

# CONCORDIA THEOLOGICAL MONTHLY

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Ethical Individualism in Clement of Alexandria

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of Scripture

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Brief Studies

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Book Review

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ARCHIVES

*EINLEITUNG IN DIE ALTTESTAMENT-  
LICHEN APOKRYPHEN UND PSEUD-  
EPIGRAPHEN EINSCHLIESSLICH  
DER GROSSEN QUMRAN-HAND-  
SCHRIFTEN.* By Leonhard Rost. Heidel-  
berg: Quelle & Meyer, 1971. 150 pages.  
Paper. DM 28.00.

For the 10th edition of the Sellin *Ein-  
leitung*, it was decided to give the editorship  
of the canonical materials to George Fohrer,  
while Rost was commissioned to rework the  
rest. Fohrer's work has already been trans-  
lated into English, and it is to be hoped that  
the present volume too will soon be available  
in translation.

The treatment is brief and clearly orga-  
nized. A typical section consists of bibli-  
ography (intended to be supplementary to  
Eissfeldt's *Introduction*) and discussions of  
the languages in which the document was  
composed or is now preserved, name of the  
book, author, date and place of composition,  
form and content, and significance.

Unfortunately Rost infrequently calls at-  
tention to hypotheses other than his own.  
While he treats the Assumption of Moses as  
a 1st century A.D. composition connected  
with the Qumran community, Licht has ar-  
gued persuasively that the original edition  
comes from the early 160s B.C., and that the  
figure Taxo exemplifies the idea that per-  
fectly innocent martyrdom will force God to  
act with judgment against Antiochus IV and  
the Hellenizers. With its view of the righ-  
teous being exalted to the stars to witness the  
wicked being punished by God on earth, it  
represents one of the most primitive views  
of the function of resurrection in the inter-  
testamental period.

Rost's view of the stages in the compo-  
sition of the Testaments of the Twelve Patri-  
archs also seems unlikely. He suggests, for  
example, that the Testament of Levi was  
composed at Qumran to justify the assump-  
tion of the high priesthood by Jonathan in  
153. It seems more probable, however, that  
the Qumran community was formed because

of negative reaction to Jonathan's and Simon's  
claims to the high priestly office. (Incident-  
ally, the order of Jonathan and Simon is in-  
correctly stated on p. 28). How to explain  
the presence of only the Testaments of Levi  
and Naphtali at Qumran and the extensive  
Christian flavor of many passages in the rest  
of the Testaments remains a great challenge.

Despite these criticisms, however, be-  
ginning students for whom this book is in-  
tended will find it a significant guide to some  
of the most important religious writings of  
the faith.

RALPH W. KLEIN

*SCHRIFTAUSLEGUNG IN THEORIE  
UND PRAXIS.* By Josef Blank. Munich:  
Kösel Verlag, 1969. 260 pages. Cloth.  
DM 34.00.

The author attempts to erect a bridge here  
between historical-critical exegesis and the  
life of the church. In doing this he recog-  
nizes both the changes effected by modern  
exegesis and the presuppositions common to  
our secular age.

While dialectical theology often tried to  
find a place for the theological question  
alongside historical investigation, Blank  
states in his opening programmatic essay that  
current exegetical study expects theological  
relevance precisely from the historical in-  
vestigation itself. History to him is not that  
which can be demonstrated as historical fact  
and which is therefore passé, but history is  
the past as a present power, determining  
things in my own present. He summarizes:  
"The problem of the theological interpreta-  
tion of the Bible . . . must not lie in this, that  
next to the historical-critical interpretation a  
special theological one must be offered.  
Rather, it consists of this, to take history  
completely seriously and to understand it in  
relationship to God, and that means naturally  
also in the light of Christ."

Other chapters deal with the relationship  
between Scripture and preaching and with  
exegetical questions on parables, miracles,  
ethical norms in the New Testament, the in-  
dicative and imperative in Paul, Pauline an-

thropology, and the prehistory of Rom. 13:1-7. Homiletical helps on four New Testament pericopes round out the collection.

RALPH W. KLEIN

*ISAIAH AND WISDOM.* By J. William Whedbee. Nashville: Abingdon Press, 1971. 172 pages. Cloth. \$5.95.

The wise men of Israel presupposed a basic order in the world that was ultimately dependent on Yahweh, its Creator and Guarantor, and their fundamental task was to attempt to penetrate this order. Several scholars have also argued that wisdom and law are both rooted in clan ethics and that wisdom is one of the major sources for the prophetic indictments.

Whedbee proposes to utilize the above hypotheses for an investigation of Isaiah's relationship to the wisdom tradition. Building on the work of Fichtner, he identifies wisdom elements in a variety of literary genres, especially in the woe speeches and in the use of the term "counsel." He believes that the woe form is not a curse nor a lament, but that it stems ultimately from the wise men's reflections about the conditions of the world. While Isaiah borrowed the term "counsel" from wisdom traditions, he used that concept against the court wise men and condemned them for opposing their own counsel to Yahweh's.

The wise men of the Jerusalem court sought to avert the Assyrian peril by means of foreign alliances instead of reliance on Yahweh and trust in His plan. Arguing from wisdom's own presuppositions, Isaiah showed both the folly and certain failure of the wise men. In his picture of the future restoration Isaiah announced that the institution of counselors would be restored and the Messiah Himself would be a wonder of a counselor and would receive the spirit of counsel and might.

While the current "wisdom renaissance" in Old Testament studies may well be over-emphasizing the role of wisdom in prophecy and law, there is no question that it is demonstrating that wisdom must be included among the major religious insights of Israel. (In note 12, p. 83, the typesetter mistakenly

cast the Hebrew word for woe into a meaningless 'IX.')

RALPH W. KLEIN

*ORIGINAL SIN.* By Jonathan Edwards. Edited by Clyde A. Holbrook. New Haven: Yale University Press, 1970. 488 pages. Cloth. \$17.50.

More than 10 years have elapsed since the latest previous publication in the Yale Edition of *The Works of Jonathan Edwards*. This volume is therefore a welcome though tardy installment on the promise of a scholarly edition of his works. The heart of the Yale editorial project remains yet to be unveiled, namely, the private reflections in Edwards' unpublished notebooks.

