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BOOK REVIEWS

I. BIBLICAL STUDIES

THE VITALITY OF OLD TESTAMENT TRADITIONS. By Walter Brueggemann & Hans Wolff. John Knox Press, Atlanta, 1975. 155 pages. Paper. \$4.95.

This volume contains three chapters written by Hans Wolff, Professor of Old Testament at the University of Heidelberg, and four chapters by Walter Brueggemann, Professor and Dean of Academic Affairs at Eden Theological Seminary, Webster Groves, Missouri.

According to the preface the organization of this book was conceived by Professors Wolff and Brueggemann when Dr. Wolff was teaching at Concordia Seminary, St. Louis, in the fall of 1973. The Heidelberg professor at that time urged the colleagues at Concordia Seminary (now Seminex) "to stand for the gospel just as the Confessing Church had done in its ordeal under Nazi recrimination and threat." "Since that fall, those of us who lived through the crisis at the seminary have viewed it, among other things, as a dispute about hermeneutical presuppositions and exegetical method. The issue in that dispute, as in these essays, is the vitality which always leads the community to new affirmations and new depths of faith, because the tradition is always on the move in new situations. Wolff's hermeneutical posture, both free and faithful, looms large as one that can help the church to do its work and confess its faith and sing its doxologies" (pp. 8-9).

One of the major purposes of this volume is to defend the Documentary Hypothesis and to summarize the contributions especially of Von Rad and Wolff to Pentateuchal or Hexateuchal criticism.

If this reviewer has understood what these two Old Testament scholars have written, it is the community which has created the theological views that are found in the Old Testament. The average pastor and theological student will not find this material easy reading because the Pentateuchal documents were not correctly apprehended by earlier Old Testament students, but now through the efforts and insights of von Rad, Wolff, and Brueggemann, the Pentateuch is described as a treasury of new expressions of faith, which have resulted from conflicts between traditional formulas and changing social conditions. "As new situations arose, Hebrew theologians brought out new vitality in ancient traditions by restating basic beliefs to provide guidance for the times. This succession of a religious tradition's vigorous, relevant responses to social challenges is preserved in the Pentateuch, making it a scene-by-scene account of Israel's journey of faith" (quoted from back cover of the book).

The views expressed in this volume completely disregard the clear statements of the Pentateuch, and what the Pentateuch describes as having been given by God to Moses now becomes the creation of Israel's theologians. When any person, be he professor or unsophisticated reader, ignores the plain assertions of the text, he can make the Scripture say anything he wishes.

The whole concept of a constantly changing set of teachings is not in harmony with the Bible. Revelation ceased with the completion of the New Testament Scriptures. However, it is the contention of Brueggemann that the church of today can remain spiritually alive only if it is prepared to meet new crises with "fresh articulations of faith," just as the children of Israel are alleged to have done.

This book is really advocating the view of the "inspired community," a view which accords to the church the ability to create new formulations which might be different from those found in the New Testament. How this works can be seen by looking at what has been transpiring in American Protestantism and American Lutheranism. Jesus said: "All they that take the sword shall perish by the sword." Modern churches are opposed to capital punishment. Paul described homosexuality as a serious sin; many modern churches say that its practice is normal and not sinful. The Bible forbids murder; many churches support abortion.

In his concluding chapter Brueggemann refers to the conflict between "fundamentalists" and critical scholarship relative to the Documentary Hypothesis. The only proponent cited on behalf of the fundamentalist position is Walter Wink, *The Bible in Human Transformation*, who in the first chapter of his book wrote negatively about the Graf-Wellhausen Hypothesis. Why not at least allow the reader to check the objections against the Documentary Hypothesis by citing the volumes of Unger, Young, Harrison, Archer, and other scholars?

As a hermeneutical manual any reader wishing to learn a reliable method for the interpretation of Scripture will be greatly disappointed, for here he will find out that truth is always changing, that nothing is certain in theology but the fact of change. The views expressed here are in harmony with those of Process Philosophy.

Raymond F. Surburg

PARADISE TO PRISON. STUDIES IN GENESIS. By John J. Davis. Baker Book House, Grand Rapids, 1975. 362 pages. Cloth. \$7.95.

Although the Book of Genesis has been under attack for over a century as a book containing myths and legends whose historical basis are suspect unless proved true by Near Eastern data, the Bible's first book still is the subject of exposition. The power inherent in Genesis is undoubtedly not only in "the cosmic scope of its themes, the majestic imagery of its poetry, and the warm drama of its narrative" but especially in its surpassing achievement as the communication of truth by God to man.

Those who are of a conservative persuasion will find this commentary useful and worthwhile. It is a commentary which laymen, college or seminary students, professors and ministers will welcome. John J. Davis, professor of Old Testament and Hebrew at Grace Theological Seminary, Winona Lake, Indiana, is committed to an evangelical view of the Pentateuch, convinced of its Mosaic authorship. He has authored six volumes and articles for various periodicals. Davis has participated frequently in archaeological expeditions to the Holy Land and was staff member of the Raddana expedition in Israel in 1974.

In this commentary Davis has drawn together a body of data usually regarded as the bailiwick of scholars and made it not only tolerable but eminently useful for laymen. The author has marshalled selections from ancient Near Eastern literature, geographical phenomena, and archaeological artifacts for the illustration of the text.

