

# CONCORDIA THEOLOGICAL MONTHLY

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Preaching and Liturgical Life

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Book Review

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## BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.

*A PATRISTIC GREEK LEXICON.* Edited by G. W. H. Lampe. Fasc. 5. Oxford: Clarendon Press, 1968. 415 pages. Paper. \$11.75.

With this fifth fascicle a project, first suggested in 1906 and then implemented by publication in 1961 of the first installment, comes to full realization. Conceived as a supplement to the Liddell-Scott-Jones edition of *A Greek-English Lexicon*, without which this patristic lexicon cannot be properly exploited, Lampe's work gives primary consideration to words not found in Liddell-Scott-Jones and pays more detailed attention to words (whether in or out of Liddell-Scott-Jones) that may be of interest to students of patristic theology. The vocabulary includes in the main the period from Clement of Rome to Theodore of the Studium. Some indication of where the fathers' chief interests lay is suggested by the space accorded to such words (with their cognates) as *proskyneō* (7 cols.); *sōma* (11 cols.); *hypostasis* and *physis* (15 cols. each); and *psyche* (24 cols.). Citation of generous portions of texts to display linguistic contrasts or conceptual antitheses is an especially welcome feature.

Ten pages of "Addenda et Corrigenda" conclude this work, for which both editor and the publishers deserve our warmest thanks and congratulations.

FREDERICK W. DANKER

*DER CHRISTUSHYMNUS IM KOLOSSERBRIEF: EINE MOTIVGESCHICHTLICHE UNTERSUCHUNG ZU KOL. 1, 12-20.* By Nikolaus Kehl. Stuttgart: Verlag Katholisches Bibelwerk, 1967. 180 pages. Paper. DM 22.00.

This dissertation from the University of Innsbruck inaugurates a new series of mono-

graphs in Biblical studies. It sets a high standard for following contributors.

Kehl addresses himself to the twofold task of analyzing the structure of Col. 1:12-20 and examining the background of its thought. This twofold study is preceded by a short chapter outlining the history of interpretation of the passage and pointing out its relevance to modern theological discussion.

Kehl rejects all recent attempts to determine the structure of the hymn, since they work with visual rather than audible criteria. He sees the hymn as structured by cola and syllabification. It thus is closer to the Hebrew than to the Greek formulation. The introduction (vv. 12-14), the first strophe of the original hymn (vv. 15, 16a and e) and the second strophe (vv. 18b-20a) all have 88 syllables. This original hymn has been expanded in two later stages into the form in which we now have it. While this issue cannot be argued here, the present reviewer does not find this analysis persuasive.

The second purpose, to find the religious background for the hymn's thought, is fulfilled in chapters 2 through 6 by a study of such terms as image and firstborn, and the ideas of the mediator in creation, the redemption of the universe, and the sense of the elements of the universe. In general Kehl points to a background in Jewish wisdom literature, especially in the Wisdom of Solomon (in a manner analogous to Rom. 1:23 ff.).

On the basis of this material Kehl rejects all notions of a gnostic background, holds that Paul (or a very close member of his circle) wrote the hymn, that the *stoicheia* are the four elements of Greek physical theory as elaborated in Judaism, that the *plêroma* referred to in v. 19 is the Spirit, and

that it is part of an attempt to move the church away from a particularist Jewish theology.

The whole argument is closely reasoned. Even where not persuasive, it will repay close study.

EDGAR KRENTZ

*APOCALYPTICISM.* Edited by Robert W. Funk. New York: Herder and Herder, 1969. 207 pages. Paper. \$2.95.

Scratch the New Testament anywhere and you uncover eschatology—or is it apocalyptic? Apocalyptic is one of the central motifs of the New Testament, not simply a part of the Revelation of St. John.

This paperback, the sixth volume of the English counterpart to the *Zeitschrift für Theologie und Kirche*, is devoted to two complexes of articles on the significance of apocalyptic. The first is a three-cornered argument between Ernst Käsemann, Gerhard Ebeling, and Ernst Fuchs, all members of the Bultmann school. Käsemann argues that apocalyptic was the seedbed of the early Christian view of history and so cannot lightly be replaced by an eschatology of existence. Ebeling and Fuchs argue the opposite case. Both sides would agree that Jesus Himself was not an apocalypticist.

The second half of the volume prints papers that were part of a symposium on apocalyptic at the 1967 meeting of the Society of Biblical Literature. Contributions are made by Frank Cross, David Noel Freedman, Robert W. Funk, and Hans Dieter Betz. The papers discuss the current state of research and the role of apocalyptic in the theology of Wolfhart Pannenberg and his friends. A separate paper by Betz discusses the nature of apocalyptic in the light of Near Eastern religious currents in the New Testament era. Betz argues that apocalyptic is a syncretistic phenomenon.

This is the first volume of the series to have a significant number of American contributions. It is also the first to be published by Herder and Herder, a Roman Catholic house. Its topic is of great importance. The volume gives insight into a current debate from several points of view.

EDGAR KRENTZ

*TRAVELING THROUGH TURKEY: AN EXCURSION INTO HISTORY AND RELIGION.* By Harriet-Louise H. Patterson. Valley Forge, Pa.: The Judson Press, 1969. 191 pages. Paper. \$3.95.

A professional travel consultant gives an interesting first-person account of her love affair with Turkey. She concentrates on Western Asia Minor. She pays small attention to Tarsus, Antioch, and Ankara, for instance. Nor does she mention Turkish Armenia (the great church in Lake Van, for example), Commagene, or some other important sites.

A number of "facts" are patently wrong. Paul was not a mission director, as p.131 suggests. There is no Biblical evidence that Peter was the first to preach in Antioch. Delos is not really any more dead than Ephesus or Jerash; the author simply doesn't know its history.

Still these and other errors do not detract from an interesting two hours' reading.

EDGAR KRENTZ

*REDISCOVERING THE TEACHING OF THE EVANGELISTS.* By Joachim Rohde, translated by Dorothea M. Barton. Philadelphia: The Westminster Press, 1968. ix and 278 pages. Cloth. \$7.50.

The German original of this translation was recommended in a review published in this journal, Vol. XXXIX (1968), 733. Its content remains essentially the same, a general survey of form and redaction criticism and a summary and evaluation of the major works of redaction criticism on the Gospels.

