

# CONCORDIA THEOLOGICAL MONTHLY

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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.*

**ANCIENT POTTERY OF THE HOLY LAND.** By Ruth Amiran, Pirhiya Beck, and Uzza Zevulun. Translated by Ina Pommeranz and Miriam Mann. New Brunswick, N. J.: Rutgers University Press, 1970. 306 pages. Cloth. \$20.00.

This corpus of Palestinian pottery from the Neolithic Period to 586 B. C. demonstrates the great strides made in Palestinian archaeology since Petrie first recognized the chronological value of potsherds in the 19th century. Even this book, according to its author, only reflects the state of knowledge of the late fifties and thus does not take account of the flurry of archaeological field work and monographs on individual periods in the last decade. Nevertheless, Mrs. Amiran, who first published this volume in Hebrew in 1963, has surely established a point of reference for years to come.

Palestinian pottery is scarcely a thing of beauty. Although imported Mycenaean wares and Philistine pottery are esthetically pleasing, the main value of this corpus is the sure chronological footing which it and improved stratigraphic techniques have given to our archaeological data. Mrs. Amiran discusses types of pottery according to archaeological periods, usually classifying the subjects in the period according to form-use with the same order of presentation (bowl, chalice, and goblet) in each chapter. One hundred and one plates of drawings plus 350 photographs make the discussion easy to follow.

Study of pottery can shed considerable light on history. In the Middle Bronze I Age (ca. 2250—1950 B. C., sometimes called Intermediate Early Bronze-Middle Bronze Age), pottery styles differ markedly from the previous periods. The pottery itself has been found primarily in tombs, and available archaeological remains indicate that it was a seminomadic period. Mrs. Amiran concludes

that the Middle Bronze I civilization destroyed the Early Bronze IV and that the people using this pottery were the Amorites, of whom the patriarchs seem to have been a part. Thus the Biblical picture of seminomads coming from Mesopotamia and bringing their new culture to Palestine fits the archaeological record.

The pottery of Middle Bronze I can serve as a good example of the manner of presentation in this book. It had wheel-made rims and necks, but handmade bodies. Incisions at the spot where the two parts were joined were made with a three- to five-pronged comb. Most of the pottery lacks handles and was made in a light greenish-grey ware. Three plates in this chapter (with drawings of 60 vessels) represent geographical regions: South, North, and the Megiddo area. Seventeen photographs of whole pots complete the record. It must be remembered, of course, that most pottery found by archaeologists is broken into small pieces. However frustrating this may be to museum collectors, it does little to diminish the chronological value of the sherds.

RALPH W. KLEIN

**TODAY'S GOSPEL — AUTHENTIC OR SYNTHETIC?** By Walter J. Chantry. London: The Banner of Truth Trust, 1970. 92 pages and bibliography. Paper. 4 new shillings.

The young pastor of Grace Baptist Church, Carlisle, Pa., a 1963 graduate of Westminster Theological Seminary, herewith launches an earnest criticism against contemporary evangelism. He is not so much concerned with the current devices for silencing the message of the atonement through Christ as he is for Gospel messages that only soothe, or recruit for temporary membership, or aim at statistical success. He stresses the goal of repen-

tance, discipleship, and the obedience of faith. His model is the account of Mark 10: 17 ff. of the conversation of Christ and the young rich man and of the subsequent discourse ending, "With men it is impossible, but not with God, for with God all things are possible" (v. 27). This selection gives opportunity for discussing the preaching of the Law as a component of the total address of the Gospel, and of good works and commitment as an essential accompaniment of faith. The method leaves the climactic act of the Word by which God works faith to be treated rather briefly. But taken as a whole, the book rouses to a concern that every parish pastor and preacher should share.

RICHARD R. CAEMMERER SR.

*THE MINISTRY OF THE WORD.* By G. Campbell Morgan. Grand Rapids, Mich.: Baker Book House, 1970. 252 pages. Paper. \$2.95.

*JESUS CAME PREACHING.* By George A. Buttrick. Grand Rapids, Mich.: Baker Book House, 1970. 218 pages, notes, index. Paper. \$2.95.

*HOW TO PREACH TO PEOPLE'S NEEDS.* By Edgar N. Jackson. Grand Rapids, Mich.: Baker Book House, 1970. 188 pages and index. Paper. \$2.95.

Three more units in the "Notable Books on Preaching" series edited by Ralph G. Turnbull (who writes an introduction to the third volume) continue this useful project of photographically reproducing outstanding materials of the past. The original publishers were, respectively, Hodder and Stoughton (1919), Charles Scribner's Sons (1931), and the Abingdon Press (1956) (see the review in this journal, Vol. XXVII, p. 427).

Morgan represents the best of the evangelical tradition of his time, utilizes an exegetical method, defines "Word" ably, avoids the fundamentalist trap of rationalistic proof for the Bible, and stresses the pastoral ministry. He affirms the essential oneness of humanity, acknowledges the need of intellectual training for preachers, but stresses the routine of practice (not before members of a preaching class!).

Buttrick is still the most prestigious preacher of his time. This volume reflects an attention to style and a prodigious use of poetry which current readers will find unexpected. Despite the swift change of 40 years, the volume addresses itself to the chief categories of the contemporary preacher's craft, and with a remarkable explicitness regarding the meaning of Jesus Christ and the propulsion of His message.

Jackson is in the lineage of preachers reflecting Harry Emerson Fosdick's concern for preaching to human need. Sixteen chapters describe as many needs of listeners to preaching and bring some 50 "sermon resumes" of a variety of preachers to illustrate the process; Fosdick and Halford Luccock are quoted the most frequently. The concluding chapter brings bibliographies which still provide good resources. Jackson views preaching as a type of group therapy. In contrast to the other two writers, he focuses on the psychological process and is almost silent on the message as a power from the Redeemer.

