

## Book Reviews

*Daniel* : by Norman Porteous. Old Testament Library. S.C.M., London, 1965. Pp. 173. Price 30s.

Principal Porteous is no stranger to the Old Testament world, but this commentary is his first major work, published originally in German in the *Das Alte Testament Deutsch* series. The book has ten chapters, each chapter beginning with a translation of the text in accordance with the R.S.V. translation, important variants from the ancient texts being noted in the margin. The text is followed by a general summary and detailed commentary. The last chapter contains Daniel 10-12. The commentary is largely concerned with the historical background of the book. It would seem that it is intended for those who have some theological background: its method of dealing section by section sometimes makes it difficult to follow the meaning and interpretation of individual verses. In the exposition, a number of foreign phrases have been used without giving adequate explanations in a footnote: this may prove a handicap for some readers.

Porteous thinks that the author of *Daniel* was probably a *Hasid*. The purpose of the book is explained on pp. 50 f., viz. to show that the wisdom and dominion of the world are subject to the power of the God of Israel, though God's way is not always that of triumph, but sometimes that of the cross. Here Porteous attempts to relate the thought of *Daniel* to the cardinal thought of the N.T. The book 'not only links up with the *Heilsgeschichte* of earlier writings by witnessing to the final act of God when he will bring in his kingdom, but shows us glimpses at least of the Israel which God had created to respond in faith and action to his mighty works' (p. 21). In a way the book is the threshold to the N.T., and Porteous concludes: 'The faith which inspired the book of Daniel is still essentially the faith of the Church . . . It can still inspire us because it mirrors the faith of men who believed and endured in a definite situation' (p. 173).

The commentary contains a good bibliography. Printer's errors are not altogether absent, e.g. *play* for *pray* (p. 40) and *that that* for *that* (p. 123). Many students in India will find the cost beyond their means, but none the less it is certainly a commentary worth possessing.

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K. V. MATHEW

*Jesus Christ in The Old Testament* : by A. T. Hanson. S.P.C.K., 1965. Pp. 211. Price 30s.

The author of this book is known to many readers in India, and he is one of the few scholars who have a deep grasp of both the Old and the New Testaments and their theology. The book under review testifies to this masterly knowledge of Biblical theology. The thesis of the book is the real presence of Christ in O.T. history or, to be more accurate, the real presence of the pre-existent Jesus (p. 7). According to Dr. Hanson, the examination of his thesis is more important than the method of typology for the understanding of N.T. exegesis. He accepts typology with certain reservations (pp. 172 ff.), but instead of typology he prefers to use 'parallel situation and fulfilment of prophecy', which he thinks would adequately cover all the passages in which Paul uses the LXX *kyrios* as indicating Jesus (cf. p. 162). He develops four stages at which the O.T. is being interpreted by the N.T. writers, viz. 'real presence of Christ in the O.T., prophecy, typology and allegory' (p. 176). He claims that the real presence method of interpretation brings the N.T. writers closer to history and reality than the typological or allegorical methods (p. 177).

At first the main thesis is discussed in general, and then he examines St. Paul's epistles, the Epistle to the Hebrews, Stephen's speech in Acts 7, St. John's Gospel, and the Catholic epistles. He also considers in detail some passages from St. Paul where he seems to see the pre-existent Christ as having given prophetic prayer or conversed with God through the O.T. prophets.

In spite of his careful analysis of the passages, it seems doubtful whether the author has been successful in getting across his point. If he argued that all the references to *kyrios* in the LXX point to Christ, which he does not, then the pre-existence of Jesus in the O.T. could be unquestionably proved (cf. pp. 25 and 39). Some of his arguments are not convincing, for example, in Heb. 11:24-28, 'the reproach of Christ' could be taken as a nomenclature for extreme suffering. The purpose of the Melchisedek passage in Heb. 5-8 is to prove the high priestly character of our Lord (cf. Heb. 8:1), but Dr. Hanson thinks that the author of the Epistle to the Hebrews thought of Melchisedek as Christ in the O.T. This view is open to question. His argument based on Heb. 3:1-6 is also not satisfactory in the light of vv. 5-6 where the relation of Moses and Christ to God is clearly stated.