The reader will find that Davis' treatment of the first eleven chapters of Genesis, for some time the focus of higher criticism's attack on the historicity, facticity, and reliability of the period from creation to the call of Abraham,

especially thorough. The author sees chapters 1-11 as historically and scientifically sound and theologically crucial.

Paradise to Prison has more than forty-five charts, maps, drawings, and photographs. The ambitious student will find more of something which has characterized the works of Davis, namely, a generous bibliography. The pastor and Sunday school teacher will find potential spiritual applications.

Because of limited space the Biblical text is not quoted to any extent; the reader therefore will need to have a Bible at hand as he reads this new Genesis commentary.

Raymond F. Surburg

SYMPOSIUM ON CREATION V. Edited by Donald W. Patten. Baker Book House, Grand Rapids, 1975. 135 pages. Paper. \$2.95.

This is the fifth of the symposia on creation of which Donald Patten edited numbers II-V. Number V, like the previous volumes, contains a variety of articles, written by men of faith who are also men of science. Twenty-three different authors contributed a total of thirty-seven essays to the five symposia. Among scholars from the Lutheran Church—Missouri Synod the names of Drs. Klotz and P. A. Zimmerman will be found. Many different religious denominations are represented among the contributors in these five symposia.

"Some data come from rocks, some from the heavens, some from masterfully designed biological structures, some from ancient history, and some from more recent history. Some of the information is practical and some theoretical. Some essays stress assumptions, other conclusions."

Material in these five volumes would be helpful for courses in apologetics and also in interpretation courses treating the first eleven chapters of Genesis. The editor believes that the article of Gordon Holmes Fraser's, "The Gentile Names of God," is outstanding and if his conclusions are correct would completely rule out the evolution of religion.

Those of our readership interested in the evolution question and the relationship of scientific evidence and data to the Bible will find articles dealing with these important concerns. All contributors accept the account of creation given in Genesis 1 and 2 as true to the facts and the Flood as one of the great judgments of God on mankind and universal in extent.

Raymond F. Surburg

IN THE BEGINNING GOD . . . ANSWERS TO QUESTIONS ON GENESIS. By Clifford Wilson. Revised Edition. Baker Book House, 1975. 142 pages. Paper. \$2.50.

Clifford Wilson is the former director of the Australian Institute of Archaeology and presently the director of Word of Truth Productions, Ballston Spa, New York.

This volume is written from an evangelical perspective. The author deals with many questions that have been raised about matters treated and referred to in Genesis 1-11, chapters Wilson accepts as recording true events and as dealing with actual occurrences.

By means of the catechetical method a vast array of questions and answers about "the beginning" have been asked and answered. Dr. Wilson responds to

each question fairly and open-mindedly. Often he allows a variety of answers. To this reviewer many of his answers on Chapter 1 were disappointing and unacceptable.

Wilson personally believes that the flood was universal in character but he will allow others to hold that it was local. The author's interest in archaeology evinces itself in his treatment of archaeological data as they relate to the first part of Genesis. A brief bibliography concludes this effort "to satisfy the curiosity, stimulate, and strengthen the Christian faith of Christians who are seeking enlightened answers to crucial questions on science and the Bible."

Raymond F. Surburg

JOSHUA AND THE FLOW OF BIBLICAL HISTORY. By Francis A. Schaeffer. InterVarsity Press, Downers Grove, Illinois, 1975. 215 pages. Paper. \$3.95.

JOSHUA AND THE FLOW OF BIBLICAL HISTORY. A STUDY GUIDE. By Francis A. Schaeffer, Downers Grove, Illinois, 1975. 31 pages. Paper. \$.95.

In the opening paragraph Schaeffer asserts: "Joshua is an important book for many reasons—for the history it records and for its internal teaching. But what makes the book of Joshua overwhelmingly important is that it stands as a bridge, a link between the Pentateuch (the writings of Moses) and the rest of Scripture. It is crucial for understanding the unity the Pentateuch has with all that follows it, including the New Testament" (p. 9).

In this volume Schaeffer of the L'Abri Fellowship in Switzerland has written an interpretation of the Book of Joshua which is not only highly informative but which shows how useful Old Testament books can be for Biblical study and for teaching important Christian truths. Here the reader will find an interesting biographical study of one of God's leaders who appeared at a crucial time in the history of God's Old Testament people. Here the readers will find answered questions like these: How did Israel understand its relationship to God? What impact did this have on future generations? Schaeffer gives a fine demonstration of using Scripture to expound Scripture. Schaeffer's applications are excellent.

The major drawback of this volume is the author's espousal of the millennium and those positions which usually are part and parcel of millennialism. Schaeffer believes that there will be a general conversion of the Jews in the future (pp. 56, 113).

Pastors and Bible class teachers will find the book useful and inspirational. The book is a sequel to Schaeffer's *Genesis in Space and Time*, which discusses the flow of biblical history in the first eleven chapters of Genesis.

Raymond F. Surburg

REMEMBER THY CREATOR. By G. Richard Culp. Baker Book House, Grand Rapids, 1975. 207 pages. Paper. \$3.95.

