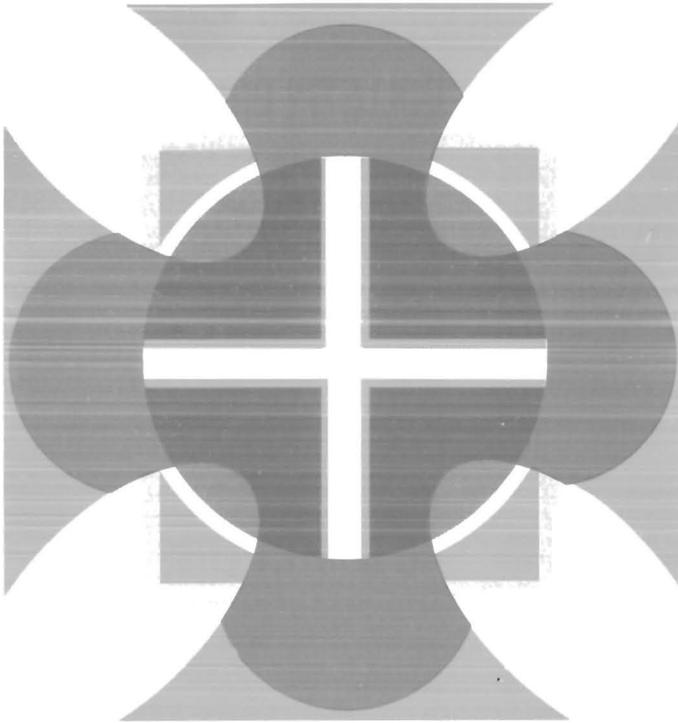


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## BOOK REVIEW

### THE FIVE MEGILLOTH AND JONAH.

Edited by H. L. Ginsberg and others. Philadelphia: The Jewish Publication Society of America, 1969. xi and 121 pages. Cloth. \$5.00.

When the Jewish Publication Society published its 1962 translation of the Pentateuch under the title *The Torah*, it announced its intention to offer a new translation of other parts of the Scriptures as well. The book under review is an initial step in the implementation of that promise.

This volume consists of parallel-column versions of the traditional (Masoretic) Hebrew text and of a new English rendering of the books of Song of Songs, Ruth, Lamentations, Ecclesiastes, Esther, and Jonah. Editor-in-chief Ginsberg was assisted in the translation task by H. Orlinsky, M. Arzt, B. Bamberger, H. Freedman, and S. Grayzel, all of whom collaborated also in producing *The Torah* in its 1962 edition. The translators made good use of the newest resources available to contemporary Biblical scholars. A concern for fidelity to the Hebrew text is matched by an equal concern to render the sense of that text into contemporary idiomatic English. Particularly refreshing is the attempt to reflect in translation the wide variety of contextually conditioned meanings of the Hebrew conjunction *waw* in its conjunctive, disjunctive, and various adverbial senses.

Footnotes, appearing on all but 18 pages of the text, call attention to uncertain renderings of obscure textual readings; possible alternate renderings; familiar traditional translations which have been replaced; relevant Biblical passages which may illuminate a specific text; and significant variants in the versions or ancient Hebrew manuscripts. The scholarly apparatus, however, remains unobtrusive and does not detract from the book's character as a translation intended primarily "for home and synagogue use."

The intention to produce a Hebrew/English text for private and public reading dictated the selection of precisely the six books included in this volume, all of which have direct association with commemorative festivals in the Jewish liturgical

calendar. The Five Megilloth (Scrolls) are traditionally read on the following occasions: Song of Songs on Passover; Ruth on Shavuoth (Feast of Weeks, or Harvest Festival); Lamentations on the Ninth of Ab (the anniversary of the destruction of Jerusalem); Ecclesiastes on the sabbath of Succoth (Feast of Tabernacles); and Esther on Purim. The Book of Jonah is read as part of the annual liturgical observance of Yom Kippur.

The volume includes a brief introductory essay on the Five Megilloth and it prefaces each of the six books with a special introduction. Intended primarily for Jewish readers of this volume, these essays will provide Christian readers with insights into contemporary Jewish scholarly approaches to these books. They will also foster a more appreciative understanding of the worship life of ancient and modern Judaism and of affinities existing between Jewish and Christian liturgical practices.

Walter Wegner

### FESTSCHRIFT TO HONOR F. WILBUR

GINGRICH. Edited by Eugene Howard Barth and Ronald Edwin Cocroft. Leiden: E. J. Brill, 1972. 220 pages. Cloth.

