

CONCORDIA THEOLOGICAL MONTHLY

The Unity of the Church and Her Worship

WALTER E. BUSZIN

Luther Against Erasmus

JAMES I. PACKER

To Know and to Do: A Review Article on Training
Children in the Work of Worship

GEORGE W. HOYER

Homiletics

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BOOK REVIEW

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FRANZ XAVIER: SEIN LEBEN UND SEINE ZEIT. By Georg Schurhammer. Vol. II, Part 1: *Indien und Ost Indien, 1541—1547.* Freiburg: Verlag Herder, 1963. xxx and 852 pages. Cloth. Price not given.

Schurhammer, himself a priest of the Society of Jesus, continues his monumental, painstaking, erudite biography of the outstanding Jesuit missionary of the 16th century. To devote 850 pages to only seven years in the lifetime of an individual requires extensive research, organizing and relating to contemporary events, and an appreciation of the significant above the trivial. Schurhammer has given us all of that. He tells about Xavier's trip from Lisbon to Goa, his activities in Goa, and his further journeys and labors on into the Malayan Archipelago. The critical research, the extensive use of primary sources, and the extreme care in documentation which are evident on every page of this work make Schurhammer's a gigantic achievement.

Schurhammer was ordained in 1914. A thorough linguist, this more than 80-year-old priest has accomplished a task that will be appreciated by generations of specialists in the 16th century and in the history of missions. The second part of this second volume, we understand, has been completed, and the manuscript is in the hands of the printer. The entire work will probably extend to more than 2,200 pages. The writing of such a biography was a labor of love. (Even the reading of the biography calls for a measure of love and devotion to the cause of scholarship.) Few figures in history can

boast of having such a biographer and such a biography. CARL S. MEYER

DIE FARBEN IM ALTEN TESTAMENT. By Roland Gradwohl. Berlin: Alfred Töpelmann, 1963. xiii and 116 pages. Paper. DM 20.00.

This dissertation is a detailed presentation of all the major references to colors and color pigments mentioned in Scripture. There is no Hebrew word for the abstract concept of "color," and all of the colors themselves, Gradwohl believes, are derived from objects or materials which bore a certain color. Thus 'adam (red) he derives rather hesitantly from *dam* (blood); *laban* (white) rather dubiously from the Arabic word *laban* (milk), and so on. Red is therefore "blood-color" and white is "milk-color." The number of references to red and various shades of red comprises the largest proportion of color allusions, while there is no separate Hebrew word for "blue" at all. Gradwohl explains this latter phenomenon as due to the fact that green became such a strong color in the semi-arid territory of Palestine that blue was considered but a lesser shade of green. Much of the study is comprised of technical textual and philological collation, with very little discussion of the actual significance of colors in Israelite thought. NORMAN C. HABEL

FOUR PROPHETS. By J. B. Phillips. New York: The Macmillan Company, 1963. xxvii and 161 pages. Cloth. \$3.95.

This exciting and challenging translation of Amos, Hosea, Isaiah, and Micah, eighth-century B.C. prophets of Israel, preserves

much of the "iron tonic" for modern man which Phillips senses in these ancient oracles. The translator admits that he is no Semitic scholar, that he has had constant recourse to advice from professional men in the field, and that he is conscious of the almost insuperable difficulty of producing colloquial renditions of the original similar to his New Testament translations. And yet he attempts to capture some of the dignity and passion of a nonconversational Hebrew form, fully aware, as he himself says, that "there must be a certain modification of Hebrew idiom and thought-form" because of the time gulf and that "we must try to place the emphasis on what is of eternal value and tone down the 'accidents' of period and time." From the perspective of these goals the translator succeeds admirably in providing a work that will communicate to the "ordinary intelligent layman." Phillips has taken a gamble where the prestige-conscious scholar would rarely dare to expose his hand. Checking Phillips' translation of Amos against the Hebrew original, the rigid scholar will readily find sufficient points to criticize, such as the rendering "There will be no help from God" instead of "We must not mention the name of the Lord" (6:10), or the translation "melodies" for "instruments of music" (6:5). In some cases the translator introduces a debatable interpretation, as in Amos 9:9 where "not one good kernel falls to the ground" suggests God's rescue of the good people in the sieve of His wrath, while the RSV "no pebble shall fall upon the earth," implying the straining out of all the refuse (rocks) of Israel in Yahweh's sieve of wrath, suits the context better. Efforts to modernize the text forced the translator to eliminate a number of interesting allusions, such as the constellations of Amos 5:8 and the ancient practice of holding court cases in the gate courtyard (cf. 5:12, 15). Clarification of the original text has led to the insertion of additional words in several