The appearance of *Original Sin* serves as a reminder of the centrality of anthropological issues in the development of American theology. Edwards, for example, attached great importance to the doctrine of man; he regarded attacks on the concept of original sin as contributing to the spiritual woes of 18th-century New England. He hoped to provide an antidote to prevailing tendencies by reaffirming a traditional conception of the nature of man. In that task he faced issues which have plagued theologians in every age, including the nature and reality of sin, its origin and propagation, and the question of God's relationship to it.

Human history and the testimony of Scripture convinced Edwards of the universality of sin. To those who equated sin with mere moral failings, he responded with an Anselmian argument: sin is essentially heinous because of God's infinite excellence. Every affront to God deserves infinite punishment. Death is appropriate for all because of the enormity of sin.

With respect to the origin of each man's sin, Edwards pointed to a principle established in his earlier work, *Freedom of the Will*: a recurrent tendency demands a recurrent cause. The unfailing propensity to sin in every man is evidence of a corrupt nature acquired through Adam's fall. God imputed the guilt and punishment of Adam's transgression to every man. Here Edwards' Arminian opponents (and most modern men) balked, for they refused to put God in the

position of rendering a guilty verdict on unborn generations. He tried to blunt the edge of their invective by establishing that Adam and his posterity were identical due to the "arbitrary constitution" of God. Therefore imputation was not unfair because all men are actually guilty of Adam's sin. This unusual construction rests squarely upon Edwards' own metaphysic whereby he held that the will of God makes things what they are.

Edwards also struggled with God's potential authorship of sin, a position which he stoutly denied. In the face of the quandary caused by the mutual presence of God's sovereignty and man's sin, he took refuge in the traditional distinction between God's revealed will and His secret counsels. From the perspective of the latter, God's permission of sin can be utilized (so says the theory) for the accomplishment of His ultimate purposes.

Few contemporary readers will have the stamina to finish this treatise. Not only is it massive in length and steeped in polemics, but also the fundamental objective is problematical for contemporary man. Furthermore, the Biblical scholarship of the 18th century on which Edwards rested much of his case is not the Biblical scholarship of today. *Original Sin* is a major exegetical effort, focusing on the *loci classici* of the doctrine. To the credit of Holbrook, the introduction alerts the reader to this exegetical aspect of the work, a dimension of Edwards' production which has long been overlooked. This aspect makes the omission of a Scriptural index a highly regrettable decision.

After due reverence has been paid to the rigor of Edwards' mind, *Original Sin* remains an artifact from another theological age. It is a difficult treatise, but Holbrook has given the reader every possible aid, including a well-edited text and an insightful introduction. If one can persist, he will have the questionable pleasure of observing an unflinching stance carried through with logical severity and intensity of purpose. Also he will catch a glimpse of the larger whole of classic Reformed theology as articulated by its foremost American exponent.

STEPHEN J. STEIN

*THE ESSENTIAL PHILO.* Edited by Nahum N. Glatzer. New York: Schocken Books, 1971. xii and 360 pages. Paper. \$3.95.

Philo Judaeus (ca. 25 B.C.—ca. A.D. 45) synthesized Greek philosophy and Mosaic religion. Neither Greek philosophers nor teachers of Judaism deemed him particularly significant, but he was of decisive importance to such early Christian theologians as Clement of Alexandria, Origen, and Ambrose.

By means of allegorical interpretation, Scripture was made to yield Greek philosophical concepts while Biblical sections unacceptable to the Hellenist in Philo were bypassed in silence. While he emphasized the spiritualization of faith, the contemplative life, and the harmony between Moses and Plato, he also demanded that the literal meaning of the Law be observed.

His writings fall into two main categories: writings addressed to interested Gentiles and writings of concern to a group of enlightened, educated Jews. The present selection includes treatises on such subjects as the creation of the world, Abraham, Moses, the festivals, rewards and punishments, the contemplative life (dealing with the Therapeutae, a Jewish sect in Egypt), and the Essenes. It will serve as an introduction to Hellenistic Judaism and to the background of early Christian thought. Glatzer has basically used the translation from the Greek by C. D. Yonge and has appended a series of explanatory notes.

RALPH W. KLEIN

*NEAR EASTERN STUDIES IN HONOR OF WILLIAM FOXWELL ALBRIGHT.*

Edited by Hans Goedicke. Baltimore, Md.: The Johns Hopkins Press, 1971. 474 pages. Cloth. \$15.00.

This tribute-volume, presented to Albright shortly before his recent death, includes articles by no less than 35 scholars. It is appropriate that a tribute to a man of Albright's encyclopedic range of competence should include contributions covering a really broad spectrum of Near Eastern studies. Yet one is struck by the realization that several areas in which Albright made crucial contributions are not represented: notably pottery, typology,

palaeography, Egyptian language! But it is folly even to attempt such a list.

Space permits mention only of a sampling that particularly caught this reviewer's interest. D. N. Freedman's analysis of "The Structure of Psalm 137" reveals a remarkably precise metrical schema. Moshe Greenberg deftly and sympathetically analyzes "The Redaction of the Plague Narrative in Exodus." Joseph Fitzmeyer offers another of his carefully detailed studies, "A Re-Study of an Elephantine Aramaic Marriage Contract (AP 15)." In "Yahweh and Mari" Herbert Huffman studies the element "Yahweh" as known in Amorite personal names.

Other contributions include "Father and Son as Terminology for Treaty and Covenant" by F. Charles Fensham; "Elia und das Gottesurteil" by A. Jepsen; and "Edom and Judah in the Sixth-Fifth Centuries B. C." by J. M. Myers.

CARL GRAESSER JR.

*CONFLICT AND CONSCIENCE.* By Mark O. Hatfield. Waco, Tex. Word Books, 1971. 172 pages. Cloth. \$4.95.

In this book the question "Is Jesus Christ relevant to contemporary society?" is asked by one who believes in Jesus Christ as the Alpha and Omega of life. It contains addresses and prayers given at various places: a seminary, the "Pentagon Pulpit," the Southern Baptist Convention, universities, a youth meeting, a Governor's prayer breakfast, and a White House service.

