

## Book Reviews

*What is a Christian?* by A. Leonard Griffith. Lutterworth Press. Price 16s.

This book of sermons is by the present minister of the City Temple in London (successor to Dr. Leslie Weatherhead who writes a warm commendatory foreword to the book) and it is true to the high standard one would expect from his pulpit.

It is usual in a book of sermons to be very aware of the loss of emphasis almost inevitable when the spoken word, so involved with the personality of the preacher, is set down in print. Here, however, we find that these sermons lose little if anything from the transformation, and indeed read almost as if they had been prepared as lucid little essays. With these sermons, I almost have the feeling (which the sermons of John Wesley always produce) that they are so concise and 'literary' in form, that the preacher can hardly have delivered them just as they now stand, but must have filled them out with more of a personal spoken style.

The subject of the first sermon is the title of the book, but in fact this describes all of the 21 chapters, each of which deals with a particular aspect of Christian Living; and they are attempts, not so much to present apologies for the Faith, as to give practical and immediate help. The sermons on 'All the fullness of Christ'; 'Our helper in the Christian life' (on the work of the Holy Spirit); 'A plea for simpler living'; 'A gospel for the middle-aged'; and 'The guided life' are outstanding and, as the titles indicate, will be of very real and concrete help to Christians in particular times of difficulty.

In form, these sermons are not expository in the strict sense, but rather deal with large subjects in the light of Biblical teaching, and the progression of thought is always clear and orderly, the points usually being marked by sub-headings. The use of illustration is good and apt, and it is interesting to note that the author more than once uses the same illustration in two sermons to illumine quite different points (as for example on pages 13 and 56).

Mr. Griffith has the ability to use the vivid and arresting phrase—'Christ is not the founder, but the Foundation of Christianity' (page 195). 'To (Christ) the world was not an evil thing that one renounced before entering the Kingdom of God. Either one brought the world itself into the Kingdom, or one did not come at all' (page 156). These are but two examples of such

apt expression, but in many places Mr. Griffith has the power to hold the interest, and sometimes to stir the emotion.

Here and there one finds statements which are difficult to accept—Does 'the average minister' really take twenty hours to prepare one sermon? (page 67—perhaps this might be true if we substituted 'ideal' for 'average'). Is it really fair to lump Islam along with Hinduism and Buddhism as 'great ethnic faiths . . . that despise the world and seek to escape from it'? (page 161).

The present reviewer, however, found the most meaningful part of the book, and the most disappointing, in the same place—namely in sermons 14 to 16, which together deal with the relationship between the Church and the world. The first, 'The Principle of Non-Conformity', deals with the danger of the Church conforming to the world's standards; the second, 'Turning the World upside down', is concerned with the true attitude of the Church to the world as being involvement for the sake of redemption; while the third, 'An Idea whose time has come', goes to the heart of the matter in affirming that the present world rediscovery of the laity, as the people of God involved in the world's life, and thus the front-line of the Church's true ministry, though as yet insufficiently recognized, is the great new idea of our time, which, when all its implications for the life of the Churches and of Christians come to be seen, may be the starting point of the great renewal of the twentieth century.

This section comes to the heart of things—and for the growing number of people within all Churches for whom phrases like 'religionless Christianity', 'Holy Worldliness', 'lay apostolate' are coming to mean something real and visionary and prophetic (though they may as yet be able to put this into clear expression only in a fragmentary way); for those for whom such phrases and the ideas behind them represent the beginning of a movement of the Spirit which is the great hope of the Church in our time, this part of the book will have something to say.

Mr. Griffith spoils everything, however, by drawing back at the vital moment. Having said so much of the Church's Mission, and the role of the laity in secular life as its essential interpreters; having said with much truth that 'Clergy remain the Church within the Church; laymen are the Church out in the world' (and incidentally made it plain that the Church's *first* task is out in the world), he attempts to safeguard the place of the ordained ministry by telling us 'We all make foolish mistakes. One of mine was a sermon in which I said that a Christian engineer can serve Christ as sacrificially as a Christian minister. . . . Every vocation can be a Christian vocation, but it is not without significance that in recent years increasing numbers of middle-aged men have given up lucrative . . . careers . . . and sought ordination . . . *because they wanted Christ to have more of them than they could possibly give in their secular callings*'. (Italics are mine).

