROSOCIOLOGY OF RELIGION. Vol. I: *Established Religion*; xii and 235 pages; \$5.95. Vol. II: *Sectarian Religion*; viii and 357 pages; \$6.95. Vol. III: *The Universal Church*; ix and 454 pages; \$7.95. By Werner Stark. New York: Fordham University Press, 1966—67. 3 volumes. Cloth.

Dare a church historian sit in judgment on the work of a sociologist of religion? Stark, the sociologist, pleads that he should be judged by two tests. Has he clearly defined the three fundamental forms which he distinguished, establishment, sect, universal church? Second, has he filled in his framework with adequate detail? Stark maintains: "The typologist is not a historian, but he must remain aware of the historical reality which puts flesh, and all the diseases of the flesh, on the skeleton which his X-ray eye strives to identify underneath the appearances" (III, 404). He seems to say that he will find in the records of the past substantiation for his scheme. He says, for instance, that he would like to prove the substantial orthodoxy of the Waldenses before the Reformation and then proceed to adduce the main argument (III, 331—32). To do justice to the facts, in his own words, he would follow a historical thread (II,

333). A historian could say that this seems less than an adequate methodology.

For the mass of detail that Stark brings he must rely on many secondary authorities. He prides himself on the 450 volumes he consulted to provide himself with factual material (III, vii). It would be easy to refer to additional works he should have used, for example, Christopher Hill and David Knowles. However, the wide range of the material in time and in space which Stark used is amazing. Original insights abound and little-known facts lend color to the work.

The first volume has as its title "Established Religion." The primary forms of established religion are the sacred ruler, the sacred nation, and the sacred mission. Byzantium, Russia, France, and England supply historical examples of types of sacred ruler, aspects of religious ethnocentrism, and the double character of ethnocentric messianism. Among the secondary forms of established religion Stark presents the democratic variant, with France, Italy, Poland, and the United States of America as his historical examples. The case of Soviet Russia is presented under the proletarian variant.

The second volume deals with sectarian religion. Sectarianism has its origins in social or socioeconomic factors causing unhappiness of the group within the social system (II, 6). There are minor causes. "Indeed, at the present moment, the most copious source of sect development is the depression, human and psychological, of certain racial groups and their desperate need to overcome that depression" (II, 39). The predominance of women or of certain age groups in some sects illustrates another cause of sectarianism. Some sects are messianic in character, some non-messianic; some are retrogressive, some progressive; some are rigoristic, some antinomian; some are violent, some nonviolent. Stark also describes the decay of sects.

The third volume climaxes Stark's work. Troeltsch and Weber portrayed the dichotomy of church and sect. Stark adds a third type, "the universal church." In two massive chapters he discusses the conservative

aspects of the universal church and the revolutionary aspects. In the second chapter he discusses movements of reform and renewal by the Desert Fathers, the Benedictines, the Franciscans, the Passionists and Redemptorists, and the case of Calvinism.

This third category is set up, it seems, to set Roman Catholicism apart. Surely the Roman Church is not a sect; it is not a national church, but its spread over the world (granted under one head) does not negate the fact that the Reformed community is not nationalistic nor is Lutheranism. Stark's trichotomy, we are certain, will be discussed prominently by sociologists of religion. We are not sure that they will accept it. In spite of the fresh approach Stark is not convincing.

The reviewer could question some of Stark's facts and some of his interpretations of historical facts. His parallels between Luther and Loyola, for example, although he invokes Boehmer, are to be modified by a consideration of their differences. His citing of F. Richter as supporting evidence does not add proof. Stark is not wholly sympathetic to Luther and the Reformation.

Nevertheless, as indicated, Stark's work will take its place among the major treatments of a "macrosociology of religion."

CARL S. MEYER

ABRAHAM AND HIS TIMES. By André Parrot. Translated by James H. Farley. Philadelphia: Fortress Press, 1968. 177 pages. Cloth. \$4.75.

This translation of *Abraham et son Temps* (published in 1962) provides the English reader with what is very likely the best popular introduction to the modern study of the life and times of Abraham. Convinced of the untenability of Martin Noth's approach (that it is risky "to make any definite historical assertions about the time and place, presuppositions and circumstances of the lives of the patriarchs as human beings"), Parrot prefers the position of John Bright in maintaining that the archaeological data and texts we now possess from the first part of the second millennium B.C. constitute the historical background of the patriarchal

age. Parrot's view that "the patriarchs were historical figures, a part of the migration of semi-nomadic clans which brought a new population into Palestine during the first centuries of the second millennium B.C." is based in large part on his analysis of the Akkadian tablets discovered at the ancient Mesopotamian city of Mari in archaeological excavations conducted by Parrot under the auspices of the Louvre Museum.