In this volume fifteen scholars pay their respects to Gingrich on the occasion of his retirement from Albright College after 49 years of teaching. He is best known for his collaboration with the late William F. Arndt in translating Walter Bauer's New Testament lexicon (English title: *A Greek-English Lexicon of the New Testament and other Early Christian Literature*) which has gone through twelve reprintings. Through the efforts of Martin Scharlemann, The Lutheran Church—Missouri Synod underwrote the costs of the original English edition. Frederick Danker is now assisting Gingrich in a complete revision of this famed lexicon. A word is in order, then, on Danker's and Scharlemann's contributions to this book.

Danker concentrates on commercial and legal terminology in the papyri and Hellenistic inscriptions in an attempt to understand afresh Paul's approach in Romans to the relationship of Law and Gospel. Con-

tractual metaphors prove especially fruitful for unlocking Paul's intention. So committed are people to corruption, for example, that the only contract they are interested in is one that assures their total moral disintegration (compare 1:32 and 8:8). All, including Jews, failed to observe the provisions of the contract or *nomos* under which they were originally liable (5:12). This lexical study also has contributions on the positive side of the faith. Thus Danker shows that Paul formulates the tension between "freedom from law" without "freedom for illegality" in commercial metaphors. *Karpōs*, a term in the papyrus for produce, is used in Romans for love's product, and production under the contract of the new age makes for substantial profit (15:13).

In the other essay Scharlemann evaluates the current state of Biblical studies in the Roman Catholic Church, particularly as he learned to know it through his stay at the Pontifical Biblical Institute in 1966. Scharlemann traces the history and meaning of the document *De Divina Revelatione* ratified by Vatican II. He heartily concurs in its opinion that no group of responsible churchmen can write about the Bible without taking into account the "human factors" involved in its creation. Delimitations were put on the word "inerrancy" at the council although some would regret, apparently including Scharlemann, that this potentially misleading term was again brought up. Scharlemann brands as a "false rationalization" (due to a different meaning of truth in minor premise and conclusion) the following fundamentalist syllogism:

Major premise: The Scriptures are inspired by God.

Minor premise: God does not lie.

Conclusion: Therefore the Scriptures are inerrant.

In defining inspiration the council wisely avoided some of the church's previous dependency on Greek notions of inspiration. Scharlemann adds: "Scriptures are the handiwork of the Holy Spirit in all phases of their coming into being: prophetic utterance, oral tradition, and the writing of prophet, apostle and evangelist."

The article ends on a strongly positive note. Great attention will be given in Roman Catholic circles to the study of the vernacular and the (re)training of priests. And as for Roman Catholic scholarship:

"We have to read these works because they are by experts who are now free to use contemporary methods of Biblical interpretation."

Ralph W. Klein

**RACE AGAINST TIME: A HISTORY OF RACE RELATIONS IN THE LUTHERAN CHURCH—MISSOURI SYNOD FROM THE PERSPECTIVE OF THE AUTHOR'S INVOLVEMENT 1920—1970.** By Andrew Schulze. Valparaiso, Ind.: The Lutheran Human Relations Association of America, 1972. x and 153 pages. Paper. \$2.00.

Only one man could have written this engrossing chronicle, and happily he did. Every pastor of The Lutheran Church—Missouri Synod should read it, and we hope that each one will. The uphill fight for a Christian approach to race relations within The Lutheran Church—Missouri Synod is one of the scandals of its 125-year history. It is cold comfort that the experience of The Lutheran Church—Missouri Synod "in the main reflects the story of the other major denominations in the area of race relations." (Back cover)

Schulze, World War I Navy veteran, Lutheran pastor for 48 years, author of *My Neighbor of Another Color* (1941) and *Fire from the Throne* (1968), founder of the Lutheran Human Relations Association of America, university professor of theology, and honorary doctor of both Valparaiso University and Concordia Seminary, St. Louis, has been through 50 years of the race relations struggle. He writes with charm, courage, conviction, and humility; he names names; he speaks his mind; he points out how much still needs to be done.

After you've read your copy, get some more, pass them out, and make *Race Against Time* the basis for what could be one of the most exciting adult group discussions that your church has had.