Many quotations from the LXX have been made in support of his argument. He could have avoided passages in which the LXX has a misunderstanding of the masoretic text (cf. pp. 49 f.). The author alleges that most scholars read Victorian interpretations into Paul (cf. pp. 152 and 158) while he himself tends to read the LXX and the early Fathers, ignoring the Hebrew background of St. Paul. He has rightly said that 'to Paul the Church

consisted of the O.T. and N.T., Abraham, Moses, David and Christ—all played their role in the Church' (pp. 157 f.), but then he should have assumed that the thought-forms of the N.T. writers were Hebraic rather than Hellenistic.

Sometimes the author has adopted a literal interpretation of a verse, 'Nobody has seen God'—so Moses, when he saw him, did not see him as God but as Christ—thus goes the argument. In the light of the LXX understanding and of the early patristic writings, terms like 'voice of the Lord' (Ps. 29), 'word of God' (Gen. 15:4) and 'Adonai' have been represented as the actual Christ in the O.T. It is a matter of dispute whether the N.T. writers knew Christ through these terms of the O.T. The author raises many questions as one goes through the book. He says, 'In Paul's theology Christ himself was the first to be justified' (p. 152). What does he mean by this? The pre-existent Jesus is referred to as a destroyer in the old dispensation (cf. pp. 168 f.). How shall this be reconciled with his character in the new dispensation? His claim for ample evidence for the pre-existent Jesus in the O.T. is to be taken with caution.

A number of printer's errors are found in the book, for example, on pp. 33, 47, 57, 69, 84 and 91. The notes added at the end of the book are not very helpful for ready reference: foot-notes would have been more useful.

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*A Commentary on the Epistle of Paul to the Romans*: by W. B. Harris. The Christian Literature Society, Madras (Christian Students' Library No. 33), 1964. Pp. 284+viii. Price Rs.4.25.

Some years ago Mr. Harris, who came to India in 1943 and has been teaching in Tamilnad Theological College since 1951, gave us a very useful commentary in this series on 1 Corinthians. Now we are indebted to him for this one on Romans, a very solid piece of work. In 19 of the 54 pages of introductory material the author deals completely with matters of authorship, situation, and the like. But from the point of view of clarity the format of this section is unsatisfactory. Paragraphs are very long and subdivisions of material not clearly enough indicated. On page 2 the heading of a section is, 'Where? When? To Whom? Why?', but in this section only the first two of these are dealt with. The other two appear separately later on as headings of two other sections. On pages 15 and 16, there is a mistake in the paragraph numbering or lettering.

Some conclusions reached in this part of the introduction are that the letter was written from Corinth, A.D. 55-56, to a Gentile Christian Church with a Jewish minority. Reasons for writing it are adduced as: (1) Practical—to tell them of his intended visit; (2) Pastoral—dealing with the problems mentioned

especially in the letter ; and (3) Theological, the most important—a meditation on the work he had done. Strong arguments are given for considering chapter 16 to be an integral part of the letter.

The section on 'The Message of Romans' is a very useful summary of the theological content of the letter, under a few main headings. The full references given make for easy cross-reference to the commentary section, and will be very helpful to a student wanting to study the letter subjectwise. Finally, there is a section on 'Romans in India', with special reference to the General Reader, the Hindu, and the Muslim. This is an interesting attempt to show how the deeply theological message of Romans can be related to the environment in which, and the people amongst whom, we live. The author faces us squarely with the existential challenge this letter poses: 'It has been said that the only way to show to a Hindu the meaning of forgiveness is to point to Christians who *have forgiven* one another, and to the Church as the fellowship of those who are reconciled to one another because they have been reconciled to God.' But he also deals with the conceptual differences that make communication difficult—a personal God, a linear historical process, purposive history, man's personal relationship to God, and so on. The section on the Muslim is shorter but useful.

The major portion of the book, of course, is commentary. No text is printed, but the Revised Standard Version appears to be the basic text used. Although it does not appear obvious in the body of the book the letter is treated according to a very good analysis, which may be found in full in the Table of Contents (in II on p. v the verses have been omitted). The commentary is full and comprehensive, and usually, though not always, clear. Here, again, in some parts more frequent paragraphing would help. The thoroughness of the treatment is admirable. The method followed is to subject each section to introductory examination, from a paragraph to a page or two, and to follow this up with a paraphrase type of summary, finishing with verse by verse treatment.