The author of this volume is a licensed osteopathic physician. He is also a licensed minister of the gospel, as well as coeditor of *Christian Family Magazine*. When Dr. Culp entered college in 1937, he was an evolutionist and a non-

Christian. However, when he graduated from Purdue University he was a creationist and a Christian. On the basis of his collegiate experience he became convinced that evolution is a powerful force that unsettles Christians and turns non-Christians away from redemption through Christ.

Remember Thy Creator thoroughly analyzes the various theories of evolution, which he presents fairly and objectively. Culp emphasized the fact that there is no real conflict and lack of harmony between true science and the Bible. In endeavoring to find out the truth concerning creation, it is necessary to distinguish philosophical speculations from the irrefutable truth of the Bible, God's inspired and inerrant Word.

Dr. Culp presents the arguments of evolutionists from embryology, astronomy, the fossil record, anthropology, genetics, and the laws of inheritance. The proof for the stability of the species should prove helpful for students and laymen who are exposed to these arguments supposedly buttressing and supporting evolution. The author contends that evidence from these various scientific fields establish the truth of the Genesis creation account. Fred S. Brenne-man, M.D., in the forward to the volume states (p. 12):

It is noteworthy that Dr. Culp ably shows the warping effect of the theory of evolution. The teaching of this unscientific philosophical speculation has resulted in a closed-minded dogmatism. As an example, anthropological concepts are being changed to meet sociological trends. It is fashionable to exercise tolerance where there is a threat to theoretical belief, even if it is not based on scientific knowledge.

Besides criticizing and refuting atheistic and theistic evolution, he furnishes evidence for divine creation as reflected in nature and in God's creatures. Theistic evolution and creation-evolutionism are distinguished and separately discussed. This is a good book for courses in Biblical evidences and apologetics and for the church library.

Raymond F. Surburg

PSALMS 73-150. By Derek Kidner. InterVarsity Press, Downers Grove, Illinois. 1975. Pages 259-492. Cloth. \$7.95.

With this volume the Book of Psalms in the Tyndale Old Testament Commentary Series is completed; it contains a commentary on Books III-V of the Psalter. Books I-II were treated in the volume concerned with the first seventy-two psalms of the Psalter, published in September 1973. The reader will need Volume I, where there is an introductory section that deals with questions of authorship, time of composition, psalms titles, Messianic Psalms, and a number of the new views promoted by twentieth century commentators, to use this new commentary.

While Kidner's remarks are not exhaustive, he does analyze each psalm in depth and especially lays bare the universal relevance of the texts. The reader will often find fresh and penetrating remarks on various psalms and psalm passages. Kidner accepts the historical Protestant hermeneutical principle that the New Testament is to be accepted when it interprets Old Testament passages. Thus Psalm 110 is Messianic and is a prophecy of Yahweh about His Messiah, Jesus Christ. The analysis of Psalm 119 is excellent.

While not intended to be specifically devotional, its true use will inspire

and deepen personal worship. This two-volume set is a fine contribution to the field of conservative Old Testament interpretation.

Derek Kidner is Warden of Tyndale House, Cambridge, England. He has also authored the Genesis and Proverbs volumes in the *Tyndale Old Testament Commentaries*, which now has reached the number of ten published volumes.

Raymond F. Surburg

SONGS OF THE SERVANT. ISAIAH'S GOOD NEWS. By Henri Blocher. InterVarsity Press, London, 1975. 79 pages. Paper. \$2.95.

Blocher is Professor of Systematic Theology at Vaux-sur-Seine and a lecturer at the Institut Biblique, Nogent-sur-Marne. This French Protestant theologian deals with Isaiah 42:1-9 (5-9), 49:1-13 (7-13), 50:4-11 (10-11), and 52:13-53:12 in this brief Biblical study. To these four passages he has added a short but weighty Servant Oracle, Isaiah 51:16, and chapter 61, a prophecy closely related to the Servant Songs.

The approach followed by the author is as follows: 1. "We do not know better than our Lord. There can be nothing more important for our own understanding of the Servant Songs than Jesus' understanding of them. So the first axiom of our approach should be certainly that the Servant is Jesus. In these poems, composed centuries before his earthly life, the evangel of our Lord is being proclaimed from afar" (p. 18). 2. Inasmuch as the Songs occur in a definite literary context, the Songs are not to be considered as isolated units. 3. One needs to recognize the pattern laid down in the Songs for Christian service.

Although the author considers the Songs as Christological, he contends, "we should not simply search for the New Testament verses to fit all the predictions in Isaiah. This can be done with profit, and the margin of a study Bible offers all that is needed. But such a search may bring with it a tendency to level down the diversity of Scripture, to dry up the life which may be seen in its historical development" (p. 18). Blocher claims that the insights of those who do not find the Songs Christological in character can still be utilized in the interpretation of these songs.

If the Servant Songs are predictive of the person and work of Christ, why should the Old Testament interpreter not look in the Gospels for a fulfillment of their predictive statements?

Raymond F. Surburg

DOES THE BIBLE CONTRADICT ITSELF? By William Arndt. Fifth Revised Edition, Concordia Publishing House, St. Louis, 1975. 174 pages. Paper. \$2.50.

Dr. William Arndt (1880-1957) was professor at Concordia Seminary from 1921 until 1957. In 1926 he wrote the present volume, which has now been reissued in the fifth revised edition. This volume in turn was followed by a companion volume, *Bible Difficulties*, which was also reissued in 1971.