Is this not really totally inconsistent with the whole position Mr. Griffith rightly takes on the Church's relation to the world? Is it really not possible to say that God calls a man just as fully and sacrificially to a secular task, as to the set-apart 'ministry' of the Church? Is it really not possible to see all Christians as equally engaged in the priestly and witnessing function of the Body of Christ, and the ordained pastorate as called primarily to 'equip the saints for the work of *diakonia*'? (Surely far from devaluing the place of the ordained ministry, this gives it an honoured and Biblical function within the total ministry of the Church, without rigidly dictating its form).

This point seems of such importance that it has been dealt with at some length, but generally Mr. Griffith has given us a book of sermons which will be of help to all who are trying to follow Christ, and also to those of us who are preachers.

KENYON E. WRIGHT

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*A Grammar of New Testament Greek*: by J. H. Moulton, Vol. III. Syntax, by Nigel Turner. T. & T. Clark. Price £3.

The first part of Moulton's Grammar appeared in 1906, and whilst the general plan and purpose were his, this third volume is the work of others, mainly of Dr. Nigel Turner, whose name appears on the title-page. Dr. Turner has proved to be a worthy successor. A book which has been ten years in the making cannot easily be examined in a month, and it is obvious that its full value can only be assessed as it is used as a tool for daily work. For one who has mastered the basic elements of the language, and is prepared to give time and energy to more detailed study, it is an indispensable tool. In particular, it will prove a mine of treasure to students of the M.Th. course, and for teachers of New Testament Greek. The illustrations range over classical authors, LXX, papyri, Fathers and Modern Greek, as well as the New Testament, and there are 35 pages of a reference index, which enable one to check on any particular verse one is studying. Yet with all this, it is not merely a compendium of other men's opinions, and the author gives many valuable comments on difficult points, which will probably stimulate discussion for some time to come.

One thought which has been stimulated in the mind of the reviewer is that someone should consider very seriously a comparative study of the development of the modern Indian languages which are derived from Sanskrit, and the development of Greek. There is no doubt that the spread of Greek to the Eastern Mediterranean, where it came into contact with Semitic languages, had a great influence on it, but some of the references to Hebraisms raised a query. One example is the reference to '*ὄρι* *recitativum*' (p. 326). Whilst it may be true that Hebrew and

Aramaic helped to commend this, it is also true that in a parallel Indo-Aryan group the usage is completely established apart from any such Semitic influence.

Another two developments which would be worth comparative study are the overworking of the genitive case, and the increasing preference for prepositions as against the use of the simple case, both of which are noticeable in Bengali at least, and which Turner quotes as features of Koine Greek.

No serious scholar, translator or exegete of the New Testament can afford to ignore this work, and all must be grateful for the completion of Moulton's trilogy. The very specialized printing has been excellently done, so that it was something of a minor triumph to discover 'then' for 'than' on p. 216.

D. F. HUDSON

*Notes on the Translation and Text of St. Mark's Gospel in Greek and on N.T. Greek Syntax*: Rev. C. Hargreaves. C.S.L. Price Rs.3.80.

The syllabus of the Serampore B.D. Course demands a grounding in Greek Grammar which normally is reckoned to be done in one year, and this means that any detailed explanation of Syntax is impossible. It has therefore been the custom to expect Greek Syntax to be studied in more detail in the Second year, along with St. Mark's Gospel in Greek, but the only book available for the purpose was Nunn's Syntax, which is complicated and very dull. The correlation between the text and the syntax had to be done by the teacher, or in the case of External students, by themselves. This has often meant a lack of co-ordination and consequent bewilderment of the students. The present volume seeks to bridge this gap, by very full cross-references between the first part, which deals with the text, and the second part, which deals with the syntax in an orderly manner.