For example the controversial passage 7:14-25 is given nearly a page of introduction, and over half a page of clear paraphrase, or summary. The following commentary is full, and then the four main views on the passage are summarized, illustrated respectively by Nygren, Dodd, Mitton and Bultmann, as well as others. The conclusion reached is that only two of these positions are tenable, and that they are hard to choose between: that the passage describes Paul's pre-conversion experience; and that the passage is not really autobiographical but 'the state of a man under the law viewed from the standpoint of faith'. It is suggested that these two positions might not be very different. 'If Paul is primarily describing his past, he is describing it as typical.'

The author shows, successfully in my opinion, that chapters

9-11 are integral to the book, and that they must be read as a whole, not as teaching double predestination (9) or complete freedom under grace (10), but the seemingly paradoxical balance between the two. 'We must not stop at the end of 9 or 10. The only place to stop is the hymn of praise after 11:32.'

Enough has been written to show that this is a valuable commentary. I hope it will be found so by L.Th. students, pastors and others. I am sure B.D. students will use it! One final grouch. It would be a relief to have the text broken more than it is. All through the commentary it is continuous, with no chapters. It could have been broken up into sections with larger gaps between them, according to the analysis given at the beginning. There are some misprints.

In the commentary section it is good to see the numbers of the chapters given at the head of every other page.

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M. R. ROBINSON

*The Gospel according to Luke: The Cambridge Bible Commentary of the New English Bible: by E. J. Tinsley. C.U.P. Pp. 217. Price: Paperback edition, 9s. 6d. School edition, 10s. 6d. Library edition, 17s. 6d.*

*I and II Corinthians: The Cambridge Bible Commentary of the New English Bible: by M. E. Thrall. C.U.P. Pp. 198. Price: Paperback edition, 9s. 6d. School edition, 10s. 6d. Library edition, 17s. 6d.*

The aims of the editors are to be commended. The people for whom this series is intended (schools, training colleges, and the layman) will be grateful to have commentaries based on the *N.E.B.* text, which is more readily understood than the older versions. Greek and Hebrew are avoided as much as possible. There is no need to keep a Bible handy when reading the commentaries, for, when cross-references are made, the quotations are usually given in full. Text and commentary alternate, and the sections are kept short, so there is little laborious turning over of pages.

The purpose of the commentator should be to enlighten the understanding of the reader. He ought not to obscure the meaning of the text by riding his own hobby-horse; he ought not to preach. Unfortunately, Professor Tinsley does not avoid these perils. There is much that is good in his commentary, for example, the discussion of the Virgin Birth (p. 29); but at times one feels that he is being too clever by half and reading into Luke's narrative more than is there. 'The things (Jesus) said and did always (?) pointed to something as well as their ordinary meaning' (p. 211). Tinsley exaggerates his point, and his desire to elucidate the hidden meaning often leads him to ignore the ordinary meaning, frequently even when the latter requires ex-

planation and comment. So on Luke 12:51-53 we are told that the passage is ironical but not what it means; and we have a little sermon on peace being not 'the quiet of apathy but the serenity of devoted discipleship'. On the question, 'Which of these three was neighbour?', Tinsley comments, 'The neighbour could be the Jew who is helped by the Samaritan'—but how? This is misleading and smacks more of the preacher than of the expositor. Luke 16:10-12 (on trustworthiness) is wrongly interpreted as a lesson on forgiveness; the preacher may be allowed this liberty of interpretation, but not the faithful commentator. Many more examples could be given: they are regrettable for they will tend to obscure the meaning of Luke's narrative for lay minds. This is not a commentary I would choose to use for teaching. Despite its good bits there is too much which is misleading and incorrect. Quite the opposite is my opinion of Miss Thrall's work on *I and II Corinthians*.