Does the Bible Contradict Itself? was originally written at the request of the Synod's Literary Board. The book, according to the author, "seeks to deal in a popular manner with those Scripture-passages which are usually pointed to in proof of the charge that the Bible contains contradictory statements and hence cannot be verbally inspired" (Preface of the 1926 edition).

While Dr. Arndt's book did not espouse any new views, he claims it merited publication as a testimony to the position that he shared with his fellow-members of Lutheran Church-Missouri Synod, especially at a time when "the doctrine of the inerrancy of the Bible is scrapped so generally and men are called upon to abandon the Bible as an unsafe guide."

It is one of the ironies of Missouri Synod history that in the last twenty years, many of the so-called contradictions that Arndt answered were advanced in the same classrooms where Arndt once taught hermeneutics and New Testament exegesis and that some of his former students, as pastors and professors, are belittling the Word of God by breaking down the confidence of students and laymen by their portrayal of the supposed fallibility of God's Word.

The number of topics and passages discussed in this volume is not exhaustive, but it does deal with those passages often utilized to show the alleged Biblical inaccuracies and contradictions. In the introduction Arndt has discussed the principle of contradiction and shows how this principle is applied to Biblical passages. The author is not arguing for an inerrant Bible as far as the text transmitted in the manuscripts but for the inerrancy of the text as first committed to writing. He shows the reader how errors in translation, mistakes in copying, and superficial reading can create what appear to some as contradictions.

Historical and doctrinal passages from both the Old and New Testaments are treated. Particularly those passages which have often been cited as contradictory are dealt with.

Both of Arndt's books are timely because of the nearly complete abandonment of a theological position held by all Lutheran denominations in common in the early part of this century, and by a number of them up till at least twenty years ago.

Raymond F. Surburg

HEBREW CHRISTIANITY: ITS THEOLOGY, HISTORY AND PHILOSOPHY. By Arnold Fruchtenbaum. Canon Press, Washington, D.C., 1974. Paper. \$2.50.

The author of this volume is managing editor and minister for the American Board of Missions to the Jews. He is founder of the Messianic Youth Fellowship and the former editor of its nationwide publication. As a result of extensive travel and studies in Europe and Israel, he became very knowledgeable with Hebrew Christianity.

Fruchtenbaum's book is about the physical descendants of Abraham who have accepted Jesus Christ's claim that He was the fulfiller of the Messianic prophecies in the Old Testament. According to the author any person descended from Jewish parents is a Jew, irrespective of his religious beliefs. He takes issue with those Jews who refuse to recognize as a Jew any Hebrew who has accepted the claims of Jesus Christ, a Jew, that there is no salvation apart from Him, God's Son. A Jew, therefore, is a person descended from Abraham; a Gentile is a person not descended from Abraham, Isaac, and Jacob. The term "Hebrew Christian" is not a contradiction, as some present-day Jews contend. Hebrew Christians never lose their Jewishness, even when they embrace Jesus of Nazareth as Savior and Lord.

It is Fruchtenbaum's stance that there is a distinction between Hebrew Christians and Gentile Christians and that it is improper to speak of Jewish or He-

brew Christians as "spiritual Jews," or to call Gentiles "spiritual Jews," because Gentiles are not physically descended from the patriarchs mentioned in Genesis 12-50. While both converted Jews and Gentiles are under the guidance of the Spirit they are distinct; one group is Hebrew Christians, while the other is Gentile believers. Therefore, the Hebrew Christians are a special group within the Body of Christ. On the basis of Old and New Testament passages Hebrew Christians are different from Gentile believers along four lines laid down in the Scriptures. According to Fruchtenbaum:

This distinctive feature involves position (Jewish nationality, membership in Israel the whole, the Israel of God [the remnant], the natural branch in the olive tree) and function (circumcision, loyalty to Israel, the remnant that is keeping Israel alive, Gentile relationship in blessings and cursing). Although distinct from the Gentile Christians, the Hebrew Christians are nevertheless united with them in the Body of Christ (pp. 33-34).

While Hebrew and Gentile Christians are united in one Body of Christ, still the author claims that they are not uniform. "There are differences of position and function."

Chapter 3 the reviewer found informative where Fruchtenbaum, utilizing *The History of Jewish Christianity*, by Hugh J. Schonfeldt (now out of print), gives a history of Jewish Christianity from A.D. 30-38 till modern times. Many modern Jews refuse to acknowledge the fact that a descendant of Abraham according to the flesh can accept the teachings of the New Testament and maintain his Jewishness. History records that at various times since A.D. 70 Jews have embraced the claims of Jesus Christ, a descendant of Abraham and David.

In what sense can Hebrew Christianity be said to have a theology? "Among fundamental believers certain teachings are held in common, such as the substitutionary atonement of Christ for our sins. On some minor issues, such as baptism, there are differences of opinion" (p. 52).

The land which God promised Abraham in connection with the Abrahamic covenant Fruchtenbaum claims was given to the Jews in perpetuity, so that Palestine belongs to the Jews forever. He believes in a millennium, at which time all establishment Jews will accept Jesus Christ. He therefore supports Zionism. The founding of the State of Israel is, for Hebrew Christians, the beginning of the reaching of the Messianic goal as outlined by Micah 4:1 (Is. 2:2-4). The existence of a Jewish state since 1948 the author considers "as one of the great workings of God for the Messianic people. He is loyal to the state of Israel, defends it, and looks forward to greater things to come" (p. 117).

