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The Christian Faith and Revelation

FRED KRAMER

Reflections on Bonhoeffer's Theology

OTTO W. HEICK

The Free Conferences of 1903 – 1906
and the Concept of *Analogia Fidei*

MARTIN W. FLOR

Homiletics

Documentation

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BOOK REVIEW

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GNOSIS AND THE NEW TESTAMENT.

By R. McL. Wilson. Philadelphia: Fortress Press, 149 pages. Cloth. \$4.50.

There is nothing like universal agreement on (1) the meaning of the term Gnosticism or (2) the place and date of the origin of Gnosticism, and there can therefore be no agreement on (3) the relationship between the New Testament and the Gnostic movement.

In the mid-1940s about a thousand pages of Coptic Gnostic texts were discovered at Nag Hammadi in Egypt. They first began to be published in 1956 and have increasingly engaged the attention of Biblical scholars. It is hoped that they might help explain the direction in which Christianity developed, as the Dead Sea scrolls throw light on the intertestamental period and Christian origins. In 1966 an international assembly of scholars met at Messina, Sicily, to explore together the origins of Gnosticism and to attempt to bring some order into the confused field by agreeing, if possible, on some distinctions and definitions.

Wilson has been investigating Gnosticism since his university days and has contributed many articles and books on the subject. He approves the distinction made at Messina between Gnosticism and Gnosis. The former refers to the full-blown movement with a coherent set of ideas confronting the fathers from the second century after Christ onwards. The latter is a general posture, widespread in earliest Christian and even pre-Christian times, in which a main element is the belief that knowledge of divine mysteries has been reserved for an elect. Not every gnosis is Gnosticism. Only that qualifies which explicitly teaches the consubstantiality of a spark in man with the highest deity—a spark in need of reawakening and reintegrating. Gnosticism includes a myth of the premundane fall of man and tells of the

means by which his deliverance is effected.

Also helpful is the distinction between pre-Gnosticism and proto-Gnosticism. The proto-Gnostic view is that the essence of Gnosticism is already present well before the second century after Christ and exists outside the strictly Christian Gnosticism of the second century. Proponents of this view trace the origin of Gnosticism to Iran, the Indo-Iranian world, Platonism, and Orphism. Pre-Gnosticism, on the other hand, is the view which recognizes that before the second century there are only some themes preparing the way for Gnosticism. Exponents of this view see the ultimate origin of Gnosticism in Jewish apocalyptic, the Qumran scrolls, and the crisis atmosphere of first-century Judaism.

Wilson takes a pre-Gnostic position and therefore traces a minimum of Gnostic influence on the New Testament. Chapters 4 and 5 of his book contain valuable sketches of some of the newly discovered Gnostic documents.

ROBERT H. SMITH

LUTHERS THEOLOGIE. By Friedrich Gogarten. Tübingen: J. C. B. Mohr (Paul Siebeck), 1967. 250 pages. Cloth. DM 28.

Referring to the Luther renaissance of the past few decades, Gogarten points to what he considers the real reason that present-day theology is busily engaged with Luther. His explanation as well as his words of caution may be briefly summarized as follows:

Luther is unique and eminent among all great theologians in history. But though we have indeed a historic interest in Luther, our real interest is a systematic-theological one. Luther with the Bible is ours in a greater measure than any other theologian. We go to him first of all to let him help us understand the Bible as the Word of God. We do this because he, like no other theologian

before him, builds the church on nothing else than the Word of God, as it has been transmitted to us in the Bible, and because he is therefore the Scripture-theologian. As such he discovered the Gospel through and in the Bible.

But having said that, Gogarten cautions the reader that one must not overlook that between Luther, the Scripture-theologian, and us present-day people there lies the tremendous historic-critical work done on the Bible. Luther, of course, still regarded it to be self-evident that the Bible was revealed in a miraculous way, so that every word in it was of unquestioned authority. For Luther any criticism of the Bible was sacrilegious. Luther's Bible was therefore not the same as the one we read. Nevertheless we today go to Luther in order to learn with his help to understand the Bible as the Word of God, that is, theologically. We do that in the expectation and eventually also with the conviction that we cannot learn this from any other theologian as we can from him. Gogarten then asks: "Why is that?" Indeed a good question!