The first part deals not only with points of grammar and syntax, but also with translation, and with textual criticism, so that it fully supplements, as it is intended to do, the commentary on the English text by Geoffrey Paul in the same series. The value of the book cannot be fully appreciated until it has been used for a course of lectures, and that is not possible when a review is requested quickly, but a fairly quick run-through indicates that it admirably covers the necessary ground.

At the end of Part I there is a section with the misleading title 'Textual Variations in St. Mark's Gospel', which actually gives the basic material for the study of Textual Criticism, but with only cursory reference to St. Mark's Gospel. Since, however, most of these have been noted earlier, the inaccuracy of the title of the section is a minor irritation.

Part II gives a very useful compendium of Greek Syntax, including a section on 'Semitisms' which is very helpful.

This first 'C.S.L. Special' is an admirable beginning for a new line. The publisher's note stating that it is 'of the standard of scholarship required for the L.Th. diploma' has been printed as in other volumes, though as a matter of fact it is more suitable for the B.D. course, and perhaps it may be permitted to hope that more of this standard may be coming.

D. F. HUDSON

*The Speeches of Peter in the Acts of the Apostles*: by H. N. Ridderbos, D.Theol. Tyndale Press. Price 1s. 6d.

The Tyndale New Testament Lecture for 1961 was delivered by Dr. H. N. Ridderbos, Professor of New Testament at the Kampen Theological Seminary in the Netherlands. He considers the speeches of Peter in the first ten chapters of the book of Acts from the point of view of their position in the historical development of the Apostolic Kerugma, and against the extreme 'Thucydidean' theory that the speeches are the composition of Luke, insists that the content and construction come from Peter himself. The three speeches in Acts 2, 3 and 10 are dealt with under the headings of Eschatology, Apostolicity, Christology, and Paraenesis, and the lecture is a very competent exposition of Peter's place as 'the first great witness' who 'lays the foundation on which Christ builds his Church'. The book is yet another example of the scholarly and constructive monographs which are being produced by the Tyndale Press. The production is excellent, and the price is ridiculously low. All who are teaching Acts should read it, and it is probably not too difficult for a good L.Th. student to study for himself.

D. F. HUDSON

*The Life and Letters of St. Paul*: by D. F. Hudson. Christian Students' Library (C.L.S., Madras), 1962. Pp. 94. Price Re.1.80.

As one would expect from Mr. Hudson, with his years of experience of teaching at Serampore College, we have here a useful introduction to the story of St. Paul's life, and to his letters. Within the scope of a book of this size, it is not to be expected that every side of St. Paul's life and ministry should be fully discussed; what is required is a compact and readable account of the main features of his life and teachings, and a brief introduction to the epistles, and this Mr. Hudson has given us.

Without going into too much detail, the writer outlines several of the problems which students of the Pauline writings have to face—such as the date of Galatians, and the churches for which it was written, the authorship of Ephesians and its destination, and St. Paul's share in writing the Pastoral Epistles. On the whole he follows the line of most modern commentators on these issues, supporting an early date for Galatians and the 'South

Galatian' theory of the epistle's destination, upholding (against Mitton, Goodspeed and others) the Pauline authorship of Ephesians, and concluding, with P. N. Harrison, that parts of the Pastoral Epistles, especially in 2 Timothy 4, come from the hand of Paul. In discussing the Captivity Epistles, he rules out the likelihood of their having been written from Ephesus, as there is insufficient evidence for an imprisonment there, and believes that they were all written from Rome, Philipians being the last to be written.

Besides discussing the questions of date, authorship and destination of the epistles, the writer gives a brief analysis of each epistle, and a rather longer one of 1 Corinthians, presumably because of the special circumstances dealt with in that letter.

Students should find this a stimulating and helpful introduction to their Pauline studies, and will be grateful for the fact that the remarkable life-story of St. Paul is vividly presented, and that the more technical and critical points are dealt with in a proper perspective.