places; "the House of God," for example, is appended to "do not seek Bethel" in 5:5 a and is substituted for Bethel in 5:5 b. The cows of Bashan (4:1) are further identified in this version as "the women who glitter"; "houses of ivory" are more accurately defined here as "ivory-panelled houses" (3:15) although "beds inlaid with ivory" is still translated "beds of ivory" (6:4). These features, however, do very little to detract from the value of the translation for its specific purpose. Many other aspects of the work serve to underscore its usefulness for the modern layman. Renderings such as "see the dreadful disorders there" instead of the RSV "see the great tumults within her" (3:9), "hungry mouths" for "cleanness of teeth" (4:6), and "advertise" for "proclaim" (4:5) modify many less meaningful idioms. At times Phillips legitimately follows the Septuagint version and where the text is obscure does an admirable job in reproducing the sense. His version of 3:12 b is excellent: "all that will be left of Samaria will be a scrap of couch or a tattered piece of pillow." The wording "Have mercy, Lord, have mercy" (7:2) reflects the Hebrew sense more accurately than an exact rendering. Perhaps the modernized form "you silly dreamer" in 7:12 is not entirely accurate, yet it captures something of the derogatory tone of the speaker. Wherever possible the flavor of the Hebrew mood is preserved; wordplays and similar literary features are often rescued to some extent even in the English. The wordplay of 5:5 is still sensed in the wording "Gilgal shall know the gall of exile." The pun on summer fruit (*quayis*) and end (*qes*) in Amos 8:1 f. is rendered acceptably as "ripe" and "ripe for destruction." The author's economy of words is commendable. The line of Phillips which reads "eating choice lamb and farm-fed veal" (6:4) is preferable to the fourteen words required in the RSV translation of the same line.

The translation is so arranged that the reader becomes aware of the form of Hebrew poetry, and topical headings at least suggest the fact that these prophetic books are a compilation of sermons and oracles on a great variety of subjects. The translator's preface is followed by a brief survey of the world scene by E. H. Robertson. Each of the four prophets is introduced with a short discussion of the historical background of the prophet and the theme of his book. Following the lead of modern scholarship, the author confines the work of the prophet Isaiah to chapters 1—35.

Because of the nature of the material, this book differs considerably from Phillips' earlier translations, and while there are certain obvious deficiencies from the perspective of the technical scholar, the translation — it can hardly be called a paraphrase — offers a challenge to the modern man. If for that reason only, Phillips' gamble has paid off to our benefit.

NORMAN C. HABEL

ZEUGE UND MÄRTYRER: UNTERSUCHUNGEN ZUR FRÜHCHRISTLICHEN ZEUGNIS-TERMINOLOGIE.

By Norbert Brox. Munich: Kösel-Verlag, 1961. 237 pages. Paper. DM 28.00.

DIE HEILSBEDEUTUNG DES PASCHA.

By Notker Füglistner. Munich: Kösel-Verlag, 1963. 308 pages. Paper. DM 36.00.

Previous publications in the series *Studien zum Alten und Neuen Testament* have set a high standard, but none surpasses these two monographs in methodological sobriety and careful handling of the data.

The question "How does it happen that the word 'martyr' became a technical term for one whose Christian associations spelled death?" has been discussed at length from time to time. The later technical term, which in the apostolic fathers is used side by side with *μαθητής* or *μυμητής* or *πάσχειν*, has been held to be dependent on usage in (1) the

New Testament, (2) the Old Testament and late Judaism, and (3) Hellenistic parallels. But according to Brox a number of philological assumptions and hiatuses are encountered in these views. The transition to a technical usage takes place during the period from 100 to 156. Brox thinks that martyrdom was viewed as an antidocetic testimony. "The suffering and death of the martyr is a testimony to the true corporeality of Christ and to the reality of his Passion" (p. 234). Passages like Rev. 2:13; 17:6 would help promote the term in its special application. Even if closer inspection of the data were to suggest a solution different from that of Brox, his understanding of the term *μάρτυς* in the New Testament as nontechnical is certainly correct. (The treatment of the term in Walter Bauer, *Wörterbuch zum Neuen Testament*, 5th ed., paragraph 3, may be misunderstood, as is apparent from the rendering of Rev. 17:6 in the Revised Standard Version as compared with 2:13. The *New English Bible* is more sensitive to the philological issues here.) The debate will undoubtedly go on, but Brox has traced the history well, and the main outlines will not be greatly altered.

