

BOOK REVIEWS

OLD TESTAMENT

A History of Israel (S. Herrmann)

Two Old Testament Theologies (D. G. Spriggs)

NEW TESTAMENT

Josephus-Studien (ed. O. Betz et al.)

Jesus Christus in Historie und Theologie (ed. G. Strecker)

THEOLOGY

The Evangelicals (ed. D. F. Wells and J. D. Woodbridge)

BOOK NOTES

BOOKS RECEIVED

OLD TESTAMENT

A History of Israel in Old Testament Times. By Siegfried Herrmann, tr. John Bowden. London: SCM Press; Philadelphia: Fortress, 1975, 364 pp., £6.00/\$15.50.

With the translation of Professor Herrmann's *History*, which was originally published in German in 1973, the English-speaking world has available an able exposition of the critical OT scholarship current in Germany. The author sets out his task as an OT scholar as "to combine the disparate material in a continuous narrative sequence and to distil from it what is historically probable or at least credible." He follows in the tradition of Albrecht Alt, to whom the book is dedicated, and of Martin Noth, although in some areas, such as the historicity of Moses' role in the wilderness wanderings, Herrmann is more conservative than Noth.

As an introduction, Herrmann briefly presents the geographical setting of Israel, the history of its neighboring countries, and a discussion of the extra-biblical evidence available for comparison with the Biblical text. The book is then divided into three sections covering "the birth of the people of Israel," "the kingdoms of Israel and Judah," and "Israel in the hands of the great powers." A number of helpful excursions are incorporated into the text, including discussion of the location of Ur of the Chaldees and the contents and importance of the inscription on the Moabite stone as two random examples.

The book's first section starts with a discussion of Genesis 10, which Herrmann claims to represent the second millennium political situation in which a list of the major northern and southern powers, represented by the offspring of Japheth and Ham respectively, is followed by the "third power," represented

by the descendants of Shem. Against this interpretation, the chapter could also be the genealogy it claims to be with the order of families as a literary device in which the area of main concern is placed last (cf. Amos 1 f.). In his following discussion of the patriarchs, Herrmann stresses the need to take the Biblical account seriously, although he then takes the patriarchs to be part of the Aramaean movement of the late second millennium. This late date necessitates a late date for the Exodus.

Herrmann holds the view that, following a time in the wilderness, the tribes met at Kadesh and then separately entered the land, not from the south to north and then westward from Transjordan, as recorded in the Bible, but rather from west to east, with each tribe moving individually and over a long period into the land. Then followed a period in which "judges" exercised authority over local areas, uniting them with other tribes to meet an external threat. An example is the coalition against the Canaanites (Jg. 4 f.), which Herrmann tentatively dates in the late 12th century.

The second section covers the period from Saul to the fall of Jerusalem. The initial need for a king is said to have been brought about by the threat of the Philistines. Saul, in meeting this threat, was continuing in the same way as the judges before him. While exercising wider control than his predecessors, Saul still did not have control of Judah. The final unification of the country was left to David. Herrmann holds that "Israel" was only later idealized to mean all of the nation, whereas originally it meant only the northern tribes. This original dichotomy between north and south came out again after Solomon's death, with the division of the monarchy.

Then follows a discussion of the kings of both Israel and Judah. Herrmann writes that the historical books are "independent and credible sources" which are supported by the prophetic books. He uses K. T. Andersen's chronology for the period. In his system the regnal year started in the fall, both Israel and Judah used ante-dating, and no co-regencies were found in the records. Note should be made, however, of D. J. A. Clines, "Regnal Year Reckoning in the Last Years of the Kingdom of Judah," in *Australian Journal of Biblical Archaeology* 2 (1972), pp. 9-34.

The prophets are seen as basing their message on "Israel's own spiritual attitude associated with its assurance of God, sense of justice and expectation of the future." At times the kings returned to the desired spiritual attitudes, as shown by Hezekiah's "reform" of removing the Assyrian cult objects and Nehushtan, as well as Josiah's reform. The latter consisted of ridding the cult of Assyrian influence and the re-establishment of the worship of Yahweh. As regards Deuteronomy, which has been said to be the book found in the temple that started Josiah toward reform, Herrmann holds that it contains the earliest traditions of Israel. But, he claims, Moses is only given his status as the great lawgiver at this time.

The third section of the book covers the period from the fall of Jerusalem to the reign of Antiochus IV Epiphanes. Herrmann stresses the importance of those Israelites who remained in the land and developed in independence from those who were in exile. He also briefly discusses the Samaritan split and the Jewish community at Elephantine, especially as they relate to the cult.

There are a number of problems as regards approach as well as specific technical faults that must be taken into consideration when the book is used. As regards the former, a review is no place to argue the merits of the critical approach accepted by Herrmann, but it must be pointed out that many of the liberal interpretations adopted are only hypotheses based on often unspecified presuppositions. While Herrmann acknowledges this several times throughout the book, he still is very free with his gratuitous use of such phrases as "it has

been proven that," "clearly," "quite evident," etc., for theories which are not evident, clear, or proven. The less advanced student of the Bible should particularly be warned of this, since these remarks point not to the reality that has been established but to the very questions that still need to be answered.