This translation actually is a new edition. Books and articles by Suhl, Vielhauer, and Schweizer on Mark and by Rese, Flender, and W. L. Robinson on Luke (all published in German) have been added to the survey. There is also a summary evaluation of the study of the title Son of Man by Tödt, of the study of Christological titles by Hahn, and of the general introduction to the Gospels by S. Schulz. English-language contributions to Gospel study are still not included. The only major work of redaction

criticism omitted from the German survey was Rolf Walker, *Die Heilsgeschichte im ersten Evangelium* (Göttingen, 1967).

The English edition is superior to the German not only in coverage but also in other ways. Footnotes are at the bottom of each page, not at the rear of the book. The type size is larger and easier to read. An index of names and another of Biblical references have been added. In short, a good German book has been improved in its English dress. It serves as a good summary of the new look in Gospel criticism in Germany since 1945. EDGAR KRENTZ

*ACCORDING TO JOHN: THE NEW LOOK AT THE FOURTH GOSPEL.* By Archibald M. Hunter. Philadelphia: The Westminster Press, 1968. 128 pages. Paper. \$1.65.

Hunter has done it again — taken a topic of current theological interest and written an interesting and understandable work of popularization. In this case he summarizes the results of the last generation of British scholarship on the Gospel of John.

His results can be given in one sentence: "Perhaps the most important consequence of all this scholarly labour has been the new emphasis on the historical worth of John's gospel" (p. 10). Nine short chapters discuss the language, background, geography, chronology, words and works of Jesus, etc., in the Gospel of John. Hunter argues that scholars today find in John an independent source (not a revision of one of the synoptics) that has great historical value. In many ways his mentor in this book is C. H. Dodd.

Hunter's most interesting and original chapter is the one in which he argues, contrary to a commonly held position, that John does contain about a dozen of Jesus' parables. His last chapter summarizes conclusions about isagogical questions. John probably stands in relation to the fourth Gospel as Peter does to Mark. It has been expanded. In theology it does not differ from the synoptics, but does deepen many of their insights.

This book will comfort many who want and need their convictions about the his-

toricity of the Bible confirmed. It is done here by disregarding a major block of scholarship. It is significant that Hunter does not mention much continental scholarship of John, for instance, that of Käsemann, Schnackenburg, and S. Schulz, or some of the American scholarship, for example, that of J. L. Martyn, which might call his conclusions into question. Still, as an orientation to British scholarship on John, it is a convenient and clear guide.

EDGAR KRENTZ

*INTERNATIONALE ZEITSCHRIFTEN-SCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE.* Vol. XV. Düsseldorf: Patmos Verlag. xiii and 349 pages. Paper. DM 68.00.

Text, exegetical studies, Biblical theology, the Bible in the life of the church, the Bible in systematic theology, history of interpretation, noncanonical writings, milieu of the Bible, languages, archaeology, history of Israel, Judaism, the early church, gnosticism, the Bible in the history of art and literature, bibliographical studies — these are the categories under which 2,255 titles of articles are entered from a list of periodicals and serials that covers almost 8 pages, double column. A concluding section ("Hinweise") alerts the student to books (including *Festschriften*) in most of the areas cited above. Under many of the entries a brief résumé (not infrequently extending to as much as 200 or more words) of the contents is included, but the student will do well not to make easy assumptions about originality or lack of it in a given article. Beyond question this annual survey aids greatly in overcoming parochialism and academic tribal inbreeding.

FREDERICK W. DANKER

*BIBLICAL STUDIES TODAY: A GUIDE TO CURRENT ISSUES AND TRENDS.* By Edgar M. Krentz. St. Louis: Concordia Publishing House, 1966. 80 pages. Paper. \$1.75.

The series *Concordia Biblical Monographs* was designed to acquaint the "general reader" with the results of contemporary Biblical study. One of the problems confronting the

church in a world of rapid change is the emergence of various levels of intellectual and spiritual sophistication. A series such as this can be of great help in assuring the members of the church that her teachers are dedicated to the task of transmitting the message of the sacred Scriptures with integrity.

Ignorance is a potent enemy of truth. From this brief and very well-informed discussion of current issues and trends in Biblical studies the nonprofessional student will understand better the reasons for much contemporary debate over approaches to the interpretation of Scripture. Technical matters are here reduced to clarity without oversimplification that purchases truth at a discount. Pastors will find additional stimulation in the bibliographies. The book makes an excellent high school textbook, and will be welcomed by students in advanced Bible classes. The publisher should be encouraged to continue this most helpful series, and the best encouragement is the purchase of the book.

FREDERICK W. DANKER

*THE BIBLE IN THE WORKS OF THOMAS MORE.* Part I: *Old Testament.* By Germain Marc'hadour. Nieuwkoop, Holland: B. De Graaf, 1969. 220 pages. Paper. 42 Dutch guilders.

Marc'hadour is recognized as one of the foremost scholars of Sir Thomas More's writings. He is the international secretary of the Amici Thomae Mori, editor of *Moreana*, and the author of *L'Univers de Thomas More*.

*The Bible in the Works of Thomas More* is hailed as a "major reference work." The first volume gives the Old Testament quotations, cited in their context. The comments by the genial author on sources, parallels, and literary allusions are highly valuable and show the amazing range of his knowledge. The remaining four volumes will take up the Gospels and the Epistles and will furnish the necessary indexes.

Marc'hadour has supplied prefaces to the Pentateuch and the Psalter. It would probably be too much to ask that similar prefaces might have accompanied many of the other sections.

Although More carried on polemics against Luther, Bugenhagen, Tyndale, and Robert Barnes, he had a "passionate longing for church unity—or unanimity within the household of the faith (Gal 6:10)." He finds much to sustain him in the Scriptures, writing in his *Comfort* on Ps. 90:1: "He that dwelleth in the faithful hope of God's help, he shall abide in the protection or safeguard of God of heaven."

The value of Marc'hadour's volume will be great for students of Thomas More. Bible scholars will profit from it. Students of the literature of the Early Tudor Period must know this work.

CARL S. MEYER

*THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT.* Vol. VI: Π—P. Edited by Gerhard Friedrich, translated by Geoffrey W. Bromiley. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1969. xvi and 1003 pages. Cloth. \$22.50.

