

This is not a book for theological illiterates. A thorough knowledge of current German and of ecclesiastical Latin is prerequisite for its use. The theme of this second part of Ratschow's summary of the theology of Lutheran Orthodoxy is the doctrine of God, the goal of theology. Each section is prefaced with an outline of a portion of Johann Friedrich Königs *Theologia positiva acroamatica* (1664). Ratschow quotes relevant passages from more than a score of significant Lutheran theological writings and of half a dozen philosophical works. All are welded into a unit by his introductory and transitional comments. The renewed interest in the theology of the age of Orthodoxy is commendable. The men whose writings are sampled in this book have a message for our age. In any case, they demonstrate how to speak precisely. Teachers of dogmatics or of the history of Christian thought will find this volume extremely helpful.

LEWIS W. SPITZ

TOPOGRAPHISCH-HISTORISCHES LEXICON ZU DEN SCHRIFTEN DES FLAVIUS JOSEPHUS. Edited by Gustav Boettger. Amsterdam: Verlag Adolf M. Hakkert, 1966. xiv and 287 pages. Cloth. 34.00 Dutch guilders.

Both original date (1879) and the title of the present work might suggest that it has been long since superseded and is of interest only to a small group of Josephus specialists. Both inferences would be incorrect.

It is true that much is out of date. The editor compiled a historical dictionary covering all the cities, rivers, peoples, mountains, and other topographical features of Palestine and neighboring lands mentioned in Josephus. Each entry gives the precise passages in Josephus where the name occurs, the equivalent name in the Hebrew and Greek Old Testaments and in the New Testament, together with philological, historical, and topographical interpretations from the best authorities of his day and earlier (including Eusebius and Jerome). The citations from the Scriptures and the fathers are very valuable. But of course, after almost a century

of scholarly work and archaeological investigation, many details of philology and geography need correction or supplementation.

Yet no work to replace Boettger is at hand. The *Lexicon to Josephus* begun by Thackeray and continued by Marcus is still not past the letter "E" after 35 years, and no successor to Marcus is active to this reviewer's knowledge. Thus Boettger remains, in the absence of a special lexicon and a word index, the only guide to the information Josephus provides on sacred sites. Even after almost a century one marvels at the diligence of a retired pastor who compiled this work in six years. *Ave, ave, diligentia imitandi digna!*

EDGAR KRENTZ

HOMILETIK: WESEN UND VORBEREITUNG DER PREDIGT. By Karl Barth. Zurich: EVZ-Verlag, 1966. 112 pp. Paper. Sw. Fr. 8.80.

The postscript of Barth's student Günter Seyffert describes this volume as the printed version of a previously duplicated edition of student notes assembled in Karl Barth's 1932 to 1933 seminar in "Exercises in the Preparation of the Sermon" at Bonn. Walther Fuerst, a member of that seminar, helped with this edition and recommended its publication as a significant document for the development of Barth's theology. This volume brings much more detail, especially in the field of actual preparation of the sermon, than *The Preaching of the Gospel* (Philadelphia: Westminster Press [London: SCM Press], 1963), assembled by students from an original French text in 1961 (see this journal, 36 [1965], 116). As early as 1932 Barth is saying frankly that the sermon is the Word of God, an active revelation of God directed to faith, life, and hope. But the sermon does not go "up the mountain toward some goal; everything has already happened" (p. 38). The sermon, Barth holds, should be exclusively Biblical; the older exegetes are more reliable for keeping Word and flesh in tension than the newer ones. All sermons should be written out verbatim. Several sermon "sketches" are included.

RICHARD R. CAEMMERER