The author is one of a growing number of statesmen and politicians who are loyal Christians, who struggle with decisions that confront them, and who are ready to risk their political future for a just cause.

The ecumenical movement and Christian dialogs have made their impact also in governmental circles. The fact that a senator expresses faith in Christ in a prayer for a mixed audience is an interesting contrast to the "neutral" or "civic" terminology for deity stereotyped in inaugural or other official speeches. This is the kind of religious honesty and openness the World Council and the Lutheran World Federation have helped to achieve. The freedom of such expression is

an integral part of religious freedom. It provides exercises in sympathy and tolerance.

Furthermore, there are many issues mentioned by Hatfield which transcend denominational barriers and tend to form new lines, especially if one grants the validity of social and political outreach. The Tillichian questions arising from rationalization of human suffering, wasted resources, and deterioration of moral sensitivity become more and more significant to church people and all men of good will and tend to make unrelated theological logic irrelevant. This fact assures the future of the ecumenical movement in spite of mass lethargy, individual ambitions, and denominational self-interests.

This book may not solve the ecclesiastical and political problems of our day, but it does confront statesman and churchman with challenges that cannot be ignored.

ERWIN L. LUEKER

*HISTORICAL PROTESTANTISM: AN HISTORICAL INTRODUCTION TO PROTESTANT THEOLOGY.* By William A. Scott. Englewood Cliffs, N. J.: Prentice-Hall, 1971. 229 pages. Cloth. \$6.95.

In this book a Roman Catholic analyzes Protestant thought in historical perspective for the purpose of creating greater unity and understanding between Protestants, Lutherans, and Roman Catholics.

The book has chapters on Martin Luther, John Calvin, Anabaptists, Anglicanism, Puritanism, Methodism, Nineteenth-Century Liberal Protestantism, Karl Barth, Dietrich Bonhoeffer, Rudolf Bultmann, Reinhold Niebuhr, and Paul Tillich.

The author displays remarkable sympathy and insight as he treats the salient points of men and movements. Although there are instances when greater exactness and detail might be desirable, especially when dealing with fluid circumstances (for example, Luther's concept of the ministry and the faith of baptism), the author has set a high standard of accuracy and objectivity for dialog situations. As a result the book is as valuable for the self-understanding of Lutherans and Protestants as it is for the empathetic under-

standing of Protestantism by Roman Catholics.

The evaluations from a Roman Catholic viewpoint add to the value of the book.

ERWIN L. LUEKER

*SURVIVING THE FUTURE.* By Arnold Toynbee. New York and London: Oxford University Press, 1971. 156 pages and index. Cloth. \$5.95.

This book is an adaptation of a dialog, originally published in a Japanese newspaper, between Toynbee and Prof. Kei Wakaizumi of the University of Kyoto. In response to questions by the Japanese professor, Toynbee sets out his reflections on seven themes: (1) The Purpose of Life; (2) The Obstacles to Achieving Life's Purpose; (3) Technology: A generator of Wealth and of Problems; (4) Religion: A Perennial Need? (5) Education: A means of Constructive Change; (6) Society under Pressure from Technology; (7) Hopes and Expectations for the Younger Generation. The reflections are perforce simplistic, but they indicate the author's transcultural competence, and as guesses they are probably as educated as anybody's. Toynbee recognizes the bane of egocentricity in man, but has no easy answer to its problems. He acknowledges a faith in ultimate reality, but feels that the higher religions have suffered from alliance with technology and politics. He is agnostic about life after death and finds a moral ideal in St. Francis. Apparently he sees the solution to the problem of aging in euthanasia.

RICHARD R. CAEMMERER SR.

*SPLINTERS IN THE QUICK.* By Ronald E. Sleeth. Waco, Tex.: Word Books, 1971. 139 pages and notes. Cloth. \$3.95.

This beautifully printed book contains 10 sermons which are published with a thought for readers and not just listeners. They are not for a "homiletic Shylock hoping to carve his pound of flesh from someone else's carcass" (p. 11). Sleeth is a teacher of homiletics (Vanderbilt, Perkins), who has published two volumes on preaching (*Persuasive Preaching*, Harper and Brothers, 1956; *Proclaiming the Word*, Abingdon Press, 1964).

Here he puts his method to work. These sermons display two of his benchmarks with special aptness: His discovery of "Word of God" (especially in "The Last Word," pp. 93 ff.) and his appreciation of literature, to which references crowd almost every page.

RICHARD R. CAEMMERER SR.

*THE MISSION OF THE CHURCH AND THE PROPAGATION OF THE FAITH.* Edited by G. J. Cuming. New York: Cambridge University Press, 1970. 170 pages. Cloth. \$9.50.

This volume demonstrates that a sizable group of British church historians is coming to view church history from the perspective of the church's mission rather than in self-preoccupied, intramural terms. But at that only four out of eleven essays venture out of the familiar terrain of Europe.

In Europe itself, only one essay devotes itself wholly to an area other than western Europe. A. P. Vlasto, lecturer in Slavonic studies at Cambridge, describes "The Mission of SS Cyril and Methodios and Its Aftermath in Central Europe." He analyzes the impact of their praiseworthy missionary principle that "any people, especially neophytes, must be allowed to praise God in its own language."

L. G. D. Baker of Edinburg confesses that by the year 1000 Europe seemed Christian, but it was only "the shadow of the Christian symbol" that had been cast. His final sentence reads: "The propagation of the faith would have been better served if the church had not become preoccupied with reconciling Greek subtleties, Roman systems, or pagan customs to the faith, and had borne in mind Columbanus' precept, 'He who says he believes in Christ ought to walk as Christ walked, poor and humble and always preaching truth.'"

European assumptions of superiority appear at their unloveliest in C. R. Boxer's excellent essay on "The Problem of the Native Clergy in the Portuguese and Spanish Empires from the Sixteenth to the Eighteenth Centuries." The problem, of course, lay chiefly with European racial discrimination and with the cultural imposition of Latinity and celibacy. Overwhelmingly, European white Christian contempt for the priest of

color tended to keep him in a second-rate position in the colonies.