Less than 9 years separate the publication of this volume from that of the German edition. Earlier portions of "Kittel" averaged three Greek letters per volume. This sixth covers only the remainder of Pi and Rho. Prefatory remarks by the German editor call attention to developments in Biblical studies as a major factor in the increased bulk of the series. Also, an unusually large number of theologically significant terms begin with the letter Pi; *pneuma* and *prophētēs*, with their cognates, alone consume 10 percent of the space. Translator Bromiley states that some corrections of the German text have been made. Comparison of the German and English on citation of Scripture references (see, for example, p. 95, n. 9) confirms the care that has gone into the preparation of this volume. Indeed, the translation began in excellence and appears certain to terminate with superb quality. But may the user heed the reminder of the German editor and cite articles not under the rubric "Kittel says," but with due recognition of the writer responsible for what sometimes amounts to a substantial monograph (the *pneuma* group alone runs to 124 pages in this volume).

FREDERICK W. DANKER

*EXEGESE UND HERMENEUTIK: EINE VERGLEICHENDE DARSTELLUNG DER THEOLOGIE RUDOLF BULTMANNS, HERBERT BRAUNS UND GERHARD EBELINGS.* By Theodor Lorenzmeier. Hamburg: Furche-Verlag, 1968. 232 pages. Cloth. DM 28.00.

The problem of modern hermeneutics has already become a dissertation topic. So swiftly does the world of theology move in these days! Lorenzmeier's dissertation was presented to the Jan Hus Theological Faculty of the University of Prague, Czechoslovakia.

After a short discussion of the relation of exegesis and systematics as described in current German evangelical theology, the author presents an excursus on the history of "dialectical theology" and its impact on hermeneutics. Special attention is paid to Gogarten, Barth, and the early writings of Bultmann. This sets the stage for the discussion of post-World War II hermeneutical thought.

A good chapter discusses the solution presented to the hermeneutical problem by Bultmann (critical interpretation of myth rather than its elimination) and his two pupils, Herbert Braun and Gerhard Ebeling. Braun, professor of New Testament at Mainz, shares his teacher's basic position and radicalizes it consistently. Language about God must also be demythologized. What is important is not what Jesus was, but what He taught. His message is that what man ought to do he also may do. Braun thus makes a radical anthropology, existentially oriented to ethics, the center of the New Testament. Gerhard Ebeling, historian and systematician, develops a hermeneutic of word-event and language-event. He includes an interest in the whole church tradition, in the historical Jesus, and in the nature of language.

The insights of this fundamental chapter are tested in a major chapter examining the views of these three men on (1) canon and kerygma in relation to one another, (2) the historical Jesus, and (3) the relation of God and man. Lorenzmeier concludes "that Bultmann, Braun, and Ebeling have succeeded in transcending in fact the gap of the past

between exegesis and systematics and to achieve a relevant relation between exegesis and systematics by means of hermeneutics" (p. 187).

In general these three men are given approval as providing models as to how exegesis and systematics might be united. They are faulted for not taking sociology and Marxist philosophy into account in their anthropological discussions. This reflects the East European home of the dissertation. The thesis is characterized by liberal and extensive quotations of the works of the theologians discussed. It is almost a reader in their writings. This makes it valuable. It is not balanced by an equal amount of critical reaction. One would almost gather that the position of any or all of these men would be equally acceptable to the author.

In sum, this is a good, workmanlike summary of an ongoing discussion, but not a guide to a critical evaluation of it.

EDGAR KRENTZ

*BLEIBEN: MENEIN IN DEN JOHANNISCHEN SCHRIFTEN.* By Jürgen Heise. Tübingen: J. C. B. Mohr (Paul Siebeck), 1967. xi and 186 pages. Cloth. DM 30.00.

In the first part of his discussion of the word *menein* Heise exposes the fact that neither Greek literature in general nor the LXX, Philo, and the Hermetic writings contain clear parallels to Johannine usage. Through faith in Jesus as the Son of God, one is removed into the realm of God's love, and man finds his real identity, for his being is determined by the realm in which he finds his existence. Not to make this transition is to remain in the darkness; that is, to refuse to understand oneself as creature. The realm of unbelief is the realm of God's abiding wrath. In His earthly life Jesus "remained" with the disciples, thereby proclaiming through His presence the word of love. This word is the ground of the disciples' being, and the Holy Spirit continues to give expression to the assignment undertaken by Jesus, namely, to unveil the reality of God expressed as love revealed in the Son. God's reality is love, and the house of the Father

(14:2 f.) is the realm of His love. This realm includes many "abiding places" because love is realized as a concrete experience among persons.

At the hand of the first epistle of John, the reciprocal relations between those who abide in Jesus' word are discussed. Against Lammers' ecclesiastically oriented interpretation (*Eine Studie zur Johanneischen Anschauung von der Gottesgemeinschaft* [Rome, 1954]) Heise emphasizes the believer's concrete existence as a participation with the brethren in the practical expression of the love of God. Love toward a brother is possible because the disciple's being is located in Jesus as the word of love. The second epistle of John departs from the theological perspective of the first epistle, and the typical Johannine usage of *menein* loses its orientation of faith. Instead the writer emphasizes conformity to divine commands and correct doctrine. Apparently, Heise argues, we have in the second epistle a correction of the third epistle and of Johannine theology in general.

FREDERICK W. DANKER

*DAS PROBLEM EINES MESSIANISCHEN ZWISCHENREICHS BEI PAULUS.* By Hans-Alwin Wilcke. Stuttgart: Zwingli Verlag, 1967. 199 pages. Paper. DM 25.40.

Supporters of chiliasm have sought support for the idea of a visible Messianic kingdom on earth in St. Paul. The present work, a dissertation written under W. G. Kümmel of Marburg University, examines the supposed exegetical basis for this view in 1 Cor. 15:20-28 and 1 Thess. 4:13-18 and pronounces the verdict that Paul does not know of such a Messianic kingdom on earth.

After a short history of chiliastic thought, Wilcke shows that the idea is not to be found in Judaism prior to A. D. 70. It first appears certainly in 4 Esdras 7:26 and in some rabbinical material from the last two decades of the first century. One can also argue that Rev. 19:11—20:10 has the earth as its stage and so shares this later Jewish view, says Wilcke.

The proposed basis for chiliasm in Paul lies in the *pantes* of 1 Cor. 15:22, the *tagma* of v. 23, and the *telos* of v. 24. Wilcke argues that v. 23a should be attached to v. 22, that *telos* must have the meaning of end, and that the *basileia* of Christ is exercised throughout history from His resurrection to the *telos*. In 1 Thess. 4 the *prōton* of v. 16 does not imply a double resurrection while the *apantēsis* of v. 17 takes place in the air, means the end of history, and so allows no Messianic interregnum with the saints.