There are a number of textual errors in the book that were surprisingly not corrected during some stage of publication. Surely the Old "Kingdom" rather than the Old "Testament" used hieroglyphics (p. 270), and the king of Israel following Solomon was not "Shishak" (p. 175). The text (par. 2 l. 25) should rather read "that under Solomon's successor, attempts were made by the pharaoh Shishak/Shoshenk...." Another correction of importance regards the numbering of verses in 1 Kings. On p. 177, the reference to 1 Kings 5:27 is to the Hebrew text while the reference to 1 Kings 4:33 on p. 181 is to the English text, with no note being made of the different verse numberings in the two languages. Other changes that should be included in the next edition are: p. 6, "Achaemenidean" to "Achaemenid"; p. 8, "climate" to "climatic"; p. 36 n. 26, "Weeping Wall" to "Wailing Wall"; p. 65 n. 23, "Yanis" to "Tanis"; p. 126 n. 16 l. 2, delete "ex-"; p. 135, "kingdom" to "kingship"; p. 192, "elements" to "element"; p. 245 par. 3 l. 4, "Shallum" to "Menahem"; p. 267, "fate" to "date"; p. 311, "throughout" to "through."

When the book was translated, the footnotes were updated to include some works published after the original edition had gone to press. An additional bibliography of English books was also added. Since this is a work reflecting mainly German scholarship, the majority of the footnotes refer to German works. This is a problem since these, unfortunately, will be of little use to most English-speaking students. Also there are some important works that are not mentioned, especially in the introductory sections. Even though these areas are only dealt with briefly, there are still some references which are surprising in their absence. The texts from Mari are still being published with fourteen volumes to date (p. 23 n. 8). In discussing Palestinian archaeology (pp. 26 f.), mention should be made to Ruth Amiran's basic work, *Ancient Pottery of the Holy Land* (Brunswick, N. J., 1970) and to E. K. Vogel's "Bibliography of Holy Land Sites" in *HUCA* 42 (1971), pp. 1-97 (now also available separately from the American Schools of Oriental Research). The Qumran scrolls are mentioned (p. 28) but no reference is made of the publication of the texts in the series "Discoveries in the Judean Desert of Jordan" (Oxford, 1955-) or the studies of them in the series "Studies in the Texts of the Desert of Judah" (Leiden/Grand Rapids, 1957-). For the important Aramaic papyri from Elephantine and other sites (pp. 31, 322), reference should also be made to P. Grelot, *Documents arameens d'Egypte* (Paris, 1972). Palestinian texts (p. 28) are also readily available in English in John C. L. Gibson's *Textbook of Syrian Semitic Inscriptions I* (Oxford, 1973). A summary of her excavations at Jerusalem is given by Kathleen Kenyon in *Digging up Jerusalem* (London, 1974). Finally, the el-Amarna tablets published by Knudtzon (p. 37 n. 37) have been supplemented by Anson Rainey's *El-Amarna Tablets 359-379* (Neukirchen, 1970).

This book is important for OT students of all theological persuasions since it presents the current state of the important German critical tradition. For the evangelical, it also presents some of the problems that still need to be answered and should provide a stimulus toward continued research into the history of Israel, which is still of great importance to the Church today.

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Two Old Testament Theologies (Studies in Biblical Theology, Second Series, 30). By D. G. Spriggs. London: SCM Press, 1974, 127 pp., £ 3.00.

The *Theologies* to which the title refers are those by Eichrodt and von Rad. As well as the short introductory and concluding sections there are chapters entitled "Eichrodt's Theology: Covenant," "Von Rad's Theology: *Heilsgeschichte*," and "Comparative Issues." The book is really an extended review and, if we have regard for the limitations of that genre, it is a work of considerable substance. While the approach is along the lines of "strengths and weaknesses" it is principally the latter that are aired. A preference for Eichrodt emerges, yet the criticisms of his *Theology* are too numerous for this to be regarded as an exposition, or even a defense, of his method. Generally speaking, Spriggs does not feel constrained to offer significant alternatives to what he finds unacceptable. He has fundamental criticisms of both *Theologies* in respect of the organizing concepts by which they are constructed; here, at least, some suggestions of his own would have been appropriate. If von Rad's preoccupation with salvation-history has distorted the picture, and if Eichrodt's concentration on covenant has been responsible for a number of blurs, what organizing concept should be used in the making of a *Theology*? Or should the use of a single unifying concept be abandoned?