Arthur Carl Piepkorn

**HOW TO BELIEVE AGAIN.** By Helmut Thielicke. Philadelphia: Fortress Press, 1972. 219 pages. Paper. \$3.95.

Thanks to the diligence of several publishers and translators, the German theologian-preacher Helmut Thielicke has perhaps more sermons in print in English than any other contemporary

European preacher. Many of the previous volumes were from the period following World War II. This volume is a translation of the 1970 series, *Und wenn Gott wäre . . . Reden über die Frage nach Gott*. The fifteen sermons, originally preached, like so many of Thieliicke's published sermons, in St. Michael's, Hamburg, are grouped under the themes "How to Believe Again," "How to Love Again," and "How to Hope Again." Thieliicke preaches particularly to the person who feels that he no longer believes in Christian truth but cannot escape from the nagging concern to find faith. Thieliicke's motivation is always Christological, but not always soteriological; that is, the example of the believing Christ is often paramount, rather than the action of the Redeemer. In keeping with the announced purpose of the series and with all of his theology, Thieliicke finds faith the cardinal objective and relies on it also as the propulsion of Christian love. The sermons invade many areas of contemporary life. Of all of Thieliicke's translators, H. George Anderson must rate supremely proficient in helping the sermons to talk English.

Richard R. Caemmerer Sr.

**KARL BARTH AND THE PROBLEM OF WAR.** By John H. Yoder. Nashville, Tenn.: Abingdon Press, 1970. 141 pages. Paper. \$2.95.

Yoder, a Mennonite scholar, has produced an excellent summary of Barth's teaching on war. Undoubtedly, his treatment will promote the research efforts of students of the topic. The book is another issue of the series of *Studies in Christian Ethics*. It will be regarded as an excellent study even by those who may be unable to agree with some of Yoder's formulations.

Richard Klann

**THE EMERGENCE OF PHILOSOPHY OF RELIGION.** By James Collins. New Haven, Conn.: Yale University Press, 1967. 517 pages. Cloth. \$12.50.

If an essay in the field of philosophy of religion is literally an attempt to discuss rationally a set of attendant problems, a reader ought to be grateful to a scholar who shares his adventures with him. Collins (of St. Louis University) is expressly sympathetic both to the position of Kant in *Der Streit der Fakultäten* and of John

Henry Cardinal Newman's view that the university is properly a "marketplace of ideas." But his treatment of the cognition of religious meaning by some philosophical methods also reveals his theistic "bias." Perhaps that is the unalterable nature of the assignment. The atheistic thinker is unlikely to summon enough effort to show even a minimal interest beyond the limits of conversational courtesy. Collins has given us a stimulating work.

Richard Klann

**LEXICON LINGUAE ARAMAICAE VETERIS TESTAMENTI.** Edited by Ernest Vogt. Rome: Pontifical Biblical Institute, 1971. 192 pages. Paper. 6,900 Italian lire.

It is generally conceded that the best lexicon for Biblical Aramaic is that published by the late Walter Baumgartner in 1953. A highly condensed English rendering of Baumgartner has been included in *A Concise Hebrew and Aramaic Lexicon of the Old Testament*, edited by William Holladay (Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1971).

Vogt's lexicon will serve as an important supplement to Baumgartner. While it cites all the Aramaic words in the Bible, it does not attempt to match Baumgartner in explaining the etymology or in citing secondary literature. Its chief contribution will be its extensive citation with context of the same Aramaic word from the extrabiblical documents and inscriptions dating from 900 B. C. to 200 A. D. Particularly helpful are the many citations from the Elephantine papyri, nearly contemporary with the Aramaic passages in Ezra.

It seems anachronistic to publish such a work in Latin, but probably anyone interested in such a specialized—yet highly profitable—work will have mastered Latin somewhere along the way.

Ralph W. Klein

**THE PREACHER AND THE NEW ENGLISH BIBLE.** By Gerald Kennedy. New York: Oxford University Press, 1972, 182 pp. Cloth. \$5.95.

The author has much experience in gathering and publishing illustrative materials for preaching. There must be hundreds of paragraphs in this volume,

attached to quotations from the four Gospels, some with only one quotation, many more than one. The initial impulse is given, in many of them, by the turn of phrase in the New English Bible, but many do not depend on that alone. This book is good for browsing and not merely for finding a suitable citation. Behind the many aphorisms and references is a man who has an eye out for his listeners and proposes, in the phrase of H. H. Farmer, not to make the foolishness of the Gospel more foolish than it is.

Richard R. Caemmerer Sr.