J. G. BOOKLESS

*The Pastoral Epistles* : by M. R. Robinson. Christian Students' Library No. 27. Pp. 168. Price Rs.2.70.

Mr. Robinson, of the North India United Theological College, Saharanpur, in giving us a commentary on the Pastoral Epistles, has set as his aim a discussion of the relationship of the Church to Gnosticism, and of the Church to the India of today. Combined with the exegesis of the text, his aim is severely practical, and he relates the common weaknesses and temptations of the Church in the later part of the first century A.D. to the life of the Indian Church in the mid-twentieth century. The problems of the authorship of the epistles, the Christian ministry, and the menace of Gnosticism as an alternate way of salvation, are discussed fully in the essays at the end of the book.

Having once read a commentary on St. Luke, Bishop Henson of Durham replaced it on the shelf with the remark that he found the experience 'spiritually desolating; everything had been explained away'. This is an experience that all commentators need to take to heart, but the reader of this commentary will feel that he has received much help in the study of these less well-known but important epistles.

B. MATHER

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*New Testament Introduction : Hebrews to Revelation* : by Donald Guthrie. Tyndale Press. Pp. 320. Price 18s. 6d.

This is the third volume (and the second to be published) of a tri-partite introduction to the New Testament undertaken by Dr. Guthrie, who is a Lecturer at the London Bible College. The

book is meticulously printed on good paper, with stout, handsome binding. Considering that it bristles with learned footnotes and employs a number of European languages as well as many Greek quotations, it is remarkably good value.

Although some of the material has inevitably been worked over by his predecessors, a good proportion relates to the work of recent scholars and full account is taken of relevant articles in the major theological journals in England, Germany and France, and—to a lesser extent—America. One of the virtues of this book is therefore that it makes available in summary form a good deal that has not previously been accessible to the reader who is innocent of the Continental languages.

In spite of his erudition, the author's conclusions are conservative in the extreme. Within the limits of his space, Dr. Guthrie lucidly and fairly summarizes the views of modern critical scholars, yet he resolutely refuses to deviate from early tradition. Dr. Guthrie regards himself as the custodian of tradition and does not mind being out of fashion. In spite of scholarly opinion to the contrary—to which he refers—he is prepared to uphold the apostolic authorship of the Fourth Gospel, the Johannine Epistles, the Apocalypse, 1 Peter and even 2 Peter, and he attributes the epistles of James and Jude to the brothers of the Lord. He does not find this as difficult as we might have supposed, since (and this is where his erudition serves him well), whenever a modern scholar has found reasons for discounting tradition, another modern scholar can be found to uphold it or to put an opposite interpretation on the same set of facts. A good deal of this book thus resembles a game whereby modern scholars are made to play each other off until we feel a sense of relief upon returning to the comparatively safe and simple ground of tradition. Skilfully as this is done, it is hardly New Testament introduction. The preface tells us that 'the needs of theological students' have been primarily in the author's mind. Certainly, theological students will appreciate what Dr. Guthrie has done for them, but one wonders whether the student who diligently assimilates the vast amount of erudition in this book will really be very much wiser about the New Testament. He will be able to score high marks in an examination by reciting summaries of the views of the various experts—but he need not necessarily have examined the problems for himself as they actually occur in the New Testament so as to arrive at his own judgement. Dr. Guthrie will not encourage him to do this since, in the last resort, he has no place for private judgement if it conflicts with ancient tradition. His own assumption that early orthodoxies are much more likely to be correct than later critical analysis and conjecture scarcely stands up to careful scrutiny. His argument that modern conjecture is necessarily highly subjective loses much of its force when, as now is happening, it is supported by formidable statistical evidence, produced with electronic objectivity by the computers !

When all is said, however, this book will prove a most useful reference work and, read with discrimination, will guide the reader to the places where he can find more detailed information and draw his own conclusions.