Miss Thrall's commentary is admirably suited not only to the needs of the layman and the pupil; it will be of benefit also to the priest and theologian. She writes well and thinks clearly. In the introductory section she carries us through the intricacies of sorting out the Corinthian correspondence (how many letters were there? two, or four, or more?) with the skill of the best detective story writer. Her expositions of 'This Age and the Age to Come' (pp. 24 f.) and 'The Spirit and the Flesh' (pp. 27-30) are very good and illuminating; and on pp. 142 f. we have a brilliant summary of Pauline teaching on the resurrection and the resurrection life. Throughout the book, wherever alternate meanings are possible, Miss Thrall outlines them all carefully and allows the reader to take his choice. At the end she writes on the relevance of the Corinthian letters for today; the difference between Paul's way of thinking and ours is squarely faced; and the substance of the letters is made contemporary for us. Under Miss Thrall's guidance Paul's letters become exciting reading. With commentaries like this religious instruction in schools will take on a new dimension of living reality for the teacher as well as for the pupil.

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D. R. H. DE LA HOYDE

*The Epistle of Paul to the Galatians*: by R. A. Cole. Tyndale Press, 1965. Pp. 188. Price 4s. 6d.

*Faith is the Key*: The Message of Galatians for Today: by David F. Hinson. Key Books No. 20, U.S.C.L. Lutterworth Press, 1965. Pp. 46. Price 2s. 6d.

This latest Tyndale N.T. Commentary is a neatly packaged work, conveniently divided into three sections: the argument from history, the argument from theology, and the moral

argument, and in a sense the writer brings it off, without letting the Tyndale side down.

Within its compass it is a thorough work, avoiding the indecisive debate of the scholars as to the vexed question of date and destination, though the problems are stated in more detail at the appropriate places in the commentary itself. For the useful individual word or phrase study the author leans on the Arndt-Gingrich Greek-English N.T. Lexicon of 1957 and Paul adequately comes through. There is an occasional eastern aside—the author is a tutor in Singapore—an occasional flash of wit, ‘Paul was no mother or midwife’, and a racy paraphrase running through the commentary: ‘You stupid Galatians, who hoodwinked you? The message of Jesus as Messiah who died on the cross was plastered up on the bill-boards before your very eyes.’ The whole is rightly related in Pauline thought with the Corinthian and Roman Epistles. The fault may be mine but if, as the author states in his preface, this Epistle ‘is spiritual dynamite (and we agree), and it is therefore almost impossible to handle it without explosions’, I wish the detonations had been bigger.

*Faith is the Key* lives up to its purpose. Described as a practical study of *Galatians* derived from material first used in a Methodist Leaders’ Class meeting in Zambia by the author, a Methodist minister who worked there for the past nine years, with alterations and additions to the text actually arising from these meetings, it is truly for today. Taking the commonly accepted view that *Galatians* was written prior to the Council of Jerusalem of Acts 15, and was sent to the churches founded during the first missionary journey, the author, after introducing the contemporary scene, divides the Epistle into fourteen sections of, in the main, running commentary, and at the end of each are valuable questions for discussion which, without any alteration, can equally well be asked in India. As claimed, the language is simple and clear and, although designed for the lay man, this book is not to be despised by the parson, and is valuable to both in Bible study. Good homiletic material, too. At least you will end up with a clear picture of the Epistle as a whole, explosions and all.

I know comparisons are odious, but here they are invited. What was forged in that workshop in Zambia, as though it were another Galatia, with its pregnant but practical little questions, outmetals the Tyndale offering from the study, without disparaging it.

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*New Testament Introduction: Gospels and Acts*: by Donald Guthrie. Tyndale Press, London, 1964. Price 21s.

This is a good presentation of the problems and suggested

solutions relating to the critical study of Gospels and Acts. It is not so detailed and elaborate on the Gospels as was B. H. Streeter's famous book, but none the less the author has in a compact way placed in the hands of the student summaries of the many theories put forward by past and contemporary scholars on almost every problem pertaining to the Gospels and Acts. One can feel the pulse of the book from a remark of the author's in the preface: 'The various viewpoints have been discussed and special attention has been given to the problem of origins. Through lack of sufficient data much of the discussion must be no more than tentative.'

It is interesting to note that the author does not begin with the Synoptic Problem, but rather deals with each of the Synoptic Gospels separately first, giving forward references to matters which he fully discusses afterwards in his chapter on the Synoptic Problem. He devotes a full chapter to Form Criticism, and ends his introduction to the Synoptic Gospels with a chapter entitled 'Towards a Solution', where his critical scholarship is made concrete. He has done an equally good job on the Fourth Gospel and Acts.

