

BOOK REVIEWS

Commentary on the Epistle to the Romans, 2 vols., by John Murray. Grand Rapids: Eerdmans, 1959, 1965. Vol. I, 408 pages, \$5.00. Vol. II, 286 pages, \$5.00. Reviewed by J. Oliver Buswell, Jr., Covenant Theological Seminary, St. Louis, Mo.

All Bible-loving people should rejoice at the completion of Professor Murray's great commentary on Romans. Dr. F. F. Bruce, who is the general editor of the series of which this work is a part, aptly remarks, "I do esteem it a high honour to be associated editorially with a work of this high quality—the work, moreover, of a fellow-Scot who worthily maintains the noble tradition of theological exegesis which has for long been one of the glories of our native land."

From the point of view of the writer of this review, Professor Murray's commentary is particularly valuable. He has long been known as anti-chilist, but he very clearly and emphatically brings out the fact that in Paul's eschatology there is definitely a future for ethnic Israel. Professor Murray does not obscure the fact that the hope of this created world is to be realized in a period of blessedness after the Lord's return (8:21). Moreover, in the discussion of Christian liberty in Chapter 15, there is no obscuring of the positive ethical principles which have become dear to the heart of many of us.

The Future of South Africa, A Study by British Christians, ed. by T. A. Beetham, London: SCM, 1965. Pp. 176. 15/0. Reviewed by Warren Woolsey, Sierra Leone Bible College, Freetown, West Africa.

This study in depth of the racial situation in South Africa was prepared by a special working party convened by the British Council of Churches. The party with its consultants numbered twenty-eight, and included church and mission leaders, administrators, educators and experts in African affairs. The report reflects their wealth of experience and depth of understanding.

The paperback volume consists chiefly of an introduction, which indicates the general trend of the report and summarizes the conclusions reached; the report proper, which delineates the racial situation in South Africa especially with respect to economics, politics and religion, discusses proposed solutions and considers possible ways of persuading the South African Government to accept a just solution, and recommends specific actions by the British Government and Churches; and a series of appendices, which range from a moving quotation from Martin Luther King to summaries of education ordinances, labor practices and *apartheid* legislation.

The report is straightforward, objective, and yet somehow there comes through vividly what it means to be an African in South Africa. It becomes evident that whatever case might be made for "separate development" in theory, in fact the policy is made to subserve the interests of white supremacy. Specially valuable is the study on the use of economic sanctions; the extreme difficulty, amounting to virtual impossibility, of making them effective is made clear. The impracticability of military invasion is also demonstrated, but at the same time the

determination of other African nations to do something about *apartheid* is underlined. Several of the appendices contain useful information on legislation and policies of the South African Government and their practical outworking in the lives of thirteen and a half million of their seventeen million citizens. The related problems of South-West Africa and the High Commission Territories are also treated.

Evangelicals might take exception to the occasional sentence, but on the whole this book is a moving document: restrained, factual, but with an undertone of impassioned cry for justice; realistic and yet illuminated by Christian ideals. It is fair to white South Africans, recognizing their fears and respecting their rights, but at the same time it is a stirring appeal to the Christian conscience throughout the world for appropriate action to redress crimes against a suppressed majority before the mounting tension is released in an explosion of violence. Two major obstacles to the advance of the Gospel in Africa are the *apartheid* policies of a "Christian" government in South Africa and racial discrimination in "Christian" America. All Christians should be praying and working for the removal of those obstacles. For many the first step is becoming informed. And here *The Future of South Africa* can make a significant contribution.

Theology of the Pain of God, by Kazoh Kitamori. Richmond, Virginia: John Knox Press, 1958, pp. 183. Reviewed by Cornelius Van Til, Westminster Theological Seminary, Philadelphia, Pa.

The dust-cover on this book says that "Dr. Kitamori has developed the first original theology from the East."

The originality of Dr. Kitamori's theology appears to lie in that he wants to go beyond the theology of the Word of such theologians as Karl Barth.

Kitamori agrees with Barth that, as an idea expressing the relation between God and man, the idea of *analogy of being* is inadequate (p. 55). "In short, man's *disobedience* . . . is part of man's *nature*" (p. 56).

Kitamori disagrees with Barth because the latter does not do full justice to the "tragic word" of John 3:16. "This is why we must proclaim the 'theology of the pain of God' against the so-called 'theology of the Word of God'" (p. 43). The love of God is rooted in the pain of God. "Love rooted in pain" expresses the true notion of the gospel. The "pain of God" is the "fundamental principle of the gospel. . ." (p. 90).

Between God and us "there emerges . . . an analogy through the medium of pain" (p. 54). It will not do merely to substitute the "analogy of faith" over against the "analogy of being." "The basic meaning of 'analogy' has been lost in the concept of 'analogy of faith'" (p. 55). "The only analogy which can solve the problem of disobedience, . . . is the *analogy of pain (analogia doloris)*" (p. 56).