*Five Makers of the New Testament* : by Donald Coggan. Hodder and Stoughton. Pp. 96. Price 3s. 6d.

This little book by the Archbishop of York is based upon a series of lectures delivered to students and clergy in 1960. Dr. Coggan is primarily concerned to provide a stimulus for those who are having to preach or conduct training classes. His approach, though it conceals a good deal of unobtrusive scholarship, is non-technical. The style is popular—sometimes in a slightly irritating way. One appreciates the humour and liveliness which characterize these lectures, but one could do without the jauntiness which sometimes obtrudes.

The five New Testament writers concerned are Paul, Luke, John and the authors of Hebrews and Revelation. Nobody could fail to benefit from the fresh and illuminating things Dr. Coggan has to say about them. Each of these lectures is a fine example of carefully selected and well-presented information about the character of the writers and the content and importance of their writings.

The Archbishop believes that 'multitudes' of ordinary men and women respond to a presentation of the New Testament message that is 'alive, informed and relevant' (p. 9). His book will certainly help many to respond to that message and will encourage others to become better expositors of it. Yet one doubts whether 'multitudes' will respond to it or even read it—whether one thinks of the masses in England now alienated from the Church or of the multitudes in this country who are devotees of other faiths or of secularism. One wonders whether it is possible for a cleric who lives very largely in his ecclesiastical world to understand what is really involved in being 'relevant' to multitudes such as these.

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*The Epistles of John* : by Neil Alexander. S.C.M. Press, 1962. Price 12s. 6d. (Obtainable in India through the Y.M.C.A. Publishing House, 5 Russell Street, Calcutta 16.)

With the publication of this volume, the S.C.M. Press completes its series of Torch Bible Commentaries on the New Testament. The author acknowledges his indebtedness to the great commentaries of Brooke and Dodd, but like other recent writings, this book reflects a return to more conservative positions in

Johannine scholarship. All three letters are attributed to one author, who is identified with the author of the Fourth Gospel. The 'staunchly Hebraic and Christian outlook' of the author is stressed, and the heresy attacked in 1 John is held to be the result of hellenistic pagan importations, Cerinthianism being inferred as the 'best one-word diagnosis of the 1 John heresy'.

How to divide 1 John is always a difficulty, but generally speaking the author's divisions are useful and illuminating. The letter is regarded as a spontaneous writing, and in so far as it has any form, it is that of a spiral argument. Its aim is 'to confirm the loyal in their possession of true Christianity and in assurance of their Christian-understanding'. The commentary proper gets off to a rather poor start. Pages 40-41 strike the reader at first glance like an algebraic puzzle rather than a commentary: this is partly due to the layout that the Torch Commentaries adopt, a layout not well-suited to complicated passages. But generally speaking the commentary is good and comment sufficient. An exception is 1 John 3:5: 'In him is no sin'. Is 'Cp. John 7:18; 2 Cor. 5:21; Heb. 4:15' a sufficient commentary on this?

The commentary has two drawbacks, both perhaps debatable points. First, the use of the Authorized Version. This necessitates endless corrections and frequent reference to other versions. Though it may be true that the majority of those who read their Bibles still stick to the Authorized Version, surely it is also true that almost anyone who is likely to use a Torch Commentary will have by him a Revised Version, or Revised Standard Version, which he regularly uses in preference to the Authorized Version? The second drawback is a more serious one, in that it vitiates much of the commentary, which is marked by an indiscriminating anti-mysticism polemic. Mr. Alexander is certainly right to attack, as John himself does, a mysticism which is divorced from love and obedience, and to stress that 1 John hammers home a repeated ethical challenge, showing that spirituality without its application to the way we live is of no avail. But that is a very different thing from attacking mysticism as such. Indeed, Mr. Alexander himself is constantly eating his words, and making mystical statements. 'Ours is nothing less than a sharing in God and his Son.' What is that but mysticism? Admittedly there is a false Christian mysticism, a mysticism which in fact ceases to be Christian, as John himself shows in this letter, when the mystical awareness of our relationship to God in Christ does not issue in love and obedience. St. Bernard and St. Francis were both great mystics, but undoubtedly theirs was a Christian mysticism. What greater teachers and exemplars have there been of the necessity of mystical awareness bearing fruit in love and obedience?