In his work on the Passover, Füglistner demonstrates the strong theological ties between the Old and the New Testament. After tracing the historical development of the Passover festival through to Tannaitic Judaism, Füglistner examines thoroughly all details associated with the ritual, including the lamb, the blood, the various courses at the meal, and the ritual terminology. In a third part he discusses the Passover in terms of its soteriological terminology and then places the festival, in his concluding portion, in the larger context of salvation history, with special accent on the "new covenant" and its cultic significance. In this connection Füglistner finds no mention in the New Testament of the Anselmic theory of the atonement. Just as Israel was a "royal priesthood,"

equipped for obedience, so the New Israel is called to the service of the Lord, 1 Peter 2:9.

This study is a remarkable example of scholarly fastidiousness combined with theological sympathy. The reader will labor, but as one at prayer.

FREDERICK W. DANKER

DAS EVANGELIUM NACH LUKAS. By Walter Grundmann. Berlin: Evangelische Verlagsanstalt, 1962. xv and 457 pages. Cloth. DM 18.00.

Before World War II the *Theologischer Handkommentar zum Neuen Testament* was gradually being completed. The interruption of the war brought all progress to a halt. In the following years the original editor, Friedrich Hauck, and many of the contributors died. In 1957 a reworking and completion of the series began with the publication in revised form of Albrecht Oepke's commentary on Galatians. Three additional volumes have appeared since then, two reworkings of Hauck's commentaries on Mark and Luke and Hans Wilhelm Schmidt's completely original commentary on Romans. (1963)

The stature of the revised edition is such that it must be ranked on a level with *Handbuch zum Neuen Testament* and the modern Meyer series in depth of treatment and critical acumen. The present third volume will illustrate this well.

The Introduction includes a discussion of Luke's gospel as a literary and historical work. Luke is a historian of salvation history. The scheme adopted by Grundmann is a modification of Conzelmann's view, which, while it gives due regard to Conzelmann's concept of the life of Christ as the midpoint of history, nevertheless has a stronger estimate of eschatology than Conzelmann reveals. In its origin Luke's Gospel may also have been related to an incipient church year.

Grundmann adopts in general the four-source hypothesis for Luke, without however insisting that all four were written sources. One of the major contributions of the commentary is a detailing of the many points of close contact of Luke with John's gospel. For example, both have a section which gives information about Mary. As far as authorship is concerned, Grundmann supports Lukan authorship and dates the work between 85 and 90.

The commentary as such is good. In reworking Hauck's Luke, Grundmann presupposes that his reader will have before him his own commentary on Mark. Where Markan parallels exist, the commentary is compressed. The work is up to date, especially in its citation and review of the comments and theories of others. Some English titles are missing; for example, the commentaries of Manson and Leaney and the critical work of Knox (*Sources of the Synoptic Gospels*). Comments really elucidate the text and help the reader; for example, on the *cruces* in 7:47 and 17:21.

Some minor points of criticism might be noted. Grundmann places too strong an emphasis on the Septuagintal character of Luke's gospel as showing his theology of fulfillment. Cannot this language be reminiscent of his sources? On p. 29 Grundmann adopts Conzelmann's interpretation of the leaving of Satan in 4:13 as a departure till the Passion begins. But if Christ's time is the ideal time, ought not Satan remain away till Acts 1:8? The apologetic character of Luke's gospel as a defense of Peter is not given strong enough play. Finally, the volume could use an index.

Even with these objections, this is still the best commentary on the Gospel of Luke in print at the present. This reviewer heartily recommends its purchase to anyone who is willing to read the author's facile German.

