

the idea of a Sunday rest emerges. Since then Sunday has not only been called the Christian Sabbath, but has functioned as a Sabbath. The civil Sunday is ultimately influenced by the Sabbath, and Jewett views it with some interest and supports legislation which enables a citizen to benefit from its time of rest, if he so desires.

The Sabbath, says Jewett, shares with the whole NT in the "fundamental tension between the indicative of present fulfillment and the imperative of future consummation" (p. 82). The important question is, Does this dialectic of the Lord's day hold together? Can he claim the rich heritage of the Sabbath for the Christian Sunday while abandoning Sabbath observance? Jewett attempts to demonstrate this possibility by tracing the Church's *sic et non* to the Sabbath through her history. He steers between the Scylla of Marcionism (the Protestant reformers' denial of any relationship between the Sabbath and the Christian Sunday), and the Charybdis of Judaism (medieval superstitious and legalistic efforts to make Sunday into another Sabbath). The dialectic is continued with the interpreters of the reformers, e.g., the Puritans and various Sabbatarians.

The charter into the future is less clearly marked. Jewett is looking for a day of spiritual rest in the Lord, but a day which must symbolize by a physical rest that the eschatological rest is still hoped for. And yet abstinence from work cannot be required of Christians who are freed from the Sabbath. It must be a day of communal worship, a day of joy, and a day dedicated to the risen Lord.

It does seem that Jewett is asking of the first Easter Sunday with its communion meal something which only a Sabbath can provide. If so, the example of the early Christians and of Jesus (cf. Mk 1:21) does have something to tell us. Finally Jewett should have known that most serious Sabbath keepers do not observe this day in protest of the "error" of Sunday worship. Certainly the real reason for observing the Sabbath by Jews and some Christian communions is to share in the recollection of God's past creative and redemptive acts, to celebrate with joy the freedom and rest God has provided, and to look with anticipation toward the eternal rest to come. This spiritual heritage, which also Jewett is claiming, is linked so closely to the Sabbath that it is a serious question whether it can be appropriated apart from the Sabbath institution. That institution, as many Christians have demonstrated, in no way detracts from the significance of the resurrection, the breaking of bread, and the present Lord.

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Jordan, Clarence. *The Cotton Patch Version of Matthew and John*. New York: Association Press, 1970. 128 pp. \$2.50.

This posthumous publication follows the same style as Dr. Jordan's earlier translations, *The Cotton Patch Version of Paul's Epistles* (1968) and *The Cotton Patch Version of Luke and Acts* (1969). He attempts to translate

not words but ideas. This involves the use of the common speech of the South, particularly Georgia, and the use of modern day equivalents of ideas, names of places and people, and classes of people. The following passages illustrate these points:

"After they checked out, the Lord's messenger made connection with Joseph in a dream and said, 'Get moving, and take your wife and baby and highball it to Mexico'" (Mt 2:13).

"This guy John was dressed in blue jeans and a leather jacket and he was living on corn bread and collard greens. Folks were coming to him from Atlanta and all over north Georgia and the backwater of the Chattahoochee. And as they owned up to their crooked ways, he dipped them in the Chattahoochee" (Mt 3:4-6).

"When John noticed a lot of Protestants and Catholics showing up for his dipping . . ." (Mt 3:7).

"They said, 'Where did that guy get all his learning and big-league stuff? Ain't this the carpenter's boy? Ain't his mama named Mary and his brothers Jim and Joe and Simon and Jody?'" (Mt 13:54-55).