When it is claimed in the final chapter that "there is little doubt that von Rad has made the more important contribution to the realm of OT scholarship" this must surely, in spite of appearances, be meant to apply to his work in general (cf. on p. 101: "I cannot consider that von Rad's *Theology* in any way supplants the Eichrodtian approach"). And what a plethora of charges is listed against von Rad in Chapter III! The term *Heilsgeschichte* is used without proper definition ("no clear or uniform meaning," p. 38; ah well, it still sounds good on English-speaking lips!), the concept of *Heilsgeschichte* leaves too much of the OT out of the reckoning, von Rad is guilty of circular reasoning in his attempt to give priority to event over against the spoken word, the uniqueness of Israel's *Heilsgeschichtlich* approach to history is questionable, the relationship between *Heilsgeschichte* and historicity has not been clearly stated, prophecy and apocalyptic have been divorced without just cause. It is all summed up in the charge that von Rad's concentration on *Heilsgeschichte* "leads to a false evaluation of parts of the OT, if not all of it" (p. 44; italics mine).

Eichrodt's use of the covenant concept is rather more acceptable to Spriggs, though not his singular devotion to the Sinaitic covenant. If Eichrodt's dislike of the Abrahamic and Davidic covenants can be attributed to their apparent unconditionality then, thinks Spriggs, this defect in Eichrodt can be set right. These covenants have their conditional side (cf. Gen. 17) and, since they obviously played a significant part in OT thinking, they can, as they must, figure in Eichrodtian theology. If the primacy of the Sinaitic covenant is compromised a little, the general concept of covenant is considerably enhanced. Recent criticisms of the theory of an Israelite amphictyony have not deterred Spriggs from asserting that "it seems necessary to push the idea of a Sinaitic covenant way back into the period of the tribes in Palestine" (p. 19). Eichrodt, of course, made much of the historicity of the Sinaitic covenant.

For both Eichrodt and von Rad the question of the relationship between the two Testaments is of the utmost importance. This and other issues, such as the unity of the OT, the uniqueness of the OT, and the OT as revelation, are discussed in Chapter IV. Eichrodt failed to show how belief in the fulfilment of the OT by the NT could be elevated above the level of presupposition. How are we to support the claim that Christianity, rather than Judaism or Islam, "fulfils the OT"? Eichrodt's selection of OT aspirations fulfilled in Christ ignored those

that remained unfulfilled, so promise and fulfilment are not the key to the relationship between the Testaments. Von Rad's attempt to support the validity of both pre-Christian and Christian interpretations of the OT sees him, if anything, in a worse position. If the crucial issue is "how and to what extent the OT (and the faith therein expressed) is related to the NT"—rather than a concern with the use of the OT by the NT—then Eichrodt, with his unifying "essential characteristic" of the kingship of God, sheds light however dimly.

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NEW TESTAMENT

Josephus-Studien: Untersuchungen zu Josephus und dem artiken Judentum und dem Neuen Testament (Festschrift for Otto Michel). Otto Betz, Klaus Haacker, and Martin Hengel, eds. Göttingen: Vandenhoeck and Ruprecht, 1974, 414 pp., DM 88,--.

This illustrious volume is a tribute to the noted NT scholar Otto Michel and was written in commemoration of his 70th birthday. Prof. Michel, who recently retired as professor of NT at the University of Tübingen, was honored by his three former Tübingen colleagues, O. Betz, K. Haacker, and M. Hengel, who not only edited the *Festschrift* but also contributed major articles. The studies related to Josephus and NT background are certainly a fitting topic to honor Prof. Michel, who is noted in Germany as a conservative Biblical scholar. Not only do his many works include outstanding commentaries on the Book of Romans and the Book of Hebrews, but he is also co-editor of a significant Greek-German edition of Josephus. The volume itself is packed full of a wide range of technical articles written by a group of international scholars. All contributions, however, are written in German, except M. Black's article in English, "Judas of Galilee and Josephus's 'Fourth Philosophy.'" The articles range from historical studies, e. g. C. Colpe, "Die Arsakiden bei Josephus," to theological observations, e.g. J. Jervell, "Imagines und Imago Dei. Aus der Genesis-Exegese des Josephus," to an illuminating modern archaeological study by A. Strobel, "Die Südmauer Jerusalems zur Zeit Jesu."

With so many good articles it is difficult to single out certain ones for special mention. However, any review would be inadequate if certain articles were not taken into consideration. E. Bammel defends the essential integrity of the famous Jesus passage of Josephus (Jos. *Ant* 18, 63 f.), even though he performs some textual surgery with certain words (pp. 9-22). According to G. Dellings contribution, "Die biblische Prophetie bei Josephus" (pp. 109-121), Josephus would almost qualify to be a member of the Evangelical Theological Society on the basis of his view of Scripture. Josephus not only accepted the Mosaic authorship of the Pentateuch, the unity of Isaiah and the 6th-century-B. C. date of Daniel, but he also believed in the literal fulfilment of prophecy and almost verbal inspiration of the prophets. M. Hengel again displays his historical acumen in his excellent discussion, "Zeloten und Sikarier" (pp. 175-196), by his description of unity and diversity of the Jewish freedom movement. Other articles of interest are R. Meyer, "Bemerkungen zum literargeschichtlichen Hintergrund der Hanonthorie des Josephus" (pp. 285-299), and A. Schalit, "Der Schauptplatz Kampfes zwischen den aufständischen Pharisäern und Alexander Jannäus" (pp. 300-318). K. Haacker and P. Schäfer have done an excellent job of collecting and presenting extra-Biblical tradition concerning the death of Moses in their article, "Nach biblische Traditionen vom Tot des Moses"

(pp. 147-174). This volume is rounded out with a bibliography of the writings of Michel from 1963-73 and an extremely helpful index of literature, persons, and subjects.