ERASMUS AND THE SEAMLESS COAT OF JESUS, DE SARCIENDA ECCLESIAE CONCORDIA (ON RESTORING THE UNITY OF THE CHURCH): WITH SELECTIONS FROM THE LETTERS AND ECCLESIASTES. Trans. and ed. Raymond Himelick. Lafayette, Ind.: Purdue University Studies, 1971. ix + 222 pages. Cloth. \$6.25.

Purdue's Himelick translation of the commentary by Erasmus on Psalm 84, well annotated, is welcome, although it has to be placed alongside of Dolan's, unannotated. The 19 letters, 109 pages compared with 85 for the *De sarcienda ecclesiae concordia*, provide an important selection. We wish that more of the *Ecclesiastes* would have been included. The bibliography is a selected one, less valuable than the first-rate introduction written by Himelick. There is no index.

In our opinion Erasmus has been given too much credit as an ecumenist (if that term may be applied to a 16th-century theologian). Erasmus can best be understood as a man who wanted to avoid strife, who minimized theological differences and bowed to the authority of the Roman Church. Harmony is "the union of good men in a good cause."

One is tempted to trace the judgments Erasmus expresses about Martin Luther in the various expositions and letters here presented. However, one remark, made in Erasmus' letter to John Longland, the Bishop of Lincoln (1528), must be noted:

"What Luther has sanely taught and advocated let us follow, not because he taught it but because it was sound and in accord with holy Scripture" (p. 186). Erasmus' views about the Eucharist could likewise be traced. Ultimately he comes back to the authority of the church.

The philosophy of Christ (a phrase encountered in various substitutes) was the center of Erasmian theology. Around it Erasmus would rally religious men to diminish contentions and to insure peace. Himelick's selections and translations will be helpful in gaining an insight into Erasmus' stance, which won him no followers but many critics. The reader must judge whether the critics are right.

Carl S. Meyer

BRIGHT ESSENCE: STUDIES IN MILTON'S THEOLOGY By W. B. Hunter, C. A. Patrides, and J. A. Adamson. Salt Lake City, Utah: University of Utah Press, 1971. ix + 181 pages. Cloth. \$7.95.

Fourteen essays by three Milton experts are here presented. They deal mainly with the question of John Milton's alleged Arianism. In 1823 an unpublished manuscript of the Puritan-poet was discovered, *Christian Doctrine*, which was construed as Arian in its exposition of the relation between the Son and the Father. Passages in *Paradise Lost* were also scrutinized and were, after almost two centuries, found to be Arian.

Hunter, Patrides, and Adamson have emphasized the role of the Son of God in Milton's theology as being of fundamental importance in the act of creation, the revelation of the Godhead in history, and in soteriology. They show that Milton accepted the Nicene Creed. They make no comparisons with the Athanasian Creed. There are a number of points that could be singled out to show their depth of theological exposition, for instance, of the *ex Deo* philosophical theory of creation.

However, it is not true that the "pseudo-Athanasian Creed . . . has never had any authority for Protestants" (p. 31, n. 8). The statement that Pilate handed Jesus over to the Jews, "who crucify him," needs correction (p. 127). The essays, nevertheless, are

remarkably free of such blemishes. There is no index.

An awareness of Milton's readiness to refer to the Son of God as "God" might have lent greater clarity to C. A. Patrides' Essay on "The Godhead in *Paradise Lost*: Dogma or Drama?"

Milton as a theologian or a poet still commands attention—happily so. Hunter, Adamson, and Patrides have assured us in this collection of essays that he will continue to do so and, it is hoped, with even greater respect. Carl S. Meyer

**THE CAMBUSLANG REVIVAL: THE SCOTTISH EVANGELICAL REVIVAL OF THE EIGHTEENTH CENTURY.** By Arthur Fawcett. London: The Banner of Truth Trust. 1971. ix + 256 pages. Cloth. £1.25.

Cambuslang is near Glasgow. There in March 1742 a revival broke out which affected the whole of Scotland. This revival came almost at the same time as the Great Awakening in America. George Whitefield was active in both of the revivals, the one in New England and the one in Scotland. Jonathan Edwards was in correspondence with the leaders of the revival in Scotland.

Among the important individuals with whom Edwards was in contact was William M'Culloch, pastor in Cambuslang. Fawcett tells in detail about M'Culloch.

The revival at Kilsyth is treated extensively by the author. His final chapter on "The Concert of Prayer" is an intensely interesting and illuminating one.

This reviewer found the book to be fascinating reading, even though it deals with a little-known and relatively unimportant aspect of the general history of the church. Carl S. Meyer

**PUTTING IT TOGETHER IN THE PARISH.** By James D. Glasse. Nashville, Tenn.: Abingdon Press, 1972. 159 pages. Cloth. \$3.95.