His elaborate footnotes and quotations show the extent of his knowledge and the thoroughness of his study. The abundant bibliography ranges from J. J. Griesbach's Commentary of 1789 to MacGregor and Morton's *The Structure of Luke and Acts* of 1964.

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*Jesus and the Kingdom: The Eschatology of Biblical Realism:*  
by George Eldon Ladd. S.P.C.K., London. Pp. 367. Price  
32s. 6d.

This is a book which must be read by all who want to find their way through the difficult subject of Biblical eschatology, and will be especially welcomed by those who like to find the Bible intact in their hands at the end of the exercise. It is in striking contrast to that type of historical theology against which Schweitzer protested, 'with its three-quarters' scepticism, left with only a torn and tattered Gospel of St. Mark in its hands'.

Not that the scholars who have dealt with the subject have been ignored, for few works have dealt so comprehensively with the whole range of their diverse and frequently conflicting views. Students will be grateful for the introductory chapter which outlines the debate on eschatology from Johannes Weiss and Albert Schweitzer to the present time, and for the weighing and judicious criticism of the views of different scholars throughout the book.

Professor Ladd tells us that Biblical Realism is 'the effort to understand New Testament writings from within the mind of the authors, to stand where the Biblical writers stood, rather



than to force the Biblical message into modern thought forms'. He is fully aware of the need to interpret the Bible in terms which are meaningful to modern man, but not in a way which destroys the Biblical perspective. This he says is understood in terms of the Biblical doctrine of God and his relation to history. In the Old Testament the Kingdom is set forth as theocentric and dynamic, as primarily the rule or reign of God and only secondarily as the realm over which such rule is exercised. It is this dynamic conception of the rule of God which he expounds as the 'integrating centre of Jesus' message and mission'.

In two illuminating chapters he outlines and contrasts the eschatology of the Old Testament Prophets and the Apocalyptic writers (making relevant references to the Qumran documents), and maintains that Jesus used both types of eschatology, rejecting those views which are based on the assumption that if he used one he could not have used the other. We must come to his teaching, he says, bearing in mind 'the prophetic outlook which holds present and future in dynamic and unresolved tension', and when we say that his use of Apocalyptic language is symbolic to remember that it is symbolic of something—'to describe an ineffable future, but a real future'.

Because Jesus used both the eschatological language of the prophets and the Apocalyptists, his teaching of the Kingdom is related to history, yet has a reference beyond history. There is a penetrating study of the terms *eggiken* (Matt. 3:2), and *ephthasen eph' humas* (Matt. 12:28; Luke 11:20), and he concludes that the Kingdom has come with Jesus, 'the age of fulfilment is present, but the time of the consummation still awaits the age to come'. Here he corrects what some scholars have considered to be the weakness of Schweitzer's 'Consistent Eschatology' on the one hand, and Dodd's 'Realized Eschatology' on the other.

There is, therefore, in the whole context of Jesus' teaching and ministry a place for the 'eschatological community', and in considering the *ekklesia* and its relation to the Kingdom Professor Ladd discusses fully Matt. 16:18-19. Though the Kingdom and the Church are not identical there is an inseparable relation between them. There is also, he maintains, an inescapable unity between eschatology and ethics, and he makes the interesting observation that 'since the Kingdom has come, but is not yet consummated, so the ethics of the Kingdom are both attainable and unattainable' until the consummation.

He devotes a chapter to the Olivet Discourse (Mark 13:3 ff; Matt. 24:3 ff; Luke 21:5 ff), and draws together the various lines of his study in a masterly and lucid way. His classifying of the solutions which scholars have suggested of this discourse into four main groups is especially valuable; so is his timely reminder that 'the first task of exegesis and Biblical theology is to interpret the Gospels as they stand, including their report of Jesus' sayings about the future, to see if they make sense

historically'. Professor Ladd has carried out the task in a way which puts all those in his debt who have been looking for a learned and balanced exegesis of New Testament eschatology which eschews arbitrary treatment of the documents.