From this concept of *analogy of pain* there emerges "a new task for today's theology." Theology must realize that the pain of God leads not merely *to* but "*toward* the historical Jesus" (p. 34). "The pain of God means that the love of God had conquered the wrath of God in the midst of the *historical* world deserving his wrath. Thus the pain of God must *necessarily* enter the historical plane as a person. This is the truth

recorded in Romans 8:3. . ." (Idem). "Any Christology of the Mediator lacks depth without insight of this background" (p. 35). And with this insight into the pain of God we have "a complete solution for the forgiveness of sins. This is the doctrine of reconciliation" (p. 143).

Dr. Kitamori discovered this "wonder" of the pain of God in Jeremiah 31:20 and then saw that it is found everywhere in Scripture (p. 44; cf. p. 59).

The truth of the pain of God was "never fully grasped in previous understanding of the Bible" (p. 59). It "can be discerned most vividly by the Japanese mind." However, "it is a truth acceptable all over the world. But this universal truth would not have been discerned without Japan as its medium" (p. 137).

In conclusion we note that new and original as Dr. Kitamori's theology is it is also old. The Greek tragedians taught essentially the same thing that Kitamori teaches us. For them too it is in human pain as the symbolization of divine pain that men must seek ease of conscience and surcease from sorrow. But then the cross of Calvary must be "demythologized." It must be generalized into a symbol of a redemptive principle found equally everywhere.

The Burden of Soren Kierkegaard by Edward John Carnell. Grand Rapids: Eerdmans, 1965, pp. 174. \$3.50. Reviewed by Jerome Louis Ficek, Trinity Evangelical Divinity School, Deerfield, Illinois.

Choosing to let Kierkegaard speak for himself by generously quoting him, the author has infrequently injected his own evaluations and criticisms into the text. But in a short concluding chapter appropriately entitled, "Yes and No," he has supplied his own opinions. Those who have read his later apologetical writings, *Christian Commitment* (1957) and *The Kingdom of Love and the Pride of Life* (1960) have seen Carnell move away from his early rationalistic reliance upon the arguments for the existence of God and know that he has more to say in favor of the melancholy Dane than against him. He compliments Kierkegaard for his profound analysis of Christian love as the law of life and his insistence that the existing individual is not an individual unless he engages in works of love, but criticizes him for his "inadequate relation between the Christian religion and public evidences," his failure to do justice to the doctrine of Christ's imputed righteousness, and his unrealistic grasp of the difference between the male and the female. Absent is criticism of Kierkegaard's delight in paradox or his irrationalistic understanding of faith. Astute as he is theologically, Carnell is not disturbed that Kierkegaard has no doctrine of the church, that he lacks any appreciation of the communion of the saints. Kierkegaard always sees the individual facing God alone as an individual. Carnell criticizes him for not doing justice to the doctrine of Christ's imputed righteousness but he does not get to the heart of the matter. The reason Kierkegaard is not able to appreciate this doctrine is because he is unable to accept the principle of solidarity. His view of man is atomistic—there is no class of mankind, only discrete, separate, unconnected selves. Each man is Adam, succumbing to temptation and sinning, his sin being his own, not that of mankind or of his first parent.

While this book is a fascinating introduction into the intricate thought of a creative and stimulating religious thinker by an astute and skilful guide, the latter is too much of a disciple to be as objective and discriminating as scholarship demands.

The Praise of God in the Psalms. By Claus Westermann. Translated from the 2nd German edition by Keith R. Crim. Richmond, Va.: John Knox Press, 1965. 162 pages plus index and bibliography. \$4.25. Reviewed by Dr. J. Barton Payne, Graduate School of Theology, Wheaton College, Illinois.

This remarkable little volume combines a structural analysis of psalm types with a theological appreciation of divine praise, in a way that insures its value for researcher and pulpiteer alike. Westermann takes issue with those who approach the Biblical psalms primarily as literary forms or as cultic liturgies (p. 19) and advocates their recognition as modes of prayer, either as petitions (including both individual and national laments) or as praise. The latter he divides into praise for what God has done ("declarative" preaching, individual or national: *todha*) and praise for what He is ("descriptive" teaching: *tehilla* pp. 32, 135). *Todha* for God's historical, saving acts is the more basic and constitutes the unique element in Israel's hymnody, as contrasted with the Babylonian or Egyptian (pp. 40, 50). Detailed analyses make up the body of his book. Westermann oversimplifies, for the Hebrew usage of these terms is not strict and a number of Psalter chapters are not "modes of prayer" at all; but his originality in this development of Gunkel's psalm types (1933) is both stimulating and helpful.

Evangelicals will take issue with his acceptance of Biblical "mythology" and his disregard of the original psalm titles; but we can profit from his enthusiasm for praise (God centered) as opposed to thanks (man centered, p. 27) and his insistence that the genesis of Psalms is to be found, not in cultic festivals (p. 21)—he rightly adduces that the "enthronement of Yahweh" is eschatological rather than cultic (pp. 148-151)—but in a response to God Himself.