

# CONCORDIA THEOLOGICAL MONTHLY

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Book Review

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## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis, Missouri 63118.*

**THE OLD TESTAMENT WORLD** (*Die Welt des Alten Testaments*). By Martin Noth, translated by Victor I. Gruhn. Philadelphia: Fortress Press, 1966. xxii and 404 pages; 5 indices.

We can understand the Old Testament as never before because we know the world to and in which it was written so much better today. Here is a book to which one can turn to find a simple, authoritative, and comprehensive picture of the Biblical world.

Noth opens up the Biblical world with a fullness and insight that renders the reader's understanding of the Bible richer and more lively. The book has four main parts: (1) Geography (and political divisions) of Palestine, (2) Archaeology of Palestine, (3) Particular aspects of Ancient Near Eastern history, (4) The Text of the Old Testament.

Most readers probably will find those sections dealing with the culture and everyday life of the Israelite people and the culture and history of the Ancient Near Eastern peoples especially helpful. Of course, not everyone will agree with every hypothesis in such a wide-ranging book. Thus this reviewer would not accept Noth's views regarding the conquest of Palestine by Israel or his relatively low estimate of the value of anepigraphic archaeological evidence for understanding history. Then, too, a survey of any rapidly developing field will in some details grow out of date quickly. Yet Noth's judgment is usually sane, and this reviewer ventures to say that comparatively little will prove to be downright wrong.

All of this is to say: Here is a most useful book! We are in real debt to Gruhn for the translation. CARL F. GRAESSER, JR.

**A BIBLIOGRAPHY OF NEW TESTAMENT BIBLIOGRAPHIES**. By John Coolidge Hurd, Jr. New York: The Seabury Press, 1966. 75 pages. Paper \$2.50.

Advertised as a "comprehensive, up-to-date, annotated bibliography," this catalog of books and articles on the New Testament will help the Bible student in making a discriminating selection of library resources. The advertised "annotations" are, however, few in number in proportion to the items listed, and there is evidence that the compiler appears to have limited himself on occasion to a dust-jacket evaluation.

FREDERICK W. DANKER

**THE PROBLEM OF THE HEXATEUCH AND OTHER ESSAYS** (*Gesammelte Studien zum Alten Testament*). By Gerhard von Rad, translated by E. W. Trueman Dicken. New York: McGraw-Hill Book Company, 1966. xiii and 317 pages; 3 indices. \$9.50.

**OLD TESTAMENT THEOLOGY** (*Theologie des Alten Testaments*). Vol. II: **THE THEOLOGY OF ISRAEL'S PROPHETIC TRADITIONS**. By Gerhard von Rad, translated by D. M. G. Stalker. New York: Harper & Row, 1965. xxiii and 432 pages; 3 indices. Cloth. \$6.50.

Von Rad's *The Theology of the Old Testament* is now completely available in English dress! In this work, one of the few which deserves the adjective "epoch-making," Von Rad avoids the usual organizing principle of an Old Testament theology, that of a systematic survey of loci and doctrines. Instead he takes up each cluster of documents in the Old Testament one by one and summarizes its "theology." In the first vol-

ume of his *Theology* he covered the Hexateuch, the histories of Judges through Kings and of Chronicles, as well as the Psalms and the Wisdom Literature. In the present volume, he discusses the phenomenon of prophecy and prophetic word in general. Then he deals with each prophet and prophetic age in chronological order.

His basic thesis is that with the prophets the Old Testament faith entered a new period. The prophets preached judgment on Israel and an end to the past age and proclaimed the coming of a radically new age, the age of the reign of God. Yet the prophets did not step outside the earlier faith. Instead, they took up the ancient themes and reshaped them as they proclaimed the new eon.

One might expect that this method of organization would run into the danger of emphasizing the variety within the Old Testament at the expense of its unity. Actually, Von Rad avoids many, though not all, of the pitfalls by using the method of tradition-history. In each prophet he isolates those ancient themes which the prophet took up and the manner in which he used and reformulated them. At the very least Von Rad's method is a refreshing contrast and partial corrective to the inherent weaknesses in other, more "systematic" theologies of the Old Testament, in that Von Rad's method adds a depth and "third dimension" not usually present in such works.

Of particular value are the final hundred pages, which deal with the relationship between the Old and New Testaments. For Von Rad the key to understanding the relationship between the testaments is much the same as that which one needs to deal with the relation between older and later sections of the Old Testament. That is, the same basic message and themes are taken up again and reinterpreted and reapplied to the new age and the new situation. They are thus fulfilled in ever new ways within the Old Tes-

tament, while they receive the ultimate, unique, and final fulfillment in Jesus Christ.

*The Problem of the Hexateuch and Other Essays* includes 16 of Von Rad's most significant articles published between 1931 and 1964. The book includes one article ("Some Aspects of the Old Testament World-View") not found in the German collection from which the rest of the book is translated. The articles run the gamut from the Pentateuch to the Wisdom Literature to 1 Corinthians 13. Their basic theological substance is, of course, to be found in the author's *Theology*. There are elements here which later studies have superseded, but the articles are still valuable for the penetrating insights and stimulating discussion they present. Some of the richest fare here deals with the theology of history in the Old Testament and its views of creation.

In summary, this reviewer knows of no contemporary Old Testament writer whose works repay careful reading and study more richly. Von Rad is original, stimulating, and warmly heartening to one's faith. Those who have not yet worked with his books and articles have a rewarding surprise in store. Those who have, but who work more easily in English, know that their work is now cut out for them.

CARL F. GRAESSER, JR.

*THE LANGUAGE OF THE NEW TESTAMENT.* By Eugene van Ness Goetchius. New York: Charles Scribner's Sons, 1965. xvii and 349 pages. Cloth. \$5.95. (Workbook for the above title. 277 pages. Paper. \$2.95.)

Greek, *Deo gratias*, is making its way back into the curriculum of more and more seminaries. (A parallel interest in classical languages in secular institutions is still a subject for prayer.) The present introductory grammar is designed as a textbook for a one-semester basic course for students of the New Testament.

The author sets for his book a very modest aim, "to teach students . . . how to use the many crutches — including itself — which are available, when they may be used to advantage, and how to use them with understanding" (p. xiv). This limited goal determines many features of the book, for example, its almost total lack of concern with memorization of vocabulary (any student can buy a lexicon), with Greek accentuation, and with the adoption of a standard, even if philologically incorrect, pronunciation scheme. There is a bibliography of these crutches in an appendix.

What is new in the volume is an attempt to apply some of the language, method, and results of modern structural linguistics to the teaching of Greek. Thus parts of speech are defined by their functions in the sentence. Terminology is used that may sound strange to some traditionalists: bases, prebases, morphemes (but "phoneme" does not occur), function words, optional constituents, etc. A reading of the work convinces this reviewer that Goetschius' approach, consistently followed, would lead to clarity.

The exercises are liberal in number. Printing them separately is good. The grammar as such retains some reference value. There is a subject index but no index of Bible passages. If this reviewer were to teach beginner's Greek for New Testament students only, he would probably try this text.