RICHARD R. CAEMMERER SR.

*HABITATION OF DRAGONS.* By Keith Miller. Waco, Tex.: Word Books, 1970. 185 pages and notes. Cloth. \$4.95.

Miller is a successful businessman who undertook theological study but has continued to be a business consultant. He lectures to church-related groups widely. This is his third book; the others, *The Taste of New Wine* and *A Second Touch*, are best sellers. This volume is unblushingly a personal witness. Brief anecdotes from personal experience are followed by excerpts from devotional literature and prayers. The author suggests that his chapters might serve helpfully for reading during the 40 days before Easter. The recurrent theme is the pain and defeat of the Christian life which can be turned into victory and hope. What saves these pages from bathos is apparent candor coupled with explicit commitment to Jesus Christ and helpful concern for other Christians, especially the professional workers, who are struggling with the same difficulties. It is good *theologia crucis*.

RICHARD R. CAEMMERER SR.

*HURRY HOME WHERE YOU BELONG.*

By Oswald C. J. Hoffmann. St. Louis: Concordia Publishing House, 1970. 98 pages. Cloth. \$2.75.

This excellent little book should experience much handing on from person to person. Even for those who do not associate the crisp prose of Hoffmann with his big voice on *The Lutheran Hour* will find the thought and the language compelling. He sets himself a sharply defined task. "The book is more than a description of human problems. It is meant to help find power to go on with joy in Christ." The author makes good on his promise. He is one of the few today in public note who succeed in talking clearly about Jesus Christ. Hoffmann has been cochairman of the 1969 Congress on Evangelism and is president of the Lutheran Council in the U. S. A.

RICHARD R. CAEMMERER SR.

*CAN I FORGIVE GOD?* By Leslie Brandt.

St. Louis: Concordia Publishing House, 1970. 78 pages. Cloth. \$2.50.

*FORGIVENESS AND CONFESSION.* By Alvin N. Rogness. Minneapolis: Augsburg Publishing House, 1970. 58 pages. Paper. \$1.50.

Brandt's volume discusses facets of his theme in picturesque and personal terms: Can I forgive God? Can God forgive me? Can I forgive myself? Can I forgive others? Can I forgive those I love the most? Can I forgive—and celebrate? Can I forgive—and serve? The "myself" chapter speaks realistically of accepting forgiveness from God and others. All portions of the book are rich in penetrating insights couched in direct language. This is a good little book to pass from hand to hand. I find it especially helpful in the area of the family.

Rogness has the task of summarizing the findings of the Commission on Worship and Spiritual Life of the Lutheran World Federation, which believes that forgiveness is central to the work of the Spirit in the renewal of the church. This makes for a style less personal than Brandt's. The author has not faltered, however, in seeking the con-

crete expression and turning the phrase that makes his material a delight to read. The book is well suited for discussion by a thoughtful group. The Gospel of Jesus Christ receives true centrality.

RICHARD R. CAEMMERER SR.

*MARK THE EVANGELIST.* By Willi Marxsen. Nashville, Tenn.: Abingdon Press, 1969. 216 pages. Cloth. \$5.50.

Redaction criticism follows form criticism as a natural development in the history of Biblical interpretation. Whereas form criticism concentrated on the smaller units making up gospel narrative, redaction criticism investigates a gospel as a whole with a view to determining the extent to which the individual gospel writer has left the impress of his thought and his own particular community on the gospel that bears his name. Such criticism is not new, but Hans Conzelmann and Willi Marxsen have encouraged scholars in the last two decades to accord more attention to this necessary aspect of literary criticism.

For a detailed evaluation of Marxsen's four studies on Mark, first published in 1956, see Joachim Rohde, *Rediscovering the Teaching of the Evangelists*, trans. Dorothea M. Barton (Philadelphia, 1969), pp. 113—40.

FREDERICK W. DANKER

*TREASURY OF GREAT GOSPEL SERMONS.* Volume I: *Classic*. Volume II: *Contemporary*. Grand Rapids, Mich.: Baker Book House, 1970. 250 and 243 pages. Paper. \$2.95 each.

These volumes were published in hard covers, boxed by the Fleming H. Revell Company in 1949. The reprint is identical in format and text, with only the excision of the Revell name from the foreword and copyright. This makes for curious anachronisms in some of the biographical data preceding the sermons in the "contemporary" volume, where such preachers as Macartney, Maier, Bradbury, and Zwemer are presented as living. Other authors in this volume are Hyman Appelman, William Ward Ayer, Billy Graham, Vance Havner, Harry Ironside, Torrey Johnson, Bob Jones Sr., Robert

G. Lee, Harold Ockenga, John R. Rice, Oswald J. Smith, and William Culbertson. The "classic" volume presents: Charles G. Finney, Thomas Talmage, Spurgeon, Moody, Isaac Haldeman, Sam Jones, F. B. Meyer, James M. Gray, R. A. Torrey, J. Wilbur Chapman, Gipsy Smith, Billy Sunday, J. H. Jowett, G. Campbell Morgan, George W. Truett, and J. Stuart Holden. In these days of renewed discussion of the meaning of evangelism, perusal of these sermons may prove interesting. Arminian and revivalistic accents are obvious. The low cost is attractive. It is good to read again a Maier sermon and hear him not merely recommending but preaching the Gospel of the crucified Redeemer after some most explicit indictment of the Law.

RICHARD R. CAEMMERER SR.

*CRISIS IN EDEN.* By Frederick Elder. Nashville, Tenn.: Abingdon Press, 1970. 167 pages. Cloth. \$3.95.