Parrot describes this volume as an attempt, "with the aid of archaeology, to relocate the biblical texts in their historical, geographical, and cultural surroundings, and to examine the extent to which they agree with, or differ from, what we know from outside sources, that is, from extra-biblical documents." His initial chapter ("The Patriarchal Age") is followed by chapters which discuss Abraham's birthplace ("Ur of the Chaldeans," chap. 2), his travels ("From Ur to Haran," chap. 3; "From Haran to Shechem," chap. 4), and his sojourn in the land of promise ("In the Land of Canaan," chap. 5). A special chapter is devoted to Genesis 14, followed by a seventh chapter on "Patriarchal Life." Chapter 8 ("The Religion of the Patriarchs") surveys the Biblical evidence for the transformation of patriarchal religion from Mesopotamian polytheism (Josh. 24:2) to Biblical monotheism as Yahweh revealed Himself to Abraham and established His covenant with him. Chapter 9 ("The Patriarchal Hypogeum") discusses the patriarchal tomb at modern Hebron. The final chapter ("Abraham Iconography") surveys the various expressions of the Abrahamic story which have appeared in religious art. Helpful aids are provided in an appended "Patriarchal Genealogy," a glossary, a useful bibliography, and indexes of Biblical references, names, and subjects.

WALTER WEGNER

MARTIN HEIDEGGER. By John Macquarrie. Richmond, Va.: John Knox Press, 1968. 62 pages. Paper. \$1.25.

In three chapters on "life," "thought," and "significance" Macquarrie has given an excellent survey of Heidegger.

In his chapter on the thought of Heideg-

ger Macquarrie points out that being (*Da-sein*) is the chief concern of Heidegger. This term is used for man to emphasize his ontological entity. He points out that Heidegger's earlier work is dominated by discussions of human existence which are supposed to furnish insights into being, while the later work is a more direct confrontation with the idea of being. In his understanding of being, Heidegger is descriptive rather than logical, using the phenomenological method which analyzes by making detailed descriptions of basic characteristics of human existence. He finds that being can either choose itself or lose itself; it can either exist as a distinctive being which it is or it can be submerged in a routine manner of life. The everyday being-in-the-world is usually a routine existence. Macquarrie points out the emphasis that Heidegger places upon mood which lights up the facticity of existence. The most important of these states is that of concern (*Angst*). Here Heidegger finds support in the fact that poets throughout the ages have found in care the essentially and distinctively human. Heidegger holds that authentic being-in-the-world is a rare phenomenon and is attained by only a few exceptional individuals such as artists, poets, philosophers, and perhaps prophets.

In his evaluation Macquarrie emphasizes that Heidegger has made exceptional contributions to man's understanding of himself and his language by emphasizing that language itself speaks and is the voice of being. He points out that while Heidegger distinguished several kinds of thinking, he is primarily concerned with the difference between calculative and primordial thinking. Calculative thinking has to do with understanding, predicting and controlling events. Primordial thinking reflects on being rather than on the beings, and is passive in character. The thinking which leads through historical thinking to primordial thinking elucidates mysticism, contemplation, and revelation. Although Heidegger does not regard himself as religious, Macquarrie concludes that a "philosophy which sets out from man's quest for being and ends

up by talking of being's condescension to man is clearly a religious philosophy however far its concepts may differ from those of traditional metaphysics." (P. 59)

ERWIN L. LUEKER

THE CHANGING FACE OF CATHOLIC IRELAND. Edited by Desmond Fennell. Washington, D. C.: Corpus Books, 1968. 223 pages. Cloth. \$5.95.

Herder Correspondence was the host of almost all of the articles which editor Fennell housed in this volume. His "Postscript: The Mind of Catholic Ireland," of course, was not; it gives substance and interpretation to the materials presented. Some of the essays are revealing, for instance, that on "The Legion of Mary." The modern missionary movement, described as "a combination of Irish vitality, generosity, skill in human relations, intellectual incuriosity and general mental uncultivatedness with Anglo-Saxon pragmatism," nevertheless called forth new societies and produced over 6,500 workers from Ireland in Africa, Asia, Oceania, and Latin America in 1965. There are other facets of Irish Catholicism treated in this work with candor and understanding.

CARL S. MEYER

KIERKEGAARD: AN INTRODUCTION.

By Hermann Diem. Translated by David Green. Richmond, Va.: John Knox Press, 1966. 125 pages. Cloth. \$3.50.

Diem shows Kierkegaard's place in the 19th century, his method of thinking and writing, his emphases in Christian thought, and his continuing influence today.