Finally we may note that Mr. Alexander nibbles at Adolf Harnack's suggestion that Diotrephes, 'who loves to have the pre-eminence', is the prototype of the monarchical bishop. But when, without batting an eyelid, he talks about a kirk-session in an Asian

Church about the year A.D. 96, we wonder if he is altogether impartial on this matter !

K. N. JENNINGS

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*More than Conquerors : An Interpretation of the Book of Revelation* : by W. Hendriksen. Tyndale Press. Price 15s.

Without any doubt, this book may be included among the useful and helpful commentaries on this most difficult book of the New Testament. There is nothing trivial here : the book is marked all through by a spirit of seriousness and a most careful attempt to get at the true meaning of Revelation. It is not hard reading. Particularly, this commentary is strong in the matter of exegesis, and after every difficult passage, whether one agrees with Dr. Hendriksen's interpretation or not, one feels that by careful and thorough exegesis he has made out a good case. One guesses that he has been in touch with more extreme and sectarian interpretations, but his own work is sane and in general avoids unlikely flights of fancy.

The distinctive feature of this commentary is that it divides Revelation into seven sections—Chapters I-III, IV-VII, VIII-XI, XII-XIV, XV-XVI, XVII-XIX and XX-XXII—which are conceived to be, not consecutive, but parallel, each covering the whole of this dispensation from the first to the second advent, though Dr. Hendriksen admits to a progression in these sections with an increasing emphasis on the final judgement as the book proceeds. With this scheme he is able to show that Revelation is relevant to any age. He admits that John wrote with his own age in mind, but thinks that the events he describes are typical of all ages in this dispensation, and that thus the Apocalypse has a permanent value.

At times this scheme produces some interesting and convincing interpretations. Thus it enables Dr. Hendriksen to see the period of the work of the two witnesses, the period spent by the woman in the desert and the thousand years' reign of the saints as all referring to different aspects of the Church's life, and the arguments he uses to support this line of interpretation are good. On the other hand, the scheme breaks down in the interpretation of passages like the fourth and sixth trumpets and in the nature plagues, which can hardly refer to recurring judgements, and in the exegesis of Chapters XV and XVI, where we are told that the judgements they represent are final though not complete until the judgement day. It is not easy to see how judgements can be final but recurring.

In another way this parallel scheme runs counter to the more common consecutive exegesis. While this commentary is particularly strong on the Old Testament background to exegesis, there

is no reference at all to non-Biblical apocalyptic literature, which is usually thought necessary to the elucidation of the book. Now one feature of most apocalyptic books is that the writer, writing in a time of trouble, sees his own age as the last great crisis before the dawn. So, too, a natural interpretation of a number of passages in Revelation suggests that John thought the Second Coming close at hand and himself living in the last days of crisis that preceded it. This raises a problem which we find all through the New Testament—why was the expected coming of Christ delayed? Dr. Hendriksen's interpretation entirely side-steps this problem by assuming without discussion a continuing dispensation and a judgement day whose nearness is not even hinted at. In other ways this absence of reference to apocalyptic and preference for more general interpretations is noticeable. Dr. Hendriksen rightly interprets the beast with the mortal wound as Nero, but he says nothing of the legend of Nero Redivivus. He is not interested in particular interpretations of the number 666—six being the incomplete number (one short of seven), this means failure upon failure. Again he makes no attempt to solve the obviously contemporary references in Chapter XVII, preferring a general and permanently applicable exegesis: 'the Apocalypse is a book of symbols, it is not a book of riddles', he tells us sternly. By these means he is able to give a permanently relevant interpretation to the book, but he does so, one feels, by deliberately avoiding one of its main problems. However, it is easier to criticize than to propose any other scheme that will impose logic on John's strange book.