This book could well have been entitled: One Hour Before the Great Flood. Into the current debate on man and environment the author injects a plea for recognition of values that pervade all of life and not merely the human sector. Anthropocentrism must give way to an ascetic approach characterized by restraint, an emphasis on quality existence, and reverence for life. The church may have only one generation of time left to inculcate the lesson. A list of government documents is listed in the ecological bibliography.

FREDERICK W. DANKER

*MISSION AND UNITY IN LUTHERANISM.* By James Scherer. Philadelphia: Fortress Press, 1969. 258 pages. Cloth. \$3.00.

Scherer has rendered a most valuable and timely service not only to the Lutheran Church but to worldwide Christianity as it wrestles with the problems of mission and unity.

New ecumenical restructuring may be in the offing. The Roman Catholic Church has indicated that it cannot join the present World Council of Churches, whose unit of membership is the individual denomination.

The future pattern may move in the direction of a forum of world confessional bodies.

If the world confessional bodies are indeed coming into new prominence, Scherer's study gains vastly in timeliness and relevance.

His work is comprehensive, almost encyclopedic. His judgments are penetrating and provocative. The whole book is a masterpiece of condensation.

Hopefully, it will stimulate similar thorough studies of other world confessional families from the perspective of mission and unity.

Lutheranism is clearly and convincingly reminded by Scherer that it is not primarily a denomination emphasizing barriers of separation but an evangelical confessional movement within the total body of Christ.

WILLIAM J. DANKER

*THE LION OF THE LORD: A BIOGRAPHY OF BRIGHAM YOUNG.* By Stanley P. Hirshon. New York: Alfred A. Knopf, Inc., 1969. 391 pages. Cloth. \$8.95.

Hirshon, professor of history at Queens College of the City University of New York, has done for Brigham Young what Fawn Brodie did for Joseph Smith. As it did with Brodie's life of Smith, so the Knopf publishing firm has done with Hirshon's story of Young: it has given us *the* authoritative work. Since the history of early Utah is so tied up with Young, this book will be of help to students of western Americana.

Hirshon announced his purposes in writing this book in his preface. He has fulfilled them all. First, he has effectively challenged the implication that only Mormons can write authoritative history because of their access to the archives of the Church Historian's Office — off limits to non-Mormons. Second, he has shown that the place to look for Mormon studies is not just in Salt Lake City, but especially in the libraries and universities of the Midwest and Atlantic seaboard and in the files of eastern newspapers. Third, he has demonstrated the reliability of a great deal of literature produced by visitors to Utah and also by Mormon apostates.

Young is the hub from which the spokes

of religion, history, government, exploration, sociology, and business all radiate. Hirshon leads us through the complex reverberations set off by Young's action in any one of these fields to show how the others were also affected. The "Reformation" of 1856—57, for example, is considered part of Mormonism's religious history with Young as its instigator. Hirshon recalls the circumstances for us. Jedidiah M. Grant, irate at some brethren who had driven his mules too hard, vociferously berated them and commanded them to be rebaptized. This began a movement that Young was to take over and use to repress trade with the Gentiles, to encourage obedience to his dictates, and to strengthen his one-man rule. The author then leads us through the maze of personal, religious, church, state, and United States government interactions so that we emerge from the chaos with a sense of order.

As much as possible, the author delineates the issues and then uses the words of the antagonists to assess their importance. This produces an effect that makes the reader feel like a contemporary. Hirshon's bringing the century-old interviews back from the morgues of private letters, journals, and newspapers is a genuine service and helps keep in perspective what is presented as "salvation history" by Saints of the Latter-day.

Hirshon's bibliography is exhaustive. The book's type is large. The footnotes are ample and at the rear. In all ways, this is a work that will be a delight to use. It is the standard biography that supersedes all others.

ROBERT HULLINGER  
Cincinnati, Ohio

*THEOLOGY AND MEANING: A CRITIQUE OF METATHEOLOGICAL SCEPTICISM.* By Raebourne S. Heimbeck. Stanford, Calif.: Stanford University Press, 1969. 276 pages. Cloth. \$7.50

During the past 20 years the student of theology has met a new form of insistent interrogation framed by logical analysis. According to Carnap's "meaning criterion" (a much more cautious position than that of Ayer), religious language cannot be mean-

ingful beyond the level of ethical insight and recommendations. Empirical confirmation, accessible to anyone competent in the field, remains a necessity.

Heimbeck, who teaches at Central Washington State College, has given us the results of his wrestling with the problem of how it is possible for a modern man who pays attention to logical analysis to speak of God at all. Because the focus of the problem is on the meaning of religious language, he calls the discussion "metatheological."

Heimbeck's argument in support of the cognitive nature of religious discourse consists of a double thesis: (a) religious discourse does not need to satisfy the verification requirement necessary for ordinary empirical assertions in order to qualify as cognitively significant; (b) religious discourse is actually rooted in the empirical (experience) and therefore does satisfy a common-sense verification requirement.

This reviewer does not believe that scepticism can be overcome by argument. An attempt to do so seems to resemble an effort to overcome schizophrenia or paranoia by a parade of facts. A genuine sceptic of the Christian Gospel cannot be convinced; he must first be healed. Nonetheless, Heimbeck's excellent discussion of the problem of doubt merits our attention because he offers a discerning analysis of some aspects of it.

RICHARD KLANN

*TONGUES AS OF FIRE: PENTECOSTALISM IN CONTEMPORARY CHRISTIANITY.* By Prudencio Damboriena. Washington: Corpus Books, 1969. 256 pages. Cloth. \$7.50.

*CATHOLIC PENTECOSTALS.* By Kevin and Dorothy Ranaghan. Paramus, N.J.: Paulist Press, 1969. 266 pages. Paper. \$1.95.