Wilcke's writing is characterized by exceptional clarity and progression of thought. It demonstrates a mastery of the relevant bibliography. Only two typographical errors were noted: on p. 30 read 4b for 4a (13 lines from bottom); on p. 69 read τῆς for τῆσ. This is a good book.

EDGAR KRENTZ

*WUNDERBEGRIFFE UND LOGISCHE ANALYSE.* By Urban Forell. Göttingen: Vandenhoeck & Ruprecht, 1967. 461 pages. Paper. DM 48.00.

This notice serves to call attention to an important Lund dissertation on linguistic analysis and modern theories of the miraculous. It is thus a discussion of the logical adequacy of various modern theologies in terms of (a) the doer of miracles and the miracle's cause and effects, (b) the observer of the miraculous and his reactions, and (c) the concept of "sign" in modern views of the miraculous. Forell's work is incapable of brief summary. It must be carefully read and pondered.

It appears as Volume 17 in the *Forschungen zur systematischen und ökumenischen Theologie*, edited by Edmund Schlink.

EDGAR KRENTZ

*THE SACRAMENTS. (De Sacramentis).* By G. C. Berkouwer, translated by Hugo Bekker. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1969. 304 pages. Cloth. \$7.50.

Berkouwer needs no introduction to American theologians, for this is the 10th volume to appear in the American edition of his projected series of 19 *Studies in Dog-*

*matics*. Furthermore, readers of his works have learned to expect nothing less than top theological scholarship. In view of the tensions the doctrine of the sacraments has caused in the church, the present work is a welcome contribution to the efforts that have been made at clarifying the issues and finding a solution to the problems, exegetical and dogmatical, that divide the church because of it. Readers who have appreciated the author's clarity of thought and ability to say exactly what he means will not be disappointed with this volume. Lutherans who have classified Calvinists with Zwinglians in their understanding of the sacraments, particularly with respect to the Eucharist, will discover that the author does not do so. Berkouwer rejects the Zwinglian theory of the sacraments as decidedly as Lutherans do. On the other hand, he remains a true disciple of Calvin in his own interpretation. Of particular significance for this ecumenical age is his final chapter, which he heads with a question: "The Lord's Supper: A Common Table?" At a time of theological relativism and religious indifferentism this chapter offers the reader a rich menu of food for serious thought. LEWIS W. SPITZ SR.

*THE LETTERS OF ST. PAUL: MODERN STUDIES.* By Bédá Rigaux, edited by Stephen Yonick. Chicago: Franciscan Herald Press, 1968. xviii and 272 pages. Cloth. \$6.95.

The German edition of this work was reviewed in this journal, XXXVI (1965), 434—35. Its contents were surveyed there. It was enthusiastically recommended as an aid for keeping abreast of the flood of literature on Paul and as a contribution to that literature in its own right. As mentioned there, the fourth chapter has one of the best discussions of Pauline chronology available, while chapter 6 provides an overview of the form-critical study of the epistles that cannot be matched anywhere else.

It is a great pleasure to be able to report that the work is now available in English—and a sad duty to have to add that the translation is far from adequate. At times the

translation completely misses the sense. Note 23 to chapter 1, for example, makes Kümmel say that Paul "sought to depart from the Hebrew God of history in order to bind the religious life of the Christian family on God's historical redemption in Christ and to preserve such godliness in a pure mystique or merely in the exemplary work of divine service." Kümmel could scarcely be more misrepresented. He actually says that Paul took the Hebrew God of history as *his point of departure* in order to tie the Christian's religious life to God's historical redemption in Christ and to *prevent piety from being watered down to pure mysticism or to a mere development of earlier liturgical precedents*. While this is a particularly egregious example, it could be multiplied many times over. On p. 16, for example, *demandeur* is translated "demand" rather than "ask for," its true sense.

There are also numerous errors in the references to scholars and their works. One example: On p. 8 one reads in a list of scholars "H. Dietrich"; it should read "H. Usener, A. Dieterich." The notes have frequent errors in the bibliographical entries; while some English translations of French or German works are mentioned, many that could easily have been added are not.

The volume does have a plus. An epilog discusses the work done from 1962 to 1968 in the area of Pauline studies. The reader will be grateful for this addition.

We welcome this book in English. Its content cannot easily be duplicated elsewhere. We hope that its translation and proofreading will not discourage the reader from using it, for it is a splendid guide to Pauline literature. EDGAR KRENTZ

*THE CHRISTIAN NEW MORALITY.* By O. Sidney Barr. New York: Oxford University Press, 1969. x and 118 pages. Cloth. \$4.00.

The author attempts to apply to situational ethics the criteria that should be applied, the Scriptures. He attempts to remove misapprehension as well as misrepresentations of the new morality. He is opposed to both anti-nomianism and legalism. He upholds the

desirability and practical necessity of laws, secular as well as religious, as "invaluable guidelines for human conduct and activity."

Of basic importance is the meaning of "love." It is *agapē*, which is completely antithetical to selfish permissiveness, and results from identification with the servanthood of Christ. Thus the slogan "nothing matters but love" should be "nothing matters but Christian love." He finds this love deeply symbolized in baptism and the Lord's Supper.

He tests his thesis on the basis of the Gospels, the epistles of Paul, and First John. He concludes: "The New Testament's concept of *agapē* has a depth and a comprehensiveness that far exceed what appears at a first casual reading. This, by itself, forcefully suggests that the Christian New Morality, which has the same love as its fundamental principle, is a phenomenon more informed and more compelling than is apparent from its popularized presentation. . . . Love is the sole inviolable 'law,' and hence the ultimate determiner for every thought, decision, word, action, [and] relationship."

The last chapter endeavors to show the need for such a criterion in a changing world.

ERWIN L. LUEKER

*INDIVIDUALITET OCH UNIVERSALITET HOS WALDEMAR RUDIN.* By Bengt Aberg. Lund: Berlingska Boktryckeriet, 1968. Paper. Price not given.

This study of the individual and universal in the thought of Waldemar Rudin is a doctor's dissertation presented to the faculty of the University of Lund.

Rudin (1833—1921) was a prominent Lutheran preacher, churchman, and theologian in Sweden. His writings deal with the theological issues in the Swedish church in the second half of the 19th and first quarter of the 20th century.

The first part of the book deals with the historical factors which shaped Rudin's thought. The second part states the problem of individualism and universality and Rudin's approach to it. The last part places Rudin's thought in the framework of the church's life.