EDGAR KRENTZ

A HISTORICAL INTRODUCTION TO THE NEW TESTAMENT. By Robert Grant. New York: Harper and Row, 1963. 447 pages. Cloth. \$5.00.

Grant leaves no doubt in anyone's mind that he takes a dim view of the subtle critiques of the New Testament by scholars who are more anxious to phrase something new than to say something true. German methodology suffers most from his plea for a more "historical" approach, à la Johann Semler, and none are shelled more heavily than the form historians. Unfortunately Grant is led into a kind of caricature of Bultmann's criticism (pp. 95—96), whereas his own analysis of Luke-Acts reflects an approach shared by sponsors of *Redaktionsgeschichte*. Moreover, his accent on the larger unity of the New Testament and maintenance of the view that it is a production of the church reveals that he actually owes much to Wrede, Dibelius, Bultmann, and their followers. And after the dust raised by his vigorous discussion of the resurrection of Jesus has settled, we find him in basic agreement with the exegete from Marburg (pp. 376—77).

The book is well designed for college Bible courses or advanced lay study groups, but seminary students will miss the thorough documentation which study on that level would require. For example, neither Goodspeed nor Knox are mentioned in connection with a reference to their views on the earliest collection of Paul's letters; Streeter's hypothesis on Luke is lightly dismissed (p. 118), and the uninformed reader might easily ignore the existence of a thick book on the subject, since Streeter's name is not even mentioned (except in an unrelated note, p. 112). Yet the reader is directed to a treatise in French on Eusebius of Emesa (p. 229 n.)! Bultmann is cited in connection with Grant's discussion of the Son of man, but the primary source is not given, and besides, Heinz Tödt's book, *Der Men-*

schensohn in der synoptischen Überlieferung (Gütersloh, 1959), handles the subject more thoroughly! Helmut Köster's name is given on p. 25, but his book, *Synoptische Überlieferung bei den apostolischen Vätern* (Berlin, 1957), is not named; on the other hand, Paul Schubert's book *Form and Function of the Pauline Thanksgivings* is cited on p. 65. Again, Anton Fridrichsen's name is mentioned, but not the book quoted (p. 66), whereas detailed documentation is given on other matters on pp. 87 n. and 95. Full details of two references to journals are given on p. 106, but the note on p. 180 reads simply "J. Fitzmeyer in *Catholic Biblical Quarterly* [1961]"; the reference on p. 409 is excusable in view of publishing deadlines.

A number of queries arise in connection with Grant's treatment of critical questions relating to such problems as authorship and history of traditions. Although he observes that "the gospels must be regarded as largely reliable witnesses to the life, death and resurrection of Jesus . . ." (p. 302), he nowhere discusses in detail the criteria whereby such a quantity as "largely" is determined and is forced to the subjective assertion that it depends on one's "general impression" (p. 349). But form critics have received and left other impressions! Also, Grant's conclusion to the problem of Mark 12:35-37 (p. 342) is not the only alternative. It is possible that Mark means to accent the "how"! The logion, then, means to criticize the scribes for thinking that the Messianic role is to be evaluated only in political terms. The blind man, on the other hand, assesses Jesus in terms of the answer given to John the Baptist (cf. Luke 7:18-23). We have indeed no way of knowing, to use Grant's own approach, that the blind man did not have a perceptive appreciation of Jesus' mission. Grant says that Luke 22: 43-44 "is found in Codex Bezae but omitted in Alexandrian and Caesarean manuscripts" (p. 140), a statement which may very easily

be misunderstood, since Sinaiticus contains the passage. We are perplexed as to the criteria employed in pronouncing the Pastorals spurious but Ephesians genuine, and if Grant's arguments on Jude's subapostolic origin are valid, then Rev. 21:14 would seem to argue against Grant's view of a probable apostolic authorship of the Book of Revelation ("perhaps the son of Zebedee," p. 236). While it is true that Polybius severely criticized some of his predecessors for inventing speeches (p. 141), it should be noted that Polybius himself includes speeches, such as those of Hannibal and Scipio before Zama (xv. 6. 4-8, 10. 1-7, 11. 7-12), which bear the marks of rhetorical composition.