*THE PENTECOSTAL EXPERIENCE: A NEW DIRECTION FOR AMERICAN CATHOLICS.* By J. Massingberd Ford. Paramus, N.J.: Paulist Press, 1970. 60 pages. Paper. 75 cents.

Damboriena, associate professor of historical theology at the School of Theology,

St. Louis University, has written a book of "essential information about the beliefs and practices of our Pentecostal brethren." He evaluates the depth and extent of Pentecostal influence and analyzes the reasons for its aggressive zeal.

The author presents a three-pronged approach. First, he brings the reader from Pentecostalism's beginnings in the Pauline churches to the present situation in America. Second, he describes Pentecostal theology, the similarities and differences between Pentecostal denominations, the common ground between them and other Christians, and tenets peculiar to Pentecostals — with special attention given to glossolalia and divine healing. Third, he portrays Pentecostalism as a worldwide movement of missionary activity and discusses the conflict they inject into ecumenical mission fronts.

Damboriena couples his presentation of the movement with a running critique. He does Pentecostals a service in making clear the reservations which historical churches have had toward them. He says:

For instance, Lutherans have strong reservations about the extreme Pentecostal optimism with regard to man's capabilities in the work of his own salvation. For similar reasons they reject the Pentecostal notions on original sin and its consequences. In both instances, their suspicion is well-grounded. (P. 70)

Yet Damboriena's assessment also balances previous criticism of Pentecostals. Against their position that glossolalia was intended to remain with God's people as a living testimony of His presence, for example, historical churches have observed that Paul did not allow women to practice it; that it was necessary during the early church era, but not now; that it was unknown in the Reformation and English churches; and that it has given way to a quieter form of prayer. Damboriena finds these arguments "far from decisive" (p. 110). He asserts that the Pentecostals have as much Scriptural support for their position, if not more, than those who oppose it.

This reviewer found the author's remarks

on neo-Pentecostals — a term used to cover the movement among Presbyterians, Episcopalians, Roman Catholics, and Lutherans, and the Full Gospel Business Men's Association — especially helpful. He shows how they differ from standard Pentecostals both in temperament and theology.

Damboriena has given us a well-rounded view of what Henry Van Dusen has called Christianity's "third force." This will be a standard reference for years to come.

The Ranaghans have produced a report of Roman Catholic neo-Pentecostalism. Teacher of theology at St. Mary's College at Notre Dame University, Ranaghan tells of the movement's rise in 1967 in New Jersey, traces its growth to Notre Dame, where it now attracts Roman Catholics academic, clerical, and lay. He writes out of his experience with a group of Roman Catholic Pentecostals.

One of the notable features of this work is the inclusion of a dozen case studies of those who have experienced Pentecostal phenomena — written by the subjects themselves. They personally had had all the doubts that might be raised against Pentecostal experience; that it was wish fulfillment, the following of suggestion, a psychological quirk, an unbeneficial experience. They relate how their experiences overcame their doubts.

Ranaghan surveys the New Testament and patristic evidence for Pentecostalism with a sure and thoughtful eye. He traces its appearance in such leaders as Catherine of Siena, Francis of Assisi, Benedict, and popes Leo XIII and John XXIII. Claiming the openness of Vatican II, Ranaghan moves cautiously in accepting Pentecostal manifestations and insights.

The authors show themselves to be moderate Roman Catholics who accept the Pentecostal impetus in the church as a sign of Spirit-blown new life. They elaborate what values it has for the modern church, such as its giving inner certainty, joy, renewed faith, and making their lives a living liturgical response.

Miss Ford, associate professor of theology at Notre Dame University and a member of

a Pentecostal group, wrote her brief booklet to support the movement with theological reflexion. She defines "baptism in the Spirit" as "a touch — but not the state — of infused contemplation" (p. 22). She describes what happens in Roman Catholic Pentecostal meetings and ties it in with confession, penance, and extreme unction. Pastoral psychology will profit from her discussion of the "healing of the memories," a term to describe how the Holy Spirit has healed childhood traumas and emptiness that have been beyond the reach of psychotherapy.

This brief study is a valuable addition to the growing literature on neo-Pentecostalism.

ROBERT HULLINGER  
Cincinnati, Ohio

*THE CHRISTMAS CAROL MIRACLE.* By Luise Putcamp Jr. Nashville, Tenn.: Abingdon Press, 1970. 32 pages. \$2.95.

Each year publishing houses continue to increase the treasury of Christmas stories written for children of all ages. Abingdon's 1970 contribution is *The Christmas Carol Miracle*.

It first appeared as a short story in *Good Housekeeping* magazine. Since that time it has been adapted as a one-act play and as a segment of a network television show.

The story includes many of the ingredients one has come to expect in sentimental stories. The dust jacket calls it a heartwarming account of how the people of a small western town find the true meaning of the spirit of Christmas. The author's understanding of this true meaning is not quite that of Luke or Matthew. At \$2.95 it is not a Christmas bargain.

JOHN S. DAMM

*NEW PERSPECTIVES ON THE OLD TESTAMENT.* Edited by J. Barton Payne. Waco, Tex.: Word Books, 1970. x and 305 pages. Cloth. \$6.95.

In these 17 essays delivered to the Evangelical Theological Society in 1968, conservative scholars provide "an evangelical review of Old Testament studies." Although pejorative labels are occasionally used (for example, "negative higher criticism"), major arguments are based on two sources: the

Biblical record and archaeological and literary evidence from the ancient Near East.