Christians supposedly have the obligation to bring the Gospel first to Jews in any community before they embark on any Christian missionary endeavor. Hebrew Christians should not form separate congregations but should be part of Gentile Christian congregations, who, however, if they have Hebrew believers, should make it possible for them to have special programs by means of which the latter are given an opportunity to maintain their Jewish consciousness and traditions.

Christian readers will find the book novel in some respects, but Lutherans cannot accept the whole erroneous concept of the millennium and the earthly rule of Christ on earth. With a number of positions in this book the reviewer sharply disagrees.

Raymond F. Surburg

INTRODUCTION TO THE NEW TESTAMENT. By Werner Kümmel. Translated by Howard Clark Kee. Abingdon Press, Nashville and New York, 1975. 629 pages.

In 1913 Paul Feine published an *Einleitung in das Neue Testament* which underwent successive revisions in the ensuing years—first under his own care, then (beginning in 1936) at the hands of Johannes Behm, and finally (beginning in 1963) at the hands of Werner Georg Kümmel. The seventeenth edition of this influential work, published in German in 1973, has now appeared in English. This time the revision is so complete that little remains of the efforts of Feine and Behm beyond the general arrangement, and so their names have been removed from the title page. The extensive bibliographical data on the various aspects of New Testament introduction has been brought up to date as far as December 1, 1971. The main parts of the volume deal, as previously, with (1) the formation of the individual writings of the New Testament, (2) the formation of the collection of those writings (the canon), and (3) the transmission of the text of the collection (textual criticism). The first section contains the forty-three pages discussing the synoptic problem.

This new edition of the *Introduction* is obviously the product of the painstaking scholarship associated with the name of Kümmel and will stand, as its predecessors, as the standard critical response to the questions of New Testament isagogics, just as Donald Guthrie's *New Testament Introduction* represents the more conservative answer to the same questions. While orthodox Lutherans would feel that even Guthrie yields too much ground to modern ideas on numerous points, they will raise many more objections to Kümmel. The Marburg professor calls the historical-critical method "the only valid approach to the discipline of introduction" (p. 34) and denies that anyone has successfully contradicted "the correctness of the point of departure of form-critical research," although he does observe that redaction criticism "has not yet been able to develop a dependable method" (p. 52). Separating the Gospels as we have them from the eyewitnesses of our Lord's incarnation, Kümmel states (p. 79):

Nevertheless the findings of form criticism indicate on the synoptic problem not only that the oral tradition was the decisive source for the fixing of the gospel material in written forms, but also that the oral tradition played a decisive role in the further reworking of the oldest gospel writing into the canonical Gospels.

Kümmel likewise assumes a "freehand reproduction of sources" by the evangelists themselves in the execution of their literary labors.

The basic weakness of the critical approach represented by Kümmel, it seems to the reviewer, is its preference of supposed implicit internal evidence to explicit external evidence. That is to say, the critical theories are, on the one hand, based upon similarities and dissimilarities in the vocabulary, style arrangement, and content of the various early Christian documents. And such hypotheses disregard, on the other hand, the definite statements made concerning the origin of the various writings by those who were living close to the time of their production and who could seek and obtain reliable information on these points from the apostles themselves (in the case of Papias) or from trustworthy intermediaries (in the case, for example, of Irenaeus and Tertullian). The reviewer, however, believes that the testimony of these early re-

liable witnesses constitutes the primary historical evidence on the various points of New Testament isagogics. Once this testimony is determined from the available sources it can logically be overthrown only if it stands in patent contradiction to some specific piece of internal evidence. Reliance upon internal evidence is otherwise a slippery business at best, imposing no controls upon the subjectivity of scholars.

Thus, despite the force of sound external evidence (of the same nature as that which finds credence among secular historians and classicists), Kümmel concludes that we know nothing about the authorship of any of the first five books of the New Testament, except that the Gospel of Matthew was written by a Jew and Luke-Acts by a Gentile. We can confidently reject as groundless, according to Kümmel, the theories of the apostolic authorship of Matthew and John and the apostolic authorization of Mark and Luke-Acts, *pace* Papias, Justin Martyr, Irenaeus, Tertullian, and the whole cloud of witnesses. The professor denies to Paul the authorship of the Pastoral Epistles and Ephesians, even though the sound external evidence in these instances is coupled with explicit internal evidence. Kümmel admits, indeed, that Ephesians "is extraordinarily well attested in the early church" (p. 357). The Letter to the Hebrews is, of course, also completely divorced from Paul. But at least the apostle to the Gentiles fares better than the prince of the apostles and our Lord's best friend, who are denied any place at all in the canon. For the Petrine Epistles are judged pseudonymous; the Johannine Epistles and Revelation are ascribed to non-apostolic Johns.

For himself the reviewer will continue to place more confidence in the testimony of ancients living in the three centuries closest to the time of the apostles than in the speculation of moderns removed by some nineteen centuries from the eyewitnesses of the resurrection. Kümmel's work does remain, however, as the most authoritative critical treatment of the subject for those who wish to be sure that they understand the critical position correctly; his ideas are expressed and arranged in a clear manner. Also, the section on textual criticism provides a very helpful summary, despite a few misprints, of the various forms of evidence used to reconstruct the original text of the New Testament. The pastors of the Synod will commend Kümmel, moreover, when he asserts that this original form of the text, despite the multitude of variants afforded by the manuscripts, has not been lost to us; the modern reconstructed Greek text effectively reproduces the primitive text of the various writings of the New Testament.