EDGAR KRENTZ

*THE CHURCH IN THE NEW TESTAMENT.* By Rudolf Schnackenburg, translated by W. J. O'Hara. New York: Herder and Herder, 1965. Cloth. 221 pages, plus index and notes. \$4.95.

This helpful book should be "must reading" on the parish pastor's list. It is a systematic exegetical study of the key New Testament teachings on the church. Despite the disclaimer of the author, the book is profound, stimulating, and creative. In the course of four chapters, Schnackenburg takes

quiet but effective issue with a number of misunderstandings of the church that are common today. Thus he points out the divine origin and divine aspect of the church against those who would make the church a purely sociological and historical development. He reminds the reader, particularly in Part IV, that the church is "more than people." He cautions against the glib assertions of contemporary Christian secularists that the church must "embrace the world." He disagrees with those within his own church who are saying that the traditional descriptive categories of "nature" and "grace" are no longer relevant. While carefully avoiding the term "invisible," he shows that there is a crucial "invisible" dimension to the church's nature.

Some readers will wonder if the New Testament supports all the author's claims. For example, does the New Testament make it clear that a hierarchically structured ministry belongs to the essence of the church? In what sense is baptism Christ's solicitude for His already existing church? Is "the body of Christ" the most important metaphor for the church?

This book should prove especially stimulating for small-group study and discussion.

HERBERT T. MAYER

*HISTORICITY AND CHRONOLOGY IN THE NEW TESTAMENT.* London: S.P.C.K., 1965. viii and 160 pages. Paper. 17/6.

This collection of ten essays relates to the question: How far do the Gospels give us historically reliable accounts of actual events? It is not intended that the essays will all reflect the same answer. Instead, a study of them is designed to show the nature and methodology of the present discussion. D. E. Nineham issues a rather strong caveat against dangers of reductionism in the methodology of the New Quest. He fears paper popes, a concentration of interest only on the "historical elements," and a misunder-

standing of the positive role of the post-Easter period. Alan Barr reviews some tendencies of the old quest. A. R. C. Leaney discusses the accounts of the baptism of Jesus, as well as Matthew 18:15-17, Luke 4:16-17, and the Gospel of John, to show that they actually reflect first-century Judaism. C. S. Mann views the historicity of the birth narratives negatively, regarding them rather as theological statements of the meaning of Jesus. H. E. W. Turner presents the relevant problems in constructing a chronology for Jesus' life, neither seeking easy solutions nor necessarily ending up in skepticism. George Ogg does the same for the date of the last supper. A. N. Sherwin-White, a specialist in Roman law, argues for the essential historicity, even in matters of detail, of the account of the trial of Jesus (against Winter and Lietzmann). This essay is one of the best in the book. William Lillie argues that the empty tomb is valid historical evidence (against Bultmann, Enslin, and others). The Archbishop of Canterbury is represented by an article on the ascension, in which he argues that, while the early church believed that Jesus rose from the dead and was exalted into glory, without necessarily regarding these as two different events, critical study nevertheless supports the creeds' statements of the ascension and session. Finally, R. R. Williams provides a survey of scholarly work on Acts, underscoring as his own view its essential historicity. This summary of the essays demonstrates their richness and value. They fulfill the publisher's purpose of orienting the reader in current discussions.

EDGAR KRENTZ

*DIE AUFERSTEHUNG JESU ALS HISTORISCHES UND ALS THEOLOGISCHES PROBLEM.* By Willi Marxsen. Second edition. Gütersloh: Gütersloher Verlags-haus Gerd Mohn, 1965. 35 pages. Paper. DM 4.80.

This brief study, a revision and expansion

of a series of lectures that the Münster New Testament scholar delivered in Heidelberg and in East and West Berlin in 1964, examines at the hand of the New Testament the precise nature of the "resurrection faith" of the primitive church and the implications of this faith for the church of today. Marxsen calls for a differentiation between a historical event (*Ereignis*) and a theological conviction (*Überzeugung*). He points out that "no one in the primitive Church ever claimed to have seen or experienced the resurrection of Jesus as an event, as a fact" (p. 14). Instead, when the early kerygma speaks of the resurrection as an event (for instance, through the formula "on the third day"), it expresses a conviction. No witnesses are named because none can be named, says Marxsen. How did the church come to this conviction? Marxsen offers two reasons, the empty tomb and the post-mortem appearances of Jesus. Whether or not one can prove the historicity of the empty tomb, Marxsen (who holds that it cannot be proved) insists that one can never use the empty tomb as a "proof" of the resurrection. For as Matt. 27:64; 28:13; and John 20:13 demonstrate, the empty tomb can be interpreted not only as a sign of Jesus' resurrection but also as an indication that someone has robbed the grave. Thus for Marxsen, the resurrection of Jesus is an interpretation of the fact of an empty tomb. One must understand this interpretation as a conviction and not objectify it into a historical fact. Faith is not belief in the historicity of an empty tomb but the conviction that the empty tomb signifies that Jesus has been raised. Similarly, the variety of the New Testament descriptions of the appearances of the raised Jesus indicate that these also are interpretations initiated by God rather than historical reports. Without doubt, Marxsen concedes, the apostolic witnesses claim to have seen Jesus after His death, but it was only their reflection upon this vision that led them to the conviction that "Jesus has been raised from the dead."

According to Marxsen, this is not the only necessary interpretation of the facts. On the one hand, the statement "Jesus has been raised" is an interpretation occasioned by a reflection upon the appearances of Jesus after His death and upon the question put by such appearances: How is this possible? The answer is that, in accordance with a widespread Jewish expectation, Jesus has been raised. On the other hand, when Paul refers to the raised Jesus in 1 Cor. 9:1, he is not reflecting upon a past fact, the appearance of Jesus after His death, and trying to explain it. Instead, he is using this appearance of the living Lord to himself in order to explain and demonstrate his apostolic authority. Whereas in the case of the evangelists the assertion of the resurrection of Jesus served as an interpretation of a *reflection* upon the past, Paul is not concerned about interpreting a past event, the appearance of Jesus after His death, but about explaining his apostolic *function*. Therefore Marxsen concludes that the essential datum is the post-mortem appearance of Jesus. This can be interpreted in at least two ways: (1) *reflectively*, through the assertion "Jesus has been raised"; (2) *functionally*, as the happening which provides a basis for the apostolic function of kerygmatic proclamation. Is there a common denominator here? Marxsen answers in the affirmative and finds the common denominator to be the disciples' experience in the appearances that the task and intention of Jesus is being carried on (*die Sache Jesu wird weitergebracht*, p. 25). The fundamental factor is this continuation of the function of Jesus in the kerygma and not the various interpretations of it which have led, according to Marxsen, variously to a "Jesus-kerygma," to secondary interpretations that created a "Christ-kerygma," and to a Christology that is often mistakenly viewed apart from the core datum of Jesus' earthly ministry and death. No interpretation that is used to proclaim this central kerygma

dare be objectified and historicized; every interpretation must always be regarded only as an interpretation whose legitimacy is determined by the fact that it still enables the living Jesus to be communicated and confronted in the church's kerygma. When Jesus confronts me in the kerygma, then I know and am certain that He lives!