Since Rudin emphasized living theology rather than abstract thought, it is proper that the author devotes much space to the life of Rudin and his religious and theological development. He was involved in such questions as the relation of confessionalism to Biblical studies; liberalism; the individual and the society as a whole; pietism, which stressed expectant faith, and evangelicalism, which stressed realized salvation; and the significance of faith and works. His thought is influenced chiefly by Søren Kierkegaard, Johann Tobias Beck, Ludwig Harms, Jakob Böhme, Meister Eckhardt, Friedrich Christoph Oetinger, Johann Albrecht Bengel, Johann Tauler, and Johann Arnd.

Abstract Lutheranism, he contended, found a corrective in Reformed pietism and Roman Catholic quietism. The latter, in turn, finds a corrective in theosophy.

Basic to Rudin's thought is organism, a philosophic concept related in some ways to process philosophy. It consists of two principles: spirit and nature. Man in his inner nature (his will) should strive to reconcile the two by having the inner (spirit) permeate the outer (nature) and by having the outer as embodiment of the inner.

With this principle he sought to correct the false dichotomy between individualism stressed in confessionalism, nationalism and sectarianism, and universalism stressed by socialism. Nature is the word of the spirit. This explains many relationships: "event" of history, "letter" of the Bible, "formulations" of church doctrine. The goal of ethics is the permeation of body by spirit.

From this basic principle he viewed the function of the sermon as an indirect mediatorship. It establishes relationship between the individual and God through the indwelling Christ-logos.

Rudin also interpreted the relationship between the kingdom of the Father and the kingdom of the Son, not as concentric circles, but as interpenetrations.

For Rudin, the mystic is a person who understands this organic nature of reality. Mysticism is a theology of the presence of God.

The section which asks the question if Biblical studies should support the confessions and the section dealing with the confessional pledge are especially significant in contemporary thought.

The last chapter, which compares Rudin's ecclesiology with that of Einar Billing, is interesting. While Billing emphasizes the organized church, the line in Rudin leads from individual to kingdom of God, not to church. For Rudin the church is not a personality.

This is a definitive study of Rudin. In addition to an analysis of his theology, the present volume documents biographical data, lists his works, and gives an extensive biography.

ERWIN L. LUEKER

**THE THEOLOGY OF THE BOOK OF RUTH.** By Ronald M. Hals. Philadelphia: Fortress Press. 81 pages. Paper. 85 cents.

With this monograph the Facet Books begin to include in the Biblical series original manuscripts by younger scholars. This creative effort, matched by Augsburg's Tower Books series for laymen, and the attractive price should serve as an exciting challenge to all Lutheran publishers.

Hals, professor at the American Lutheran Church's seminary in Columbus, Ohio, became interested in Ruth as a by-product of teaching a course in elementary Hebrew. By an analysis of its references to God he is able to show that the book aims to stress one aspect of God's providence, its hiddenness. In contrast to the Book of the Judges, the Lord here remains on the scene every moment and acts in the hopes and needs of ordinary people.

Hals finds striking parallels in both theology and style in the court history of David, the Joseph story, and the account of the wooing of Rebekah. The Book of Esther's avoidance of the name of God, however, is a kind of *reductio ad absurdum* of the emphasis on God's hiddenness, and it puts far greater emphasis on human action.

Hals rejects Geiger's interpretation of Ruth as a protest against the strict attitude of Ezra and Nehemiah in opposing marriages with foreign wives. Rather, he cau-

tiously ascribes it to the Solomonic era, an era characterized by secularization and the breakdown of old ways of life. To the question "Where is Yahweh?" the Solomonic literature affirmed that He is indeed "there," but that His presence is deeply hidden in every conceivable aspect of life. According to Ruth, God acts in the loyalty of a foreign wife, in the chance choice of a field, in the scheme of an old woman, and in the formality of a legal transaction. Hals dismisses 4:18-22 as an appendix added to the book at a later date.

This monograph is valuable not only for its witness to God's hidden control of history traceable in the ancestry of David—a message Hals finds particularly relevant today—but also for its penetrating theological analysis, often indebted to the pioneering efforts of Von Rad, of the other Solomonic literature.

RALPH W. KLEIN

**THEOLOGIE UND WIRKLICHKEIT: AUSGEWÄHLTE AUFSÄTZE.** By Werner Schultz, edited by Hans-Georg Pust. Kiel: Kommissionsverlag (Lutherische Verlagsgesellschaft), 1969. 351 pages. Paper. DM 19.80.

This is a *Festschrift* in honor of Werner Schultz on his 75th birthday. The editor has selected 14 of Schultz' essays and articles, all but two of which having previously appeared in print. The first seven are grouped under the heading *Gegenwärtige Vergangenheit*, the others under the heading *Gegenwärtige Wirklichkeit*. The foreword is by Klaus Gruhn, the epilog by the editor. For dogmatists and philosophers Werner Schultz provides much food for thought. A bibliography of his many writings is appended.

LEWIS W. SPITZ SR.

**A READER'S GUIDE TO RELIGIOUS LITERATURE.** By Beatrice Batson. Chicago: Moody Press, 1968. 188 pages. Cloth. \$3.95.

This book examines Christian influences in Western literature from Augustine to 1965. The work is suitable for the beginner, because the author presents and explains the content. It is also suitable for the more ad-

vanced scholar, because the author offers incisive criticism. She is usually sympathetic to the writers, even though she may differ with their religious tenets.

She concludes her section on the 20th century with the comment: "The modern reader . . . can still affirm that representative artists of the twentieth century are reasserting the role of faith in literature."

ERWIN L. LUEKER

*THE TESTAMENT OF JESUS: A STUDY OF THE GOSPEL OF JOHN IN THE LIGHT OF CHAPTER 17.* By Ernst Käsemann, translated by Gerhard Krodel. Philadelphia: Fortress Press, 1969. xii and 87 pages. Cloth. \$3.50.

*A COMMENTARY ON THE GOSPEL ACCORDING TO ST. JOHN.* By J. N. Sanders, edited and completed by B. A. Mastin. New York: Harper & Row, 1968. x and 480 pages. Cloth. \$10.00.