A. F. Walls of Aberdeen describes party strife and tension in "A Christian Experiment: The Early Sierra Leone Colony" but concludes that it was, nevertheless, "The Morning Star of Africa," where the church by his estimate has been doubling every 12 years for more than a century. Recaptured slaves, uprooted from their own tradition, became the first mass movement into the church. Within a generation a large and highly mobile missionary force developed and had an effect right across West Africa which passed anything that Wilberforce could have envisioned.

Peter Hinchcliff, formerly professor at Rhodes University, South Africa, discusses "The Selection and Training of Missionaries in the Early Nineteenth Century" as it concerned South Africa. He concludes that both selection and training ranged from the markedly casual to the extremely haphazard. "What is strange is that, though the missionaries came in time to lay much of the foundations of modern linguistic and anthropological studies, the societies did so little to incorporate these things into their training course." (P.153)

Stephen Neill's masterly survey of the literature of missionary history points out that in the 14 volumes of the first edition of the *Cambridge Modern History* there is only one reference to Christian missions. Today some of the best work is produced not by the intramural historians but by those who come to missionary problems from the outside. Neill cites two distinguished examples, one by a fellow contributor to this volume, C. R. Boxer, *The Christian Century in Japan, 1549 to 1650* (Cambridge, 1951). The other is by J. S. Webster of the University of Ibadan, *The African Churches among the Yoruba 1888—1922* (Oxford, 1964). Serious church historians (and especially doctoral candidates looking for a worthy subject!) cannot afford to ignore Neill's 7-point catalog of many neglected and underdeveloped areas in the history of the Christian world mission.

Other subjects in this symposium include

St. Gregory the Great's mission strategy (R. A. Markus), St. Columban (G. S. M. Walker), St. Boniface (C. H. Talbot), the church's response to the cholera outbreak of 1866 in England (G. Huelin), and "The Missionary at Home: The Church in the Towns, 1000—1250" (C. N. L. Brooke).

WILLIAM J. DANKER

*MISSION AND DEVELOPMENT: ECUMENICAL CONVERSATIONS.* Edited by Pedro S. de Achútegui. Manila, P. R.: Loyola House of Studies, Ateneo de Manila University, 1970. 179 pages. Paper. \$3.00.

Theological works — even slender ones — that originate in the Philippines deserve careful attention. This is so because the Philippine Republic itself is an extraordinary commercial and intellectual crossroads on the rim of Asia that combines both the East and the West, the "first world" and the "third world."

The present volume — first in a new series from the press of the prestigious Jesuit university of Manila, to be known as *Cardinal Bea Studies* — lives up to its title and its subtitle.

Appropriately the first section gives a biographical sketch of Cardinal Bea and reproduces the speeches delivered at the memorial service for him held at the Ateneo de Manila in January 1969.

The second document is a convocation address on the parable of the sower and the seed that F. Dale Bruner (United Church of Christ in the Philippines) delivered during the Week of Prayer for Christian Unity.

The bulk of the brochure is devoted to proceedings of two interdenominational symposia (at both of which the Lutheran Church in the Philippines was represented) held at the Cardinal Bea Institute. The first was on the "Mission of the Church to the Church World." It was based on a provocative article by Joao da Veiga Coutinho on "The Church and the Third World" in which he argued that "the church will be able to cope with the consciousness of the third world only to the extent that it can disengage itself from its present outmoded institutional settings" (p.62). The second had as its sub-



ject "Development of the Churches." The basis of the discussion consisted of the conclusions of five international conferences on development and missions held between 1966 and 1969. Non-Roman-Catholics will find the conclusions of the SEDOS (Servizio di Documentazione e Studi, a working group of various Roman Catholic missionary orders) Symposium at Rome (1969) on "Mission Theology for Our Times" and the concluding reflections of the 39th Louvain Missiological Week at Namur, Belgium (1969), particularly illuminating.

ARTHUR CARL PIEPKORN

*ESSAYS ON THE SEMITIC BACKGROUND OF THE NEW TESTAMENT.*

By Joseph A. Fitzmyer, London: Geoffrey Chapman, 1971. 524 pages. Cloth. £5.00.

Literary criticism engaged primarily in search for relevance cannot fail to stimulate interest. But, as Fitzmyer observes in the preface to this collection of articles that appeared over the last two decades in various publications, gathering and analysis of linguistic and other ancient environmental data is no dispensable chore if the more glamorous inquiries are to find a secure base for expression. Fitzmyer's use of the scrolls from Qumran goes far to illuminate a number of passages in the New Testament and at the very least stimulates further investigation that might have been neglected. The two studies on Melchizedek and the article on the restoration and interpretation of the Oxyrhynchus Logoi (published at the beginning of the century) with the help of the Coptic Gospel of Thomas bear promise of permanent invitation to gratitude.

FREDERICK W. DANKER

*WORT—GEBOT—GLAUBE.* Edited by Hans-Joachim Stoebe and others. Zurich: Zwingli-Verlag, 1970. 334 pages. Paper. 46 Swiss francs.

The 24 essays in this book are dedicated to Walter Eichrodt on his 80th birthday. Eichrodt, who taught at Basel from 1922 to 1961, is widely respected for his three-volume theology of the Old Testament and for his re-

cent commentary on Ezekiel. Happily, both are now available in English.

Deep theological interest coupled with the best in critical methodology is characteristic of Eichrodt and of the contributors to this tribute-volume. Walther Zimmerli, for example, does a painstaking and convincing analysis of the sources to which the older Sinai materials should be assigned (J, E, proto D) and demonstrates how in each case the concept of covenant is inextricably bound to laws or stipulations. Thus Wellhausen's hypothesis that Israel's relationship to Yahweh was "natural," without any ethical imperative, is shown by the critical method to be without textual support.