Marxsen's thesis will raise many an eyebrow and many a question. Can one distinguish between seeing Jesus after His death and God raising Him from the dead so radically that the latter is only an interpretation of the former? Is the concept of resurrection from death as antiquated a concept as Marxsen suggests? Does it belong only to a primitive concept of reality? If we are to continue to talk about life as one of the most essential of God's gifts, how else can we do this than through resurrection language? Marxsen's thesis put simply is this: To say that Jesus lives today, to say that Jesus has been raised and affects the life of men today, is to say that Jesus lives in the church's kerygma. This is Bultmann's view also. But unless the kerygma is broadened to include far more of the church's activity than Marxsen seems prepared to grant, is this not again another typical Protestant reduction of grace? He lives indeed in the kerygma, but is His cosmic life and lordship restricted to this domain?

As Marxsen indicates, he intended this study as a contribution to a discussion of the most central question of Christian theology. He has made many valuable points, but the discussion has only begun.

JOHN H. ELLIOTT

*THE BOOK OF ISAIAH*. Vol. I: *CHAPTERS 1—18*. By Edward J. Young. Grand Rapids: Wm. B. Eerdmans Publishing Co., 1965. xii and 499 pages; 3 appendices. Cloth. \$7.95.

This is the first volume of the *New International Commentary on the Old Testa-*

ment to be published. The well-known conservative scholar who is its author states that he writes "for the needs of the minister and Sunday-school teacher." They will use this book with profit.

The commentary is a reverent exposition in the finest old Reformed (but not millennialistic) tradition. It often quotes helpfully from Calvin, Alexander, Drechsler, and Delitzsch. Detailed linguistic examination of the text is limited to footnotes. Young's conservative isagogical views on the unity and the authenticity of the authorship of Isaiah are already well known. His exegetical positions are not often surprising. For example, the *almah* of 7:14 is a virgin, in direct prophecy of our Lord's birth of the Blessed Virgin Mary. (He admits, however, in connection with 6:11, that some prophecies can have more than one fulfillment.)

This is the best work Young has produced. Helpful though it will prove to many, it could have given them greater aid. Though Young makes much of modern linguistic advances in the footnotes, he does not utilize as many of the theological and historical methods and studies developed in the last 100 years in his exposition as he might have done. This is true even when they would support his position, as they would much of the time. His semi-literal translation is arranged in prose, ignoring the poetic nature of the text. He could have illumined the prophetic message more fully had he set it more firmly in the stream of Israelite faith and history. He uses parallel passages more as a systematician would than as a historical exegete would.

This is not to deny any real value of the work, but to lament Young's failure to make the best case for his position. The strength of this work is an exposition which seeks to hear the voice of God. Its weakness is that it does not use all the tools that are available today to hear that voice.

CARL F. GRAESSER, JR.

"OUR FATHER": AN INTRODUCTION TO THE LORD'S PRAYER. By Ernst Lohmeyer, translated by John Bowden. New York: Harper & Row, 1965. 320 pages. Cloth. \$4.95.

Lohmeyer combined deep piety with scholarly integrity. This translation of his *Das Vater Unser*, first published in 1952, offers the pastor rich theological analysis and practical application. Lohmeyer drew heavily on Old Testament and intertestamental material for his exposition, and his appreciation of the larger New Testament context for the Our Father makes his study virtually a commentary on the Gospel. Clear out your shelves and put this book in place of ephemera! FREDERICK W. DANKER

THE EPISTLE TO THE ROMANS: THE ENGLISH TEXT WITH INTRODUCTION, EXPOSITION AND NOTES. Vol. II: CHAPTERS 9—16. By John Murray. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1965. xvi and 286 pages. Cloth. \$5.00.

Murray is a systematician, and a systematician's comprehensive view is useful in piloting an exegetical craft through the challenging course of Romans 9—16. Nothing spectacular emerges, but one is left with the impression of an earnest desire to understand the larger movement of Paul's thought, despite unresolved problems developing from the expositor's view of double decrees. Most of the learned periodical literature on this section of Romans is slighted, and the views of Munck are not discussed, but there is an excellent appendix on Cullmann's discussion of Rom. 13:1. The appendix on the "weak brother" is a model of clarification of a muddled issue. Historical perspective is not always a systematician's strong suit, and Murray sometimes falters when it comes to citing the historical evidence, for instance, in the matter of the expectation of the Parousia; thus he marshals 2 Peter along-

side 1 Peter without clarifying comment. Similarly the legalistic accent on the permanent validity of the Sabbath is due somewhat to a failure to understand Genesis 1 in the light of the theological argument in Genesis.

FREDERICK W. DANKER

*THE EPISTLES OF JOHN AND JUDE:*

*A STUDY MANUAL.* By Ronald A. Ward. Grand Rapids, Mich.: Baker Book House, 1965. 102 pages. Paper. \$1.50.

The letters treated in this Bible study manual are among the most neglected documents of the New Testament. The interpreter succeeds well in presenting the doctrinal and ethical emphases in these important epistles.

FREDERICK W. DANKER

*CALVIN'S COMMENTARIES: THE EPISTLES OF PAUL THE APOSTLE TO THE GALATIANS, EPHESIANS, PHILIPPIANS AND COLOSSIANS.*

Edited by David W. Torrance and Thomas F. Torrance, translated by T. H. L. Parker. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Company, 1965. vi and 369 pages. Cloth. \$6.00.

The four Pauline epistles expounded in this volume challenge the interpreter's best skills, and Calvin stands in the front ranks of those who have pondered their meaning.

A fine appreciation of the context adds persuasiveness to the exposition of Galatians, which Calvin dates before the Council of Jerusalem. His discussion of the legal issue is illuminating. He grasps the subtle point of 3:19 that the Law actually increases transgressions and makes sin abound, but oddly fails to pursue the point in his evaluation of v. 24.

In his discussion of Ephesians, Calvin has some harsh words for "enthusiasts" who despise the ministerial function, but he rejects a "perpetual" function for the evangelist, perhaps as the result of a deficient world-mission view. His words on Baptism

might well be noted by all who associate Calvin with run-of-the-mine "Reformed" views of Baptism:

Some try to weaken this eulogy of baptism, in case too much is attributed to the sign if it is called the washing of the soul. But they are wrong; for, in the first place, the apostle does not say that it is the sign that cleanses, but declares that this is the work of God alone. It is God who cleanses, and the praise for this must not be transferred to the sign or even shared with the sign. But there is no absurdity in saying that God uses the sign as an instrument. Not that the power of God is shut up in the sign, but He distributes it to us by this means on account of the weakness of our capacity. Some are offended at this, thinking that it takes from the Holy Spirit what is peculiar to Him, and which is everywhere ascribed to Him in Scripture. But they are mistaken; for God so acts by the sign, that its whole efficacy depends upon His Spirit. Nothing more is attributed to the sign than to be an inferior instrument, useless in itself, except so far as it derives its power from elsewhere.

In an interesting comment on "Luke the beloved physician" (Col. 4:10), Calvin concludes that the Luke here mentioned could not be the writer of the third gospel, since the latter would have required no such identification. What Calvin did not know was that Luke wrote much later and lacked the prestige presupposed in the comment.

FREDERICK W. DANKER

*DIE APOSTELGESCHICHTE.* By Werner de Boor. Wuppertal: R. Brockhaus Verlag, 1965. 471 pages. Cloth. DM 29.80.