This having been said in due appreciation of a fine study, a few small points might be mentioned, which have occurred to the reviewer: In view of Ezekiel 34:6, 11 and Psalm 119:176, can it be said that the idea of 'the Seeking God' is a *new* element in Jesus' teaching about God (p. 168)? In view of Psalm 45, can it be said that 'we have no evidence that the metaphor of a bridegroom was applied to Messiah in Judaism' (p. 206)? If, as has been noted, there is an inseparable relationship between the Kingdom and the Church (p. 273), can it be maintained that 'the Sermon (on the Mount) presupposes nothing about the new birth or the indwelling of the Holy Spirit, but only about the Kingdom of God' (p. 283)?

Several misprints have been noted: 'Qumram secretaries' for 'Qumram sectaries' (pp. 77, 102); 'will' and 'wilst' for 'wilt' in the quotation on p. 128; 'this kingdom' for 'his kingdom' (p. 229); 'illusion' for 'allusion' (p. 244); 'the instruments' for 'the instrument of the Kingdom' (p. 300).

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*The Theology of the Resurrection*: by Walter Kunneth. S.C.M. Press, London, 1965. Pp. 302. Price 42s.

Professor Kunneth of Erlangen published in German the first edition of this book in 1933 and its fourth edition appeared in a revised form in 1951. Since no work of equal merit on this subject has appeared in English, this English translation by James W. Leitch on the basis of a draft by E. H. Robertson and Brian Battershaw is most welcome.

'This Jesus God has raised up, and of that we all are witnesses' was the *kerygma* of not only St. Peter on the day of Pentecost but of every apostle and disciple. This means every true Christian is inevitably committed to the actual contents of this *kerygma*, which message is not just one declaration among others, but the very essential and determinative factor of our religion. In the words of St. Paul: 'If Christ has not been raised then our preaching is in vain and your faith is in vain' (1 Cor. 15:14). Modern scepticism and criticism of this church dogma challenge every Christian thinker to reflect deeply on the article of the creed and systematically formulate a theology. Failure to do this would be moving away from the New Testament basis of our faith. The next step is only an arbitrary undoctinal abyss. Dr. Kunneth has taken up the challenge and has given us a coherent and clear formulation of theology based on the unshakable reality of the Resurrection of Jesus

Christ. In Part One of this book, he critically examines the critics who try to deny or dilute the fact of the resurrection of our Lord. By 'reality' the author means not merely a substantial fact but also a creative, reconstitutive truth of an event that lays claim to validity. This is the most important section of this volume and offers a bit of stiff reading to budding young preachers. But a careful study is helpful and brings the reader up to date in theological thought.

The author examines in this section whether historical research or philosophical speculation or the science of comparative religions or existentialism or linguistic studies or demythologizing can adequately explain the message of the resurrection of our Lord and finds none of them satisfactory, though they might throw a dim ray of light. Thus while this event is a historical fact, historical research is unable to explain it because the resurrection of Jesus is more than history; it is a boundary of history, it is primal history. Historical research is not a competent authority to judge supra-historical facts. Since the resurrection message has its ground in the unconditional revelation of God, historical formulae cannot grasp it. Similarly this transcendent fact should not be put under the bar of finite reason to claim validity. This does not mean that human reason and judgement have no place in religious thinking. Dr. Kunneth has shown the definite contributions of each of these approaches. For instance, existentialism as expounded by some thinkers claim that the crucifixion and resurrection of our Lord become the saving events, not as facts already completely finished in the past, but only in their existential reference to the present, that is, as an encounter standing in contemporaneous relationship. So far it is good. But it is a real menace to Christianity when it constitutes a serious threat to the objective fact of resurrection and alters the very substance of the Christian resurrection-message while masking it in Biblical terms. Bultmann in his eagerness to defend this unique event reduces it to a timeless event and resolves it into a gnostic myth. But it cannot be demythologized because in its unequivocal relatedness to history the resurrection of Jesus is secure against every mythological misunderstanding.

Part two of this book deals with the dogmatic significance of the resurrection. Since this event proclaims a new reality, knowledge of this reality profoundly affects the dogmatic formulation of every part of systematic theology, so not only the doctrine of the Church, Holy Spirit and Christian ethics are reconstructed, but every other teaching in the Old and New Testaments is dealt with. Almost every passage of the Old Testament is punctuated by forward references to the Resurrection of the Lord.