Gleason Archer's attempt to establish the antiquity of Daniel by comparing its Aramaic with the language of the Genesis apocryphon is often misled by assuming that words found in the apocryphon and not in the Biblical corpus are late. His main section, entitled "Targumic Words Not Found in Biblical Aramaic or the (Elephantine) Papyri," begs the question by the first word in the title. Two of his other five sections discuss Hebraisms and words not previously found in Aramaic literature. Neither section has anything to do with his thesis. Unfortunately Fitzmeyer's definitive study appeared too late for his perusal.

Leon T. Wood argues for a 15th-century date for the Exodus, although he admits that the evidence adduced on the settlement in Transjordan and the Negeb, the building of Pithom and Raamses, and the location of Egypt's capital favor the currently popular 13th-century date. He finds the Biblical evidence decisive and adduces other explanations for the seven arguments usually advanced for the later date. Among other things he proposes that there was a Hyksos leader named Raamses and that he named a city after himself long before the XIX dynasty. This, of course, is sheer desperation.

Building on Dahood's commentaries in the Anchor series, Elmer B. Smick discusses new theological insights in the Psalter, but fails to evaluate critically the tenuousness of a good number of Dahood's proposals. Kenneth A. Kitchen continues his attack on the critical method, begun so brilliantly in his *Ancient Orient and the Old Testament*, by arguing for elimination of the terms "Deuteronomist" and the "Deuteronomic Historian." His case stands or falls with his dating of Deuteronomy no later than 1200 B. C. because of its correspondence in form with second millennium treaty types. Walter Kaiser relates the new findings of Lambert and Jacobsen on the relationship of the Biblical material in Genesis 1—11 to Mesopotamian parallels, but goes considerably beyond them in arguing for historical reliability. (Alan Richardson and Otto Eissfeldt



will be considerably surprised to find their last names appearing in his essay as Rich-ardship and Eissfeld respectively.)

This must suffice to indicate the general tenor of this book. Although a few articles are primarily devoted to the fundamentalist publications of recent years, generally wide reading is evidenced. Frequently a "conservative" conclusion of critical scholars like Albright, Lambert, and Jacobsen is seen apart from its necessary context. But the longest essay, Bruce Waltke's "The Samaritan Pentateuch and the Text of the Old Testament," is the finest treatment on this subject available anywhere. RALPH W. KLEIN

*DISSENT IN THREE AMERICAN WARS.*

By Samuel Eliot Morison, Frederick Merk, and Frank Freidel. Cambridge, Mass.: Harvard University Press, 1970. vii and 104 pages. Cloth. \$4.95.

In these lectures, originally delivered to the Massachusetts Historical Society, three eminent Harvard historians trace the opposition to three of America's "minor" wars: the War of 1812, the Mexican War, and the Spanish-American War including the Philippine Insurrection.

In each case primary attention is centered on the congressional debate, often with particular attention to the role of New England statesmen. Merk constructs an impressive charge of "managed news" against the Polk administration for its account of the attack on Zachary Taylor at the Rio Grande. While some may see this incident as somewhat similar to the Gulf of Tonkin affair, the slaughter of as many as 200,000 Filipino lives in the aftermath of the Spanish-American War is one of the most unpleasant moments in American military history.

Anyone who imagines that all wars prior to Vietnam were universally supported by the American people will get a new perspective through this book. Mark Twain's comment on the Philippine Insurrection has a chilling modernity: "It would be an entirely different question if the country's life was in danger, its existence at stake; then . . . we would all come forward and stand by the flag, and stop thinking about whether the

nation was right or wrong; but when there is no question that the nation is any way in danger, but only some little war away off, then it may be that on the question of politics the nation is divided, half-patriot and half-traitors, and no man can tell which from which." RALPH W. KLEIN

*GILEAD: TRADITION AND HISTORY.*

By Magnus Ottosson. Translated by Jean Gray. Lund: C. W. K. Gleerup, 1969. 303 pages. Paper. No price given.

Due to a lack of nonbiblical sources and sparse archaeological activity, Gilead has not received the exegetical attention that the many Old Testament references to it would seem to demand. Ottosson divides his subject into ideological and historical sections. In the ideological part he discusses texts which underline Israel's right to the area as an "inheritance" from Yahweh.

Ivan Engnell's theory of a P-work (Genesis-Numbers) and a D-work (Deuteronomy-2 Kings) is presupposed throughout. By a study of the Jacob and conquest traditions the author attempts to show how the Northern Kingdom established its right to own Gilead. Because of the topography of Gilead, contacts with the other tribes went via areas which in the Israelite period were dominated by the tribes of Joseph.

This book is a valuable collection of the available data on Israel's Transjordanian possessions, although the dogmatic acceptance of Engnell's theory, the highly technical nature of the material, and the extremely awkward translation will limit its use to specialists.

RALPH W. KLEIN

*THE LEBANON AND PHOENICIA.* Vol-

ume I: *The Physical Setting and the Forest.* By John Pairman Brown. Beirut: American University of Beirut, 1969. xxxix and 220 pages. Paper. \$8.00.

Brown has assembled 137 texts from classical, Biblical, and other ancient Near Eastern sources illustrating the physical geography and native industries of the Lebanon and Phoenicia. A forthcoming second volume will deal with the remaining flora, agriculture, fauna, and the purple industry. Al-

though Brown has also collected texts on Phoenician industry, navigation, trade, and colonization, and on Phoenician religion and society, he seems to be hesitant about their publication. We urge him to proceed.

Perhaps chapter 5 with its materials on the ecology, religious cults, and the exploitation of the forest of Lebanon is most relevant for students of the Old Testament. Cedars from this forest were used both in the first and second temples, the forest formed the basis for certain symbolic and metaphorical oracles in the prophets, and it may be the original geographical setting for Psalm 29. In general, chapter 5 gives a thumbnail sketch of Phoenician history from the point of view of the exploitation of the forest.