These two volumes illustrate well two radically divergent trends in current interpretation of the Gospel of John. Sanders' commentary in the *Harper's New Testament Commentaries* series reflects the recent trend of finding much more historically reliable material in John than did the critical scholarship of recent decades. Sanders argues that a source independent of the synoptic gospels lies behind John (p. 17), though it has been mediated through the mind of its author in sermon form. It is closest to wisdom literature in the Jewish tradition and not directly influenced by any of the syncretistic religious movements of the late first century. This accounts for its similarities in theology to Hebrews and Col. 1:15-19 (p. 23). Sanders repeats his views on authorship that he has argued elsewhere: "the disciple whom Jesus loved" is Lazarus (see John 11:5), while the John of tradition is John Mark. He writes to combat a theology that thought of Jesus as a Hellenistic Savior-God, to support the Messianic claims of Jesus, and to strengthen the church against persecution. As the introduction states and the commentary explicates, the outline of the Gospel was determined by theological considerations.

Sanders completed the commentary as far as chapter 15 and had notes for some of the later materials. Mastin completed the commentary and edited it for publication. The commentary includes an original translation. It reveals little sympathy for theories of dislocation. Its many notes on textual criticism will force the student to deal carefully with the text.

The volume by Käsemann sounds as though it were written about a different book. It assumes that the conclusions of radical criticism are true, that is, John is apostolic in neither authorship nor content. Yet critical scholarship has not placed John into an historical context in early Christian thought. Käsemann seeks to fill this gap.

His starting point is John 17, especially its eschatology. Käsemann emphasizes that futuristic eschatology cannot be cut out of John (as Bultmann has done). Three themes are taken up from this chapter in order to find this historical position: Christology, ecclesiology, and soteriology. Methodologically Käsemann emphasizes the unique elements in the Johannine message, since this is the task of exegesis.

In Christology John emphasizes the glory of Jesus (see 1:14). Put this together with the emphasis on *gnosis* in John 17:3 and you come to the conclusion that Jesus is the heavenly revealer of God, the God who walks on earth. Jesus in John is essentially the Christ of enthusiastic (that is, gnosticizing) Christianity. Eschatology is understood from protology; Jesus is the creator found in the wisdom hymns.

The ecclesiology and soteriology are similarly determined, according to Käsemann, by gnosticizing tendencies. The church is the community of the Word; word is here not identical with tradition, though history is important for John. Unity exists only in union with Christ and the Father under the Word. The church is separated from the world. Its mission is to convict the world, not to love it. Love is directed to the brother (John 3:16 is identified as a survival of earlier traditional language). In short the church is a heavenly community whose unity

is a "solidarity with the heavenly" via a knowledge of the glorious Christ.

The author of this Gospel was a sectarian Christian living on the periphery of the Christian church. Historically he is important, for he reminds the church that it should not build its home on earth. John's eschatology is futuristic.

Käsemann's lecture is provocative, stimulating, and radical. It carries on a dialog with Bultmann and with recent English exposition of the Gospel. Originally the Shaffer lectures at Yale, it often asserts without argument what will appear quite different to many readers. But lecture style should not be faulted for its literary form.

Käsemann begins his lecture with this sentence: "I would like to begin this study with the unusual confession that I shall be discussing a subject which, in the last analysis, I do not understand" (p. 1). The two volumes here reviewed show that there is wide diversity in approach to and understanding of John. In scholarship about this book there are many things which are not understood. But both volumes will provide stimulus and material that will help move toward better understanding.

EDGAR KRENTZ

*THE BIBLE SPEAKS AGAIN: A GUIDE FROM HOLLAND, COMMISSIONED BY THE NETHERLANDS REFORMED CHURCH.* Translated from the Dutch by Annebeth Mackie. Minneapolis: Augsburg Publishing House, 1969. 224 pages. Cloth. \$3.95.

Deploring the neglect of Bible study by modern man, the Dutch Reformed Church in 1960 set up a commission of theologians to produce a book that would lead its members to a better understanding of the Bible and to make it more attractive to modern man. The present volume, a brief history and evaluation of the Bible, is the result of the commission's labor. The title of the English translation is inaccurate, inasmuch as the Bible has at no time been silent. The general tone of the book can be sensed from the praise bestowed on contemporary German theologians. The commission says: "Because

it seems to many people that the contact between the gospel and the modern world, between Church and civilization, threatens more and more to be broken, it is understandable and praiseworthy that progressive theologians do their utmost to translate the biblical message in such a way that it has meaning for the men of today" (pp. 214 to 215). The commission refers particularly to the German theologians who proceed in the footsteps of Rudolf Bultmann.

LEWIS W. SPITZ SR.

*THE TENDENCIES OF THE SYNOPTIC TRADITION.* By E. P. Sanders. New York: Cambridge University Press, 1969. xiv and 328 pages. Cloth. \$14.50.

There is a tendency for theories to become "fact" in all scholarly work simply by virtue of their age and repetition. This is certainly true of the two-source theory about the origins of the synoptic gospels. As Sanders points out, a scholar like Willi Marxsen even suggests that it no longer be called a theory, but an "assured finding." (*Introduction to the New Testament* [Philadelphia, 1968], p. 118)

Sanders' volume, originally a doctoral dissertation at Union Seminary in New York, challenges this certainty. After an introductory chapter describing the present state of source and form criticism and describing the materials to be used in his study (manuscript variants, fathers prior to about A. D. 165, and apocryphal gospels), Sanders studies three general criteria (devoting a chapter to each) that have been used by form critics to determine relative age of Gospel materials: length (does tradition grow or shrink?), detail (are additional details a mark of later embellishment?), and the occurrence of Semitisms (are they gradually dropped?).

In each of these "tendencies" Sanders finds conflicting evidence. The amount of detailed investigation is prodigious. If one operates with Sanders' methods alone, one would certainly come to his conclusions that "*dogmatic statements that a certain characteristic proves a certain passage to be earlier than another are never justified*" (p. 272, Sanders' italics). However, a few questions remain in my

mind. Sanders argues against the priority of Mark on the basis of his investigation of the criteria of form criticism (though he is commendably reticent about dogmatizing his rejection). But can this argument be maintained? Have the theological purposes of each author been adequately considered, for example, in discussing the length of Old Testament quotations? Again, it is not clear whether a simple word count of parallel traditions is enough, for example, in Matthew and Mark.

Still, the book is a good contribution. The long listings presented in detail invite corroboration. As in the work of John Hawkins, the basic material is set forth in a way which makes it available for use by others. This makes the book a good addition to the literature of synoptic criticism.

EDGAR KRENTZ

*THE CAMBRIDGE HISTORY OF THE BIBLE. VOLUME II: THE WEST FROM THE FATHERS TO THE REFORMATION.* Edited by G. W. H. Lampe. London: Cambridge University Press, 1969. ix and 566 pages. Cloth. \$12.50.