Equally helpful is Claus Westermann's study of the function of the glory of Yahweh in the priestly document of the Pentateuch. The glory of Yahweh authenticates the command to build the tabernacle (Exodus 24), its dedication (Exodus 40), and Israel's first sacrifice (Leviticus 9), but the same glory of Yahweh, appearing at the sanctuary, also validates God's historical actions (Exodus 16; Numbers 14, 16, 17, 20). P affirmed a basic unity between what happened at Sinai and what happened in the later wilderness experiences. The glory of Yahweh which came down on Sinai and from which a voice came to Moses is the same glory in which Yahweh showed Himself majestically to His people on their way through the wilderness. The significance of God's glory is not to be seen in its fiery appearance (Von Rad), but in the authority it gives to that word of Yahweh that founds the cult or determines history. Christian worship, according to Westermann, maintains the connection between these two spheres of God's activity.

RALPH W. KLEIN

*LUKE: HISTORIAN AND THEOLOGIAN.*

By I. Howard Marshall. Grand Rapids, Mich.: Zondervan Publishing House, 1970. 238 pages. Paper. \$2.95.

Apologetic interests, endeavoring also to display close ties between Pauline and Lukan theology, permeate this study of Luke's twin-work.

FREDERICK W. DANKER



*OLD TESTAMENT ILLUSTRATIONS.* By Clifford M. Jones. New York: Cambridge University Press, 1971. 189 pages. Cloth, \$9.50; paper, \$3.95.

The heart of this book is a useful collection of some 201 maps, diagrams, and photographs, together with an explanatory text, which illustrate the background of the Old Testament, specifically the Old Testament of the New English Bible. The text is simple and readable, with many quotations from the Old Testament itself. This fulfills the promise of the preface: "Teacher and young people have been especially kept in mind."

Topics cover geographical, archaeological, historical (the greater portion of the book), social, literary, and religious backgrounds. The last 13 pages are devoted to the religious customs of modern Judaism. Generally the pictures and diagrams are most helpful, though it is puzzling why 7 percent of the total book, about 13 pages altogether, should be devoted to 21 illustrations of paintings (even if the likes of Botticelli and Michelangelo are included). It is precisely the other photographs, more ancient and authentically illustrative, that are the strength of the volume.

Inevitably such a wide-ranging survey includes an occasional slip (the three temples at Megiddo date to the early second millennium, not 3000 B.C., p.66), but this will not keep the volume from serving as a useful tool for a young or popular audience.

CARL GRAESSER JR.

*THE HEART OF THE YALE LECTURES.*

By Batsell Barrett Baxter. Grand Rapids: Baker Book House, 1971. xiii and 332 pages. Paper. \$3.95.

This unit in Ralph G. Turnbull's series "Notable Books on Preaching" brings in paperback an unchanged reprint of a 1947 digest of 66 volumes of the Beecher lectures on preaching at Yale University. The author, a teacher of speech and preaching and a Ph. D. in speech from the University of Southern California, confined himself to what he termed the art of preaching in contrast to the content of preaching. One ob-

jective of the volume was to note the "similarity of the rules of success in religious and in secular speaking" (p. ix). Within the confines of the book's objective, it is a useful volume. The 1947 Macmillan edition was reviewed in this journal, Vol. XIX (1948), pp. 159—60.

RICHARD R. CAEMMERER SR.

*DAS DEUTERONOMISCHE GESETZ.* By Rosario Pius Merendino. Bonn: Peter Hanstein Verlag, 1969. xxvi and 458 pages. Paper. DM 58.80.

This work represents a doctoral dissertation on Deuteronomy 12—26 presented to the Roman Catholic faculty at the University of Bonn. Employing literary, form, and redaction criticism, the author isolates the various layers of the text and reconstructs the history of its growth.

Merendino believes that centralization of worship began with the Feast of Tabernacles and that this commemoration was practiced in Jerusalem already at the time of Solomon. Stylistic and formal arguments also persuade him that centralization was then applied to the entire festal calendar, including Passover, which for the first time was celebrated as a *sacrificial* meal. While it was Hezekiah's reform that initiated this second phase, a third phase that centralized all sacrifices resulted from the reform of Josiah.

This historical reconstruction is matched by a hypothesis to explain the origin of the book. At least two editions preceded the Deuteronomic editing, the first consisting of 14:21b—16:19, two series of laws (containing the words "abomination" or "you shall purge"), and possibly 18:1-4 and 26:2-11a; the second, under Josiah, added 12:13-27 and 18:6-8. The Deuteronomic editing itself, which produced a thoroughgoing edition of legal material in a finished corpus, did not precede Josiah while the post-Deuteronomic redaction was probably done by the Deuteronomic historian.

This exhaustive work repays careful use although it might be contended that the analysis has put too much stock in minor changes in style, form, or the like. It must also be emphasized that such internal recon-

structions, however necessitated by the paucity of correlative historical records, are in a sense circular and often import modern and/or Western notions of historical progression. Nevertheless, this work will be a basic resource for anyone wishing to work in the Deuteronomic corpus. It offers impressive evidence for Israel's reinterpretation of the Law, a hermeneutical task that was necessary because of the changing context to which it was to be applied.

RALPH W. KLEIN

*TEXTILE ART IN THE CHURCH.* By Marion P. Ireland. Nashville, Tenn.: Abingdon Press, 1971. 283 pages, 151 catalogued photographs, glossary, and bibliography. Cloth. \$27.50.

This is one of those books which serve well either as accessories for coffee tables or as impressive additions to book collections intended for occasional browsing by one's friends or guests. Not only is it a magnificent example of the printer's art, but it will surely delight the eye of the beholder both aesthetically and, one would hope, spiritually with an abundance of superb color photographs of paraments, vestments, and other ecclesiastical textiles.

Some readers may never have the opportunity to examine anything in the book but the photographs; even they will be sufficiently rewarded. Others may venture into the text. There they will discover an author who speaks to her concerns from thorough research as well as from expertise in textile artistry. Mrs. Ireland's firsthand acquaintance with classic examples of textile art from many centuries and places is reflected in the analyses of the illustrations. She has successfully woven together an ecumenical understanding of worship with a succinct but accurate history of art. At least this reader was impressed with her review of the skills and knowledge necessary for the production of textiles considered worthy of attention. In the chapters on technique, particularly in the one on "Color Harmony," the author helps to make it clear that the difference between an amateur and a professional in this field is more than innate creative ability or a

spark of genius. She places a premium on acquired knowledge and skill, but at the same time praises that inventiveness which prompted some in her area to experiment with machine embroidery. Her positive evaluations of an infinite variety of skills and methods help to emphasize the value which she places on visual materials in contemporary worship.