The first chapter analyzes Kierkegaard's place in his century. Kierkegaard felt that political powers had become corrupt and brought the nemesis of revolution against all class distinctions. In evolving socialism, individuals were converging into a mass in order to share in the progress of the species. Kierkegaard did not feel that the salvation of the age would come from the inevitable socialism and communism, but from the accompanying skepticism which would maintain the place of the individual. Nor was he enthusiastic about mechanistic phi-

losophy and natural sciences, describing the latter as not science at all but primarily curiosity which would ultimately bring on ruin.

The next chapter analyzes Kierkegaard's dialectic of communication. This dialectic implied an attitude of irony in the questioner which kept any direct relationship from forming with the hearer. By concealing himself behind his pseudonyms he endeavored to give the person addressed freedom to achieve his own existence. Although his writings are self-confessions, they are so highly objectified that the author's own person is concealed.

In his chapter on "The Poet of Christianity," Diem seems to feel that Kierkegaard depicts the poet as dealing with the entire personality, as finding truth in himself, as making his own life a poem, and as presenting his convictions in symbolic form. This reviewer would have appreciated a more careful analysis of Kierkegaard's concept of a poet.

In his chapter on "God and Faith," Diem shows how Kierkegaard made faith superior to the demands of ethics. Idolizing ethics makes counterfeit people join a sect comprised of like-minded individuals, while the true hero of faith is brought into absolute isolation. In illustration of this he presents the story of Abraham's temptation and that of Job.

The chapter on "Sin and Dread" analyzes Kierkegaard's conception of original sin. A person entering into the world does not bear his own guilt but has the guilt of all of his ancestors. While psychology can analyze dread, it can never really understand it. The question is how sin came to infect the human race and how the individual shares in it. The first sin defines a new quality; the first sin is sin itself. Original sin can be explained only by postulating it. Sin came into being by a qualitative leap of Adam, and each individual accomplishes this leap for himself. Dread of sin becomes so intense that it generates sin. Dread is transformed into sin by the leap into sin through man's own first sin. In order to overcome the dread of sin, man must have faith.

This leads over into the chapter on "Sin and Faith," where faith is a leap in the midst of "sickness unto death." The chapter "The Dialectic of Existence" shows the depth of Kierkegaard's philosophical thought. Kant had found reality in the *Ding an sich* which continually evaded the thought processes. Fichte had rejected objectivity external to the subject and sought reality in the subject itself. Hegel also felt that reality exists within the thinking ego. Kierkegaard finds a difficulty in Hegel inasmuch as he cannot unify thinking and being. He makes the increasing awareness of self as an existing ego (which provides its reality) the focus of his dialectic. As an idealist the individual participates in the infinite while his existence constantly restricts him to the finite. In the chapter on the borderline between poet and witness, Diem shows why Kierkegaard refused to be a regular clergyman and preferred to be a poet. The final chapter holds that most of the problems of the 20th century find their focal point in problems treated by Kierkegaard.

ERWIN L. LUEKER

SOME GRAVER SUBJECT: AN ESSAY ON PARADISE LOST. By J. B. Broadbent. New York: Schocken Books, 1967. 304 pages. Cloth. \$6.50.

King's College (Cambridge) Broadbent comments in his preface about the "conceptual hospitality" of *Paradise Lost*. The poem, he says, invites us to think about the ideas in it. He finds in it a tension between authority and eccentricity. And there is an opportunity, he maintains, to talk about the Freudo-Jungian myth, to use his phrase, in connection with the poem. Poetry and theology are only two topics that confront the student of the epic. Aesthetics and ethics, humanistic learning and spiritual insights, pagan myths and Christian lore are found in its 12 books. Voltaire saw in it historicity, rationality, and common sense, the work of a genius.

Has Broadbent captured the conceptual hospitality of the product of this genius? His essay, first published in Great Britain in 1960, has warranted a second printing in

spite of some of its difficulties and in spite of questions it raised, not always answered. Yet this exposition of *Paradise Lost* is an elucidation that brings many valuable insights.

CARL S. MEYER

GENEVA AND THE CONSOLIDATION OF THE FRENCH PROTESTANT MOVEMENT, 1564 to 1572: A CONTRIBUTION TO THE HISTORY OF CONGREGATIONALISM, PRESBYTERIANISM, AND CALVINIST RESISTANCE THEORY. By Robert Kingdom. Madison: University of Wisconsin Press, 1967. 241 pages. Cloth. \$8.00.

With the death of John Calvin in May 1564 Theodore Beza was elected moderator, the presiding officer, of the Genevan Company of Pastors. However, in spite of some internal difficulties the pastors of Geneva maintained their program of converting France to the Reformed cause.