Grant's field is patristics, and that he is thoroughly at home there is evident from the neat fashion in which he mops up after Colpe's bombardment of the Gnostic Redeemer-Myth. (Although he cites works published as late as 1963, Carsten Colpe's work, *Die religionsgeschichtliche Schule* [Göttingen, 1961], is not mentioned.)

In general the contribution of this work is salutary. The popular consumer is entitled to know, as Grant delights to reveal, that the façade of many an "assured result of criticism" is supported by rickety hypotheses. There is no question about Grant's conscientious regard for history, and above all he brings to his tasks as historical investigator a strong sense of responsibility to the church. The book deserves a warm reception by the lay readers for whom it is primarily designed, but pastors and seminary students will also find it a worthy supplement to a standard work like McNeile-Williams, *An Introduction to the Study of the New Testament*.

A word should be said about the word frequencies cited for each of the New Testament writings (the formula runs, "N.N. contains X words and employs a vocabulary of X words"). These are not included merely to appeal to a mind thoroughly im-

bued with the atmosphere of an IBM calculator. Grant aims to offer the nonspecialists for whom this book is intended a defense against learned barrages of statistical argument, often more imposing than instructive. Since the statistics for Philemon are omitted through an oversight, we submit them: 328 words total, with a vocabulary of 141 words, courtesy of Morgenthater, with whose heifer Grant loves to plow.

FREDERICK W. DANKER

THE CHURCHES AND CHRISTIAN UNITY. Edited by R. J. W. Bevan. London: Oxford University Press, 1963. 263 pages. Cloth. \$4.00.

This book pleads the cause of Christian unity with well-written essays by a Jesuit professor of dogmatic theology, an archpriest of the Serbian Orthodox Church, a bishop of the Church of England, the General Secretary of the Baptist Union of Great Britain and Ireland, the principal of London's New College, a Methodist New Testament tutor at the University of London, an elder of the Presbyterian Church of England, the General Secretary of the British Council of Churches, and a professor at the Madras Christian College at Tambaram in South India—all with a preface by the editor and a cheerful prolog on worldwide Christianity at the mid-20th-century mark by Kenneth Scott Latourette, sterling professor emeritus of missions and Oriental history, Yale University.

Bernard Leeming discusses the general problems of ecumenism and the place of the Roman Catholic Church in it. Each of the other writers likewise defines the place of his church in the ecumenical movement. It is apparent that the essayists have undertaken a difficult task in pleading for union where there is so little doctrinal unity. The difficulty is compounded by the fact that there is no agreement on the doctrine of the church. Only two and a half pages, written by a Presbyterian, are allocated to the Lu-

theran churches, but Lutherans believe that they have the Biblical answer to the question what the church is, namely, "the holy believers and lambs who hear the voice of their Shepherd." (Smalcald Articles, Part III, Art. XII)

LEWIS W. SPITZ

THE GENTLE PURITAN: A LIFE OF EZRA STILES, 1727—1795. By Edmund Sears Morgan. New Haven: Yale University Press, 1962. xiii and 1490 pages. Cloth. \$10.00.

VISIBLE SAINTS: THE HISTORY OF A PURITAN IDEA. By Edmund Sears Morgan. New York: New York University Press, 1963. xi and 159 pages. Cloth. \$4.50.

Morgan, professor of history at Yale University, has written seven books in the area of early American history and also edited a volume of sources and documents. Four of his works have the word "Puritan" in the title. *The Puritan Family* is a collection of essays on religion and domestic relations in 17th-century New England. *The Puritan Dilemma* is a biography of John Winthrop. In the two volumes under review this eminent scholar examines other aspects of American Puritanism.

Visible Saints is an expansion of the Anson G. Phelps Lectures delivered at New York University in 1962. In them Morgan examines particularly the Puritan requirements for church membership. The Separatists insisted on saving faith for church membership, but they did not try to discern it; they merely looked at the outward behavior of the individual and his expressed opinions. They used excommunication rather freely to rid the churches of members who after admission were found to be deficient in the qualifications for membership. The Separatists, Morgan maintains, did not ask for a demonstration or a recitation of a religious experience or conversion, nor did their theologians, among them William Ames and

John Robinson, call for this in their writings. Morgan contends the practice did not come from Plymouth or from England or from Holland but originated in Massachusetts, spread from there to Plymouth and Connecticut and back to England. The Halfway Covenant and Stoddardism are modifications of this view.