The envisioned readership of the book is not clear. While the stated purpose of the work is ecumenical in scope, the author's intentions appear to be better suited for the nonliturgical branches of Western Christendom that are not in the mainstream of historical liturgical practice. Many of her evaluations and explanations of the current liturgical scene are unnecessary for the Roman Catholic, Anglican, or Lutheran. Others invite exception. The Lutheran element of the liturgical movement, for instance, would not be comfortable with a de-emphasis on sacrificial theology in the Holy Eucharist, nor would it advocate Mrs. Ireland's consequent terminological preference for "table" instead of "altar." Lutherans would also have difficulty aligning themselves with the book's view of the ministry that consists in a total amalgamation of clergy and laity.

The aim of the work, according to the foreword by Geddes MacGregor, is "to stimulate an interest in the use of new creative designs for textiles for the expression of the life of the church in the contemporary world." While it is true that many of the illustrations, including examples of the author's own creative work, display a desire for innovative symbolic expression, one looks in vain for discussions of problems which are basic to art and the church today. There are many fine samples of embroidered kneelers, but no attempt at defending the usefulness of kneeling in contemporary worship. Likewise there are numerous examples of pulpit and lectern falls but no discussion of the contemporary usefulness of pulpits and lecterns. It is difficult to conceive how Mrs. Ireland could avoid a discussion of the current popularity of house worship and its implications for the textile arts. Again, it would

have been beneficial, considering her knowledge and experience, to know her thoughts on the spreading epidemic of amateur banner making over against the professional product of the textile artist. Finally, she might have included some help for the clergyman who is confronted with the zealous parishoner who does not want the work of the professional but who would rather spend the money for world hunger.

The book concludes with an extensive bibliography and a helpful glossary. The bibliography affords the reader a list of standard and recent works on worship, liturgy, and the arts and a useful catalog of current periodicals. It was surprising, however, not to find the names of Von Allmen, Peter Brunner, Vajta, or Hans Preuss anywhere in the bibliography.

Glossaries always suffer from incompleteness, but it is not clear why in this one ciborium was included and not chalice, paten, or, more importantly, chalice veil. There is also an entry for corporal, but not for purificator, for mensa but not for credence table.

No doubt Mrs. Ireland will feel amply rewarded for her labors if because of the book more clergymen and laymen are made conscious of the necessity for and usefulness of textile arts in contemporary worship, and if because of the book the many artists already involved with this medium are given greater perspective and understanding in their work. Such success is certainly assured.

MARK BANGERT

*THE PURITAN HOPE: A STUDY IN REVIVAL AND THE INTERPRETATION OF PROPHECY.* By Iain H. Murray. London: The Banner of Truth Trust, 1971. xxv and 301 pages. Cloth. \$4.50.

Moltmann would agree with some features of *The Puritan Hope* and some Puritans would have a kinship to Moltmann's theology of hope. Any such relationship, however, is foreign from Murray's exposition. His is a historical study in which the writings of John Owen, Richard Baxter, Edward Irving, Jonathan Edwards, and Charles Haddon Spurgeon receive significant treatment. The volume is well annotated.

As the subtitle indicates, revivalism is an important aspect of the author's investigation. He begins with the premise that there is one event predicted in Scripture that is unfulfilled in history, "a great revival, which is both promised and, as yet, unaccomplished" (p. xxi). He does not, however, simply hope for a great revival; he emphasizes the need that a thorough foundation for the work of the church be found in the Scriptures. He writes: "Hope, then, respecting the future of the world must not be an expectation that God will work regardless of the failure of his Church, but rather that God will recall the Church and especially her ministry to that standard of full commitment to the gospel of Christ which Scripture commands" (p. 233). He has little to say about the sacraments.

Murray's study provides an exposition of one dimension of Puritan theology that has not been explored to any extent. Its accent increases an understanding of that theology.

CARL S. MEYER

*NEW LITURGICAL FEASTS IN LATER MEDIEVAL ENGLAND.* By R. W. Pfaff. New York: Oxford University Press, 1970. xx and 133 pages. Cloth. \$5.75.

In a tradition epitomized by various volumes from the Alcuin Society and by Edmund Bishop's *Liturgica Historica*, Pfaff in this book has reproduced detailed evidence for an understanding of a small portion of the total Western Christian liturgical development. The study deals with eight so-called *nova festa* which were in the process of being accepted in England at the close of the Middle Ages. Most important among these are the Transfiguration (Aug. 6), the Visitation of the Blessed Virgin Mary (July 2), and the Name of Jesus (Aug. 7). Of less importance are the *Iconia Domini* (Nov. 9), a feast lauding the supposed miraculous effects of an icon; the Presentation of the Virgin Mary (Nov. 21); the Five Wounds (a votive mass); the Crown of Thorns (a votive mass, but in some areas a feast on May 4 or Aug. 11); and the Compassion of the Virgin (a votive mass generally used during Holy Week).

Through careful analysis of missals, ordinals, psalters, martyrologies, and other liturgical documents, Pfaff traces the origin and spread of these feasts and the pattern of acceptance which they found. In the process he frequently takes his reader back to periods of antiquity not ostensibly included in the major theme of the study but necessary for his central concern.

Aside from the helpful and rather extensive bibliographical notices, the careful analyses of propers belonging to these feasts, the examinations of related sequence hymns, and the scattered liturgiological axioms (which invite further testing) will be of interest to the liturgical specialist. The unskilled Lutheran reader, even with minimal liturgical interests, will welcome the useful background on the Transfiguration and Visitation, although he might justifiably desire more extensive consideration of continental developments with regard to these two feasts. He might also find some motivation to observe the yearly liturgical commemoration of the Name of Jesus that the Lutheran calendar calls for on January 1. (In this connection he will also want to reflect on the names by which our Lord is addressed in the "O Antiphons" of Advent.)