Between 1563 and 1572 only 31 men are listed as having been sent to France, a much smaller number than the 88 men reported by Kingdom in his previous study, *Geneva and the Coming of the Wars of Religion in France, 1555—1663*, for the 7 previous years. They were sent mainly to Guyenne, Gascony, and Languedoc.

But the ecclesiastical institutions developed by Geneva and transplanted to France were brought under attack by Jean Morély, sire de Villiers, in his *Traicté de la discipline & police chrestienne* (*Treatise on Christian Discipline*), published in Lyons in 1562. The authority to exercise true discipline, he argued, rested in the whole church, in the entire body of believers in Christ, not merely in the hands of the clergy or a consistory or in secular authority. Popular church government to him was the sole type authorized by Scripture. Morély was congregational in his approach with an emphasis on lay participation.

Morély's book caused great controversy. The Fifth National Synod of the Reformed Church in France, meeting in Paris in 1565, ruled against Morély. This did not settle the affair. In 1566 the official reply to Morély was written by Antoine de la Roche Chan-

dieu, the *Confirmation* (to use its short title). *La Confirmation* brings arguments against popular government in the church, but does not reject lay participation in church government entirely. Another controversy saw Peter Ramus entering the lists.

Peter Ramus attacked the resolutions of the National Synod held at La Rochelle (April 1571). Kingdom calls this synod "probably the most important single synod of the century, perhaps of the entire history of French Protestantism" (p.96). Ramus objected to the disciplinary decisions of the synod. Beza, as moderator of the French National Synod in Nîmes in 1572, brought about the condemnation of Ramus and Morély. The St. Bartholomew's Day massacre (in which Ramus lost his life) brought an end to the quarrel.

Kingdom connects the controversies in France with the Presbyterian and Congregationalist debates in 17th-century England.

The Gallican reaction to the Calvinists' view on church discipline came from Charles du Moulin, author of the *Collation and Union of the Four Gospels*. Moulin attacked particularly the consistories, fearing that they threatened the monarchical institutions of France.

Other writings seemed to threaten these institutions. During the religious wars the question of the right of resistance was of some consequence. A pamphlet, *La defense civile & militaire des innocens & de l'Eglise de Christ* (not extant and known only from refutations), seems to have argued for the right of popular armed resistance to established authorities in a religious cause and seems to have lodged this right in the population as a whole. There were other pamphlets of this kind, evidence of a hard-core Protestant determination to resist the royal government by force. The Conspiracy of Meaux (1567) precipitated the Second War of Religion, followed quickly by the Third. Beza, incidentally, was involved in an attempt to raise mercenary troops for the Huguenots. Beza and Bullinger accepted the notion that resistance to royal authority is permissible, if undertaken in the name of the true religion by men in responsible

subordinate positions within the government ("inferior magistrates").

In August 1570 the Peace of St. Germain made large concessions to the Huguenots. Then came Aug. 24, 1572. The resistance theory of the Huguenots gained new prestige. The case for religious revolt was argued eloquently. And in the years after 1572 the congregational theories of church government went into eclipse.

From this resume of Kingdom's book it is evident that he has touched on highly important questions and events. His work is one that breaks new ground, a genuine contribution to an understanding of the religious history of France. The volume deserves wide acclaim and careful study.

CARL S. MEYER

THE PATTERN OF NEW TESTAMENT TRUTH. By George Eldon Ladd. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1968. 119 pages. Cloth. \$3.75.

This little book, originally a series of lectures at North Park Seminary in Chicago, defends the thesis that the basic unity of the New Testament lies in a common "view of God, who visits man in history to effect the salvation of both man, the world, and history" (p. 41). Ladd recognizes that there is variety in New Testament thought, but insists it is used in the service of this unifying principle.

The four short chapters first present the background, divided into the Greek view and the Old Testament view. The basic position adopted here is that the Greek world has a dualism of body and soul, the Old Testament one of God versus man. God invades history to save man, man need not escape the world.

The Hebrew view underlies the synoptic gospels, the Gospel of John, and Pauline theology. The kingdom of God is the breaking of God into history that anticipates a real future apocalyptic coming. An existential interpretation simply does not do justice to the evidence (contrary to Norman Perrin).