It would seem that Gogarten has not given the publisher the best pitch for the sale of his book, except to existentialists. Who would want to spend his time on a man who is so far behind in current Biblical criticism and whose Bible is actually not the same as ours? Gogarten does. He aims to show what is essential in Luther's theology—cleansed of the extraneous matter that had gathered around theology in the course of the centuries. His quotations from Luther's writings are sufficiently abundant to enable the reader to judge for himself whether or not he has done justice to the purpose of his book.

LEWIS W. SPITZ

THE ENGLISH REFORMATION. By A. G. Dickens. Revised edition. New York: Schocken Books, 1968. xx and 374 pages. Paper. \$2.45.

The jacket of the 1964 hard-cover edition of Dickens' book defined the title as "the politics, religion, and culture of the great seminal movement that changed the outlook

of Englishmen at the moment they were to make their decisive impact on Western history." This defines at once the content and the importance of the work. The 1968 edition is a corrected reissue of the original edition with an expanded preface that brings the bibliography up to date.

Dickens describes the late medieval religion, the survival of Lollardy, the clerical life of the early 16th century, the introduction of Lutheranism and of humanism, and the climate of Erastianism and anticlericalism in England. The Revolution under Henry VIII, engineered in part by Thomas Cromwell, the suppression of the monasteries, the doctoral discussions, the changes which took place under Somerset and under Northumberland are the topics at the heart of the work. An important chapter on religion during the reign of Queen Mary and another on the Marian exiles on the continent bring the book to 1559.

Dickens is concerned very much about the climate of opinion in the country. This means that he writes about a large number of "lesser people," although he does not neglect the important leaders and events. The work is based on a close study of original sources and—as one expects a work by Dickens to be—it is adequately documented.

A number of specific points might be noted. The section on the Hunne Affair is particularly well done. The treatment of Thomas Cromwell is masterful. Some authorities would differ with him on the rise of the gentry. Dickens speaks erroneously of consubstantiation as the Lutheran concept (p. 219). The influence of continental reformers on the English Reformation is an area that needs further explanation.

The English Reformation was more than merely an act of state. It was the introduction of a theology, changes in the liturgy of the church, worship forms, loyalties, education, polity, and outlook, alterations which affected the lives of many men and women. It is a great merit of Dickens' work that he has mastered the various complex factors that went into the making of the English Reformation and set them forth in a meaningful manner.

CARL S. MEYER

FEUDAL ENGLAND: HISTORICAL STUDIES ON THE ELEVENTH AND TWELFTH CENTURIES. By John Horace Round. New York: Barnes and Noble, 1965. 444 pages. Cloth. \$10.00.

This work, first published in 1895, set the pattern for scholarly interpretations of the Norman invasion of England in 1066 for the last half century. Basically, Round contends that a "feudal revolution" took place when the Normans allegedly imposed a new system on England. E. A. Freeman's six-volume study, already published by 1879, took the "direct continuity" view which denied any radical shifts attributable to the Conqueror. Both men assumed that the Anglo-Saxons were democratic, thus prompting "Whig" Freeman to deplore the authoritarianism of William whereas "Tory" Round praised it. Historians today challenge their basic assumptions. The debate has continued to the present time—accelerated no doubt by the 900th anniversary of the event. Freeman's position is today represented by Richardson, Sayles, and Barlow; Round's by Stenton and Holt. A *via media* is suggested by C. Warren Hollister, "1066: The Feudal Revolution," in *The American Historical Review*, LXXIII, No. 3 (February 1968), 708 to 723. This fourth printing of Round's classic is testimony to the ongoing vitality of the issue and the fascination it holds for medievalists.

CARL VOLZ

PAGAN AND CHRISTIAN IN AN AGE OF ANXIETY. By E. R. Dodds. Cambridge: The University Press, 1965. 144 pages. Cloth. \$5.50.