Judicius

FIRST CENTURY JUDAISM IN CRISIS. By Jacob Neusner. Abingdon Press, Nashville and New York, 1975. 203 pages.

BETWEEN TIME AND ETERNITY: THE ESSENTIALS OF JUDAISM. By Jacob Neusner. Dickenson Publishing Company, Encino, California, 1975, 196 pages.

Two more volumes broaden the veritable river of scholarship that has flowed from the pen of Jacob Neusner, professor of religious studies at Brown University (author or editor of over forty scholarly books). As always, his study of the primary sources is careful, his interpretation and presentation of them absorbing. *First Century Judaism In Crisis*, which has as its subtitle, "Yohanan ben Zakkai and the Renaissance of Torah," is a less technical con-

densation of Neusner's *A Life of Yohanan ben Zakkai, Circa 1-80 C.E.* (second edition, completely revised, Leiden: E. J. Brill, 1970).

Rabban Yohanan ben Zakkai, if not the founder of Judaism in its classical form, was at any rate as central to its development as was Luther to the development of Lutheranism. The destruction of Jerusalem and the second temple in A.D. 70 was a tremendously traumatic experience for worldwide Jewry, since theretofore the force which above all bound it together in all its shapes and forms was the cultus of the sacred courts. The rabbis taught, "So long as the temple service is maintained, the world is a blessing to its inhabitants and the rains come in season . . . but when the temple service is not maintained, the world is not a blessing to its inhabitants and the rains do not come in season." Thus, after the events of the year 70, Rabbi Joshua ben Hananiah lamented, "Woe unto us, that this, the place where the iniquities of Israel were atoned for, is laid waste."

The Jews had, to be sure, survived the destruction of the temple once before, but at that time they had Jeremiah and other prophets to give them direct divine guidance. They had known, therefore, exactly what course of action God required of them during the years of Babylonian exile. At the time of the second razing of Jerusalem, however, the Jews had no prophet to advise them how to adapt their religion to the absence of a central sanctuary. (Indeed, this reviewer would contend that the fate of the Holy City was the result of the nation's rejection of its rightful Prophet *kat' exochēn* four decades previously.) It was into this gaping breach that Rabbi Yohanan ben Zakkai stepped and raised from the ashes of Herod's temple the superstructure of what was in so many respects a new religion, Talmudic Judaism. For previous to 70 A.D. the Pharisees, although they enjoyed the lion's share of popular support, had powerful competitors in the other sects of first-century Judaism (Sadducees, Essenes, Zealots). But after the deluge, the quiet Yohanan disseminated from his rabbinical academy in Jamnia a Pharisaism, modified to fit the altered circumstances, which became normative Judaism for the next seventeen centuries and still remains so for the orthodox party.

Neusner draws a sympathetic picture of this revolutionary rabbi on the basis of the stories and sayings preserved in the Talmud. The professor's interpretation of this literary data is, in essence, that Yohanan's teaching and style of leadership was a fruitful synthesis of the two antithetical paradigms of religious life which he encountered in his early years. He is referring on the one hand, to the highly spontaneous religion of Galilee in the midst of which Yohanan conducted the first two decades of his life as a rabbi, which were, of course, the very years of the maturation and public ministry of the Lord in the same region. (Indeed, Neusner uses this fact to propound an ingenious theory concerning the origin of the story of the Galileean schoolmaster Zacchaeus recorded in the apocryphal Gospel of Thomas.)

Neusner has reference, on the other hand, to the cultic routine of the blasé Jerusalem in which Yohanan spent the ensuing three decades of his career. The rabbi supported, of course, the meticulous observance of the temple cult. Yet he realized at least forty years before its termination that the cultic way of life was not long to last when he witnessed the amazing phenomenon (which he reviewer believes is to be dated to the year of our Lord's crucifixion) that the massive brass doors at the eastern gate of the temple's inner court, even though securely fastened with iron bolts and ordinarily requiring a dozen strong men to open them, opened by themselves in the middle of the night.

Thereupon the rabbi cried, "Oh temple! Oh temple! Why do you yourselves give the alarm? I know about you that you will be destroyed, for Zechariah ben Iddo has already prophesied concerning you, Open your doors, O Lebanon, that the fire may consume your cedars" (Yoma 39b).

Neusner is contending, then, that the Pharisaism of Yohanan ben Zakkai was a synthesis of these two antithetical styles of spiritual life, charismatic spontaneity and cultic traditionalism. The validity of this theory is of less consequence to the reviewer than the insights which *First Century Judaism In Crisis* provides into the religious life and thought of the first-century Palestinian Jews, the people to whom our Lord was addressing Himself most directly in the Gospels. These insights help one to appreciate more fully His answers to their questions and to ours.