John's Gospel certainly uses very different language. "Eternal life" is his central theo-

logical concept. But John represents a Jewish-synoptic dualism restated for a Hellenistic audience, not a fundamental change. Life has an eschatological, future aspect, even though the Johannine emphasis lies on its present experience. The same can be seen from an examination of the Johannine concept of truth, which is less "correspondence to reality" than it is "reliability, loyalty, faithfulness." (P. 77)

This view of the unity of the New Testament is reinforced by a brief study of Paul, much indebted to W. D. Davies. Paul is primarily an eschatological thinker. He uses the two-ages scheme of Jewish apocalyptic, but in a new way to emphasize the present reality of the work of Christ. From this vantage point Ladd discusses justification, the spirit, resurrection, and anthropology in Paul. He argues that Paul's view of Jesus' resurrection was that it was bodily, but not physical. He argues also that Paul does not distinguish between parts in man (body, soul, and so on); such terms view man in his totality in different ways.

This useful little book is a good review of some major eschatological themes in the New Testament. This reviewer's major criticism of it would be that Ladd does not do enough to show how these differing ways of proclaiming the one redemptive act of God are related to the situation addressed by the various New Testament authors. Two printing errors were noted. On page 28 read *tumbos* for *trumbos*. On page 29 note 86 refers to Wolfson's book on Philo with an op. cit., when the book has not yet been mentioned (see note 90).

Ladd is professor of New Testament exegesis and theology at Fuller Theological Seminary.
EDGAR KRENTZ

THE ORIGIN OF LIFE AND DEATH: AFRICAN CREATION MYTHS. Edited by Ulli Beier. London: Heinemann Educational Books, 1966. x and 65 pages. Paper. 5/—.

Some of the ideas in these stories are new and startling. The Wapangwa of Tanzania, for example, have the fantastic vision of the earth being created from the excrement of

ants, and the Yoruba of Nigeria regard the creator responsible for deformities in man.

These African myths also contain much that is similar to the Biblical accounts. The Yorubas believe that water existed before land. "At the beginning everything was water. Then Olodumare, the supreme god, sent Obatala down from heaven, to create the dry land. Obatala descended on a chain and he carried with him a snail shell filled with earth, some pieces of iron, and a cock. When he arrived, he placed the iron on the water, spread the earth over it, and placed the cock on top. The cock immediately started to scratch and thus the land spread far and wide." (P. 47)

In "The Forbidden Fruit" of the Efe tribe in the Congo, "God created the first human being with the help of the moon. He kneaded the body out of clay; then he covered it with skin and at the end he poured blood into it. He called the first man Baatsi.

"Then he whispered into his ear, telling him to beget many children, but to impress upon them the following rule: from all trees you may eat, but not from the Tahu tree. . . .

"But one day a pregnant woman was seized with an irresistible desire to eat the fruit of the Tahu tree. She asked her husband to break some for her, but he refused. But when she persisted the husband gave way. He crept into the forest at night, picked the Tahu fruit, peeled it and hid the peel in the bush. But the moon had seen him and she told God what she had seen.

"God was so angry that he sent death as a punishment to men." (P. 63)

There is a triadic element in this story of the Fang from Gabon: "At the beginning of Things, when there was nothing, neither man, nor animals, nor plants nor heaven, nor earth, nothing, nothing, God was and he was called Nzame. The three who are Nzame, we call them Nzame, Mebere, and Nkwa. At the beginning Nzame made the heaven and the earth and he reserved the heaven for himself. Then he blew onto the earth and earth and water were created, each on its side." (P. 18)

The Malozi tribe of Zambia have a story

vaguely reminiscent of the tower of Babel narrative. "When Nyambe [God] had gone up, Kamunu called all men, and said: 'Let us build a high tower, so that we may come to Nyambe.' They erected wooden posts on the ground, and fixed others on top of them, tied with lashes of bark; in this fashion they raised the tower until it became very high. But because of the weight, the undermost barklashes tore, the tower fell, and those who had been on top of it died. Now Kamunu abandoned his efforts to find Nyambe." (P. 13)

In some cases the resemblances to the Biblical accounts are so striking that one might be tempted to suspect missionary influence. But, according to the editor, the collectors of the stories have been able to rule out such a possibility.

It is only in recent years that these intriguing folk tales have been reduced to writing, and it is to be hoped that more will soon be published. They raise interesting questions and present the anthropologist and the theologian with a wealth of material for study.

PAUL K. GRIEBEL

SUNDAY: THE HISTORY OF THE DAY OF REST AND WORSHIP IN THE EARLIEST CENTURIES OF THE CHRISTIAN CHURCH. By Willy Rordorf. Translated from the German by A. A. K. Graham. Philadelphia: The Westminster Press, 1968. xvi and 335 pages. Cloth. \$8.50.

Judaism's sacred day is Saturday, the Christian church's Sunday. Rordorf discusses the meaning and significance of that difference in the early church.

A short introduction surveys the history of the seven-day week in Judaism (both social and cultic), in Greco-Roman civilization, and in early Christianity. No certain theory about the origin of the planetary week has been advanced.