RALPH W. KLEIN

*THE ART OF ANCIENT MESOPOTAMIA.*

By Anton Moortgat. Translated by Judith Filson. New York: Phaidon Press, 1969. x and 356 pages. Cloth. \$18.50.

Moortgat's wide grasp of ancient Near Eastern history was previously indicated by his collaboration with Alexander Scharff in a widely used historical survey *Ägypten und Vorderasien im Altertum*. The present work, which surveys Mesopotamian art and architecture from 3000 to 550 B. C., enhances the reputation of this Berlin professor.

In addition to 164 pages of black-and-white plates, this book includes many drawings and diagrams within the explanatory text. Five periods are treated: Sumero-Akkadian, Old Babylonian, Middle Babylonian, Assyrian, and Neo-Babylonian. Moortgat points out that Mesopotamian art is collective and mirrors the people's concepts of god and king. By way of contrast, much Western art reveals individual feelings and personal ideas of beauty and philosophy. Students of the Bible can learn a great deal about societal, political, and religious ideas native to Israel's ancestors by studying the preserved art of Mesopotamia.

Although we ordinarily remember Hammurabi for his law code, Moortgat shows that the relief on the upper part of this stele is itself a remarkable cultural achievement. In its plasticity and inner vitality, even in the

movement inherent in the folds of the king's garment, the artist shows his indebtedness to and advancement on the great artistic achievements of the Akkadians, a Semitic people of the middle of the third millennium B. C. Both the stele of Naram-Sin and the headless statue of Manishtusu mark the Akkadians' break with the stylized and lifeless Sumerian sculptures. When Israel's ancestors appeared, theology, politics, and even art were at a level of high sophistication.

RALPH W. KLEIN

*ARCHIVES FROM ELEPHANTINÉ: THE LIFE OF AN ANCIENT JEWISH MILITARY COLONY.* By Bezalel Porten.

Berkeley: University of California Press, 1968. xxi and 421 pages. Cloth. \$12.50.

This definitive study of three Aramaic archives from a Jewish military colony on the southern border of Egypt discloses numerous points of contact with the contemporary books of Ezra and Nehemiah. Although most of the documents, which greatly expanded scholars' knowledge of Imperial (Biblical) Aramaic, have been known for over half a century, Porten considers them in the light of Biblical origins and Babylonian parallels, the Egyptian *Sitz im Leben* and the organization of the Persian Empire, later Jewish history, and Talmudic legal developments.

He dates the founding of the colony to the reign of Manasseh when the king sent troops to Egypt in exchange for horses and chariots. Priests who dissented from Manasseh's cultic innovations joined the garrison and erected a temple to Yahweh about 650 B. C. In 410 B. C. the priests of the Egyptian god Khnum destroyed it, but the colony rebuilt it with the permission of authorities at Jerusalem! The latter added the proviso, however, that holocausts could no longer be offered.

Apparently under the influence of the newly canonized Torah, Hananiah sent to them a reminder to keep the Passover in 419 B. C. References to the Sabbath and the composition of the onomasticon indicate a strong allegiance to Yahweh, although some syncretism may be indicated in per-

sonal names like Anathyahu (Anat is Yahweh?). In cases of intermarriage the Egyptian partner was normally assimilated into the Jewish community. Instead of the name Yahweh, the documents use the trigrammaton YHW, thus reflecting the background for the Greek Iao, a spelling found in some church fathers and at Qumran.

Since this is the earliest documentation for a Jewish community in the Diaspora, a good portion of the book is devoted to political, economic, family, and communal life. A 30-page bibliography and 45 pages of indexes (more than 150 entries under Ezra and Nehemiah!) facilitate the use of this book as a reference tool. Porten is a judicious historian and shows a strong command of the primary and secondary data.

RALPH W. KLEIN

DER SPIEGEL ON THE NEW TESTAMENT: A GUIDE TO THE STRUGGLE BETWEEN RADICAL AND CONSERVATIVE IN EUROPEAN UNIVERSITY AND PARISH. By Werner Harenberg. Translated by James H. Burtness. New York: The Macmillan Co., 1970. x and 246 pages. Paper, \$1.95; cloth, \$6.95.

This volume is an expanded version of a series of articles that appeared originally in *Der Spiegel*, the German magazine that corresponds to *Time* and *Newsweek*. It is designed to inform the reader about the current struggle in theology going on in the evangelical community in Germany. On one side are the university professors, representatives of modern critical theology; on the other are these movements that regard such theology as a denial of Christ and an attack on the historic faith of the Bible, groups such as "Kein anderes Evangelium" and the "Kirchliche Sammlung um Bibel und Bekenntnis." The professors regard the church group as superstitious, the church groups regard the theologians as heretics.

Harenberg describes the current situation in three introductory chapters, then describes current teaching of both sides on the *crendenda* of the Second Article of the Creed, and concludes with an appeal to the churches,

that is, the territorial churches, not the church organizations, to come to decisions about these matters. He despairs over the two sides really listening to one another and moving together, since both call names and speak unclearly.

Interviews with Gerhard Bergmann, Hans Conzelmann, Walter Künneth, and Rudolf Bultmann conclude the volume.

Here and there some rough translation causes difficulties. The flair of a journalistic author perhaps makes the positions more sharp and differentiated than they at times are; still, this might well serve as a good introduction to the new *Kirchenkampf* for people who are interested and want a simple introduction.

EDGAR KRENTZ

ALTTESTAMENTLICH-JÜDISCHE APOKALYPTIK. By Josef Schreiner. München: Kösel-Verlag, 1969. 204 pages. Cloth. DM 25.00.