This is the ninth volume to appear in the *Wuppertaler Studienbibel* series. It is designed to aid the lay reader to understand what God wishes to say to him and show to him in Acts. For that reason the editor provides his own rather literalistic translation designed to give some idea of the non-Germanic word order and participial style of the Greek text.

The interpretation is in general conservative, written by an author with a flair for



telling illustrations and language. While de Boor feels that Acts is properly described as a book of witness (*Zeugnis*) rather than history, he regards its historical value very highly. The picture that Luke, the author, gives of the early church is not an idealized portrait. Such an approach grows out of de Boor's conviction that the Bible is properly read "on one's knees" (p. 24). This probably accounts for the very rich collection of parallels referred to in the margins. Almost 600 footnotes give secondary historical discussions, arguments against critical attacks on Luke, and longer notes on theological concepts. The commentary itself is full but not wordy.

The volume concludes with a short subject index and maps. It should serve many earnest nonprofessional Bible students very well.

EDGAR KRENTZ

*STUDIES IN OLD TESTAMENT SACRIFICE.* By Roland de Vaux. Cardiff: University of Wales Press, 1964. xi and 112 pages; 2 indices.

This volume presents four lectures, given at the University of Wales, in which de Vaux develops further some themes already stated in his *Ancient Israel*. As a theologian, an archaeologist, and a Roman Catholic priest, with a certain empathy toward ritual that scholars of other denominations often lack, de Vaux is uniquely equipped to deal with his subject.

Anyone who has tried to understand in detail the Israelite sacrifices on the basis of the Biblical texts themselves knows the intricacies and difficulties involved. De Vaux offers a fine example of the value of bringing evidence from various fields, archaeology, comparative religion, philology, and Biblical studies proper, to bear on a single subject.

In four short chapters he studies the ritual of Passover unleavened bread (which he sees as a fusion of ancient nomadic and agricultural rites); holocaust and communion sac-

rifices (the latter originally more common, but eclipsed in frequency by the former in postexilic times); human sacrifices in Israel (no evidence of any significant frequency, with the few scattered aberrant examples late rather than early); and expiatory sacrifices (not a fresh development after the exile, but one with new importance then, when Israel had a livelier sense of guilt).

CARL F. GRAESSER, JR.

*JUDENTUM — URCHRISTENTUM — KIRCHE: FESTSCHRIFT FÜR JOACHIM JEREMIAS.* Edited by Walther Eltester. Second edition. Berlin: Verlag Alfred Töplemann, 1964. xxx and 259 pages; one photograph. Paper. DM 34.00.

The enthusiastic response that marked the original appearance of this collection of essays in 1960 is certainly understandable. Several of the articles have been cited frequently as significant contributions to the understanding of Judaism and primitive Christianity. Among them are the study by Michael and Betz of divine sonship in the ancient Orient, in Qumran, and in the New Testament; Colpe's critical review of studies on the "Body of Christ" concept in Ephesians; Nauck's suggestion on the role of paraenesis in the structure of the Epistle to the Hebrews; Van Unnik's investigation of the importance of non-Christian reaction for New Testament paraenetic formulation; and the complementary studies by Schweitzer and Stendahl on Mark 1:24 (Matt. 2:23) and the purpose and function of the two opening chapters of Matthew.

The present second edition has increased value as a result of corrections made in the first edition; a 10-page review of Jeremias' many contributions by another eminent scholar in the same field, Matthew Black; and a bibliography of Jeremias' publications between the years 1923 and 1963 by one of his students, Christoph Burchard.

JOHN H. ELLIOTT

*EINFÜHRUNG IN DAS MARKUS-EVANGELIUM.* By Rudolf Grob. Stuttgart: Zwingli Verlag, 1965. 357 pages. DM 29.80.

The purpose of this monograph is to introduce the nonspecialist to the Gospel of Mark, its theological message, and the many historical and exegetical questions it has posed to modern research. The Markan text is translated, outlined, and interpreted in such a fashion as to support the author's contention that this document is no mere compilation of separate units of tradition but rather a unified construction witnessing to the double revelation of the Son of God and Son of Man in word and deed (1:1 to 8:26) and of the Christ in prediction and fulfillment. (8:27—16:20)

A 35-page review of scholarly research on the gospels and particularly Mark, including the hypotheses and conclusions of form and redaction criticism, is appended to this commentary. Together, the commentary and review provide the lay reader (but also the parish pastor and seminarian) with a valuable introduction to and an excellent survey of study on the second gospel. An English translation would be a useful addition to the church library.

JOHN H. ELLIOTT

*THE ARK OF THE COVENANT FROM CONQUEST TO KINGSHIP.* By M. H. Woudstra. Philadelphia: Presbyterian and Reformed Publishing Company, 1965. 152 pages. Paper. \$3.50.

Woudstra's survey of the early history of the ark is governed by several factors: an effort to get conservative scholars to appreciate the importance of the cultus in the Old Testament, to counter current historical critical tendencies which view the record of the ark's fate as the product of variant theological traditions, and to present the significance of the ark for an appreciation of the sacraments in orthodox Reformed

churches today. Woudstra is acquainted with all the scholarly works on the subject but prefers to let the text speak for itself on crucial issues. The ark he views as "a true pledge of Yahweh's presence," recognizing a close association between symbol and essence in the cultus. Direct divine revelation plays a major role in Woudstra's interpretation of the pertinent texts.

NORMAN C. HABEL

*FAMILY II IN MATTHEW.* By Russell Champlin. Salt Lake City: University of Utah Press, 1964. vii and 175 pages, 4 plates. Paper. \$8.00.

*THE DIVINE NAMES IN MARK.* By Richard Nevius. Salt Lake City: University of Utah Press, 1964. v and 84 pages. Paper. \$7.00.

These latest books are respectively Vols. 24 and 25 in the series *Studies and Documents*. In *The Divine Names in Mark* Nevius examines the occurrences of Ἰησοῦς, Χριστός, and κύριος in the text of Mark, using Moulton-Geden, *A Concordance of the Greek Testament* (presumably the edition of 1897), and the Nestle text as his base of operations. He discovers that the textual tradition is generally more conservative with respect to the treatment of the names of Jesus in the third gospel than in the Pauline epistles, where liturgical amplifications in the direction of stronger Christological affirmations are frequent. In general, the scribes seem to follow a pattern of stylistic refinement begun by Matthew, who introduces the name of Jesus into Markan matter that lacks the *nomen sacrum*. Examination of the ancient paragraph divisions suggests that lectionary usage may account for many additions of the dominical name.

All this is of significance to the interpreter of the Synoptists, and the implications of the findings in this study, especially as these relate to our understanding of the

Synoptic problem, require careful exploration.

At the same time certain cautions should be observed. Nevius cites Mark 1:41 in illustration of an addition due to lectionary requirements. But why does the name Ἰησοῦς not replace αὐτόν in v. 40, since three variants cited by Nevius in 6:34 appear there at the *beginning* of the 16th paragraph of the Old Greek system? Moreover, there is something more than stylistic alteration at work in Matthew. The fact is that Matthew frequently ignores blocks of material in his source Mark, picking up only the name of Jesus, sometimes with the sentence in which it occurs. Thus Matt. 9:22 is largely a repetition of Mark 5:30 with other details omitted. Later copyists' alterations in such contexts would then not be in the same tradition as Matthean changes.