The bulk of the book is concerned with two major questions. The first concerns the relation of the Jewish Sabbath and the idea of the Sabbath rest to the Christian observance of Sunday. Rordorf concludes that the Christian view is Christocentric to the core.

Jesus had claimed and exercised authority over the Law, including the Sabbath law. The early church was certain the Sabbath law was fulfilled and thus annulled in Christ. Sunday is not a Christianized Sabbath. The Sabbath commandment is never quoted in the Christian church. Only at the time of Constantine is Sunday made a day of rest.

How then did the church observe Sunday? The second section of the book examines the evidence of the New Testament and early church history on this question. Sunday originated out of the Sunday meal which Jesus celebrated on Easter evening. Sunday worship was first held at evening (cf. Acts 20:7 ff.), then transferred to the predawn hours when all clubs, which normally met at night, were outlawed. The day was a normal workday apart from the worship. After two chapters which describe the worship components and the meaning of the names for Sunday, Rordorf concludes with some practical implications for modern times.

The topics treated in this book demand the abilities of a Biblical scholar, a church historian, a patristics specialist, and abilities in a handful of languages. Rordorf controls them all. In addition, his book registers the opinions of many modern scholars on a large complex of difficult historical questions. It is no mean accomplishment.

EDGAR KRENTZ

MELANCHTHON-STUDIEN. By Wilhelm Maurer. Gütersloh: Gütersloher Verlags-haus Gerd Mohn, 1964. 163 pages. Paper. DM 19.80.

As Maurer himself points out, many uncertainties still complicate research into the life and work of Melanchthon during the two decades prior to 1530. It is all the more gratifying therefore that the author has republished one lecture and five articles originally delivered between 1955 and 1962 on precisely this phase of Melanchthon's life. The significant and instructive six chapters discuss Melanchthon as Christian layman and as humanist, his attitude toward the astrology, astronomy, concept of history, medicine, geography and natural science of

his time, the influence of St. Augustine on Melanchthon's theological development, Melanchthon's understanding of *lex spiritualis* down to the time of the *Loci communes* of 1521, and the impact of his role in Luther's quarrel with Erasmus on Melanchthon's own theological development. These essays are of particular interest for those who stand committed to the Lutheran symbolical books, of which Melanchthon produced approximately two fifths (measured by bulk) between 1530 and 1537. Gathered together in this handy form, this collection provides useful insights into many facets of the theology of Melanchthon that find expression in these particular creeds, notably the Augsburg Confession and its Apology. This brochure is No. 181 (Vol. 70) of the *Schriften des Vereins für Reformationsgeschichte*.

ARTHUR CARL PIEPKORN

THE BURDEN OF SÖREN KIERKEGAARD. By Edward John Carnell. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1965. 174 pages. Cloth. \$3.50.

Analysis of the thought of a theologian like Kierkegaard is very often a study of the author's concerns as much as those of the theologian. This, of course, is unavoidable even for the most objective writer.

Carnell endeavors to find the meaning of concepts in Kierkegaard and thus his methodology in some ways resembles "motive research." His first chapter analyzes the influences of heredity, environment, personal health, experience, education, and native intellectual, spiritual, and psychological gifts on the thought of Kierkegaard. He finds it significant that Kierkegaard seems not to have even had a genuine boyhood but leaped from infancy to manhood.

In the second chapter Carnell tries to pinpoint Kierkegaard's chief objective and finds an important phase of it in the upgrading of the individual and downgrading of the group. This approach has current significance because of what Carnell sees as the contemporary drift toward socialization and collectivism.

Carnell points out that Kierkegaard regards conscience as constituting personality. Whereas animals choose whether they want to go right or left, man makes choices involving both God and man as objects of passionate concern. According to "synthesis B" man is not properly understood until he is approached as a creature who has the existential responsibility of mediating eternity in time.

In his chapter on "The Dialectic of Inwardness" the three stages on life's way (esthetic, ethical, religious) are analyzed. This is followed by a chapter on "Kingdom Outcasts" which includes speculation, Hegelianism, and objectivity. The sixth chapter is devoted to "Subjective Truth" and treats faith, suffering, hope, and love.

This book offers a lucid insight into the thought of Kierkegaard and is helpful for an objective understanding of his theology. The last chapter might well have been omitted since it is too brief to make a significant contribution. ERWIN L. LUEKER

EARLY MEDIEVAL SOCIETY. Edited by Sylvia L. Thrupp. New York: Appleton-Century-Crofts, 1967. 260 pages. Paper. \$3.25.

CHANGE IN MEDIEVAL SOCIETY: EUROPE NORTH OF THE ALPS, 1050—1500. Edited by Sylvia L. Thrupp. New York: Appleton-Century-Crofts, 1967. 324 pages. Paper. \$3.25.