Pfaff's summary comments offer a challenge to the typical disparaging view of medieval liturgical development and provide a basis for understanding common Christian spirituality during the century before the Reformation. MARK BANGERT

**STUDIES IN LEVITICAL TERMINOLOGY.** Vol. I: *The Encroacher and the Levite, the Term 'Aboda*. By Jacob Milgrom. Berkeley: University of California Press, 1970. x and 110 pages. Paper. \$5.50.

This is primarily a detailed explication of a law appearing four times in Numbers: "The unauthorized encroacher shall be put to death." Each of the four Hebrew words is meticulously defined and some 60 related Scriptural terms are also discussed. The author believes that the Levites were to carry out this law lest God's anger cut down everyone else. Furthermore, Milgrom argues

that this P material preserves a memory of ancient Israelite tradition. In fact, his most important conclusion about the word '*aboda*' is that it has a meaning in P different from postexilic usage and therefore the passages in which it occurs are old, preexilic materials.

Two points need to be underscored: (1) contemporary scholarship, while continuing to insist on a late date for P's final form, has compiled an impressive amount of evidence for the antiquity of many of its materials; (2) technical terms like those studied by Milgrom are often inadequately treated in lexicons and commentaries. Thus, his index to Hebrew terms treated will serve as indispensable resource material for anyone seriously wanting to know more about Israel's cult. RALPH W. KLEIN

**STUDIES IN METHODOLOGY IN TEXTUAL CRITICISM OF THE NEW TESTAMENT.** By Ernest C. Colwell. Grand Rapids: Wm. B. Eerdmans, 1969. 175 pages. Cloth. \$10.00.

Text criticism is not one of the major studies of parish priests—or for that matter of most New Testament scholars. The author of this collection of essays is one of the deans of American textual critics. The 11 essays published here are the selected results of 30 years of work on the text of the New Testament. (Two of the essays were written in collaboration with Ernest W. Tune.)

The essays deal with the arrangement of manuscripts in families (essays 1 to 6), with method in classifying variant readings (No. 7), the evaluation of scribal habits (No. 8), with the dating of manuscripts on the basis of palaeography or colophons (Nos. 9-10), and with a general evaluation of the state of New Testament textual criticism (No. 11).

Most of the essays will interest only the specialist. In a way that is unfortunate. The user of Nestle-Aland or the United Bible Society's Greek Testament ought to realize the amount of disagreement among the experts and the tentative character of much text-critical work — while also seeing that

some results are certain (for example, the secondary character of the *Textus Receptus*).

For that reason it would be good to read the articles that deal with the classification of manuscripts by family, text, and clan types and, above all, the last essay, which evaluates the present state of knowledge of the text critic. Colwell faults even Bruce Metzger for not seriously trying to reconstruct the history of the manuscript tradition. He calls for a new F. J. A. Hort to take up the task. It may be that some seminary student, reading this chapter today, will be impelled to make that advance for us all.

EDGAR KRENTZ

*THE TRANSFORMATION OF ANGLICANISM, 1643—1660, WITH SPECIAL REFERENCE TO HENRY HAMMOND.*

By John W. Packer. New York: Barnes and Noble, 1969. viii and 223 pages. Cloth. \$8.75.

Henry Hammond (1605—1660) belonged to the Laudians (Archbishop Laud's party) and gave theological leadership to them during the period of the Protectorate and Commonwealth. He died shortly before Charles II returned to England as king. Among the Laudians were Jeremy Taylor, John Fell, Anthony Sparrow, and Gilbert Sheldon. Sheldon ranks with Hammond as one of the preeminent leaders of the Laudians.

We must realize that skepticism, rationalism, deism, a movement to return to Rome, dissent, and fanaticism were all part of the English religious scene in the middle of the 17th century. The Laudians had a concern for doctrine because the Church of England was beset on the one hand by the Church of Rome and on the other by various shades of Puritanism and "left wing" movements. Henry VIII had been given the title *defensor fidei* by Leo X, yet the true defenders of the Anglican faith can be found best among men like Sheldon and Hammond.

Scripture, episcopacy, and the Book of Common Prayer were the major concerns of the Laudians. Perhaps one should modify that statement by saying "of Hammond," because Packer is mainly concerned with the

writings and activities of Henry Hammond, as the extended title of his work shows. It might have been just as well to entitle this work "The Life and Labors of Henry Hammond."

Packer has written a scholarly, balanced work. Hammond's Biblical scholarship, his role in the controversy about the epistles of Ignatius, his liturgical concerns, shown not least by his reply to the *New Directory*, and his defense of the observance of Christmas Day are among the contributions which this mild-mannered, well-versed son of the Anglican Church made in an age that was torn by conflicting theological currents.

The author must be commended for the thoroughness with which he carried out his task of bringing us a much-needed work for a better understanding of a crucial period in the history of Anglicanism.

CARL S. MEYER

*WORT UND EXISTENZ.* By Ernst Würthwein. Göttingen: Vandenhoeck & Ruprecht, 1970. 319 pages. Paper. DM 38.00.

Most of these 14 essays have been previously published in periodicals and *Festschriften*, although Würthwein's *Habilitationsschrift* on the Book of Job appeared only in typescript. In a second volume Würthwein, who is preparing the commentary on Kings for *Altes Testament Deutsch*, will republish articles on that book alone.

The earliest article (1935) presents an existential hermeneutics for the Old Testament; so do a fine sermon on the conclusion to the Flood in the J and P documents and a discussion of the image of man. Other essays treat Israel's fearlessness over against chaos, the meaning of the law in the Old Testament, a series of articles dealing with form-critical questions in Psalms and the prophets, and the above-mentioned work on Job. Here and in another publication on wisdom the author argues for the foreign character of wisdom. In fact, the poem of Job is viewed as a polemic against optimistic wisdom under the influence of the prophetic movement.

Perhaps Würthwein's most famous work,

apart from his widely used handbook *The Text of the Old Testament*, is his *Amos-Studien*. He contends that Amos once was a prophet of peace or a *nabi'* and therefore connected with the cult. This stage in his ministry is recorded in the oracles against foreign nations and in the first two visions. His later transformation into a prophet of doom is explained through his acquaintance with amphictyonic law in the cult. While there is some scholarly consensus on the cult orientation and the knowledge of Israel's laws (contra Wellhausen), the proposed two stages in the ministry of Amos have not won wide support.