This kind of translation has the tremendous advantage of speaking directly and concretely to people, especially to those in Georgia. Jesus is born in Gainesville, Georgia, grows up in Valdosta, is baptized in the Chattahoochee, and walks beside Lake Lanier. Analogous modern ideas make the Bible come alive, such as this translation of Mt 9:17: "Nor do people put new tubes in old bald tires. If they do, the tires will blow out, and the tubes will be ruined and the tires will be torn up. But they put new tubes in new tires and both give good mileage." Another good example of equivalency is found in Mt 19:24: "I say it again, a pig can go through a knothole easier than a rich man can get into the God Movement." As Jordan says in his preface, this approach helps "the modern reader have the same sense of participation . . . which the early Christians must have had," and "by stripping away the fancy language, the artificial piety, and the barriers of time and distance, this version puts Jesus and his people in the midst of our modern world, living where we live, talking as we talk, working, hurting, praying, bleeding, dying, conquering, alongside the rest of us. It seeks to restore the original feeling and excitement of the fast-breaking *news*—good news—rather than musty history" (pp. 9, 10). However, such a translation because it speaks so directly to one group will have limited appeal elsewhere.

Dr. Jordan is himself very much aware of the riskiness of his venture. He must have recognized it time after time in the actual work of translation. Thus such an incongruity occurs as scholars who have seen his star in the Orient coming to Atlanta to inquire of Herod. He finds no equivalent for Ramah in Mt 2:18. Nevertheless, it is surprising how well he draws equivalents throughout.

The southern dialect comes through especially well in the conversational sections but in the narratives inconsistency appears. At times the style seems apt and suitable and at other times discordant in its staidness.

The translation does not include the "begat" section (Mt 1:1-17) and in John includes only the first eight chapters. It follows Nestle-Aland's Greek text (23d ed.). However, Jordan has included Jn 8:1-11 in the traditional position since "the story is so moving." The format follows

Phillips with paragraph divisions and verse numbers only at the beginning of each paragraph so that it is a bit inconvenient in locating specific passages.

It is unfortunate that Dr. Jordan's death will deprive us of this translation for the rest of the NT.

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Kaufman, Gordon D. *Systematic Theology: A Historicist Perspective*. New York: Charles Scribner and Sons, 1968. xvii + 543 pp. \$8.95.

Theology must consider man as immersed in history and his thought, community and faith as historically shaped and historically relative. The concept of revelation can only be given content as such content is made known within history. It is pleonastic to say "man's history," since history, in contrast to nature, is the sphere of personal purpose. Revelation is the name of the process through which meaning is given to human history. Only man's history can tell him what God is.

Theology is thus "empiricist." It deals with decisive meanings which man has found within history, which means with reference to particular histories. For the Christian, the historical encounter which goes by the symbol "Resurrection of Jesus Christ" is the crucial historical occasion of faith.

This book is an essay in *systematic* theology. This *genre* of theological composition attempts to see the themes of Christian theology in a comprehensive manner and by reference to basic principles of unity. Kaufman attempts to exploit the Diltheyan concern with man's historicity to serve as rigorous a systematic construction as that of Schleiermacher. The "historicity" of man is the "category" of all theological understanding.

Christology becomes the central concern, and at the center of the Christology lies concern with the resurrection, which provides historico-ontological and historico-epistemological foundations for Christian faith (pp. 412, 414). It is "primarily an event in the history of meaning" (p. 434). The concept of "hallucination" is employed of the resurrection, "a non-public but extremely significant experience" (p. 425, n. 29), "quasi-public" (p. 421, n. 20). The resurrection is the crucial event by which community is created within which its meaning is understood.

Kaufman's complex of empirical data at the foundation of Christian faith is: (1) the historical Jesus; (2) the resurrection-hallucination complex; (3) the faith of the church that God had acted in Jesus. Kaufman refuses to demythologize, nor will he, as does Pannenberg, talk about resurrection as available to historical reason on the basis of publicly available evidence. The problem of continuity is raised in a most serious way for Kaufman. I do not see that he has solved it. Why is such a catena of appearances and inference necessary to underwrite what was known before Jesus' death, since he had proclaimed it from the outset, namely that God's reign had begun and that by repentance God might be newly known? Could one not say (as indeed Schleiermacher *did* say) that, without benefit