These two works are collections of essays, in some cases translations into English, of significant articles that have appeared in scholarly journals throughout the world. The first volume contains 20 articles dealing with the shifting divisions of power between kingship, lordship, church authority, and popular associations in Europe before 1050. Historians of the medieval church will be grateful for translations such as Le Bras' "Sociology Of The Church In The Early Middle Ages," in which he suggests that the decentralization of the church into parishes, monasteries, and territorial units paved the way for domination by Rome; or

for William Chaney's analysis of the conversion of Anglo-Saxon England; or for Imbart de la Tour's essay of 1898 on private churches in early France, here translated for the first time.

The second volume, containing 19 essays, offers various interpretations of the changes in society which characterized the late medieval period. Much of the significant work being done by historians in this area also lies scattered throughout journals, and Miss Thrupp has done a signal service by bringing together in one volume the famous interpretations by Bloch (economic), Brooke (on Gregorian reform), Gibb (Islamic influence), Kaminsky (Chiliasm and the Hussites), Loomis (nationality at the Council of Constance), and others. Not only does this volume reflect the dynamism of the middle ages but it also indicates the many ways in which history can be written and interpreted.

CARL VOLZ

JUSTINIAN AND THE LATER ROMAN EMPIRE. By John W. Barker. Milwaukee: The University of Wisconsin Press, 1966. Cloth. 318 pages. \$5.00.

BYZANTIUM AND THE DECLINE OF ROME. By Walter Emil Kaegi Jr., Princeton, N. J.: Princeton University Press, 1968. Cloth. 289 pages. \$10.00.

BYZANTIUM CONFRONTS THE WEST 1180—1204. By Charles M. Brand. Cambridge: Harvard University Press, 1968. Cloth. 394 pages. \$12.50.

These three studies form a significant contribution to the growing literature on Byzantine history. John Barker, writing for the nonspecialist, offers a solid account of the age of Justinian. He examines the events of this period under two categories: the old problems Justinian inherited, such as war with Persia, religious schism, and problems of commerce, and the new projects undertaken by the emperor on his own initiative, such as the reconquest of the West, codification of the laws, and his vast building program. Barker notes that it was Justinian who set Byzantium on its course of greatness

for nearly nine centuries, and he acknowledges the implications of the old imperial legal tradition as the foundation for late medieval European absolutism. His treatment of the ecclesiastical councils during this time is balanced and judicious, correctly taking note of the forces of nationalism and inter-city rivalries as they influenced theological formulations.

Kaegi's doctoral dissertation from Harvard is an investigation of Byzantium's attitude toward the "fall" of the Western empire during the fifth century. The easterners possessed a clear awareness of, interest in, and firm opinions on the disasters which befell the West. Eastern pagans followed their western counterparts in attributing the fall to the neglect of the pagan gods, but their attack did not produce a Christian defense similar to that of Augustine or Orosius. Rather, the Eastern Christians congratulated themselves on the evidence of divine favor reflected in their stable and prosperous society. This growing belief in the god-protected character of Constantinople stimulated the emergence of an unusual interest in history, so that the fifth century witnessed extensive research into the past, of which the great Theodosian Code was a by-product. For these historians the reign of Constantine marked the beginning of Byzantine history. They accepted Eusebius of Caesarea's assumption that God bestowed clear material rewards upon pious and orthodox emperors, an outlook supported by the course of events during the fourth and fifth centuries. Whereas the disasters of the West prompted Augustine to draw a clear line between the city of God and man, denying any connection between the welfare of the empire and that of the church, the prosperity of the East shaped a political ideology which fostered a more positive attitude of the church toward the state. Sozomen and Socrates continued to find in recent history a confirmation of the political principles of Eusebius. Fifth-century Eastern responses to Western Roman decline were also an important element in the background of Justinian's interventionist

policy in the western Mediterranean. The troubles of the West stirred the East to a more zealous devotion to their religious (military?) responsibilities. Kaegi's work is a landmark contribution to an issue which has heretofore seldom been raised, much less adequately explored.

The work by Charles Brand is an examination of the turbulent 24 years in which Constantinople gradually disintegrated under its last rulers, who had inherited all the problems of an aging social system and possessed few of the talents needed to resolve them. Meanwhile, a series of misunderstandings, territorial disputes, and small wars with the Western powers were a prelude to the final disaster of 1204. The author's knowledge and use of an impressive amount of primary source material, together with his handling of the voluminous periodical literature on the Fourth Crusade, make this a major contribution to our understanding of this melancholy event. He does not fix the guilt on any one of the traditional villains (as for instance Runciman blames the Venetians) but sees the sack of Constantinople as the result of a concatenation of events having their origin decades before.