Twenty specialists contribute their learning to this second of a three-volume series. The third volume appeared in 1963 and covered the period from the Reformation to the present day. Volume I, scheduled for early publication, will document the history of the writing of the Old and the New Testaments.

Terminal bibliographies, the most detailed of which is appended to the chapter on the medieval history of the Latin Vulgate, offer ample direction for further study.

The first three chapters bridge the discussion contemplated for Volume I and the emphasis placed in this volume on developments in the West from Jerome to Erasmus. Especially enlightening is the third chapter, written by T. C. Skeat, keeper of manuscripts of the British Museum. This is one of the finest cobweb-cleaning discussions to be found in English on the manufacture and use of papyrus and animal skins.

One of the most welcome features in this

volume is the space accorded the undervalued contribution of liturgy and art to our understanding of the history of Biblical interpretation. To those who have marveled over the need of lengthy exegesis of and apologies for various parts of the liturgical services, section 4 of chapter 6 will offer illumination. Stimulation is also given to further investigation of a particularly hazy area, the Spanish and Italian vernacular translations, the study of which will result in modifications of magisterial attitudes toward such types of translation.

Nothing comes through so clearly as the fact that ecclesiastical self-interest helped submerge the meaning of Scripture under a pall of homiletical verbiage, perpetuated by pedantic scribblers. Some few protested, drawing fresh water from the wells of Jacob. Like Jerome, the Dominicans and Franciscans were attracted to Hebrew, and especially the Franciscans left a mark on monastic piety that found enrichment in a more direct approach to the text of the Bible. But Hugh and Andrew of St. Victor would wait long for the plant to bear fruit. When Erasmus recovered Greek, the time of harvest was near.

To say that this set is a work of first-rate importance is an underevaluation.

FREDERICK W. DANKER

*WHAT CAN WE KNOW ABOUT JESUS? ESSAYS ON THE NEW QUEST.* By Ferdinand Hahn, Wenzel Lohff, and Günther Bornkamm, translated by Grover Foley. Philadelphia: Fortress Press, 1969. 86 pages. Cloth. \$2.75.

These three essays were originally given before the Evangelical Academy at Tutzing, Germany, a kind of advanced institute for pastors and laity. They are, naturally, somewhat introductory and simplified.

Hahn discusses the view of history current in the ancient world and contrasts it to modern historiography; he then discusses the sources available for historical study of the life of Jesus. Lohff discusses the view of Jesus found in various philosophers of the last two centuries. Since philosophy is con-

cerned for truth, it must be concerned about Jesus. Bornkamm argues that the concern for continuity between Jesus and Christ was born out of the earliest creed.

The essays are interesting and easily read. They mark no significant advance in the discussion. (One footnote to the economics of publication may be useful. In German these essays cost DM 4.50, about \$1.15, in paper covers. The dignity of hard covers in the English translation has led to a great increase in price and very likely a corresponding decrease in circulation. Too bad!)

EDGAR KRENTZ

*DIE GEGNER DES PAULUS IM 2. KORINTHERBRIEF: STUDIEN ZUR RELIGIÖSEN PROPAGANDA IN DER SPÄTANTIKE.* By Dieter Georgi. Neukirchen-Vluyn: Neukirchener Verlag, 1964. 320 pages. Paper. DM 31.80.

*ANOTHER JESUS. A GOSPEL OF JEWISH-CHRISTIAN SUPERIORITY IN II CORINTHIANS.* By Derk William Oostendorp. Kampen, Netherlands: J. H. Kok, 1967. ix and 103 pages. Paper. Fl. 5.90.

Paul's 2 Corinthians raises more historical questions than almost any book in the Pauline corpus, whether read by itself or in sequence with 1 Corinthians. The exact nature of the opposition in 2 Corinthians is one of those questions. While 1 Corinthians seems to argue against some sort of enthusiastic group of Corinthians inside the local church, 2 Corinthians betrays little affinity to that group. As a result the emphasis laid on the death of Jesus appears quite different (compare 1 Cor. 1:18 ff. and 2 Cor. 13:3-4). How does one account for this change? Did a group of outsiders enter after Paul left? What was their precise makeup? Were they Judaizers from Jerusalem, Gentiles from elsewhere, Hellenistic Jewish Christians, or some other amalgamation? While Paul speaks of "Hebrews" in 2 Cor. 11, the word "law" never occurs in the letter. (The problem of the unity and authenticity is also raised in some discussions of the opposition.)

Both volumes noted here take up this question. Georgi argues that the new situation was caused by the entrance of wandering Jewish-Christian preachers of a Hellenistic stripe, similar to the wandering philosopher-missionaries. He bases his argument on chapters 2:14—7:4 and 10—13. (He holds that these come from the same letter, and that 2 Corinthians is made up of fragments of five Pauline letters to Corinth. This view does not much affect his reinterpretation of the opposition.)

Both their self-designations and the terms used to describe the place of origin assure the Jewish character of the missionaries. Their Hellenistic cast of thought is demonstrated by showing their similarity of thought and method to that of Jewish missionary activity. The Christian opposition understood Moses and Jesus in terms of the "divine man" of Hellenism, with its emphasis on glory and greatness. From this vantage point one can understand the Pauline emphasis on the humility and suffering of Jesus and His apostle.

Georgi's work is characterized by a wide knowledge of the ancient extra-Biblical sources, by a carefully reasoned argument, and by a mastery of the relevant modern literature.

Oostendorp accepts the unity of 2 Corinthians, though he also holds that this will affect the view one takes of the opposition very little. Like Georgi, he also does not use 1 Corinthians as a source, since he too feels that there has been a major shift in the situation between the two letters (*contra* Schmithals).

In his summation Oostendorp argues that the opposition was a group of apostles (their term) who came to preach a gospel (11:4). This gospel can be called "Judaizing," since it argued the superiority of Israel over the Gentiles, a superiority to be made manifest in the era introduced by Jesus Christ. In this gospel the law of Moses remains the supreme revelation of God though which the Spirit is mediated. Paul is less than adequate as a preacher because he does not recognize the superiority of Israel and also does

not apply the law with severity to the errant. Moreover, his refusal to accept support is really a denial of his apostolic character.