This work is a provocative assessment of the intellectual environment in which Christianity was born and of the effect this environment had on the church. The author begins by discussing general attitudes to the world and the human condition during the first four centuries of the Christian era. He maintains that contempt for the world and hatred of the body was a disease endemic in the entire culture of the period. Its symptoms show themselves both among the pagans and Christians. In the latter, they found expression in suspicion of matter, deprecation

of sex, and in a general longing for the *parousia* (to name but a few). These symptoms are not so much an outgrowth of Christian theology as they are the absorption of contemporary values by Christian thinkers, "lingering there like a slow poison which has not yet been expelled" (p. 35). In chapters two and three Dodds discusses the similarity of extraordinary experiences between Christians and pagans or their identical escape mechanisms of transcending the evil cosmos. Both, for instance, used prophecies, dreams, inspiration, mystical ascents, visions, miracles, and the hope of glory through deification by fellowship with deity. Despite his documentation and the plausibility of his arguments, one cannot help but question the validity of a Plotinian psychoanalysis at this distance, or the assurance with which the author canvasses the minds of numerous ascetics. He cites as reasons for the success of Christianity its exclusiveness, its lack of internal social distinctions, its aura of a lively hope amidst a dying paganism, and the church's sense of social responsibility. The final chapter, "The Dialogue of Paganism with Christianity," indicates that despite the similarity of experiences, the two groups were mutually suspicious until the demise (or assimilation) of paganism. The book implicitly raises a crucial question for contemporary Christians—what is uniquely and unequivocally Christian about the faith, and what represents accretions of the centuries which are in fact peripheral to the faith?

CARL VOLZ

PHILIP THE FAIR AND BONIFACE VIII: STATE VS. PAPACY. Edited by Charles T. Wood. New York: Holt, Rinehart, and Winston, 1967. 116 pages. Paper. \$1.95.

This small paperback is another contribution to the current trend toward the problem-centered study of history. Wood offers seven controversial issues surrounding the famous confrontation between the pope and the French monarch: the accession of Boniface VIII, *Clericis laicos*, the papal Jubilee, *Unam Sanctam*, Anagni, the character of Philip, and the significance of the quarrel. The variety of interpretations by 17 historians is illus-

trative of the reasons why people write history.

This work is a healthy corrective for those non-Roman-Catholic theologians whose education has often led them to see in Boniface nothing more than overweening papal and personal ambitions, and whose assessment of Philip is cast in the heroic mold. The problem-centered approach, wherein the reader is introduced to varieties of interpretations from the same set of facts, will hopefully carry over into his evaluation of contemporary issues. This volume also impresses on the reader the large influence which is exercised upon ecclesiastical polity by nontheological forces.

CARL VOLZ

THE BYZANTINE TRADITION. By D. A. Miller. New York: Harper & Row, 1966. 105 pages. Paper. \$1.50.

This work serves as an excellent introduction to one of the major traditions of world civilization. Within the brief compass of this paperback the author has managed to untangle the complexities of Byzantine political organization, Christianity, and mentality. The theologian will especially profit from Miller's analysis of Byzantium's basic Christological assumptions and dogma, its special forms and emphases, and the role of the icon in its worship. Inasmuch as Eastern Christianity is in many respects the heir of Byzantium, this short treatment will assist the seminarian and nonspecialist to understand Orthodoxy better for the task of ecumenical conversation. Exposure to a non-Western Christian tradition also demands a salutary review of one's own presuppositions.

CARL VOLZ

THE NEW TESTAMENT AND THE PALESTINIAN TARGUM TO THE PENTATEUCH. By Martin McNamara. Rome: Pontifical Biblical Institute, 1966. xxiv and 285 pages. Paper. Lire 5,700.

In 1956 Díez Macho announced that he had found a complete manuscript of the Palestinian Targum of the Pentateuch in the Targumic School in Barcelona, Spain (Cod. Neofiti I). (A description of the discovery is available in M. Black, *An Aramaic Ap-*

proach to the Gospels and Acts, 3rd ed. [Oxford, 1967], pp. 35—49.) This discovery led to a renewed interest in Targumic studies, of which the present volume is one fruit.

Two introductory chapters sketch the history of Targumic studies and describe the origin and character of existing Targums. McNamara is convinced that the Palestinian Targum "represents best the language and ideas of 1st century Palestine" (p. 31) and that arguments will show an "early," even pre-Christian, date for the bulk of the material of the PT" (p. 35).