The significance of the book lies in two areas. First, it signifies a certain trend that is developing in German NT studies. The excess of Bultmann with his strong emphasis on the Hellenistic roots of Christianity is gradually being minimized. There is a growing emphasis on the necessity of finding the historical foundations of Christianity in a Jewish and Palestinian context. This is by no means to say that the contributions in this *Festschrift* are free from a critical approach to the Scriptures. In fact, many of the studies are marred by a weak view of Scripture and untenable critical views. For example, Black too hastily attributes historical blunder to Luke in Acts 5:33-39. He suggests: "If Josephus is followed, Luke is wrong on several accounts" (p. 48). Perhaps a look at F. F. Bruce on this passage would have helped. Not only does Böcher uncritically adopt the critical view of three Isaiahs (which Josephus did not accept!), but he also identifies Jesus of Nazareth as a disciple of John the Baptist (p. 68). However, in spite of these it is refreshing to see scholars turning from the extremes of so-called gnostic influence to a more sound historical footing.

The second significance of this work is found in the statement of Hengel when he writes: "Josephus is and remains the most important ancient 'Commentary' on the New Testament" (p. 173). The importance of reading Josephus firsthand in order to gain a historical background for NT studies has been neglected too long. Perhaps this book will be an encouragement to turn to Josephus as one of the primary sources for the study of NT times. Although this volume is not one for daily devotions, it is nevertheless highly recommended for those doing serious research in NT backgrounds.

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Jesus Christus in Historie und Theologie (Festschrift for Hans Conzelmann). Georg Strecker, ed. Tübingen: J. C. B. Mohr (Paul Siebeck), 1975, 589 pp., DM 89.00.

No one will be surprised to learn that Prof. Conzelmann has received a *Festschrift*. The question that we must answer is not whether the pioneer of redaction-critical studies in Luke (*The Theology of St. Luke*), the author of the recently-translated commentary on 1 Corinthians, and the NT theologian (*An Outline of the Theology of the New Testament*) deserved a *Festschrift*, but whether this *Festschrift* is as deserving of scholarly attention as Conzelmann's own work. We believe the answer is positive.

The first fact that strikes the reader of this book is that it contains emphatically *German* theology. Only four of the 28 contributors do not have a German background, and these are conversant with the German scene. Only three contributions—those of Dupont (French), Ellis (English) and Suggs (English)—are not published in German.

The second fact the reader notices is that the editor has attempted to organize the work logically. The first half of the book is entitled "Historischer Jesus und kerygmatischer Christus." We are informed that the essays are the product of a seminar that Conzelmann has chaired yearly since 1969 at the SNTS meeting. The reader gains the impression that he is listening to actual discussion, not reading a chance selection of articles. What is more, the contributions appear to have profited from criticism.

S. Schulz begins this section with his article, "Der historische Jesus." If one can summarize both the history and the results of the *Leben-Jesu-Forschung* in 22

pages, Schulz has done it. It is certainly a solid overview of the consensus (and lack thereof) of critical scholarship to date. Its only great weakness is that it virtually ignores all non-German (and especially English) contributions.

The articles that follow Schulz's discuss specific important areas of study: "Jesus in der Theologie des Neuen Testaments" (A. Lindemann), "Jesus und die Apokalyptik" (W. Schmithals), "Jesus als Versöhner" (P. Stuhlmacher), "Das Gottesbild Jesu und die älteste Auslegung von Ostern" (J. Becker), "Der irdische Jesus und die Kirche" (H. Thyen) and "Zeitansage und Zeitvorstellung in der Verkündigung Jesu" (E. Linnemann). One could hardly find a more significant collection of topics for this theme, and the articles, though brief, are generally solid and readable.

A second group of articles discusses a theme of great current importance—the relationship between the historical Jesus and ethical questions: E. Grässer, D. Lührmann, L. Schottroff (one of two female contributors), and G. Petzke ("Der historische Jesus in der sozialetischen Diskussion") contribute to this section. None of these articles can be lightly overlooked by those aware of the current discussion of this topic.

One might expect the second half of the work, "Christusverständnis und Christusverkündigung," to lack the careful organization of the first part, but again the editor shows his skill. J. A. Fitzmyer (one of two Catholic contributors) begins with "Der semitische Hintergrund des neutestamentlichen Kyriostitels." To this the editor couples E. E. Ellis' "New Directions in Form Criticism," an article that argues that many forms are Semitic in character and have an oral or even written origin in the pre-resurrection ministry of Jesus. One of the examples Ellis discusses; Luke 10:25-37, is given a thorough redaction-critical treatment by R. H. Fuller in the next article, "Das Doppelgebot der Liebe." The contrast in presupposition and method between these two articles makes fascinating reading. And while we were not entirely convinced by either author, our thinking was certainly stimulated.