This all sounds very good until one examines the text carefully. Oostendorp himself states that chapters 11—12 will not allow one to choose between the alternatives pneumatic and Jewish. Ultimately, the key passage for Oostendorp is 2 Cor. 5:16, which means by "Christ according to the flesh" the Jewish nationalistic concept of the Messiah. This is what Paul left behind. But this is scarcely compelling. Paul himself uses the idea in a more generalizing way, while the whole of 5:14-21 is not dominated by Jewish ideas. Oostendorp takes no notice of the use of Moses in Hellenistic Judaism (for instance, by Josephus, Philo, and Aristobulus), and so does not really account for chapter 3. His interpretation of 5:1-10 as a support for this view seems highly forced.

In short, apart from the evidence of 2 Cor. 11:22, the case for Judaizing opponents seems weak. Georgi's case appears far stronger. Both volumes are welcome additions to the literature on this fascinating Pauline letter.

EDGAR KRENTZ

*MEN AND GODS ON THE ROMAN NILE.* By Jack Lindsay. New York: Barnes & Noble, 1968. x and 458 pages. Cloth. \$11.00.

This is a strange book. Its announced aim is to describe the activities and feelings that the Nile aroused in Roman times. It describes the river physically, then discusses the gods of the Nile and its significance in the Egyptian mythologies of creation and of the ocean.

A second group of chapters discuss in very unorganized fashion the life of people along the Nile, in terms of family matters, business practices, legal enactments, the *anona* (the corn tax to Rome), boats and shipping, and so on. These chapters are largely lengthy quotations from papyri (in translation), at times indented and italicized, at other times not. No reason for the variation can be seen. There is no evident attempt to synthesize what can be learned from these documents.

Interspersed in the above section and following it are chapters on the use of Nile water in religion, on the religious benefits of drowning in the Nile, and on religious sites that were tourist attractions.

In his religious views the author seems to follow a religious anthropology much like Frazer's. In general the volume is not provided with helps. It seems to assume familiarity with the course of Egyptian history, the Egyptian calendar, and Egyptian religion. Thus it would appear to be a specialist's book; but the absence of philological argument and the preponderance of secondary reference materials in the notes suggest that it is written for popular consumption. Readers of that class will find it ponderous, hard to follow in argument, and quite diffuse. In short the book is a mine of information; the gold still needs to be fashioned into a work of art.

EDGAR KRENTZ

*AN OUTLINE OF THE THEOLOGY OF THE NEW TESTAMENT.* By Hans Conzelmann, translation from the German original by John Bowden. New York: Harper & Row, 1969. xviii and 358 pages. Two indices. Cloth. \$8.50.

Here is existentialism run amok. Even faith is defined as "the entry of salvation into existence itself" (p. 300). Conzelmann turns the Johannine concepts of light and darkness into "possibilities of existence" (p. 353). He describes eschatology as "an understanding of being in faith" (p. 308). "Redemption is not a situation in the world, but a determination of the being of the world itself" (p. 200). "Time is the perspective in which I can understand myself through the message of faith" (p. 185). That is Bultmann with a vengeance!

The Old Testament as an account of God's dealings with Israel is of little significance for Conzelmann. The church, therefore, is not the new Israel but "our past, the present bearer of the proclamation" (p. 252). It is the place where the kerygma is proclaimed to be heard. The business of the believer is to come to an understanding of himself in confrontation with the kerygma.

Nothing is said about the transformation

of interpersonal relationships in the life of Christians with and for each other. While, of course, the church is described as being in the world, its primary task is to realize that the world "is not pessimistically devalued but eschatologically disclosed, because salvation is now at work in and with us" (p. 284).

In many respects Conzelmann's *Outline* is a work belonging to the past. Contemporary New Testament scholarship, for example, has got beyond the kind of obsession with eschatology exhibited in this volume. Its more responsible exponents have laid to rest the ghosts of Albert Schweitzer and Johannes Weiss in the awareness that the sacred authors dealt with many problems not relating directly to the question of a delayed *parousia*.

In fact, there is a growing conviction that the failure of the Lord to return in the first century bothered apostles and evangelists chiefly in terms of the kind of anticipation that faith engenders in any age. Salvation is what they proposed to proclaim to mankind, not eschatology as such.

Conzelmann operates extensively with the myth of the sociologist that communities create theology. A community creates nothing unless it is inspired and guided by some unusual individuals. There is a measure of naïveté, therefore, in an observation like the following: "Certainly Jesus did not regard himself as Messiah, and the messianic secret is a theological construction of the community" (p. 139). Why would the early church get such an idea, if Jesus Himself never suggested it?

There is more than a touch of irresponsibility in Conzelmann's dismissal of the question if Jesus Himself ever prayed, "Abba, Father!" with the simple assertion that no one was around to hear it (p. 103). What community would ever have thought of ascribing the use of such an exceptional term to Jesus? Since it is an Aramaic expression, no Greek-speaking Christian would have invented it. No Jewish Christian would have thought of it because his whole devotional tradition and practice would have trained him not to be so familiar with God, the Holy

One of Israel (Blessed be He!), as to address him with the equivalent of "Daddy!"

The dark shadow of Hegel lies over Conzelmann's work. There is no shred of evidence whatsoever in the New Testament for the existence of a Hellenistic group in the primitive church with a theological position in antithesis to Jewish Christianity. Yet Conzelmann assumes this to have been the case. He needs this kind of tension in order to create a scheme for subjecting the synoptic gospels to the kind of critical analysis which yields such astonishing results as this one: "The empty tomb is unknown to the early kerygma" (p. 67). Or, again, "Jesus . . . organized no community." (P. 117)

Yet there is much that is good in this volume. The bulk of it is devoted to Pauline theology; and many sections in these chapters reveal the kind of incisiveness and sobriety which might have been employed profitably in other parts. The discussion of Paul's thought suffers least from the use of methodological presuppositions devised primarily by the parochial and intramural interests of German theology.

MARTIN H. SCHARLEMANN

*ANALYTICAL SUBJECT INDEX TO THE HEBREW UNION COLLEGE ANNUAL, VOLUMES 1—37, 1924—1966.* Edited by Isaiah Berger. New York: Ktav Publishing House, 1969. iv and 136 pages. Cloth. \$20.00.

This New York publishing house has just reissued the first 37 volumes of an annual that is the most important publication inside Jewish theological education in America. The index makes clear that it contains many articles useful for the understanding of Jewish history and thought and also of early Christianity. Its pages have been open also to such Christian scholars as W. F. Albright, J. Coppens, Otto Eissfeldt, P. Kahle, Herbert May, and others. Seminary and university libraries will find that the \$650 that the run costs in the reprint will be well invested — and that this index is an invaluable guide to its riches.

EDGAR KRENTZ