Ezra Stiles (d. 1795) has long needed a competent biographer. Morgan is more than competent. At home in the large collection of the Stiles papers and fully conversant with the period in which Stiles lived, Morgan has produced a superior biography. Stiles was a Congregationalist minister in Newport, R. I., and the president of Yale from 1778 down to his death. Stiles knew the Enlightenment and Puritanism, Old Lights and New Lights, patriots and Tories. He had fixed ideas on many subjects, but he was always ready to learn and to grow intellectually. He made Yale the largest college in the country in 1784 and increased both its faculty and its resources. To read the story of Stiles' life as Morgan tells it is to read about the period in American history which saw the Great Awakening, the rise of the New Divinity, Deism, and the establishment of a new nation.

Of the two books that of the Yale University Press represents a much better job than that of the New York University Press. Regrettable in the making of *Visible Saints* is the uneven placement of footnotes, for instance; these are flaws that one dislikes seeing in a work of scholarship. Nevertheless, the publication of both volumes from the pen of Morgan is welcome indeed.

CARL S. MEYER

APPROACHES TO HISTORY: A SYMPOSIUM. Edited by H. P. R. Finberg. Toronto: University of Toronto Press (London: Routledge and Kegan Paul), 1962. x and 221 pages. Cloth. \$4.25.

The nine essays of this symposium discuss

various kinds of history. The overall purpose is to show relationships between some of the major specialties of history. These various fields are treated as political history, economic history, social history, universal history, local history, historical geography, the history of art, the history of science, and archaeology and place names. One notices at once the omission of church history or ecclesiastical history. This omission is a difficult one to explain or condone. The history of ideas, too, ought to have been treated. There is no index to the work; a selective bibliography would also have been most welcome. The definition of "history" still bothers many people. Bindoff, in his essay, "Political History," defines history as past politics and past economics and then goes on with an enumeration of "past society, past religion, past assimilation, in short, past everything, as belonging to the domain of history." He acknowledges the influence of the church. This might have been a warning to the editor that he should have included an essay on church history. Why study history? "Since the future is unknowable and the present only an indivisible dividing-line between the future and the past, any fruitful study of man and society must end, even if it does not begin, as a historical study," the editor says.

The contributors to this volume are all able scholars — only one of them at present in the United States, the remainder British. Each treats his topic with a great deal of empathy.

CARL S. MEYER

THE HALF-KNOWN GOD. By Lorenz Wunderlich. St. Louis: Concordia Publishing House, 1963. 117 pages. Paper. \$1.95.

In the Nicene Creed Lutheran Christians confess: "I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son," and add their belief in one holy Christian and apostolic church.

They acknowledge one Baptism for the remission of sin and look for the resurrection of the dead and the life of the world to come. Who is this Holy Ghost and what is the connection between Him and the church, Baptism, the resurrection, and the life of the world to come? Where would you find the answers to these questions? In the Sacred Scriptures, of course. That is where the author found them in writing this book. As a special help for the reader he has added an index to the relevant Scripture passages. This is truly an excellent guide to the study of the Person and the work of the Holy Ghost.

LEWIS W. SPITZ

PHILONIS ALEXANDRINI LEGATIO AD GAIUM. Edited by E. Mary Smallwood. Leiden: E. J. Brill, 1961. xiii and 330 pages. Cloth. \$8.50.

PHILO WITH AN ENGLISH TRANSLATION. Vol. X: *THE EMBASSY TO GAIUS; INDICES TO VOLUMES I—X.* Edited by F. H. Colson; indices by J. W. Earp. Cambridge, Mass.: Harvard University Press (London: William Heinemann), 1962. xxxviii and 520 pages. Cloth. \$3.50.

LES OEUVRES DE PHILON D'ALEXANDRIE. Vol. I: *INTRODUCTION GÉNÉRALE*, by Roger Arnaldez; *DE OPIFICIO MUNDI*, translated by Roger Arnaldez. Paris: Éditions du Cerf, 1961. 259 pages. Paper. Price not given.

The past years have been especially important in Philonic studies. For years no adequate English rendering of Philo's important *Embassy to Gaius* was available; suddenly there are two. Colson's edition brings the Loeb Classical Library Philo to its long-awaited conclusion; Arnaldez' volume begins a new edition of Philo's complete works with French translation.