Further considerations: Mark 2:15 should be added to the list of passages cited from Moulton-Geden, and the number of occurrences of the name of Jesus is 83, not 80, since the name occurs twice in 10:47 and in 11:33.

Champlin's study completes the reconstruction of Family II in the gospels begun by Silva Lake in Vol. 5 of *Studies and Documents* and continued by Jacob Geerlings in Vols. 22 and 23. Codex II (which gives the family its name) and 13 other related manuscripts are collated against the *Textus receptus* of Matthew, which is printed in full. Graphs depicting the *stemmata* clearly illustrate the use of different exemplars by the copyists represented in Family II. Family II bears a close relation to Codex A; this apparently comes about through a point of common origin (whether a single manuscript or group of related manuscripts) rather than through direct dependence, since Family II shows marked Caesarean influence not found in A. Appendixes include a collation of Codex A with Family II in Matthew and a collation, by Geerlings, of

Codex 1816 with the reconstructed text of Family II in Matthew, Luke, and John.

Like the other excellent volumes in this series these two studies provide basic research on which any serious interpretation of the gospel text must build.

FREDERICK W. DANKER

*THE NEW HERMENEUTIC.* Edited by James M. Robinson and John B. Cobb, Jr., New York: Harper & Row, 1964. xii and 243 pages. Cloth. \$5.00.

*STUDIES OF THE HISTORICAL JESUS* (*Zur Frage nach dem historischen Jesus*). By Ernst Fuchs, translated by Andrew Scobie. Naperville, Ill.: Alec R. Allenson, 1964. 239 pages. Paper. Price not given.

The traditional hermeneutics has concerned itself primarily about explaining, while the "new hermeneutic" — stimulated by the work of Barth, Bultmann, and a number of post-Bultmannians — professes that its first concern is understanding, particularly the interpreter's self-understanding. The "new hermeneutic," thought of as "faith's doctrine of language," is thus radically different from the application of any allegedly new — or old — "hermeneutical principles" to the unfolding of the meaning of the Sacred Scriptures.

*The New Hermeneutic*, Vol. 2 in the series *New Frontiers in Theology: Discussions Among Continental and American Theologians*, brings together the editors, plus John Dillenberger, Robert Funk, and Amos N. Wilder on the American side and Gerhard Ebeling and Ernst Fuchs on the German side of a transatlantic debate. Robinson lays the historical groundwork; Ebeling and Fuchs provide the focal essays, "Word of God and Hermeneutic" and "The New Testament and the Hermeneutical Problem"; the American theologians named present three essays, "On Broadening the New Hermeneutic," "The Hermeneutical Problem and Historical Criticism," and "The Word as Address and the

Word as Meaning"; and Cobb and Fuchs wrap up the discussion. No one should presume to use the term "the new hermeneutic" without having digested this volume.

*Studies of the Historical Jesus* is the second volume of the *Gesammelte Aufsätze* of the director of the Marburg Institute of Hermeneutics. The individual who desires further clarification of the sometimes opaque-seeming concepts with which Fuchs operates, as well as the individual who is interested in the new quest for the historical Jesus, will find a reading of these essays productive of helpful insights.

ARTHUR CARL PIEPKORN

*GESCHICHTE DER JUDEN IM ZEIT-ALTER DES TALMUD.* By M. Avi-Yonah. Berlin: Walter de Gruyter and Co., 1962. 290 pages. Cloth. DM 38.00.

This careful study of Jewish history from the destruction of Jerusalem in 132 A.D. to the days of Emperor Justinian is another major attempt on the part of a Jewish scholar to make his ancestral faith and his people's history understandable to Gentiles. The work is the second volume in the series *Studia Judaica: Forschungen zur Wissenschaft des Judentums*. Avi-Yonah describes these 500 years of Jewish history not just as a history of persecution but as a history of the evolution and growth of social customs and the personality of a nation. He manifests an intimate acquaintance with the history of the nations with which the Jews came into contact as well as a first-hand acquaintance with the major Jewish literature. The description of the early Christian attitude toward the Jews and the very early widespread desire to bring all Israel into the church underscores the fact that a profound shift took place during the third and fourth centuries in the church's attitude toward the Jews. Books such as this one are forcing Christian scholars and pastors to reexamine both the picture of Judaism with which they

grew up and the picture of Judaism presented in the works of Emil Schürer and of the entire generation of scholars who followed him. This book can serve as a first step toward a better understanding between Christian and Jew and thus possibly also as an agent for the conversion of all Israel. We can speak to Jews intelligently only as we understand them more sympathetically.

HERBERT T. MAYER

*DIE CHRISTOLOGIE DES EVANGELIUM VERITATIS.* By Sasagu Arai. Leiden: E. J. Brill, 1964. vii and 141 pages. Cloth. 20 Dutch Guilders.

This is a striking book for at least two reasons. The minor one is that it is a study of the Gospel of Truth written in German by a Japanese scholar. As Arai says in his foreword, "This work is made possible in the fullest sense of the word by ecumenical help and cooperation" (p. viii). The second, and far more important, reason for giving attention to this book lies in its content.

It is a careful and very readable analysis of the Gospel of Truth, with special reference given to its Christology, as well as of the opinions of almost every scholar who has studied this document.

It is, in Arai's opinion, a 2d-century Egyptian baptismal homily which is strongly influenced by the Johannine writings. It does not come from either the hand or the school of Valentinian. Its Christology is neither completely docetic nor antidocetic (p. 120), but rather syncretistic and much closer to the Christology of the orthodox teachers than other previously published Gnostic materials.

It may thus represent a very embryonic stage in the gradual development of Gnostic philosophy from a religion of salvation through self-knowledge into a religion in which "a" or "the" Redeemer played an important role. If this thesis is correct, then Munck's strictures against Bultmann for glibly

assuming a pre-Gnostic system which influenced the thought of the early church may have to be modified.

Arai rightly insists that the Christology of the *Evangelium Veritatis* cannot be understood properly apart from its anthropology. He suggests that the 3-stage cosmology of the *Evangelium* is to be understood as a metaphorical description of the three kinds of Gnostic people.

An inclusive bibliography, valuable footnotes, and an appendix which makes brief reference to the 1963 publication of *De Resurrectione*, another of the Nag Hammadi documents, add to the usefulness of the book.

We commend this book to both the specialist in the field and the generalist who would like to know more about this significant noncanonical gospel.

HERBERT T. MAYER

#### ESSAYS ON NEW TESTAMENT THEMES.

By Ernst Käsemann, translated by W. J. Montague. Naperville, Ill.: Alec R. Allenson, 1964. 200 pages. Paper. \$5.95.

These eight essays by the Tübingen University professor of New Testament are his first to appear in English. Although Käsemann is a leading Bultmann disciple, he has now moved far away from his teacher theologically, farther than these essays, all written prior to 1955, reveal. But he still shares with Bultmann the methods of radical criticism, which, in his opinion, maintain the "primacy of Scripture over the Church" (p. 8) and act as a bulwark against a too rapid growth of ecumenism.