A series of redaction-critical articles follows Fuller's: J. Dupont (focusing on Q material in "Le couple parabolique du Sénevé et du Levain"), U. Luz ("Das Jesusbild der vormarkinischen Tradition"), P. von der Osten-Sacken ("Streitgespräch und Parabel als Formen markinischer Christologie"), D.-A. Koch ("Zum Verhältnis von Christologie und Eschatologie im Markusevangelium"), C. Burchard, M. J. Suggs and H. D. Betz (the latter three all discussing the Sermon on the Mount). Then the work concludes with four more general articles: "Erwägungen zur eschatologischen Verkündigung" (F. Lang), "Christus als der Weltenrichter" (E. Lohse), "Versöhnung des Alls" (E. Schweizer—which, along with J. Roloff's "Der mitleidende Hohepriester," is in the minority in centering on a text outside the gospels) and "Das Evangelium Jesu Christi" (G. Strecker, who sets forth both the unity and diversity in the term "gospel" in the NT).

It is difficult to give a general impression of such a work with its wide range of both theological and exegetical articles other than to say that the quality is generally high. Evangelicals will not be pleased with all the conclusions of these essays (although they will welcome the moderating trend discernible and will greatly enjoy the conclusions of Ellis), but they would be unwise to overlook them. Such substantial contributions are required reading for those who wish to be informed on these subjects. Indeed, we hope the reader will examine and critically interact with this work, for then we might see more evangelicals in a field in which, judging from the footnotes, they have yet to make much of an impact.

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THEOLOGY

The Evangelicals: What They Believe, Who They Are, Where They Are Changing. David F. Wells and John D. Woodbridge, eds. Nashville: Abingdon, 1975, 304 pp., \$8.95.

The Evangelicals is a bold attempt to deal with the full range of issues raised in its subtitle. Recent studies of the evangelical movement have been limited to a particular aspect of it, such as historical backgrounds or theology. *The Evangelicals* comes as the first attempt to record the full scope of the movement. The book becomes doubly impressive when one notes the range of backgrounds and viewpoints represented by the authors of the various essays. S. Ahlstrom argues in his essay that the term "evangelical" designates a tradition that held the allegiance of the majority of American Protestants in the 19th century but that today has been reduced to an "embattled minority" (p. 285); however, the publication of *The Evangelicals* would seem to belie his point. The book is never strident, and there are only a few places that could be called defensive. Indeed, its publication can be taken as evidence of a resurgence of the evangelical tradition.

An edited book is likely to be uneven, and this work is surely no exception. Consequently I will limit my discussion to some of the more significant essays and will mention others only in passing.

J. Gerstner opens the volume and the section "What They Believe" with an essay entitled "The Theological Boundaries of Evangelical Faith." With a title such as this, the reader might expect to find a discussion of selected doctrinal points where the evangelical faith shades into non-evangelical positions. The expectation is not fulfilled. Instead Gerstner presents us with an essay more appropriately entitled "Varieties of Evangelical Faith: A Historical Survey." It is nonetheless a good opening essay. He reminds the reader that evangelicalism is not merely a recent American phenomenon arising out of the fundamentalist/modernist controversy, but that it is rather a tradition with roots going back to the Reformation and ultimately to the NT period. Gerstner's approach to evangelicalism is typical of the book as a whole; the reader is constantly reminded of the evangelical heritage. Still, I was sorry that the theological boundaries of evangelical faith were not discussed.

K. Kantzer argues in "Unity and Diversity in Evangelical Faith" that two principles have defined the center of evangelicalism from the Reformation to the present. Biblical authority, the formal principle, gives the evangelical confidence that he possesses a "trustworthy guide in moral and spiritual matters" (p. 38). The gospel message, the material principle, proclaims "the good news of how man can be rightly related to God" (p. 53). These two principles, in his opinion, constitute the unifying core of the evangelical tradition.

In order to illustrate diversity within this tradition Kantzer surveys several current defenses of the principle of Biblical authority. His concise, clearly written account provides a good introduction to evangelical apologetics. However, a survey of the various ways that evangelicals have understood the authority of the Scriptures might have been more germane to his discussion. Why, for example, did the Lausanne Covenant avoid the actual term "inerrant," a term that appears in the doctrinal statement of the Evangelical Theological Society? He mentions substantive disagreements over "separation," dispensationalism, and eschatology to illustrate diversity among evangelicals concerning the material principle. His choice of topics here is excellent, and as I read this particular section, I found myself wishing that he had discussed these topics at greater length.