Each of these works has its own special value. Miss Smallwood provides a basic in-

roduction to the important *Legatio*, setting the background for the Jewish question in Alexandria and the writing of this work. She views the treatise primarily as a demonstration on Philo's part of God's "power in defense of His chosen people" (p. 40). The text reprinted is S. Reiter's, with very few changes. She accepts the lacunae marked by him, except for the one after paragraph 7. Her commentary deals primarily with historical and linguistic matters; it is full and apposite. The translation is adequate.

Colson's volume is similar to other Loeb volumes of the series. An introduction gives his views of text and occasion. The work is primarily an invective against Gaius, not a demonstration of God's faithfulness. The text has no lacunae. The major contribution of this volume is the excellent translation, both readable and accurate. Of the four Indices (Scripture, names, notes, and Greek words), the second, on names, is of great value. It is, in effect, a summary of Philonic interpretation of Biblical characters. It will undoubtedly get the wide use it deserves.

Arnaldez provides a very good overview of the present state of Philonic studies. No major work on Philo escaped his ken. His major purpose is to pose the proper questions that the current student should be trying to answer. He himself is kindly disposed toward Goodenough's attempt to see Philo as a type of practical Jewish philosopher and not favorable to Brehier's attempt to picture Philo as a Jewish mystic. This edition should be of more use as it approaches completion.

EDGAR KRENTZ

ESSAYS IN THE CONCILIAR EPOCH.

By E. F. Jacob. South Bend, Ind.: University of Notre Dame Press, 1963. Revised edition. viii and 264 pages. Cloth. \$4.75.

These essays were first published in 1943. A second edition appeared in 1952 with two additional chapters. The present third edition substitutes an essay on Gerard Groote for one

on the *De imitatione Christi*. Indeed, 5 of the 12 essays deal with individuals: Dietrich of Niem, William of Ockham, Sir John Ferrers, Gerard Groote, and Nicolas of Cusa. The accent on English history is heavy, as can be seen from three other essays: "Englishmen and the General Councils of the Fifteenth Century"; "English Conciliar Activity, 1395—1418"; and "English University Clerks in the Later Middle Ages." Of all the remaining essays the one on "The Brethren of the Common Life" must be emphasized especially.

Jacobs has read widely in the sources. He is an arresting writer. His collection of essays well merit possible fourth and fifth editions.

CARL S. MEYER

JOHN MALCOLM LUDLOW: The Builder of Christian Socialism. By N. C. Masterman. Cambridge: University Press, 1963. vii and 299 pages. Cloth. \$5.50.

Ludlow (1821—1911) was the founder of Christian Socialism in England and shares a prominent leadership role in the movement with Frederick Denison Maurice, Charles Kingsley, and Thomas Hughes. Usually dated between 1848 and 1854, although the dates are not absolute, the movement within the Church of England aimed at reforming individuals and society by applying Christian principles to social relationships. Masterman summarizes it (p. 1): "The Christian Socialists were pioneer sanitary reformers; they played an important part in the history of cooperation and trade unions; they were—through the Working Men's College—influential in modern adult education. Their novels, theological treatises, pamphlets, articles, and tracts were widely read."

Masterman's biography of Ludlow makes these various activities evident but goes beyond them. The 1848 revolution in Paris had a profound effect on Ludlow; his return to London came at the time of Chartism. *Politics for the People*, a short-lived journal,

aroused opposition. In 1854 the Working Men's College was established. As "statesman of cooperation" Ludlow furthered legislation to help the working classes. In 1857 Ludlow was made Chief Registrar of Friendly Societies and so entered on a new phase of his life.

Masterman has recounted Ludlow's life in a sympathetic, scholarly, carefully written manner. The work is a good contribution to an understanding of British religious history in the 19th century. CARL S. MEYER

WEEPING AND LAUGHTER IN THE OLD TESTAMENT. By F. F. Hvidberg. Leiden: E. J. Brill, 1962. 166 pages. Cloth. 17.00 Dutch guilders.