These arguments are based upon a comparison of the New Testament's use of Old Testament passages and motifs with that of the Palestinian Targum. The first major section contrasts Rom. 10:6-8, 2 Tim. 3:8, 9, the use of the divine name and the second death in the Apocalypse, and some miscellaneous textual phenomena in the New Testament with parallel Targumic material. McNamara concludes that such Targumic interpretations were known and used in the New Testament era.

The second major section of argumentation discusses certain themes common to the Targum and the New Testament, for example, certain personages (Cain and Abel, Zechariah, Isaac, Balaam, Moses' veil), symbolic language in the Apocalypse of John, and Messianic motifs.

In general, McNamara has brought sufficient evidence to make interpreters of the New Testament include Targumic studies as part of the necessary background for its understanding. Its value lies, as McNamara himself says, in that it gives us the form of Jewish thought with which most Jews in this period would have been familiar. That it can clear up difficulties in some passages is adequately demonstrated. This volume will be much used, especially by interpreters of Paul and the Apocalypse.

The volume is Number 27 in the series *Analecta Biblica*.

EDGAR KRENTZ

ENGLAND'S EARLIEST PROTESTANTS. By William A. Clebsch. New Haven: Yale University Press, 1964. 358 pages. Cloth. \$7.50.

Prior to the antipapal activities of Henry VIII, a significant reforming movement was already under way in England, largely inspired and fed by Luther's writings. Stanford University's Clebsch here describes the careers, theological ideas, and reform activities of these "earliest Protestants," among them Robert Barnes, John Frith, William Tyndale, George Joye, and William Roy. Their work, particularly in the translation and dissemination of the Scriptures, permanently pointed the English Church in the direction that it has followed ever since. The book is a valuable contribution to Reformation historiography. It will be of special interest to those who insist that Luther influenced the development of the English Church more profoundly than has heretofore been acknowledged.

CARL VOLZ

THE GERMAN CHURCH CONFLICT. By Kari Barth. Richmond, Va.: John Knox Press, 1965. 77 pages. Paper. \$1.75.

The tardiness of this review should not minimize the importance of this small volume. A collection of nine essays written between 1933 and 1939 presents some firsthand observations and interpretations of the momentous *Kirchenkampf* in Germany in those years. They are translated largely from *Theologische Existenz heute* and the annual contributions of Barth to *Zwingli-Kalender*. Barth writes as one who takes the differences between Lutherans and Reformed seriously, but he says, "I cannot see how far we *today* can be summoned to confess to them otherwise than in the agreement of faith" (p. 27).

This is the first volume of Ecumenical Studies in History. "The purpose of this series," the general editors state, "is to examine afresh problems of Church History and to do this for the sake of Church Unity." The examining for fresh insights of problems of church history is a constant necessity; to do so for the sake of a "cause" may be challenged.

CARL S. MEYER

THEOLOGY OF RENEWAL. Edited by L. K. Shook. Montreal, Quebec: Palm Publishers, 1968. Two volumes. 860 pages. Cloth. \$17.50 the set.

Here is a bargain. These two large volumes contain the papers presented at the huge congress on "The Theology of the Renewal of the Church" which the Roman Catholic bishops of Canada organized for Aug. 20—25, 1967, as their contribution to the observance of the centenary of the confederation of Canada. Volume I contains essays dealing with the renewal of religious thought; the second concentrates on the renewal of religious structures.

The present reviewer had the privilege of attending this mammoth assembly of some 2,000 people. It was divided into five sections of about 400 persons each. The logistics of this undertaking and the administrative know-how displayed in organizing such a congress were impressive, even when viewed apart from the substance to which the hundreds of essayists and panelists addressed themselves. It was a great show in every sense of the word.

Many of the world's most distinguished Roman Catholic scholars attended. As they read their papers in their own language, instant translations were made available by a set of earphones. One got the feeling of being part of a United Nations of world Roman Catholicism. A small number of scholars representing other Christian denominations and Judaism had been invited either as major speakers or as reactors. Jaroslav Pelikan read one of the major papers, and the present reviewer served as a panelist in one of the discussions.

This congress constituted something of a follow-up on Vatican II, which John XXIII had called to open a few windows for some fresh air in the life of the church. Most of the major themes and tensions of the council received consideration. Once again it became clear to what degree Roman Catholic theology interprets the human situation in much more optimistic terms than do the theologians of the Lutheran tradition. The radical nature of sin is as little understood today by some Roman Catholic theologians as it was in the age of Martin Luther.