The best-known essay is probably the first, "The Problem of the Historical Jesus" (1953), which began the new quest. Käsemann attempts by radical criticism to underscore the *extra nos* character of the Gospel by finding the points of continuity between Jesus the Proclaimer and Christ the Proclaimed. While Käsemann does not find

many authentic sayings, he shows how these fit only under the category Messiah. Thus he refuses to give in to an absolute scepticism about the historical Jesus. Subjects of other essays include the Lord's Supper in Paul, the relation of the Gospel to the New Testament canon, the ministry in the New Testament, the hymn in Col. 1:15-20. Running through all of them is the evident conviction that justification through faith, the center of the New Testament theologically, can be used as the basis of radical criticism. The author means to stand in the Reformation tradition. This makes the essays both radical and provocative. They are thus a challenge to conservative Lutheran scholars to show how to combine a strong underscoring of justification with a less critical attitude to the New Testament as a whole.

EDGAR KRENTZ

#### DER JAKOBUSBRIEF: AUSLEGUNG. By

Franz Mussner. Freiburg: Herder, 1964. xxix and 238 pages. Cloth. DM 31.50.

Like Schnackenburg on John's Epistles and Schelkle on Peter and Jude, this volume is an important contribution to the study of the New Testament that deserves wide use far beyond denominational borders. The Herder commentary (in which all three volumes appear) is to be *streng wissenschaftlich*, that is, it intends to discuss all questions of critical, historical, and theological interest. Mussner's James certainly does that. The volume is first of all an arsenal of exegetical opinion, past and present, dealing with the epistle. The bibliography used covers 10 pages of small print—and it is not mere window dressing.

The introduction treats all the matters commonly expected in a critical commentary, such as authorship (most likely by James, the Lord's brother, not an apostle), addressees (Jewish Christians outside Palestine, likely in Syria), and date (prior to James' death, certainly before A.D. 70).

James is clearly written to counteract a pseudo-Paulinism, as 2:14-26 makes clear. (Mussner is careful to distinguish Paul and Paulinism.) The goal in view is to bring the implanted Word to fruition in opposition to this false Paulinism and the spirit of the world. In form the letter is mainly composed of paraenetic, loosely tied together. The absence of *Torahfrömmigkeit* makes the theory of a Jewish *Grundschrift* unlikely. Indeed the entire letter betrays clear Christian presuppositions. Its language, which Mussner discusses in seven pages, is a strange combination of Semitisms with a feeling for Greek language and style, including the use of rhythm.

A good discussion of James in the history of the canon follows. Supposed similarities to 1 Peter disappear upon close examination, while 1 Clement clearly shows some form of dependency. Seven quotations from Luther on James are designed to show that Luther's view of James is completely unfounded. Luther is accused of playing faith off against the will of God and thus destroying the unity of the New Testament. Here Mussner does not make clear how the will of God and faith are to be properly related. Mussner claims that James urges Christ (Luther's phrase), because James corresponds to Jesus' teaching, especially in the Sermon on the Mount. Here he has changed the meaning of Luther's phrase.

A discussion of the manuscript evidence for James and of its outline conclude the introduction and lead over to the commentary. Here one must express appreciation for sober, profound, and careful interpretation. The author's use of Jewish intertestamental and rabbinic literature is excellent. Eight excursuses provide discussions of significant topics (such as James' concepts of God, of faith, of justification, and of eschatology) and succeed in showing the value of this unique early Christian document. Throughout, Mussner shows himself a good apologist,

taking care to present and refute views and opinions with which he differs (for example, Schlatter's view that the letter is directed to Jews outside Palestine). One hopes that some Roman publishing house in America will publish this series in translation. No student of the Scriptures should overlook this great commentary. EDGAR KRENTZ

*SALBUNG ALS RECHTSAKT IM ALTEN TESTAMENT UND IM ALTEN ORIENT.* By Ernst Kutsch. Berlin: Alfred Töpelmann, 1963. 78 pages. Paper. DM 18.00.

This compact analysis by Kutsch provides a valuable survey and interpretation of the practice of anointing select persons in the ancient Near East. Anointing oil was considered one of the necessities of life. Often the whole body was anointed. Oil was thought to hold a healing and strengthening power. Sometimes purification rituals employed oil; on other occasions it was the symbol of happiness. Of the various terms for anointing which are employed in the Old Testament, Kutsch maintains that the most significant term *mashah* has the basic meaning of "(mit Fett/Öl) bestreichen," or "(mit Öl) fettmachen." The rite of anointing was often associated with a variety of official acts. In such cases anointing had a derived meaning. When slaves were released, the act of anointing signified the power of freeing or purifying, according to two texts from Ugarit. Sometimes the participants in a covenant meal would be anointed to affirm their "purified" relationship. The anointing of priests meant "consecration," being set apart as holy. Perhaps more important than these elements is the concept of anointing as that act which imparts power, authority, and honor (*kabod*). Kutsch illustrates this usage especially from Egyptian and Hittite rites. The texts which seem to treat of anointing kings in Egypt and Mesopotamia are rather obscure. Israelite

and Hittite reports concerning the anointing of kings are numerous, however. Through anointing, the king of Israel was empowered to rule, he was filled with *kabod*. The act brought him under the impenetrable protection of Yahweh. The anointing of an Israelite king may be viewed as the act of the people through its representatives or the work of Yahweh through His mediator. The expression "the anointed of Yahweh" does not necessarily imply that an individual has actually been anointed, but is a theologoumenon denoting a special authorization by Yahweh. The account of the anointing of Saul and David by Samuel is the Biblical basis for the concept of the anointed of Yahweh. *Mesiah Yahweh* is found as a technical term for the eschatological anointed one (Messiah) only in the post-exilic literature (for example, Ps. of Sol. 17:32). One weakness of this valuable work may be the way in which the writer tries to demonstrate the significance of anointing as an official act in terms of the one underlying meaning of anointing. Can the one necessarily be derived from the other?

NORMAN C. HABEL

*PAUL AND JAMES*. By Walter Schmithals. Naperville, Ill.: Alec R. Allenson, 1965. 125 pages. Paper. \$3.25.

Schmithals succeeds in finding original theses and arguing them with force and ingenuity, though not with persuasiveness. This short work, translated by Dorothea M. Barton, argues some very radical theses: that there never was a Judaistic problem in the Gentile churches, and that Paul carried on missions only among Gentiles (including the God-fearers), while Peter was commissioned by the Jerusalem church to carry on a parallel mission to Jews throughout the Mediterranean. Paul's Gospel was anomistic, Peter's nomistic.

In order to establish this thesis, Schmithals carves on Acts with a radically critical exe-

getical knife. Stephen's death was caused by his insistence that Jewish Christians were also free from the Law. The tension this raised was basically practical; the Jerusalem church as a matter of expediency in a Jewish context kept the Law, even though it was theoretically abrogated. In the Jerusalem council it recognized the right of an anomistic hellenistic church, but insisted it keep free from Jews. Thus the split had practical, not theoretical, or theological, grounds.

There is no room here to argue the case. One can only say that both exegetical grounds and historical probability argue against the theory.