The last part is entitled 'The Resurrection and its Consummation'. Here the problems of eschatology are discussed, for, according to this author, Christian eschatology cannot be pro-

perly presented on the outskirts of dogmatics as a concluding chapter. The last for which the first was made is the raising of Jesus from the dead. A theology of resurrection, if it is consistently adhered to in its governing principle, produces a specific eschatological thinking. Thus the *eschaton* of Christianity is the summation of resurrection reality. So on this basis the author formulates the doctrines of Parousia of the Risen One, the Exaltation of Christ, the Judgement of this World, the New Creation, the Telos, etc., as the accomplishment of the eschatological revelation.

The ripe scholarship of Dr. Kunneth has yielded one of the best productions of conservative theology. It is an outstanding help to preachers in the basic problems of their task of proclaiming the Christian Gospel under modern conditions. So far as the reviewer is concerned, he has nothing but admiration for this book.

Madras

R. D. IMMANUEL

*Authority and the Church*: Papers and Discussions at a Conference between Theologians of the Church of England and the German Evangelical Lutheran Church. Edited by R. R. Williams. S.P.C.K. Theological Collections No. 5. Pp. 91. Price 15s. 6d.

This short book is divided into three parts, each consisting of a paper with an outline of the discussion which followed at a conference of German and English theologians held at Oxford in April, 1964. The sections are entitled 'The Authority of Scripture and Tradition', 'The Authority of Christ in His Church,' and 'The Authority of the Church Today'.

Professor Lampe contributes the first paper, a lucid reformulation of the much-vexed question of Scripture *versus* Tradition. The Reformers in their time were right to protest against treating Tradition as an independent source of doctrine, but in doing so they accepted a radical distinction between Scripture and Tradition which is difficult to maintain in the light of modern biblical study. We now realize that the New Testament itself is an expression of Christian Tradition, and therefore an unequivocal rejection of Tradition is no longer possible without endangering Scripture itself. The Reformers opposed a falsely inflated idea of the continuing significance of Tradition, but in doing so there was a tendency to distort Scripture into a text-book on every conceivable subject, and Tradition was denied even a place in the regulation of church government, liturgy, and so on. Lampe's paper has an invigorating freshness, and is very timely from the point of view of the present ecumenical discussions. The comments on the paper are also interesting and, particularly from the German side, introduce

the important caution that Scripture has a regulative authority over all later Christian Tradition.

The remaining two sections of the book are by no means so illuminating, although they demonstrate rather amusingly the contrast between Anglican and Germanic theological thinking. Professor Kinder's paper on 'The Authority of Christ in His Church' is heavily biblical and abounding in rather obscure distinctions, while the Bishop of Leicester contributes to the discussion two rather doubtfully relevant anecdotes from his episcopal experience.

Professor I. T. Ramsey writes on 'The Authority of the Church Today'. Most of his paper is a rather dry philosophic discussion of the concept of authority, lit up with his typical illustrations, such as a comparison of the Bible and the British Railways Time-table, which apparently led some of the Germans to question his theological seriousness. His conclusion, if I understand him aright, is that the Church is authoritative in as far as the children of light are wiser in their generation than the children of darkness.

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DUNCAN B. FORRESTER

*The Council of Chalcedon and the Armenian Church*: by Karakin Sarkissian. London, S.P.C.K., 1965. Pp. xi+264 with two maps. Price 50s.

The two-centuries-old Armenian church of Calcutta has made many of us in India familiar with the Armenian Christian people. However, we may know little of the origins of the Armenian Church, and more particularly of the historical and doctrinal reasons which brought about its separation from the rest of Eastern Christendom.

Bishop Sarkissian, the Dean of the Armenian Seminary at Antelias near Beirut, is a personality known for his ecumenical outlook. There is little doubt that his present work is meant to meet the ecumenical demands of today. His own Church—he belongs to the Catholicosate of Cilicia, one of the four such Armenian jurisdictions equivalent to a patriarchate—is still nicknamed 'monophysite' by many a common text-book used in schools of theology. To what extent this epithet can be correctly applied to the Armenians is the question Bishop Sarkissian has set about answering.