From such a mass of material it is difficult to single out specific items as being representative of the occasion. But it is possible

to select a few of the more eloquent presentations. For sheer lucidity it would be difficult to improve on Langdon Gilkey's "Modern Myth-Making and the Possibilities of Twentieth Century Theology." No one who heard Rabbi Abraham Heschel remained unmoved by the fervor of such statements as the following: "The God of Israel' is a *name*, not a notion, and the difference between the two is perhaps the difference between Jerusalem and Athens. A notion describes; a name evokes. A notion is attained through generalization; a name is learned through acquaintance. A notion is conceived; a name is called." (I, 105—106)

The Congress on Theology was graced by the presence of a number of cardinals. From their remarks it became abundantly clear that they were sure that Christendom lived from only one center: Rome. In fact some of their observations dealt with certain revolutionary notions that seemed to constitute a threat to the system which had brought them honor. Among the more chilling documents in this collection of essays is the opening letter, written by the Vatican Secretary of State for this occasion. In it the accents of ecclesiastical imperialism are unmistakable and uncompromising.

Having said this, it is also imperative to point out that these two volumes provide evidence for the broad theological spectrum represented by scholars from many countries and cultures. No one who wants to read materials which take cognizance of the contemporary situation can afford to neglect this set of books.

The haste with which so many essays, written in various languages, had to be translated into English and French accounts for some of the infelicities of style. Occasionally the reader becomes acutely aware of the fact that the paper he is reading must originally have been done in a language other than English. But getting it done at all is a major achievement!

MARTIN H. SCHARLEMANN

THE REALITY OF FAITH. By H. M. Quitert. Translated by Lewis B. Smedes. Grand Rapids, Mich.: William B. Eer-

mans Publishing Co., 1968. 213 pages. Cloth. \$5.50.

"The reality of faith," the author says, "is a reality toward which faith is directed. The genitive 'the reality of *faith*' is an objective genitive. But this reality — God in His relationship with man and the world — demands a subjective genitive, a true and genuine act of faith, if reality is to come into its own according to its own nature" (p. 190). The author is thinking of the *fides quae* as well as the *fides qua*. With this twofold meaning of faith in mind he examines modern existentialism and classic orthodoxy and finds both of them inadequate, the former possibly more so than the latter. He shows that existentialism lacks a sound foundation. Classic orthodoxy, which he describes as metaphysically based theology, according to his opinion, lacked a satisfactory involvement in the needs of others. He says: "Its construction of universal validity — as necessary rational truths — was not able to do justice to the serving and liberating character of Christian truth" (p. 191). The author aims to combine the values of both existentialism and orthodoxy in a new evangelical emphasis that he considers necessary for a successful communication of the Gospel to the modern world. He admits the difficulty of the question regarding the reality of faith in a changing world. Admitting the difficulty does not, however, answer the question. The important question for every sinner is: How do I receive forgiveness from God? For this classic orthodoxy had an adequate answer. Call it metaphysical or not, it was Biblical.

LEWIS W. SPITZ

THE THEOLOGIAN AT WORK. Edited by Roy Eckhardt. New York: Harper & Row, 1968. 253 pages. Paper. \$3.50.

Eckhardt has here put together a sequence of readings from 20 practitioners of the enterprise known as theology. What these men have to say "composes a journey into theology as it relates to personal faith" (p. xiii).

Some of the very familiar names are here: Reinhold Niebuhr, Paul Tillich, Bernhard

Anderson, and Harvey Cox. In addition this volume offers essays from persons whose names are less well known. As a case in point, chapter 5 was written by Mohammed Fahdel Jamali on "Faith in Allah."

The most compelling selection in this sequence is taken from Rolf Hochhuth's *The Deputy*. It occurs here under the title "Auschwitz or the Question Asked of God." With consummate skill the dramatist exhibits the consequences for life and civilization which flow from the kind of denial of God found in Nietzsche. The madmen who took him literally were the Nazis.