P. Holmer raises questions in his essay, "Contemporary Evangelical Faith: An Assessment and Critique," about the form of the theology produced by evangelicals, about its preoccupation with the doctrine of the Scriptures in particular, about the logic of belief, and about the dependence of evangelicals on a particular approach to philosophical theism. If he had intentionally developed a critique of evangelical faith from the standpoint of an alternative philosophical or theological position, one might choose to dismiss his questions. But since he claims to argue from within the evangelical heritage, he must be read carefully and seriously. True, one might argue that he is criticizing an evangelical theology that is somewhat substandard; nonetheless, there is a *prima facie* force in what he writes. The essays in the book were not circulated among the authors prior to the publication of the volume. In this case, at least, this is unfortunate. Since Kantzer put Biblical authority at the core of the evangelical tradition, his response to Holmer's essay would have been interesting.

Section II, "Who Evangelicals Are," begins with brief essays by W. Pannell and W. Bentley on the evangelical faith in the black community, both past and present. This section also includes a description of contemporary American evangelicalism by sociologist D. Moberg.

In his essay about the transition "From Fundamentalism to Evangelicalism," G. Marsden argues that one cannot properly understand contemporary evangelicalism without viewing it from both a shorter and a longer perspective. From the shorter perspective it is an outgrowth of fundamentalism, but from the longer perspective it can be seen as the embodiment of "the most deeply rooted traditions and characteristic attitudes in American culture" (p. 123). However, since at least *some* of the roots of contemporary evangelicalism go back to fundamentalism, one must grasp the fundamentalist experience in order to understand where things presently stand. Marsden discusses four distinct phases in the history of American evangelicalism in the period from 1870 to the present and then tries to help the reader grasp something of the specifically fundamentalist experience by comparing it to the immigrant experience. His attempt is successful; in fact, I would recommend it as one of the best essays of the book.

M. Marty's essay, "Tensions Within Contemporary Evangelicalism: A Critical Appraisal," provides the reader with a close look at the relationship between fundamentalism and evangelicalism. Are they merely two varieties of conservative Protestantism, or are they actually totally distinct expressions of Protestant Christianity? When pressed, fundamentalist and evangelical frequently assert their unity on the basis of an underlying doctrinal agreement. Marty argues that one must look at both theology *and practice* in order to assess this claim for unity. He suggests that evangelicals are ecumenical in outlook, oriented toward the whole of the social fabric, in favor of using both the intellect and the arts in the service of faith, and relatively more tolerant of a diversity of cultural forms. Fundamentalism, in contrast, is intentionally separatist, relatively unconcerned about the social implications of the gospel, anti-intellectual, and militantly opposed to what it judges to be worldliness or apostasy. Marty argues that assertions of unity have been qualified to death; the claim that there really is such a unity is open to serious question. In tone if not in doctrine, evangelicals have more in common with mainline Protestantism than with fundamentalism, says Marty. Once again I was left wishing that I could have read a response to the paper from some of the other essayists.

The third section of the book, "Where Evangelicals Are Changing," contains a descriptive study by R. Linder on changing attitudes toward social concerns within the evangelical community, and one by G. Williams and R. Petersen on evangelicals and society. In addition V. E. Anderson provides the reader with a

well-written and interesting essay on "Evangelicals and Science: Fifty Years after Scopes Trial." The very style of Anderson's discussion illustrates the profound change in attitude toward science that has occurred since the infamous trial.

The section concludes with an essay on the Puritan backgrounds of evangelicalism by S. Ahlstrom. It is obvious that Ahlstrom sees the general disintegration of evangelicalism that occurred between the end of the Civil War and the First World War as the start of a general decline in the Puritan tradition. He views fundamentalism, then, as the dying gasp of that tradition. He concludes that contemporary evangelicalism "has become a subculture that, in effect, maintains itself after the end of the Puritan epoch" (p. 287). Readers of this *Journal* are not likely to agree with Ahlstrom's conclusions, but in view of the research that stands behind the essay his work deserves a careful reading.

The book closes with a short but helpful "Guide to Further Reading" by D. Tinder. One can supplement his suggestions by referring to the extensive notes that follow many of the essays.

In retrospect, I am amazed at the variety of ways in which the term "evangelical" was used in the book. This is both a strength and a weakness. On the one hand, it forces those who are proud to use the term "evangelical" in reference to themselves to recall the variegated backgrounds of the movement. On the other hand, the limits of evangelicalism are never clearly discussed. Does the denial of inerrancy, but not of the authority of the Bible, exclude one from evangelicalism? Is one "in" or "out" if he denies the virgin birth, but not the reality of the incarnation and the gospel message? Perhaps these questions are not important, and should remain unanswered—but that, too, is a position. It is unfortunate that these kinds of issues were not at least raised.

Overall, the book is provocative, and many of the essays will bear a close scrutiny. Wells and Woodbridge deserve our thanks for their contribution to the discussion of the evangelical faith in America.

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BOOK NOTES

Der Brief an Philemon. By Peter Stuhlmacher. Evangelisch-Katholischer Kommentar zum Neuen Testament. Zürich: Benzinger Verlag; and Neukirchen-Vluyn: Neukirchener Verlag, 1975, 75 pp., DM 18,80.