Between Time and Eternity is a popular exposition of the religion which, as we have mentioned above, became normative Judaism under the leadership of Yohanan ben Zakkai and his successors in the rabbinate. The book is divided into three parts. In the first Neusner sketches the circumstances under which Rabbinic Judaism took shape, centering on the destruction of the second temple and its results—in other words, some of the same points made more fully in the book discussed previously. The primary result of this event was the complete triumph in Judaism of the Pharisaic faith of the "whole Torah"—not just the written Torah (that is, the Old Testament) but also the oral Torah (supposedly revealed to Moses and passed down by the prophets to the rabbis). The second part of *Between Time and Eternity* sets forth the most important aspects of Rabbinic Judaism, its conceptions of God, Israel, and the Torah. Here Neusner shows that the stress of classical Judaism "clearly is on the humble continuities of home and hearth, society and the streets, rather than upon the elevated issues of politics, nations, and other truly historical concerns" (p. 112). Yes, there was much anticipation of a Messiah, but orthodox Judaism opposed any prediction of the time of his coming or any special preparation for it. In the final part of his book Neusner describes the two great modern developments in Judaism—Reform Judaism and Zionism—and their relation to the religion of the old rabbis. Appended is a very useful fourteen-page glossary of Jewish names and terms from "Aaron" to "Zohar."

Judicius

BAKER'S POCKET DICTIONARY OF RELIGIOUS TERMS. By Donald T. Kauffman, editor. Baker Book House, Grand Rapids, 1975. Paper. 445 pages. \$2.95.

This paperback was formerly published as *The Dictionary of Religious Terms* (1967). There are between eight and nine thousand brief entries from many religious and theological fields. The publishers claim that it is "as broad as the questing spirit of man. The entries range from major world faiths to the smallest religious groups, from religious art and architecture to music and literature with spiritual overtones, from ancient animism through church history to recent phenomena such as the cargo cults, the theology of death of God and the second Vatican Council."

The author, who had the assistance of Monsignor Henry C. J. Beck, Rabbi Solomon S. Bernards, Mr. Irving Bussel, Mr. Belden Menkus, and Dr.

Frank S. Mead, hopes that this pocket dictionary of religious terms will be of service especially to the non-expert.

Raymond F. Surburg

II. THEOLOGICAL-HISTORICAL STUDIES

THE GOSPEL ACCORDING TO THE WALL STREET JOURNAL. Carnegie Samuel Calian. John Knox Press, Atlanta, 1975. 114 pages. Paper \$3.95.

From my acquaintance with fellow Lutheran pastors I would say that very few Lutheran clergymen read *The Wall Street Journal*. In fact, the mere thought of it may seem amusing to most Lutherans. After all, pastors do not have surplus funds to invest. Only people who have some wealth read the *Journal*.

Calian's book forcefully shows that the *Journal* does not convey only economic trends or data, but that its pages are also devoted to theologizing. The theology it proclaims is not just a belief in success or a business gospel. It also teaches a doctrine of man. In Calian's words, "Man is certainly imperfect, but he is not without hope." To a Lutheran this sounds like shades of law and gospel. It is! But it is a this-worldly, man-made "gospel," one which can only be realized by hard work, thrift, and honesty.

If a pastor sometimes wonders why many of his better educated, upper-middle class parishoners are given to mixing works with grace relative to their justification in the eyes of God, it might be helpful for him to remember that his message is not the only one being heard. There is also the "gospel" according to *The Wall Street Journal*.

To anyone familiar with the American business ethos, Calian's observation should not come as a great surprise. In fact, I suspect that the editorial pages of the hundreds of daily newspapers in the United States probably echo a theology quite similar to that of the *Journal*.

What I missed most in reading Calian's book was the very basic question he never asked, much less answered. That question is this: Does *The Wall Street Journal* primarily reflect or create the "gospel" which it broadcasts? As one who has a sociological bias, I believe it is probably the former.

If one is a pastor of a parish which has a fairly large percentage of its leaders from the management and executive levels of the business world, it would be good for one to read Calian's little volume. It will enable him to be sensitive to some of the values and beliefs that make themselves felt upon men who work in the white-collar business arena.

Alvin Schmidt

THE EVANGELICALS: WHAT THEY BELIEVE, WHO THEY ARE, WHERE THEY ARE CHANGING. David F. Wells and John D. Woodbridge, editors. Abingdon Press, Nashville, 1975. 304 pages. \$8.95.

This book is a very valuable contribution to our understanding of theology in the 1970's. It is a key to contemporary Christian thought in the United States.

For this insight we are in debt to a dynamic duo, two church historians at Trinity Evangelical Divinity School, Deerfield, Illinois (where John Warwick Montgomery taught for so many years). The team of Wells and Woodbridge edited this anthology of essays interpreting the great evangelical renaissance.

sance of our decade. An illustrious cast of fourteen contributors representing a variety of conservative Protestant denominations examines every dimension of Evangelical faith and life—especially their history, theology, and attitudes toward society.

The thesis of the book is that Evangelicalism, that fusion of Reformation Orthodoxy and frontier Pietism, was the dominant form of Protestantism in the United States until 1861. The Civil War ushered in an age of eclipse and decline, marked by the fragmentation of Evangelicalism in the face of such forces as Sectionalism, Sectarianism, Racism, and Neo-Rationalism (in the twin forms of Liberalism and Fundamentalism). The nadir of Evangelical History came in the 1920's. Even as late as 1945 self-confident Liberal historians were predicting, rather prematurely it appears, the final demise of Evangelical Christianity.