Of more than passing significance are the words of an Auschwitz doctor who spends his time experimenting with human beings. He has refined the art of extinguishing life to the point where "children never live more than six hours, even when we're rushed" (p.138). Toward the close of the scene he is heard saying, "I made a pilgrimage last year to Marburg to hear Bultmann. Daring, for a theologian, the way he throws out the clutter of the New Testament. Even evangelism no longer asks men to believe the mythical cosmogony of the past" (p.146).

MARTIN H. SCHARLEMANN

DEATH AND LIFE IN THE TENTH CENTURY. By Eleanor Duckett. Ann Arbor, Mich.: The University of Michigan Press, 1967. 359 pages. Cloth. \$8.75.

Eleanor Duckett, professor emeritus of Smith College and a well-known medievalist, here presents a solid contribution to the study of a period of history which medievalists themselves often deplore as being dark and barbaric. She writes her history according to the seasons of the year: the approach of winter under Charles the Fat and Arnulf, winter under Louis the Child and Conrad I, spring with Henry the Fowler, spring into summer under Otto I, and summer with Otto's two sons. The first half of the book is therefore oriented toward political history and the intrigues accompanying the power struggles among the later Carolingians. The story is extremely complex, involving the machinations of hundreds of churchmen, petty princes, kings, popes, monks, and a

host of rogues and pretenders. Duckett has managed to include every conceivable parry and thrust of the power struggles, which makes the book invaluable for the specialist but occasionally tiring for the average reader.

In the second half of her book she considers the cultural harvest of the 10th century. Most interesting to this reviewer was her account of the historiography of this century, especially her excellent treatment of Widukind, Thietmar of Merseberg, Flodoard, Richer, and Liutprand of Cremona. Her account of religion in this period is largely limited to the monastic revival under Cluny. Duckett's lifelong study of Latin letters is behind her treatment of the Harvest in Verse and the Harvest in Drama. In the latter she concentrates on Hrotsvitha of Gandersheim. The work concludes with the Harvest in Art (limited to Germany), and the Harvest in Learning (largely centered on Gerbert).

The book fills an acute need, for there is a dearth of material in English on the period between Charlemagne and the 11th century. It is also refreshing to read a non-European's account of this century, since Europeans often tend to bring contemporary nationalistic loyalties into their interpretations. Duckett's "revisionism" is a challenge to those who would still insist on labeling any period of history "dark." One major fault of this otherwise useful and masterful work is its absence of documentation. The author includes 20 pages of primary and secondary sources in the bibliography, but she has chosen to dispense with all footnotes. Since the book will recommend itself primarily to specialists, the kind of scholars who will want to follow up various conclusions, this omission is unfortunate.

CARL VOLZ

TENDERLY TO JERUSALEM. By Rudolph W. Raber. St. Louis, Mo.: Pilgrim Congregational Church, 196..... 114 pages. Cloth. \$3.75 plus postage.

Many years ago Pilgrim Congregational Church at 826 Union Boulevard was the cathedral of its denomination in St. Louis

and its pulpit was filled by prestigious preachers like Stafford and Douglass. Now the handsome structure is surrounded by a changing neighborhood. But to celebrate the fifth anniversary of its present pastor the congregation has published a volume of his sermons. What a tribute to a preacher—that the congregation wants to see its pastor's sermons in print, even though he is not quite sure that will work. This reviewer has a sanctified hunch that the name Raber may move into a larger note. Look at this from the Christmas unit of these 22 sermons:

Christmas ought to shake our souls. We builders of greater barns to hold next year's harvest, we cultivators of suave mistrust, we cool customers of God's grace, we tinkerers with justice, we casual hangers-on to the body of humanity but denying the spirit of it, we mortal hustlers in eternity, we poor children of earth—how would we fare if God should suddenly turn the lights off? Or, perhaps more pointedly, how would all these things appear if he should suddenly turn the lights *on!*

RICHARD R. CAEMMERER SR.

A SHORT LIFE OF CHRIST. By Everett F. Harrison. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1968. 288 pages. Cloth. \$5.95.

Fuller Theological Seminary's Harrison indicates his views of the recent historical scepticism about the gospels by boldly entitling his book a *Life*. He holds that "there is still room for a treatment of the Life of Christ that concerns itself with the leading events that carry us along in fairly obvious sequence from the beginning to the end" (p. 8). This volume is to fill that room.