EDGAR KRENTZ

*DAS ALTISRAELITISCHE LADEHEILIGTUM*. By Johann Maier. Berlin: Alfred Töpelmann, 1965. 87 pages. Cloth. DM 21.00.

Maier's work is a detailed analysis of all the ark traditions of the Old Testament. He dismisses the references in Numbers (14:44; 10:29-36) as additions from a later age which shed no light on the origin of the ark. The ark and the wilderness traditions are independent of each other, he maintains. The strata of ark materials in Joshua are likewise considered secondary. The ark had nothing to do with the nomadic life. 1 Sam. 3:3 is the first passage which presents the ark in its original context. The earliest title was apparently the "ark of God." The expressions "the ark of Yahweh of hosts" and "the one enthroned upon the cherubim" stem from the time of the kingdom and not the period of the Judges when the ark stood in the temple of Shiloh. The earliest function of the ark in Israel was not that of a palladium but of the symbol of the Israelite amphictyony in which the covenant symbols or documents were probably deposited. Under David the ark did serve as a palladium, however. The title "Yahweh of hosts" associated with the ark is to be connected with this role. By restoring the ark to Jerusalem as he did,

David related the ark to his own election and the covenant traditions of the Northern tribes. Thus the ark became the royal insignia of all Israel. Maier dismisses the claim that the Solomonic ark under the cherubim was an empty throne or a footstool. The temple was not built for the ark. The ark was simply located in the free space beneath the cherubim in the temple. The ark became the symbol of the double election of the Davidic dynasty and of Jerusalem. It may have held the documents of the covenant with David. The Deuteronomic reform saw in the ark a symbol which brought the Davidic dynasty under the Sinai covenant law. There is no clear evidence that the ark was part of any ritual procession into the temple. In P the ark comes to serve a strictly cultic function. This is a highly technical and provocative essay which illustrates the procedures and dangers of *Traditionsgeschichte*.

NORMAN C. HABEL

*QUATRE HYMNES BAPTISMALES DANS LA PREMIÈRE ÉPÎTRE DE PIERRE.* By M. E. Boismard. Paris: Les Éditions du Cerf, 1961. 173 pages. Paper. Price not given.

Boismard takes note of the intimate relation between liturgy and catechesis in the primitive church (see, for instance, Acts 2:42 ff.; Col. 3:16; Eph. 5:18-19) and finds examples of Christian hymnody in several liturgical or paraenetic contexts: Rev. 4:8; 5:12; 1 Tim. 3:16; 6:15-16; 2 Tim. 2:11-13; Phil. 2:6-11; Eph. 5:14; and 1 Thess. 5:16-22.

From this starting point, Boismard attempts to prove that 1 Peter, the New Testament document most influenced by the church's catechesis and baptismal liturgy, also has made use of early Christian hymns. He finds four hymns reflected in 1:3-5; 3:18-22; 2:22-25; and 5:5-9. There are, he points out, close similarities in wording

and structure between these sections of 1 Peter and other New Testament documents, such as Titus 3:4-8; Rom. 8:16-24; Eph. 1:3-14, and Gal. 3:23 in the case of Hymn I; 1 Tim. 3:16; Rom. 8:34; 2 Tim. 1:9-11; and Eph. 3:7-11 in the case of Hymn II; 2 Cor. 5:21; Rom. 5—8; Gal. 3:13; and 1 John 3:1-10 in the case of Hymn III; James 4:6-10; 2 Cor. 6:14-16; and Eph. 6:10-11 in the case of Hymn IV. He concludes that such similarities do not indicate direct literary dependence but rather point to the common use of hymns throughout the early church.

Thus Boismard's study confirms and develops the similar form critical observations of Selwyn and Carrington and should finally help put to death the indefensible theory of Beare and a very few others that the author of 1 Peter copied from virtually all of the rest of the New Testament. Whether Boismard's interesting proposals deserve complete consent is most difficult to determine. In some cases more than the factor of analogy is needed to determine the possible structure of underlying sources. Nevertheless, Boismard's comments concerning the second hymn (3:18-22; 1:20; 4:6), to single one out for mention, help greatly to clarify the knotty structural problem posed by these verses. In place of his suggestion of the combination here of a hymn and a baptismal creed, however, a further suggestion of a hymn confession and the author's interpretation thereof might warrant consideration.

This imaginative study will feature significantly in future interpretation of 1 Peter.

JOHN H. ELLIOTT

*THE GENESIS OCTAPLA: EIGHT ENGLISH VERSIONS OF THE BOOK OF GENESIS IN THE TYNDALE-KING JAMES TRADITION*, edited by Luther A. Weigle. New York: Thomas Nelson and Sons, 1965. xiv and 301 pages, 8 plates. Cloth. \$12.50.

*The New Testament Octapla*, the elegant



predecessor of this publication, was appraised in this periodical, vol. 34 (1963), 114. Exhibited in full on facing pages are eight English translations of the book of Genesis, from William Tyndale's version (1530) to the Revised Standard Version (as published in 1960). The other versions are Coverdale's Great Bible of 1540; the second edition of the Geneva Bible, 1562; the Bishops' Bible of 1572, as printed in the edition of 1602, used by the translators of the King James Version; the King James Version as published in *The Cambridge Paragraph Bible of the Authorized Version*, 1873; the Douay Bible, 1609; and the American Standard Version of 1901. The introduction lists a number of examples illustrating strengths and weaknesses in these versions, with accent on the superior contributions of the Revised Standard Version. Tyndale's gift for vigorous expression will evoke the reader's special interest. For example, Gen. 25:8 tells us that Abraham "fell seke and dyed, in a lustie age (when he had lyved ynough) and was put unto his people." In Gen. 34:30 Jacob says, "ye have troubled me and made me styncke" ("making me odious," says the Revised Standard Version, following Douay). A comparison of the Revised Standard Version with Tyndale in Gen. 21:6 illustrates the harassment of the translator by the sources. Certainly Tyndale's "laugh at" is better than the Revised Standard Version's "laugh over."

One of the major weaknesses of the latter translation is its handling of Semitisms. The Douay version of Gen. 24:50 points up the need of a periphrasis for speaking "bad or good." None of the versions has cleared up the expression "bear upon my knees" (30:3). Such expressions and others, like "of a surety" (15:13), or "the waters prevailed" (7:18), reflect the concern for tradition in the Revised Standard Version, as well as the need for an updated committee translation of the Old Testament, such as

*The New English Bible*, now in progress.

A special feature of this volume is the reproduction of the title pages of the versions incorporated. It would be a tragedy if a task so splendidly begun were not completed with reasonable dispatch.

FREDERICK W. DANKER

*JÜNGER DES HERRN: NACHFOLGE CHRISTI NACH DEM NEUEN TESTAMENT.* By Anselm Schulz. Munich: Kösel-Verlag, 1964. 116 pages. Paper. DM 7.80.