To almost everyone's surprise, it was Liberalism that entered an era of deterioration, while Evangelicalism experienced a period of regeneration. To many it seemed like the very resurrection of the dead! By 1976 it can be said quite confidently that Evangelicalism (not Pentecostalism or Liberalism) promises to be the wave of the future in American Christianity.

Fellow pastors—this is one you must read. It is a real corrective to the Liberal mindset that has so long dominated American Church History. How else can I commend it to you but to say it is brought to you by the same folks who gave you *Christianity Today* and Key 73.

As you read, ask this question: Why do Lutherans discard something when it becomes popular? Lutherans were Evangelical and Orthodox in the twenties and thirties when it was very much out of vogue to hold fast to the old faith. Now, when Evangelicalism is in fashion, many of us seem determined to abandon Orthodoxy, rush to the junkyard of ideologies, and scoop up the discredited Liberalism of yesteryear. Figure that one out.

C. George Fry

BOOKS RECEIVED

- Documents of Vatican II.* By Austin P. Flannery, ed. William B. Eerdmans Publishing Co., Grand Rapids, 1975. 1062 pages. Paper. \$2.95.
- New Woman, New Earth.* Sexist Ideologies & Human Liberation. By Rosemary Radford Ruether. The Seabury Press, New York, 1975. 221 pages. Cloth. \$8.95.
- Hunger for Experience.* Vital Religious Communities in America. By John E. Biersdorf. The Seabury Press, New York, 1976. 174 pages. Cloth. \$7.95.
- You Say You're Depressed? How God Helps You Overcome Anxieties.* By Donald L. Deffenner. Abingdon Press, Nashville, 1976. 112 pages. Paper. \$3.25.
- Success Is a Failure Experience.* Male Liberation and the American Myth of Success. By William L. Malcomson. Abingdon Press, Nashville, 1976. 112 pages. Cloth. \$4.95.
- Masters of Speech.* Portraits of Fifteen American Orators. By Edgar DeWitt Jones. Baker Book House, Grand Rapids, 1975. Paper. \$3.95.
- A Book of Comfort for Those in Sickness.* By P. B. Power. The Banner of Truth, Carlisle, Pa., 1975. 100 pages. Paper. \$1.65.
- The Still Hour of Communion with God.* By Austin Phelps. The Banner of Truth, Carlisle, Pa., 1975. 91 pages. Paper. \$1.65.
- The Walk, Conversation and Character of Jesus Christ Our Lord.* By Alexander Whyte. Baker Book House, Grand Rapids, 1975. 339 pages. Cloth. No price given.
- How to Save Time in the Ministry.* By Leslie B. Flynn. Baker Book House, Grand Rapids, 1975. 95 pages. Paper. \$2.95.
- Pastoral Counseling: Shepherding God's Flock [2].* By Jay E. Adams. Baker Book House, Grand Rapids, 1975. 155 pages. Paper. \$3.75.
- Worship in the Early Church.* By Ralph P. Martin. William B. Eerdmans, Grand Rapids, 1974. 144 pages. Paper. \$2.95.

- Gifts of the Spirit.* By Kenneth Cain Kinghorn. Abingdon Press, Nashville, 1976. 126 pages. Paper. \$3.25.
- The Doctrine of Salvation.* By Arthur W. Pink. Baker Book House, Grand Rapids, 1975. 164 pages. Cloth. \$5.95.
- The Ministry of the Word.* By William Taylor. Introduction by Ralph G. Turnbull. Baker Book House, Grand Rapids. 318 pages. Paper. \$3.95.
- Some Ways of God.* By C. Stacey Woods. InterVarsity Press, Downers Grove, Illinois, 1975. 131 pages. Paper. \$2.95.
- Sacrifice.* New Edition of an Old Classic. By Howard Guinness. InterVarsity Press, Downers Grove, Illinois, 1975. 84 pages. Paper. \$1.95.
- The Attributes of God.* By Arthur W. Pink. Baker Book House, Grand Rapids, 1975. 96 pages. Paper. \$2.45.
- Taking the Drudgery Out of Sermon Preparation.* By Webb B. Garrison. Baker Book House, Grand Rapids, 1975. 175 pages. Paper. \$2.95.
- Philosophy: A Christian Perspective.* An Introductory Essay by Arthur F. Holmes. InterVarsity Press, Downers Grove, Illinois, 1975. 50 pages. Paper. \$1.95.
- Keswick: A Bibliographic Introduction to the Higher Life Movements.* By David D. Bundy. B. L. Fisher Library, Asbury Theological Seminary, Wilmore, Ky. 1975. 89 pages. Paper. \$3.00.
- When You Pray.* By Harold Lindsell. Baker Book House, Grand Rapids, 1975. 182 pages. Paper. \$2.95.
- Except the Corn Die.* By Robert J. Koenig. Published by Robert J. Koenig, 1975. Giddings, Texas. 474 pages. Paper. \$4.75.
- Youth Services Lutheran Style.* By Harry D. Reed. Harry D. Reed Publisher, San Jose, California, 1976. 54 pages. Paper. \$4.35.
- What is a Real Person?* By JoAnne Fields. InterVarsity Press, Downers Grove, Ill., 1975. 31 pages. Paper. No price given.