It is interesting, nonetheless, to see how much this volume reflects the results of more critical scholarship while bypassing a discussion of the issues it raises. On the one hand, when compared with A. C. Headlam's *The Life and Teaching of Jesus the Christ* (New York: Oxford University Press, 1923), it omits some discussions one would expect. (Headlam's volume is one of the last lives to be written prior to the rise of form criticism.) Harrison gives little information

about the social, political, and religious conditions in the world of Jesus in any organized fashion. There is little attention given to the chronology of the ministry or the difficulties in the chronology of Holy Week. Thus the placing of the cleansing of the temple early in the Gospel of John is not mentioned, nor the apparently slight variation in its relation to the entry in the Gospels of Mark and Matthew. The ministry is discussed thematically (teaching, miracles, conflict, training of twelve, transfiguration) rather than in some kind of sequence of events.

Positively, one can affirm that theological interpretations interest the author more than historical discussion. (Is this why the last night of Jesus as portrayed here does not mention the Lord's Supper, but details the Johannine discourses?) The temptations are interpreted theologically; the question of their order is not discussed. In general, therefore, pastors will find this volume of great help in understanding the theological implications of the life and proclamation of Jesus, but of little help in understanding some of the historical questions that arise out of the gospels. In that sense its title is a bit deceptive.

EDGAR KRENTZ

MORE NEW TESTAMENT STUDIES. By C. H. Dodd. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1968. vii and 157 pages. Cloth. \$4.50.

The "more" in the title of this book indicates that it is the second volume of essays on the New Testament by Professor Dodd to be published (volume 1 came out in 1953 and contained eight papers). That first volume contained primarily essays on Paul, though the important essay defending the essential historicity of Mark's outline was included.

The nine essays in this volume deal primarily with the gospels (one discusses the phrase *ennomos Christou* in 1 Cor. 9:21, arguing that this *nomos Christou* implies that Jesus' words on ethical matters were used as a kind of standard in the early church). The other essays, all using the techniques of historical and form critical

analysis, underscore the essential historicity of the Johannine Gospel, of Luke 19:42-44, of Luke 21:20-24, and of the accounts of the trial of Jesus before the Jewish court. Finally, the essay on the appearances of the risen Christ shows that a form-critical analysis does not give any ground for questioning them, since they are "ostensible records of things that happened." (P. 133)

This volume shows how, in many cases, the tools of critical study lead to positive results. It is good to have the essays gathered in such convenient form.

EDGAR KRENTZ

THE BOOKS OF THE NEW TESTAMENT

By Herbert T. Mayer. St. Louis: Concordia Publishing House, 1969. 133 pages. Paper. \$2.00.

This little volume should be placed into all parish libraries, put into the hands of Sunday school teachers, and recommended to all teen-agers and adults interested in the origins of the books of the New Testament.

The volume is quite introductory—as it was designed to be. While few isagogical opinions will disturb anyone, the book does introduce the reader in a very cautious way to the Synoptic problem (form criticism is not mentioned), to the problem of pseudepigraphy in the case of the Pastoral Epistles and 2 Peter, and to some of the difficulties in the historical origins of the Johannine literature. The order of treatment is generally that of the English Bible, except that the Johannine literature is treated together.

A few additions might have made this good book more useful still. Mayer simply assumes that 1 John, Hebrews, and James are letters. The question of literary genre is thus not raised. It would also have been helpful if a short analysis of ancient letter form and style had been given. Finally, a short list of additional books for people who might want to read more deeply might have been a very useful addition, together with a map.

There is probably still room for a New Testament introduction in our church that is a bit more advanced than this one, but not quite as large as Franzmann's. But for

its intended audience, this is a good and heartily recommended book.

EDGAR KRENTZ

HORAE SYNOPTICAE: CONTRIBUTIONS TO THE STUDY OF THE SYNOPTIC PROBLEM. By John C. Hawkins. Second edition, revised and supplemented. Grand Rapids, Mich.: Baker Book House, 1968. xvi and 223 pages. Cloth. \$6.95.

Yesterday's excitement is today's commonplace. Seventy-five years ago the Synoptic problem was one of the burning issues in New Testament studies. Today it is still interesting, but not a question that divides churches.