Clarity and grasp of essential issues urge the Biblical theologian not to spurn this little paperback study of the subject of discipleship as presented in the New Testament. Schulz begins with the understanding of discipleship from personal involvement in fellowship with Jesus in terms of call to service and traces it through to the post-canonical idea of imitation, a transition anticipated by the First Epistle of Peter. Since according to Schulz the Synoptists complicated their task by projecting post-Easter concerns into their description of the life of Jesus, we see in the first three gospels a greater accent on the "follower" idea and the conditions for his role of service. But these conditions, such as leaving father and mother, are not the essence of discipleship. The post-Easter situation marks a trend toward accent on faith, whether of the individual (as in John) or of community (as in Acts). In the Apocalypse discipleship is identification with Jesus in suffering.

FREDERICK W. DANKER

*UNDERSTANDING THE NEW TESTAMENT.* Edited by O. Jessie Lace. Cambridge: University Press, 1965. x and 167 pages. Cloth, \$3.50; paper, \$1.65.

*THE GOSPEL ACCORDING TO MARK.* By C. F. D. Moule. Cambridge: University Press, 1965. x and 134 pages. Cloth, \$3.00; paper, \$1.65.

The aim of *The Cambridge Bible Com-*

*mentary* is to elucidate the text of *The New English Bible* and to make available to the general reader the results of modern scholarship. A sketch of the historical background of the New Testament and the origins of the New Testament and its subsequent transmission fills the introductory volumes to the series. As in many other series of commentaries, it appears that the gospels are to suffer from editorial shortsightedness, whereas the epistles will undoubtedly receive fuller treatment. Thus short shrift is made of Mark's meaty account in 8:1-13. Again, we have no comment on some real problems such as the "warm indignation" of Mark 1:41. With reference to the latter passage, the introductory volume on p. 123 says that the New English Bible renders "Jesus was sorry for him," and then adds another rendering, "in warm indignation." The former actually is a marginal reading. The text printed in Moule's volume does not have this marginal rendering. The deficiency implied in these two examples is not to be charged to the commentator, who has worked well with constrictions of space. Nor do these criticisms intend to deny that there is much of help here to the lay Bible reader. Indeed, Moule's cautious approach to critical problems will commend itself to many users.

FREDERICK W. DANKER

*THE ELEMENTS OF NEW TESTAMENT GREEK.* By J. W. Wenham. New York (Cambridge): Cambridge University Press, 1965. xi and 268 pages. Cloth. \$3.75.

*KEY TO THE ELEMENTS OF NEW TESTAMENT GREEK.* By J. W. Wenham. New York (Cambridge): Cambridge University Press, 1965. 49 pages. Paper. Price not given.

It is impossible to suppress enthusiasm for this publication, a complete rewriting of Henry Nunn's *Elements of New Testament Greek*. Grammars often repel by their

very appearance, but this one combines attractive readability with sensible pedagogical logic. It is possible to quibble over details. For example, this reviewer would prefer to qualify conditions contrary to fact with the word "assumed," in view of a statement like that in Luke 7:39. Again, the description of the perfect as describing a present state might puzzle the student when he reads Mark 5:4. But no time should be lost before exposing beginning students to this pleasant way to learn the elements of New Testament Greek thoroughly. With some help on correction of the exercises from a knowledgeable friend—or one may use the key to the exercises—this work can also serve as a do-it-yourself guide to learning how to read the New Testament. Accent lovers will miss the accustomed clutter, but after a few pages one gets used to the idea. Only in exceptional instances are the traditional accents retained, for example, to distinguish the relative from the article and the second singular of εἶμι from the conjunction. Wenham deserves a decoration for including a chapter on English grammar. The only disconcerting feature was the apparent absence of even a single metathesis!

FREDERICK W. DANKER

*THE NEW TESTAMENT: ITS BACKGROUND, GROWTH, AND CONTENT.* By Bruce M. Metzger. New York: Abingdon Press, 1965. 288 pages. Cloth. \$4.75.

To pass unscathed between the Scylla of oversimplification and the Charybdis of pedantry is not easy. This contribution to the education of nonprofessional Bible students demonstrates the value of living in the atmosphere of the profound simplicity of the New Testament with the ability of being swift to hear and slow to speak. The result is a model of clear exposition of the principal factors necessary to understand the New Testament in its environment. After guiding his reader safely through the family mess

of the Herods, Metzger gives him a view of the intertestamental literature and the religious debating ground of Palestinian Judaism. A capsule treatment of the life of Jesus is rounded off with a review of the formal aspects of Jesus' sayings and their primary themes, presented earlier in a series of lectures in 1963 at Concordia Seminary. The book concludes with a review of the apostolic age and the remaining documents of the New Testament. Metzger does not indeed avoid bumping up against the rock occasionally. There might have been a clearer distinction made between Jesus' pronouncements on the Pharisees and the history of the tradition of those sayings; it is not clear how the Pharisees with their "contempt" for the "ignorant masses" (p. 45) could gain the sympathy of the masses (p. 43). The discussion of the controversial Taurobolium, considering the slim evidence for the early period, is out of keeping with the sobriety on such matters in the rest of the book. It is questionable if Elijah represents the prophets at the transfiguration (cf. Heinrich Baltenswiler, *Die Verklärung Jesu*, [Zurich, 1959], pp. 75—76). If Ephesians is a circular letter, it is odd that St. Paul should be so impersonal (see, for example, the highly personal circular letter to Galatia, Gal. 1:2). Like Metzger, form-historians would argue that the early Christians' view of the resurrection and the picture we have of Jesus in the Gospels are consistent, except that they would bring out that the latter shows the projection of the Easter faith. At the same time, Metzger's frequently expressed cautions against extreme skepticism are a healthful antidote during the current lamentation. One thing is certain, Charybdis has claimed no victim, and this reviewer knows of no better book for introducing the layman to the New Testament.

FREDERICK W. DANKER

**MARXISMUS UND DIALEKTISCHE THEOLOGIE.** By Milan Machovec, translated from the Czech by Dorothea Neumärker. Zurich: EVZ-Verlag, 1965. x and 192 pages. Paper. Sw. Fr. 14.50.

Machovec, a Czech communist and ardent defender of atheism who eschews the crude methods of Joseph Stalin's discouragements of religion, is more clever and probably also more successful in his denigration of religion. Though he is opposed to any idea of God, he aims his guns chiefly at Christianity. To combat it, he holds, the atheist must understand it. The present volume is to help the atheist do so. The main attack must be against the Bible. Accordingly he is happy with the negative Biblical criticism of the 19th and 20th centuries, which he sees as aiming at purifying "the traditional Christian stuff."

As two successful methods of "purification" he mentions demythologizing and dedogmatizing. The very word "dogma," he says, produces an aversion in the educated bourgeois, who is a modern undogmatical Christian. He wonders whether dedogmatized Christianity is still Christian. He is quite partial to Barth, Hromádka, and Bonhoeffer, particularly to the last-named, whose theology, he seems to think, comes closest to the aims and principles of communism.

Machovec has selected three periods of Christian history for his points of attack: the beginning of Christianity, the Reformation, and the origin of the dialectical theology. All the detractor of Christianity needs to show, he thinks, is that each arose out of natural causes. There is no wonder, for a wonder that has been explained is no longer a wonder. Machovec is an enthusiastic demythologizer of Christianity who finds his most faithful allies in the ranks of liberal and neoorthodox theology.

LEWIS W. SPITZ