Anyone who has read much German theological literature is aware of the many great commentary series and their coded abbreviations: HNT, ThHK, NTD, HThK, MeyerK. He is also aware that each series (like most German theological faculties) is confessionally oriented. For the scholar, one has the Herder series (HThK) for the Catholics and Meyer for the Protestants. The pastor or religion teacher can choose from Regensburger (Catholic) and Neues Testament Deutsch (Protestant). Since this division seems outdated in our present age a new series has begun to appear, the Evangelisch-Katholischer Kommentar zum Neuen Testament (EKK), which will attempt to bridge the gap by (1) having both Catholic and Protestant authors and (2) combining scholarly thoroughness (for its primary audience of theologians and students) with an orientation toward practice (to please pastors). In short, these volumes are for those who find Meyer's detail dry but NTD's brevity unsatisfying to their scholarly thirst.

It is refreshing to notice that the first volume to appear in this series is devoted to Philemon. Lohmeyer in the Meyer series devotes 20 pages to this book at the end of a volume; NTD summarizes the whole letter in 9 pages. The EKK, however, has devoted a separate volume of 75 pages to this neglected book, so it attracts our interest from the start. Yet the question remains as to what fills those pages.

Stuhlmacher, who teaches in Tübingen, begins his commentary with the customary introduction. After arguing that the letter is genuine, he portrays its historical setting in the life of Paul (imprisoned in Ephesus) and places it in its cultural context. Both the balance and the clarity of the presentation are impressive; the footnotes are well-used and cite English works almost as frequently as German.

The commentary section itself consists of a fresh translation followed by a flowing commentary. The style is clear and smooth, for many details are relegated to the 202 footnotes. Stuhlmacher does not discuss as many Greek words as, say, Lightfoot or Moule; but his citation of their works makes this unnecessary. His strong point is his drawing out of the theological meaning of the text. We have yet to see a commentary on Philemon that can match him here.

An intriguing feature of the volume is the three discussions that follow the commentary. The first gives a six-page history of the interpretation of Philemon, which both preacher and scholar will value. The second concerns the theological meaning of the work in the context of the teaching of both Jesus and Paul on the relation of the Christian to his culture. The third is an excursus on the house-church in the early Christian period; this excursus has a separate bibliography and, though brief, is of independent value to the scholar. In each discussion clarity and balance is evident.

One cannot expect to agree with everything in any commentary, and this one is no exception; but to pick at individual issues would not do justice to this commentary. In literary style, in its ability to set the epistle in a living historical framework, and in theological balance it is excellent—it will make one glad that

he can read German! Certainly it is an essential tool for any serious exegesis of Philemon. If the EKK can continue this quality, it will admirably fulfill its goals. We expectantly await the volumes that should appear this year.

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The Historical-Critical Method. By Edgar Krentz. Philadelphia: Fortress, 1975, 88 pp.

Krentz's introduction to the historical-critical method complements the earlier studies by Fortress Press on form and redaction criticism. Three main chapters consider the historical-critical method in Biblical studies from three perspectives. Chapter 2 summarizes the history of the development of the method, with a judicious selection of the main innovators. Chapter 3 explains the goals and techniques of contemporary secular historiography and gives some instances of their use in Biblical studies. Chapter 4 considers both the positive achievements and the problems produced by the method, as seen by scholarly practitioners. Here the antisupernaturalist presuppositions of the most radical critics become clear (p. 59).

Most interesting for the evangelical will be the concluding chapter on some of the recent attacks on the method. In the earlier chapters some may think that Krentz insists too strenuously on the indispensability of the method. He does not frequently distinguish believing and unbelieving *types* of historical Biblical method. But in the final pages Krentz provides short, clear notes on conservative (Ladd, Mildener), secular (Nitschke, Frye), eschatological (Pannenberg, Moltmann), and methodological (Stuhlmacher) objections and modifications. However, Krentz does not intend to present us with firm guidance or solutions to the debate. The book ends with a completely open-ended situation. Doubtless such an ending is sociologically appropriate. Whatever resolutions are proposed, the debate and turmoil are likely to be with us for some time yet. The reader of Krentz's book cannot but be impressed anew at how tangled the modern hermeneutical debate has become.

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I Saw Heaven Opened: The Message of Revelation. By Michael Wilcock. Downers Grove: InterVarsity, 1975, 223 pp., \$3.95 paper.

This book is one of the first in a projected series of what editor John Stott calls "expositions." By this he means something between a commentary and a collection of sermons, a combination of exegesis and application.

Any author who attempts this twin task for the Book of Revelation within the scope of two hundred pages is biting off a lot. But, given these limitations, Wilcock's book is a healthy balance to the recent spate of breathless and speculative books on Revelation.

The author begins with an assumption and a challenge. The challenge is to discover which of the four methods of interpretation (historicist, futurist, preterist, idealist) he uses. The assumption is that Revelation is not a "Paul-type theological treatise" to be analyzed by the mind, but a "gorgeous picture book" to be appreciated with the imagination. Thus he presents Revelation as a "Drama in Eight Scores."