In the introduction the author summarizes the historico-doctrinal problem in its context. In the seven chapters we follow the Armenians through their early history (fourth and fifth centuries): the religious and political influences to which they were submitted; their doctrinal attitudes in regard to the Christological controversies of the first half of the fifth century; the

preparatory steps to, and final rejection of, the Council of Chalcedon (A.D. 451). In the epilogue the author elaborates the ecumenical significance of his conclusions. Fourteen additional notes complete the scholarly approach noticeable throughout the book. The writer has appended a very detailed bibliography.

The book is written in a way which satisfies the most exacting requirements of historical criticism: a close analysis of the text; a constant effort towards greater objectivity in interpreting them; a genuine desire of leaving alone any passion for controversy. One major conclusion can be drawn from so many intricate facts and varied opinions: the Armenian Church kept closer to the Greek, or Byzantine, than to the Persian influences, and therefore it readily assumed the anti-dyophysite reaction which followed the Council of Ephesus. The reaction was dominated by the Alexandrian theology, and Armenia became Alexandrian in her Christian thought long before there was question of Chalcedon.

Therefore the rejection of the latter at the Armenian National Council of Dowin (A.D. 506) was not unexpected, nor did it come from misinformed minds. Like many of their Greek, Syrian and Coptic friends, the Armenian divines thought that Chalcedon was a betrayal of St. Cyril of Alexandria and all that he stood for. They were also led to this conviction by the uncertain fate of the Chalcedonian decrees at the end of the fifth century.

Scholars may still argue that the author's argumentation is not entirely convincing, and that the Armenians did not fully grasp the real meaning of Chalcedon, including its middle-of-the-way approach to Christology. Yet it remains true that the Armenian Church did not become 'monophysite' in the strict sense of the term. It rather kept its Alexandrian attachment, which emphasized (some would say 'over-emphasized') the unity in the person of Christ. It even refused any anti-Chalcedonism, like that of Severus of Antioch, which could be interpreted as either too conscious or too developed.

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*A History of the National Christian Council of India*: by K. Baago, 1914-1964. Nagpur: N.C.C., 1965. Pp. 89. Price Rs.2.50.

Official histories are usually dull affairs—and one would expect a brief history of an organization as ambiguous as the National Christian Council to be duller than most. Happily Dr. Baago has proved that this need not be the case. The major fault of this book is its brevity. In some respects it is a preliminary study, suggesting further investigation on many points—it is an excellent source for M.Th. thesis topics.

The author has used the Council as a mirror in which the major developments of the Church in India during the first half

of the century are reflected. In the period between 1914 and the early '50's (the history does not bring us up to 1964 as the title suggests) the principal problem, as Dr. Baago sees it, was the working out of the relationship between the mission organizations and the churches.

The National Missionary Council intentionally excluded the churches and even when it was reorganized in 1923 (and given a new name—the National Christian Council) the principle of reservation clearly maintained a separation—and distinction—between the churches and missions. As is so often the case when 'separate but equal' theories are implemented, one of the parties concerned—in this case the missions—is more equal than the other. Only during the Second World War did the Council begin to be national in a meaningful sense. 'Begin' is an appropriate word, for the author raises the question as to whether a Council that still receives the largest part of its support from abroad can be called national in the fullest sense.

Other important developments during this period are related to this central problem. Christian participation in the Nationalist movement, for instance, largely depended upon the degree of mission dominance. It was only when the Council came under strong Indian leadership in the early '40's that it was able to take a significant pro-nationalist stand.

One of the most interesting things about the book is the way in which the author relates developments within the Council (and the churches/missions) to the various theologies that came and went during these years. The earliest period was dominated by the 'evangelization of the world in this generation' approach which entirely overlooked the 'younger' churches in its global strategy. Everything was up to the missionaries, and the more of them the better. The Social Gospel theology of the 20's with its emphasis on service distracted attention from urgent evangelistic and ecclesiological issues. The theory of devolution, while a move in the right direction, still assumed a segregated pattern. Only with the emergence of the church-centred theology of the '30's (so forcefully enunciated at Tambaram) was it possible to establish an ideological basis for the integration of church and mission.

I hope I have whetted the readers' appetites with these few remarks. For a book of this scope it is extremely well documented (with the footnotes at the bottom of the page where they ought to be!). It is certainly worth the time of anyone interested in the history of the Church in India during this very crucial period of its development. It is to be hoped that Dr. Baago himself will go on to complete what he has begun in a larger work.

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