This introduction to the intertestamental apocalyptic literature compares favorably with the English counterparts by H. H. Rowley and S. B. Frost. After giving summaries and introductions to 15 works, Schreiner discusses their literary and stylistic features. Pseudonymity, esoteric knowledge, descriptions of visions, interpretive angels, highly symbolic but ambiguous language, the orientation to the future, and the form of a farewell address are found to be characteristic and distinguishing features.

On the theological or philosophical level Schreiner discusses the incipient dualism, the otherworldly expectation, the deterministic view of history, angels, the son of man, and the Messiah. Because it is God Himself who brings the kingdom and because this kingdom is conceived as primarily otherworldly, the Messiah is not as prominent as one might expect. In fact, Daniel, the Assumption of Moses, and large parts of 1 Enoch make no mention of him. In the animal apocalypse of Enoch, the Messiah, portrayed as a white bull, is almost an afterthought and has no specific assignment. Furthermore, the Messiah functions as a prophetic figure in the eagle vision of 4 Ezra 11 f. where he, in the form of a lion, announces God's judgment.

A secondary interpretation of this vision in 4 Ezra 12:32 ff. asserts that the Messiah himself will destroy evildoers and save the remnant, but this activity too is prior to the end, the day of judgment.

Elsewhere in 4 Ezra the Messiah rules in an interim kingdom between the time of the eschatological plagues and the end of the world. After preserving the survivors of the plagues for a period of 400 years, he and all men die. When the earth gives up the dead at the resurrection, it is the Most High, and not the Messiah, who judges them.

This interim kingdom is also announced in the Cloud Vision of Syriac Baruch. The Messiah comes as a bolt of lightning, heals the wasted earth, and gathers Israel. In this case he judges the nations according to their relationship to Israel. His reign is a time of productivity and effortless work, when women bear children without pain, and there is no more trouble or death.

As can be seen from these summaries of the sections on the Messiah, enormous ferment and speculation were taking place in Judaism just before the Christian era. Many now believe that many aspects of Jesus and the New Testament cannot be understood apart from this apocalyptic framework.

Schreiner follows Von Rad in seeing little connection between prophecy and apocalyptic, but departs from him in minimizing the wisdom influence. While there are many wisdom motifs, wisdom is oriented toward this world, apocalyptic toward the world to come. This short and uncomplicated introduction merits translation.

RALPH W. KLEIN

*JUDAEA WEEPING: THE STRUGGLE AGAINST ROME FROM POMPEY TO MASADA, 63 B.C. TO A.D. 73.* By George C. Brauer Jr. New York: Thomas Y. Crowell Co., 1970. 296 pages. Cloth. \$7.95.

This volume retells in popular fashion the long story of the Jewish struggle for independence. Brauer writes well, has facts under control, and generally tells the story with verve and color. Quite properly, the

book does not debate strongly controverted points, though a useful bibliography will guide the alert reader to more scholarly treatments.

The history told is a story of the refusal to face the facts of political life, of incredible personal desire for glory in the face of a need for unity, and of quiet desperation on the part of those who (like Josephus) correctly evaluated the strength of Rome. The Herodian family and Josephus generally come off well in this book. The volume will be useful for those who like to read popular history and for church and school libraries. It aims at a popular audience and reaches it. It makes delightful reading.

EDGAR KRENTZ

*EX-PASTORS: WHY MEN LEAVE THE PARISH MINISTRY.* By Gerald J. Jud Jr., Edgar W. Mills Jr., and Genevieve Walters Burch. Philadelphia, Pa.: Pilgrim Press, 1970. 191 pages. Paper. \$3.45.

Why do pastors leave the parish ministry? *Ex-Pastors* presents the conclusion of a research project sponsored by the Board for Homeland Ministries of the United Church of Christ to determine why pastors of that denomination are leaving ecclesiastical employment. Though the research was limited to the situation in the United Church of Christ, some of its results have wider application.

The research team employed several tools to gather the data from ex-pastors: mail questionnaire, personal interview, and regional conferences. For comparison purposes active United Church of Christ parish pastors were sampled to determine their views and attitudes toward the ministry.

According to the researchers, there is *no single overwhelming reason* why men leave the ministry. There are many reasons: pressures of role expectations, money, marital problems, frustrated leadership, health, and limited resources. However, the researchers point out that a major factor in the decision of ex-pastors to leave was the failure of professional support structures that should have bound them more effectively into their occupation. Colleagues, fellow pastors, and

denominational executives were not there in time of need.

The concluding chapter, which treats policy implications of the research, is instructive for all denominations. It argues in some detail for clarification of the pastor's role in the church, for better support systems, and for improved training for the pastoral ministry.

JOHN H. TIETJEN

*DIE STUNDE DES AMOS: PROPHETIE UND PROTEST.* By Hans Walter Wolff. Munich: Chr. Kaiser Verlag, 1969. 215 pages. Paper. DM 14.50.

Wolff is the successor to Gerhard von Rad at Heidelberg and has written a technical commentary on Amos in the *Biblischer Kommentar*. The present volume consists of a series of popular essays and sermons dealing with the application of the prophet's message to the contemporary scene.

Although he stresses the social implications of this 8th-century book, Wolff criticizes those "revolutionaries" who have "harnessed Amos before the cart of shocking demonstrations designed to overthrow the economic order." In Part I of this book he investigates the prophet's encounter with the royal establishment at Bethel and the visions of chapters 7—9. As a layman, Amos cannot be classified with those professional prophets who were political troublemakers. The first two visions in fact reveal a man confronted unexpectedly with the will of God, a will he vehemently opposes. Amos is typified not by his call to repentance but by his unalterable announcement of the end of the history of Israel. Thus his message is neither a review of nor a plan for human action but the proclamation of Yahweh's imminent invasion of history. Only later prophets moved beyond this message of death to God's new beginning. It is highly questionable, however, whether the hope offered in 5:14 and 9:11-15 can rightly be denied to Amos.