One cannot fail to note the somewhat harsh attitude of mind to be found in this commentary. It is common today in dealing with the judgement passages to try to justify them and in particular to reconcile them with our notion of God's love. The idea of eternal damnation and of the small number of the saved faces many of us with real problems, but they do not apparently worry Dr. Hendriksen. He has no hesitation in seeing the harsh judgements as the manifestation of God's righteousness. It will perhaps be admitted that this attitude is nearer to the spirit of Revelation itself than some of our modern embarrassment before the concept of God's wrath.

A reviewer tends to fasten on points of disagreement, but I should like to end as I began by commending this book for the care, the solidity and the seriousness of its exegesis. When we are trying to get at the meaning of the more difficult passages in the book of Revelation, Dr. Hendriksen's book will always give us a thoughtful starting-point, whether we accept his final interpretation or not.

GEOFFREY PAUL

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*Peter: Disciple, Apostle, Martyr*: by Oscar Cullmann. S.C.M. Press. Pp. 252. Price 25s. Available from the Y.M.C.A. Publishing House, 5 Russell Street, Calcutta 16.

In a footnote on p. 124 of this book, Prof. Cullmann refers to the 'rigorous reasoning' of Hans Lietzmann, and that phrase could well describe this work, which is a second revised and expanded edition, now published in the S.C.M. series, *The Library of History and Doctrine*. The stature of the first edition is shown by the attention it received and the debate it aroused. This debate is reflected not only in the revised text, but also in the massive footnotes. That the reader actually wants to read the footnotes and see what they have to say is sufficient praise for the excellence of this book.

In Part One, Prof. Cullmann deals with the historical questions under three heads: Peter the Disciple, Peter the Apostle and Peter the Martyr. Under the third of these, there is a full discussion of the possibility of Peter's residence and martyrdom in Rome. In Part Two, he deals with the exegetical and theological question. Fifty pages are devoted to an exegesis of Matthew 16:17-19, and a further 25 to its application.

The author ably defends his thesis that, during the ministry of Christ, Peter had a leading but representative position among the Twelve; that in the early days of the Church he was the recognized leader, but that subsequently he handed over the leadership to James, and devoted himself to the work of the Jewish Christian mission; and that the evidence supports the tradition that Peter both visited Rome and died there as a martyr. His case is not over-stated, and he is careful not to give probability the status of 'assured results'. Typical of his judicious conclusions is the following passage at the end of his study of the literary sources in section three of Part One: 'It is sufficient to let us include the martyrdom of Peter in Rome in our final historical picture of the early Church, as a fact which is relatively though not absolutely assured' (p. 114).

Part Two begins with a ruthless laying bare of the questions to be answered in interpreting and applying Matthew 16:17-19. In his exegesis, he puts forward the view that Matthew has conflated two or more sayings of Christ with the Markan narrative of the 'so-called' Confession at Caesarea Philippi—'so-called' because Cullmann believes this common title misses its whole point. He would separate Peter's confession of Jesus as Son of God and Christ's promise to Peter from the Markan events of Peter's acknowledgement that Jesus is the Christ, and his subsequent rebuke by Jesus. He finds it very difficult to reconcile the promise to Peter with the subsequent rebuke and, in seeking the original setting of the promise, suggests that it should be in the Passion narrative, closely associated with Luke 22:31-34 (p. 191). But one may ask, is it not equally

difficult to reconcile it with a prediction of Peter's denial? The reviewer feels much more inclined to accept E. Stauffer's view that the promise is to be connected with the appearance of the risen Christ to Peter. Indeed, Cullmann himself seems to be moving towards this view at one point, but subsequently does not make sufficiently clear his understanding of the relationship between the words as addressed to Peter in the Passion narrative and the commission given to Peter by the risen Christ.