Published posthumously as a tribute to the author, this work is a translation by Niels Haislund of *Graad og Latter i det gamle Testamente*, first published in 1938 and modified slightly by F. Lokkegaard, the editor, on the basis of the author's marginal notes and recent discoveries. Depending largely upon the Ugaritic myths relating to the descent of Baal into the underworld of Mot and of his subsequent resurrection and enthronement, Hvidberg first seeks to determine the connections between the Adonis cult, the Osiris cult, and the Tammuz cult. His major conclusion in this area is that the Aliyn Baal-Mot tradition reflects the "cleft" past of the Adonis cult in particular. These texts are significant, he feels, because they demonstrate that the cult drama lamenting the death of a vegetation god and rejoicing over his revival was an ancient tradition also on Semitic soil. The second half of the book surveys the probably syncretistic features of Baalism in Israel which suggest a similar dying and rising cult, whose center Hvidberg locates at Laish (Dan). The specific allusions to ritual lament and rejoicing which the writer finds in the Old Testament are both debatable and well known. The suggestion that Hos. 6:1-3 reflects the imagery of the

dying and rising cult, for example, is widespread. On the other hand, the theory that the weeping for Tammuz in Ezekiel 8 is actually a reference to weeping for a Canaanite vegetation deity of the Aliyn Baal-Mot type, with Ezekiel supplanting the Canaanite name by that of Tammuz for the sake of his Babylonian audience, is one that few have espoused. This work provides an excellent survey of the significant references to one aspect of that fertility cult of Canaan which proved to be a persistent temptation for the Israelites. NORMAN C. HABEL

THE POLITICAL AND SOCIAL IDEAS OF ST. AUGUSTINE. By Herbert A. Deane. New York: Columbia University Press, 1963. xiv and 356 pages. Cloth. \$7.50.

The great value of this book is its orderly arrangement of the subject matter. Columbia University's Deane offers us a sound and useful systematic analysis of Augustine's social and political ideas in six chapters: The Theology of Fallen Man; The Psychology of Fallen Man; Morality and Justice, Natural and Remedial; The State: Return of Order upon Disorder; War and Relations Among States; Church, State, and Heresy.

The realism of the great bishop of Hippo was sufficiently persuasive to dominate or to influence Western social and political theory for a millennium and a half. The study of Augustine is therefore bound to give perspective and depth to the analysis of modern problems.

Augustine's central idea in his political and social thought is the fallen state of man and his need of a political order to allow him to live in peace. This peace among men is achieved by coercion or the fear of punishment. It is the peace of Babylon, not of the city of God. But the Christian also needs this peace while on his pilgrimage to the city of God. Despite its patent imperfections on all sides, the state is necessary for the survival of human society. The important ques-

tion for Augustine was the attitude and participation of the Christian in an ambiguous structure or device such as the state in its various forms.

In this respect Augustine remained the ethical guide of Western Christendom until the rise of the modern state. (Specifically, he was Luther's guide in many of the latter's decisions in the realms of political and social ethics, even to the point where Luther imitated Augustine's mistakes.) Surely, Augustine's decision that the power of the state should be employed against the Donatists, however necessary it may have seemed at the

time, had the most calamitous consequences in later centuries when his *ad hoc* judgment was made a general norm. The theocratic implications of Augustine's doctrine concerning the state were used to sanction a hierarchical tyranny during the Middle Ages and, secularized in modern times, were adapted to support ideological tyranny. Obviously, none of this was intended by Augustine.

As a demonstration of Augustine's greatness as a social and political thinker whom no student of the subject can bypass, this book is recommended to the interested reader.

RICHARD KLANN

CORRIGENDUM

This corrected chart should replace the chart which appeared with the article, "The Theologian's Craft," by John Warwick Montgomery, *Concordia Theological Monthly*, XXXVII (Feb. 1966), p. 86. The original chart represented the author's point incorrectly.

	SCIENCE	THEOLOGY
THE DATA (Epistemological certainty presupposed)	Nature	The Bible
CONCEPTUAL GESTALTS (In order of decreasing certainty) ⁷²	Laws	Ecumenical Creeds (e.g., the Apostles' Creed) and historic Confessions (e.g., the Augsburg Confession)
	Theories	Theological systems (e.g., Calvin's <i>Institutes</i>)
	Hypotheses	Theological proposals (e.g., Gustaf Aulén's <i>Christus Victor</i>) ⁷³