Since many of the prophets had oracles against foreign nations and interceded for the people, one would have to propose a mid-course transformation for each of them. In addition, Würthwein's past-tense interpretation of 7:14 is also debatable.

RALPH W. KLEIN

*JESUS. DER MANN AUS NAZARETH UND SEINE ZEIT.* By Herbert Braun. Stuttgart: Kreuz-Verlag, 1969. 175 pages. Boards. DM 12.80.

Braun, often regarded as the most radical of Rudolf Bultmann's students, presents in this volume his interpretation of the history and significance of Jesus. He shows what one knows of him elsewhere: a detailed knowledge of the New Testament texts, a radically critical view of the history contained in them, and an interpretation that sees Jesus' major significance in His call to men to be open in love to their neighbors. Written in popular style, the little book presents this minimalist interpretation of Jesus gracefully; the fact that this reviewer is not persuaded of its validity arises from the conviction that there is much more to Jesus than Braun finds.

EDGAR KRENTZ

*A COMMENTARY ON THE BOOK OF JOB.* By Édouard Dhorme. Translated by Harold Knight. London: Thomas Nelson and Sons, 1967. ccxxiv and 666 pages. Cloth. Ten pounds, ten shillings.

Although he published this commentary in French in 1926, the author made no

changes for the English edition because of his advanced years. The year 1926 antedated the discovery of Ugaritic—of which Dhorme was among the first decipherers—and Marvin Pope has demonstrated the significance of Ugaritic for Job in his commentary in the Anchor Bible. Yet this remains a premier commentary, once called the finest commentary on any book of the Bible in any language!

The 666 pages are devoted to the author's own translation and commentary. In the latter Dhorme packs in splendid notes on lexicography, morphology, syntax, textual criticism, and content. This "embarrassment of riches" has few parallels anywhere for thoroughness and care in philological matters. The difficulty of almost every Hebrew line in Job is well known and crucial. Dhorme, for example, interprets 19:25-26 as a reference to God himself and brings persuasive arguments for the following translation:

As for me, I know that my Vindicator lives,

And that, as the Last, He will arise on the earth,

And that, behind my skin, *I shall stand up*,  
And from my flesh I shall see Eloah.

In both length (224 pages!) and depth the Introduction is equally impressive. Especially significant are major sections on the teaching of the Book of Job and on the Book of Job in the Old Testament. Dhorme concludes that Job was right to insist that the arguments advanced by his friends for the accepted theory of retribution were of little value, but he was wrong to discuss a mystery beyond his knowledge. For the justice of God is not subject to the narrow laws of the human mind. While the truth of retribution itself is not disputed, the how and when must be left to the mystery of the divine government of the world. Wisdom 5, with its description of the final vindication of good over evil, was to make an important advance; Christianity alone gave the final solution.

Pope has provided a more vigorous translation and has certainly utilized the latest

philological advances; Fohrer (in *KAT*) brings the secondary discussion up to date, although in an almost detached and hypercritical way; Lévêque, in a recent French work, devotes more effort to theology and synthesis. But no serious inquirer will ever want to bypass this old classic, especially on questions of philology and textual criticism.

RALPH W. KLEIN

#### THEOLOGY AND THE ARTS

*ADAM AMONG THE TELEVISION TREES.* By Virginia Mollenkott. Waco, Tex.: Word Books, 1971. 215 pages. Paper. \$4.95.

This is an anthology of professed Christian poets rather than of Christian poetry. It deals with a variety of topics, including technology, war, poverty, cruelty, sex, family, the church, the city, the ghetto, and the like. It is interesting to note how these poets approach such themes and how the "Christian" comes through. How does the attempt to approach these problems in a Christian way affect the art?

Religious poetry is especially in danger of cliché, frozen form and didactic tendencies. The poet intrudes his identity and purpose in the artistic form. Not all the poets in this collection escaped this weakness. Generally, however, the openness to new forms and avoidance of the trite and stereotyped is remarkable.

Virginia Mollenkott is to be congratulated for gathering poems crafted by people who look at the world with Christian preconceptions. While the poetry is of unequal merit, there are gems in the anthology which deserve to survive.

ERWIN L. LUEKER

*THEOLOGY AND CONTEMPORARY ART FORMS.* By John P. Newport. Waco, Tex.: Word Books, 1971. 131 pages. Cloth. \$3.95.

The author feels that the theologian should be concerned with the arts for various reasons. Theology, he points out, must dialog with the arts. The arts reveal the distinctive

tone, concerns, and feelings of a culture. The arts focus on the vital themes of theology. The arts give a "blik" by which life may be ordered and interpreted.

Newport gives a survey of 20th-century art, literature, and drama on the basis of a "classical-modern" and "post-modern" schema. The classical-modern art has coherence and meaning though constantly seeking new forms. The post-modern emphasizes expression and disregards meaning. It reflects alienation.

All art, including the negative, concerns the theologian because it powerfully portrays the realities which form the current environment.

This book helps the laymen in art understand contemporary painting and literature and serves as a useful synopsis (with references to pertinent literature) for the expert.

ERWIN L. LUEKER

*HERE IS THE STILL POINT OF THE TURNING WORLD.* By Mark Link. Chicago: Argus Communications, 1971. 120 pages. \$6.50, hardbound; \$3.90, paperback.

This book with its 93 illustrations (39 in color) and its arrangement of image, word, and color is a work of art. The Jesuit author has assembled insights into Jesus Christ from catechists, poets, and songwriters, including A. J. Langguth, Harvey Cox, Kahlil Gibran, General Tang Tsin, Dietrich Bonhoeffer, Carl Burke, Norman C. Habel, Thomas Carlyle, Teilhard de Chardin, Louis Evelyn, and Malcolm Boyd.

The content is arranged under six headings: The still point in the changing world; the reference point of human history; the focal point of a resolution; the touch point of ultimate reality; the pivotal point of human existence; and the decision point in every life.

The purpose of the book is to help achieve awareness and Christian identity through a combination of artistic media.

ERWIN L. LUEKER