Discovering the author's hermeneutical viewpoint is not a great challenge. As early as the letter to Philadelphia he speaks of the coming tribulation as "the perennial ordeal, of which all particular trials, and especially the last one, are embodiments" (p. 54). The trumpets are not datable events but recurring aspects of the world situation. The beast is the leader of any godless society. In short, he is an idealist. Revelation is a symbolic portrayal of the struggles and principles that are always a part of the Christian experience.

The principal shortcoming of the book is that exegesis overshadows application. In particular, more could have been made, in this new day of troubles, of John's pastoral concern to strengthen and reassure his readers. Also, due to the idealist emphasis, symbolic references to events and situations in John's own day are downplayed. Premillennialism is dismissed too easily as catering to man's materialistic instincts.

But since these faults are mainly due to space limitations, *I Saw Heaven Opened* is a helpful volume to have on any bookshelf.

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BOOKS RECEIVED

- Barclay, William. *Testament of Faith*. London: Mowbrays, 1975, 124 pp., £2.75.
- Belk, Fred Richard. *The Great Trek of the Russian Mennonites to Central Asia*. Scottsdale and Kitchener: Herald Press, 1976, 251 pp., \$9.95.
- Bennett, John C. *The Radical Imperative: From Theology to Social Ethics*. Philadelphia: Westminster, 1975, 208 pp., \$4.50.
- Bundy, David D. *Keswick: A Bibliographic Introduction to the Higher Life Movements*. Wilmore, Ky.: B. L. Fisher Library, Asbury Theological Seminary, 1975, 89 pp., \$3.00.
- Chaney, Charles L. *The Birth of Missions in America*. South Pasadena: William Carey Library, 1976, 337 pp., \$7.95.
- Cobb, John B. *Christ in a Pluralistic Age*. Philadelphia: Westminster, 1975, 287 pp., \$12.50.
- Copleston, Frederick. *A History of Philosophy, Vol. IX: Maine de Biran to Sartre*. New York: Newman, 1975, 480 pp., \$14.95.
- Diehm, Floyd L. *How to be Fully Alive*. Nashville: Abingdon, 1976, 159 pp., \$3.95.
- Drummond, Lewis, ed. *What the Bible Says: A Systematic Guide to Biblical Doctrines*. Nashville: Abingdon, 1974, 201 pp., \$5.95.
- Dunn, James D. G. *Jesus and the Spirit*. Philadelphia: Westminster, 1975, 515 pp., \$19.50.
- Fenelon. *Christian Perfection*. Minneapolis: Bethany Fellowship, 1975, 208 pp., \$1.95 paper.
- Gustafson, James M. *Can Ethics Be Christian?* Chicago: University of Chicago Press, 1975, 191 pp., \$8.95.
- Hopper, David H. *A Dissent on Bonhoeffer*. Philadelphia: Westminster, 1975, 184 pp., \$8.50.
- Lonergan, Bernard J. F. Ed. W. F. J. Ryan and B. J. Tyrrell. *A Second Collection*. Philadelphia: Westminster, 1974, 300 pp., \$12.00.
- Mitchell, John G. *Fellowship: Three Letters from John*. Portland: Multnomah Press, 1974, 189 pp., n.p.
- Montgomery, John W. *Demon Possession*. Minneapolis: Bethany Fellowship, 1976, 384 pp., \$4.95 paper.
- Murphree, Jon Tal. *When God Says You're OK: A Christian Approach to Transactional Analysis*. Downers Grove: InterVarsity, 1975, 130 pp., \$2.95.

- Neumann, Frederick. *God's Fifth Columnist and Other Essays*. Marcham Manor, 1971, 195 pp., £2.25.
- Norbie, Lowell L. *Naked and Not Ashamed: An Anthropological, Biblical and Psychological Study of Shame*. Printed by the author, 1975, 142 pp., \$2.50 paper.
- Pape, Dorothy R. *In Search of God's Ideal Woman*. Downers Grove: InterVarsity, 1976, 369 pp., \$4.95.
- Pelikan, Jaroslav. *The Christian Tradition, Vol. I: The Emergence of the Catholic Tradition*. Chicago: University of Chicago Press, 1971, 394 pp., \$16.50.
- Sire, James W. *The Universe Next Door: A Basic World View Catalog*. Downers Grove: InterVarsity, 1976, 236 pp., \$4.25 paper.
- Stott, John R. W. *Christian Mission in the Modern World*. Downers Grove: InterVarsity, 1975, 128 pp., \$2.95.
- Towns, Elmer L., ed. *A History of Religious Educators*. Grand Rapids: Eerdmans, 1975, 330 pp., \$8.95.
- Trocme, Etienne. Trans. Pamela Gauhan. *The Formation of the Gospel According to Mark*. Philadelphia: Westminster, 1975, 293 pp., \$12.95.
- Vanderlip, D. George. *Christianity According to John*. Philadelphia: Westminster, 1975, 224 pp., \$8.50.
- Young, Frances M. *Sacrifice and the Death of Christ*. London: SPCK, 1975, 150 pp., £1.95 paper.