CARL VOLZ

OIKONOMIA: HEILSGESCHICHTE ALS THEMA DER THEOLOGIE, OSCAR CULLMANN ZUM 65. GEBURTSTAG GEWIDMET. Edited by Felix Christ. Hamburg-Bergstedt: Herbert Reich Evangelischer Verlag, 1967. 394 pages. Cloth. DM. 40.00.

In its diversity as well as its unity this tribute and its accompanying 24-page list of about 500 congratulators is a fitting recognition of the prodigious scholar, ecumenical leader, and Christian gentleman whom it honors. In celebration of his 65th birthday 36 of Cullmann's former students from 15 different nations have contributed essays pertinent to the theme which Cullmann has made dominant in contemporary Biblical research—the history of salvation. The list of congratulators, which includes the faculty of Concordia Seminary, St. Louis, and Dr. Walter F. Wolbrecht, represents 30 na-

tions—an impressive indication of the respect and esteem in which Cullmann is held throughout the world.

This diversity of nationalities and ecclesiastical affiliations is paralleled by a thematic unity throughout the seven subject areas according to which the essays are arranged: Old Testament, New Testament, patristics and history of dogma, dogmatics, ethics, ecumenics, and practical theology. This unity is the common recognition and appreciation of the importance of the history of salvation for all branches of the theological enterprise. Besides the usual exegetical and systematic questions discussed are such subjects as the influence of *Heilsgeschichte* in high Scholasticism, in Mariology, in the constitutions of Vatican II, in missions, and even in "the presentation of Bach's Passions as a theological problem."

The biographical sketch by Karlfried Fröhlich ("Die Mitte des Neuen Testaments: Oscar Cullmanns Beitrag zur Theologie der Gegenwart," pp. 203—19) and the preceding study by W. Rordorf ("Die Theologie Rudolf Bultmanns und die Gnosis des 2. Jahrhunderts," pp. 191—202) are particularly instructive in the development of Cullmann's thought in interaction with other contemporary theological positions. For Cullmann, as for his students, it is clear that the primary question concerns the "essence" of the Christian tradition. In contradistinction to those of the Bultmannian persuasion this essence is to be found in a history of salvation which involves both events and interpretation of events. As Rordorf correctly notes, any attempt such as Bultmann's to deal one-sidedly or restrictively with that history from preconceptions regarding the importance of the past or the unknowability of the future is perilously close to the antihistorical and anti-creational stance of Gnosticism.

But as Rordorf has also seen, progress in the future will not be made by perpetuating the already existent lines of demarcation between Cullmannians and Bultmannians, but by mutual listening and mutual as well as self-criticism objectively carried on. In response to this welcome suggestion, this reviewer would propose as first-order business

the challenge of the basic assumption underlying the divergent positions of both Cullmannian and Bultmannian schools of thought. Both, as products of liberalism, assume an existent and definable "essence" of Christianity. The valid insights of each school, however, will lead to productive rapprochement only when a search for permanent "essence" is replaced with a quest for the continually changing character of Christianity within the dynamic continuum of historical and sociological change.

JOHN H. ELLIOTT

THE BITTER ROAD. By John H. Baumgaertner. St. Louis: Concordia Publishing House, 1969. 104 pages. Paper. \$1.95.

When the conscientious pastor casts about for inspiration as he envisions the annual task of preaching a special series of Lenten sermons, he begins with the Gospel record. Then he reflects upon the needs and the purposes of his people. And then he wishes he had a bonus somewhere of imagination, capacity for care, and feeling commensurate to the task of preaching in Lent. This collection of 10 sermons is indeed a gift to pastors and people alike—not for copy or imitation, but for sharing insights and a pressure for excellence. Unusually apt poetic quotations, much reference to the actual scenes of Palestine, and painstaking care with expression of feeling here combine with textual insight and pastoral concern. A good volume! RICHARD R. CAEMMERER SR.

ETYMOLOGISCHES WÖRTERBUCH DES GRIECHISCHEN. By Johann Baptist Hofmann. Munich: R. Oldenbourg Verlag, 1966. 436 pages. Cloth. DM. 22.00.

This Greek etymological dictionary, containing all stems of the generally recognized Greek roots, is an unaltered reprint of the 1950 edition. Further literature since the dictionaries of Prellwitz (2d ed., 1905) and Boisacq (3d ed., 1938), including the comprehensive work of E. Schwyzler (*Griechische Grammatik*, I—II, 1938—49), has been taken into consideration. This is an indispensable work for theological and philological libraries. JOHN H. ELLIOTT