In his final section in Part Two, Cullmann argues that Peter was indeed the 'Rock' in the first days of the Church when it was centred on one place, Jerusalem, but that this was no longer true when the Church began to spread beyond Palestine. In fact Peter himself gave up the leadership of the Jerusalem Church to James. He argues very cogently against any idea of a transfer of primacy, first to Antioch, and subsequently to Rome, and states as his conclusion that 'in the life of Peter there is no starting-point for a chain of succession in the leadership of the Church at large'. For Cullmann, the true successor of the apostolic witness, among which that of Peter was pre-eminent, is the apostolic scriptures 'which rest entirely on the first apostolic witness' and where 'the historical apostolic foundation of the revelation, on which Christ in every generation builds his Church anew, takes concrete form for us also, and yet retains its unique and never repeated form' (p. 226).

Finally one may mention a few minor points: (i) It is interesting to note that Cullmann is one of the increasingly few scholars who date Galatians after Acts 15, and therefore identify the 'council' of Acts 15 with Paul's visit to Jerusalem narrated in Galatians 2. (ii) It is strange that in discussing the primacy of the appearance of the risen Christ to Peter (1 Cor. 15:5), he does not even mention the Johannine tradition of a first appearance to Mary Magdalene. (iii) In a note on apostolic succession on p. 224, he says, 'The Anglican standpoint is represented by K. E. Kirk, *The Apostolic Ministry*'. I am sure many Anglicans would challenge that!

The footnotes of this book whet our appetite for three further works to be published by Prof. Cullmann: *Peter and the Popes*, an *Eschatology of the New Testament*, and a collection of *Essays*. May they soon be published and may they soon be translated into English as finely as the book under review has been translated by Floyd V. Filson.

K. N. JENNINGS

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*Why Christianity of all Religions?* by Hendrik Kraemer. Lutterworth Press, London, E.C. 4. Pp. 125. Price 15s.

On the question of the relation between Christianity and other religions of the world Hendrik Kraemer has a very clear and

definite point of view, which he has endeavoured to present unhesitatingly in many of his published works. However, it is not easy for ordinary men and women to have access to all of them and gain an understanding of his position. Dr. Kraemer himself has offered a solution to this problem in this book. In it he has elaborated his lecture delivered at the Hague in November, 1958. The book is handy enough for any discerning reader to acquire a knowledge of Kraemer's point of view in a nutshell, as it were.

Dr. Kraemer does not say that non-Christian religions are all erroneous and untrue, and that Christianity alone contains truth exclusively. On the other hand he grants that, from the point of view of noble moral teachings and of men and women who endeavour to practise them, non-Christian religions deserve much commendation. So also he admits that as an historical phenomenon Christianity contains both truth and error.

At the same time Christianity has one great merit. It points to Jesus Christ, the one definitive gift of God to man for all times and climes. Kraemer makes it clear that he evaluates all religions, including Christianity in history, from the standpoint of Jesus Christ. Here he draws a distinction between Jesus Christ and historical Christianity. By His life, death and resurrection, Jesus Christ has worked out the salvation of the world. This salvation is not for a particular age or race of people alone, but it is for the entire world. As the bearer and proclaimer of the Gospel of salvation, Christianity has always Jesus Christ at its centre, from which to derive its power and to correct itself.

Looked at from the standpoint of Jesus Christ, words like God, faith, salvation, and so on, have a meaning different from what they have in non-Christian religions. Therefore, the widely held view that all religions are essentially the same is based on a totally unsound and unscientific theory regarding religions.

Kraemer's book is one which deserves to be commended very highly. No theologian or historian of religion in the present century can afford to miss it.

V. C. SAMUEL

*Men for the Ministry—the History of the London College of Divinity*: by G. C. B. Davies. Hodder and Stoughton, 1963. Pp. 159. Price 21s.

To write a history of a theological College is surely one appropriate way of celebrating its centenary; and Dr. Davies has rendered good service to the London College of Divinity—known to many in the old days as St. John's Hall, Highbury—and the Christian public, in gathering together a great deal of information, and presenting it so as to give a useful survey of the origin and growth of the College, and the various changes and ups and downs in its life.