In an earlier book, *Profession: Minister*, Glasse asserted that the Christian minister in the 1970s must be a professional man. Of course there is a certain risk involved in using the word "professional" to describe the ministry. It has been used in both careless and commonsensical ways that confuse and conceal its proper meaning. In the course of the book Glasse addresses him-

self to the question directly: Is the ministry a profession? He recognizes that some would answer the question with an emphatic no. The ministry is not a profession; it is a holy business. The clergy are completely distinct from any other profession and cannot be classified with doctors and lawyers. Some would say no to the question for quite a different reason. They believe that the way the ministry is practiced today it would have to be classified as an amateur business. Too many clergymen are not professional enough; they are mediocre and unable to deal with the problems of modern man in a satisfactory way.

Others would say yes to the question, but for the wrong reasons. They are anxious to associate the ministry with the professions in order to claim some of the honor and privilege attached to the professions. Glasse's book was written to bring together pertinent information on the subject and to provide a conception of profession with which the ministry can be identified. He argues that a professional is identified by five characteristics. (1) He is an educated man; (2) he is an expert man; (3) he is an institutional man; (4) he is a responsible man, and (5) he is a dedicated man.

But what difference does it make to describe the ministry as a profession? How does it help to approach the task of theological education from a professional point of view? What problems does it illuminate? This perspective can be valuable in helping those involved in theological education define more precisely the unique identity of the minister within the broad spectrum of professional education. It provides a common frame of reference for factors which are often separated from each other. Theory and practice, content and method are seen as integrally related. The label "professional" colors every activity of the members of the theological education enterprise with a sense of quality, integrity, discipline, and mastery. Finally, the term may help those who are already clergymen to see in the idea of the ministry as a profession a way of reclaiming the ancient "calling" in the light of its present problems and its present possibilities.

In his latest book Glasse comes to grips with the problem of actually helping the pastor get started in his professional development. In a sense the book is intended primarily for those who do not know where

or how to begin this process of professional development, although it certainly will be helpful to those already on the way, perhaps suggesting some starting points. This book is a sequel to the earlier one, and it should really be read as such.

The author attacks the kind of problems frequently encountered in the practice of the ministry today: dealing with change and calculating risks, distinguishing between the tasks of parish maintenance and the church's mission, making more judicious use of time, and learning to handle conflicts. In all of these areas the book attempts to be practical. Most of the ideas and suggestions have been tried and have proved their worth.

The author does not treat any of these problems in great depth. If you are looking for an extended discussion of how to deal with change or handle conflict in the parish, this is not the book. However, this does not minimize its usefulness. It is more of a "primer" than an in-depth charting of the way. The emphasis is on getting started, establishing simple disciplines that set the direction for the pastor in his professional development.

A good third of the book is devoted to the case method and to the encouragement of pastors to join together in small groups and discuss their problems using case method techniques. While this procedure will not solve all the problems parish pastors face, it can be a useful tool for professional development. In this area the book is especially helpful to the average parish pastor.

The final chapter is of interest not only to those in the field who are busy trying to put the pieces together, but to those engaged in the task of redirecting theological education toward more effective professional education for the ministry. Rather than reproduce Glasse's argument in this review, I suggest that my colleagues in the seminaries of the church and the pastors in the field just might want to consider his proposals and how they might be adapted with profit in our own synodical situation. I commend the book to our readers for thoughtful and careful consideration.

John S. Damm

**CELEBRATE THE TEMPORARY.** By Clyde Reid. New York: Harper & Row, 1972. 89 pages. Cloth. \$3.95.

Those of us who have the privilege of gathering daily as a worshipping community at Concordia Seminary, St. Louis, are the recipients of many blessings. One such blessing is the opportunity to hear the Seminary Choir chant the *Benedicite omnia opera* (TLH, p. 120) several times during the year, another is to see how George W. Hoyer manages to charge the commonplace and ordinary everyday things of life (a penny, a little child's sense of sound, an airport lobby, a dandelion flower) with significant spiritual import. Both experiences make Luther's explanation of the First Article of the Creed come alive for the worshippers. They help us to see God's activity in the here and now, in the temporal and the temporary, and move us to say: GOD . . . !