Part II is entitled "Exegetical Introduction for Nonexegetes" and consists of essays delivered to pastoral gatherings on Amos 3 and 4. Popular in tone and evangelical in spirit,

these essays treat selected problems in translation, textual criticism, literary criticism, form criticism, tradition history, and the explanation of difficult words. Each concludes with a discussion of the message of these pericopes. Wolff explains to the pastors why his translation differs from Luther's. Exegetes who use the critical method, he reminds us, are not trying to present themselves as arrogant judges of the Scriptures, but as they listen attentively to the Word of God, they recognize those questions inherent in the Word of God itself.

Part III contains sermons on Amos with the following titles: "Who Can Be Silent?" "This Ship Is Sinking"; "A Protest Against the Affluent Society"; "Hunger After Righteousness — Unstilled." Finally, Part IV contains his own translation of the Book of Amos.

Wolff believes that the Book of Amos could provide a common ground for Christian congregations and revolutionary (New Left) groups to enter into dialog, since neither group has yet adequately plumbed the depths of this prophet. It is to be hoped that an English translation of Wolff's book will soon make his significant insights available to a wide audience.

RALPH W. KLEIN

*BREAK OUT.* By Herbert Brokering. Saint Louis, Mo.: Concordia Publishing House, 1970. 93 pages. Paper. \$1.25.

No. 9 in Concordia's Perspective Series, *Break Out* is a series of 26 devotions, meditations, poetic readings, antiphonal liturgies, discussion starters — any one of these or all of them and more. *Break Out* is a Gospel invitation to escape from the "boxes" that imprison us. Though intended primarily for use by youth and with youth, the themes have universal appeal. Among the boxes we are bidden to leave through the power of the crucified and risen Christ are boredom, rules, perfection, selfishness, time, words, war, monotony, grief. Brokering's language is fresh and his imagination stimulating. Jim Collins' illustrations lure the eye to explore the text.

JOHN H. TIETJEN

*JESUS AND ETHICS: FOUR INTERPRETATIONS.* By Richard H. Hiers. Philadelphia: The Westminster Press, 1968. 208 pages. Cloth. \$6.50.

Hiers' book is the outcome of his Yale University dissertation on Adolf von Harnack, Albert Schweitzer, Rudolf Bultmann, C. H. Dodd, and some lesser names in the field. His last chapter contains his critical conclusions as well as some observations on the "situation ethics" debate. Hiers' study will be useful to the student in the field who wishes to examine other analyses of the topics.

RICHARD KLANN

*NO OTHER NAME.* By Arthur E. Graf. Jefferson City, Mo.: Faith Publications, 1970. 157 pages. Cloth. Price not given.

Graf, formerly professor of pastoral theology at Concordia Theological Seminary, Springfield, Ill., herewith offers two series of sermons. For Lent seven sermons are attached to symbols of the Way of Sorrows, "The Cross in the Cup" and "The Crowing Rooster," for example. A sermon for Easter on 1 Cor. 15:14-20 is appended. The second series is on the Ten Commandments, in eleven units. The mode of treatment observes some of the catechetical accents; but each sermon directs to Christ for forgiveness and power. These sermons are direct and explicit in quality and should prove suggestive to preachers and edifying to readers.

RICHARD R. CAEMMERER SR.

*PICK UP YOUR TRUMPET.* By Roy A. Harrisville. Minneapolis: Augsburg Publishing House, 1970. 135 pp. Paper. \$2.50.

This reviewer has been in Roy Harrisville's company so infrequently since the time he heard him, fresh from Princeton Seminary, lecture in his big church in Iowa to a pastoral conference on Hebrews that he can't quite hear him talk as he reads these sermons. But no matter. This is really exciting preaching! Here are 26 brief chapel talks at Luther Seminary in St. Paul, plus a sermon at the ordination and a sermon at

the funeral of a student. All are attached to texts which the preacher really uses, with precision and care, befitting a New Testament scholar. Just as remarkable is the language, which is evidently blended from the courage and humor of the preacher with the presence and uniqueness of his audience. Here are amazingly few tired lines. This crackles. Even if you do not preach to theological students, you will find heartening samples of a man determined to make the Gospel of Jesus Christ explicit and telling, by all means, without fail.

RICHARD R. CAEMMERER SR.

*JEWISH HISTORICAL TREASURES.* By Azriel Eisenberg. New York: Bloch Publishing Co., 1969. 207 pages. Cloth. \$10.00.

The author has chosen over a hundred pictures of representative objects whose interest is primarily historical, with the aim of providing a visual survey of four millennia in the life of the Jewish people. In most cases a full page of photographs is accompanied by a text of similar length. The presentation is at once popular and stirring. In addition to the Black Obelisk, the Moabite Stone, and the Siloam Inscription from Old Testament times, Eisenberg brings to life Jewish suffering and revolt, art, literature, and architecture. Special emphasis is given to manuscripts, synagogues, and modern Israel. His inclusion of the Liberty Bell among items of Jewish history because it is inscribed with a passage from Leviticus seems strained.

Unfortunately errors of detail mar the text, at least for the older period. Many of his transliterations of Hebrew seals on page 12 are simply wrong while the facsimile of the "Leachmelech" seal on page 13 is printed backwards. At the beginning of his discussion of the temple area he lists the following dates: ca. 961—920 B. C. E.; ca. 480 B. C. E. The text offers no clarification for these enigmatic figures. Finally, he identifies the Herodian stones in the wailing wall as belonging to the first and second temples.

RALPH W. KLEIN