Hawkins' *Horae Synopticae*, first published in 1899, revised and supplemented in 1909, and now reprinted with a 2-page appreciation by F. F. Bruce, is a book that has dated very little since it first appeared. It contains valuable linguistic-statistical resources for studying the gospels, all compiled before there were computers to remove the drudgery of this kind of work. Its data are of interest and value to anyone who studies the gospels.

Hawkins was no wild-eyed theory spinner, though he had his convictions about the relationships of the gospels. In this book he gathered the data that any theory of gospel origins must note. Bruce ends his preface by saying "it is to be hoped that it will in consequence become as widely known as it deserves." One who has used this book for over a decade can only second that wish.

EDGAR KRENTZ

RELIGION AND THE AMERICAN MIND FROM THE GREAT AWAKENING TO THE REVOLUTION. By Alan Heimert. Cambridge, Mass.: Harvard University Press, 1966. xi and 668 pages. Cloth. \$12.50.

The religious literature from Jonathan Edwards to Eli Forbes and Elder John Leland provided Heimert, a Harvard English professor, with the sources for a brilliant analysis of the relationship between 18th-century religious thought and political thought and

expression. Heimert sees the intellectual differences revealed by the Great Awakening of the 1740s as decisive. Two parties were uncovered, the Calvinists (or Edwardians) and the Liberals; the questions about which they debated dealt with the nature of man and the character of God. This does not mean that there were only two theologies extant in 18th-century Colonial America, but "the intellectual life of American Protestantism was clearly dominated and substantially defined by the spokesmen of rationalism and of evangelical religion." (P. 8)

Also the social thought of the Calvinists and Liberals can be contrasted. Heimert demonstrates convincingly that the reconstitution of the congregations brought about a close union that meant much for the development of democracy in America. The Calvinists relied largely on the spoken word; the Liberals on the written word.

But whatever differences there were as they can be found and surmised in the tracts, sermons, and books of the period Calvinism and Liberalism were not the only forces in the intellectual history of the period. Heimert has restricted himself largely to these. In doing so he has written a highly significant account. The 63 pages of notes (pp. 576 to 639) testify to the painstaking character of his research. The presentation is a noteworthy synthesis of the findings.

CARL S. MEYER

RITSCHL: GRUNDLINIEN EINES FAST VERSCHOLLENEN DOGMATISCHEN SYSTEMS. By Rolf Schäfer. Tübingen: J. C. B. Mohr (Paul Siebeck), 1968. 220 pages. Cloth. DM 30.00.

This is Schäfer's *Habilitationsschrift*, the thesis he submitted to the Evangelical Theo-

logical Faculty of the University of Tübingen and which was accepted by the faculty as proof that the writer is qualified to lecture on systematic theology at a university. Schäfer's aim is to demonstrate that Ritschl's theology is not dead and to show its influence on past and present theology, though the latter's theology now appears under the names of his heirs.

In the first part of his thesis Schäfer discussing Karl Barth, who have written on Ritschl. This part is to show the continued interest in this 19th-century theologian and his precursors 11 of the most recent authors, including influence on theology. The greater part of the thesis is, however, devoted to Schäfer's own evaluation, largely favorable, of Ritschlianism. This part could be viewed as Ritschl's dogmatics in outline. The endorsement of Schäfer's thesis by Gerhard Ebeling, his adviser, and by the entire Tübingen theological faculty assures the reader of a scholarly task well performed, though scholarship also in this case is not tantamount to inerrancy.

Ritschl's importance as a theologian is also reflected in Francis Pieper's *Christian Dogmatics*, where Pieper refers to Ritschl a total of 38 times in all three volumes. One of Pieper's chief concerns relates to Ritschl's rejection of Christ's vicarious satisfaction. Ritschl, Pieper says, teaches "that there is no wrath of God on account of the sins of men and therefore no vicarious satisfaction on the part of Christ. The purpose of Christ's life and suffering was to reveal God's fatherly heart to men, to convince men that they do not need to fear God because of their sins. Once men are convinced of this, their reconciliation is accomplished" (II, 356). Schäfer agrees with Ritschl; the New Testament does not.

L. W. SPITZ