To some extent we all need help in focusing on God's creative activity in the present moment. We often tend to focus more on the future or the past than to live fully in the present. The contemporary pace of our existence only compounds the problem as we race through life, not really tasting, smelling, seeing, feeling, or hearing as deeply as we might. Sometimes we have permitted ourselves to intellectualize our faith so highly that we have lost touch with our senses and feelings.

If the foregoing paragraph has said anything that strikes a chord of response in you, then Reid's book may be just what the doctor ordered. It is not the kind of book you read through in one sitting and then place on your library shelf. It is a book to relish slowly and come back to again and again. It is not the kind of book you read uncritically. Drawing, as he does, from the field of sensory awareness, yoga, and encounter, you follow him cautiously. This *caveat* is not meant to put you off. Reid's approach is nonthreatening and gentle. He simply illustrates ways in which the average person can "come to his senses." He invites you to let go and live to some extent in the present moment—without sacrificing concern for the future or the reality of the past.

You might describe the book as a visual invitation through words by Reid and delightful illustrations by Patricia Collins to celebrate the temporary. The book may help you to be more aware of the gifts of breath and water and food by calling your attention quite simply to the profundity of these everyday, simple elements of life.

It may even tempt you to embrace the alien or reach out to the unfriendly or unloved. If you are up to such an adventure, and if you can keep in mind that Luther's explanation of the Apostles' Creed is in *three* parts, I commend the book to you.

John S. Damm

**MOSES, THE SERVANT OF YAHWEH.**

By Dewey M. Beegle. Grand Rapids, Mich.: William B. Eerdmans Publishing Co., 1972. 368 pages. Cloth. \$7.95.

This book is an attempt to bridge the gap between scholars and laymen. In non-technical fashion it discusses the Biblical accounts from Exodus to Deuteronomy in a kind of running commentary. It will prove a breath of fresh air to those who think that current Biblical studies are negative, and it will provide a wealth of information on difficulties in the text, recent finds of archaeology, and insights of Biblical scholars in the last century.

In discussing the plague stories, for example, Beegle demonstrates how these signs conform to Egyptian conditions and how their sequence would follow naturally in a period from August through March. He briefly expounds the Ten Commandments in their original setting, not without comparing them with later interpretations. In unraveling such complexities as the location of Goshen, the date of the Exodus (13th century), and the number of Israelites (not more than 16,000), Beegle is well-informed, clear, and moderately critical. He uses the documentary hypothesis with caution and is frank about its weaknesses; at times a more rigorous use of this hypothesis would have heightened his theological insights. He neglects to mention Gen. 17 (the covenant with Abraham in P) in his treatment of Moses' call in Ex. 6, even though the latter is clearly referring to the former time after time. It is also doubtful that E's use of Elohim to refer to God represents Jeroboam's preference for that name, as the author asserts.

In some respects the book is a conversation with the work of W. F. Albright, Martin Buber, and Martin Noth—with Albright's options almost invariably accepted (for example, the Hapiru are ass caravaners).

He makes no mention of the spate of articles and books on Moses that have appeared in Europe in the last 15 years. Perhaps Beegle will be led to deal with these many issues in a separate, more technical article.

The book could be strengthened by a much longer section on Deuteronomy and by a chapter summarizing the meaning of Moses for Israel, the church, and the world. But despite these and other weaknesses, Beegle's book is an important and inexpensive tool for pastors and laymen to pursue the goal the author sets out in the preface: "If churches, Sunday schools, Bible schools, and even theological seminaries are to nullify the charges of obscurantism or Biblical ignorance, they must be willing to study the Bible in the light of all new knowledge."

Ralph W. Klein

**INTERNATIONALE ZEITSCHRIFTEN-SCHAU FÜR BIBELWISSENSCHAFT UND GRENZGEBIETE. Vol. XVIII: 1971/72. Düsseldorf: Patmos-Verlag, 1972. xiv and 450 pages. Paper. DM 96.00.**

This admirable bibliographical resource, which must be a street-word with every seminary student and scholar doing research in areas of study that even remotely touch on the Biblical domain, displays in comparison with the previous annual a net gain of nine journals that are culled for abstracts, and offers a total of 3,151 items for consideration. Counting the table of contents, there is also an increase of 65 pages of text, making this volume the most generous in the series thus far. Additional headings contribute to further ease in locating specific items. A separate division, "Secular World in Biblical-Theological Purview," entered in last year's volume, has been eliminated, and material appropriate to the category is properly included under "The Bible in Systematic Theology." Thus the work of antiquarian and radical theologians finds here unprejudiced memorial.

Frederick W. Danker