

unclean animals are types of our impurity. It is right that we should consider ourselves as "dogs who eat the crumbs from their master's table (Mt 15:27). As we eat pork at the Lord's Table or in our homes, let it be a reminder to us of our impurity and of God's superabundant grace whereby we have been admitted to the covenant which God has made with Israel and which he has never abrogated" (p. 46). One would have expected the author to stress just the opposite—the fact that now all are clean, there is no Jew or Gentile. There is no distinction in Christ Jesus. What he says about eating pork is hardly an encouragement for eating it.

He finds one exception to the command to eat everything and that is eating flesh with its blood. But here again he has a *non sequitur*, for on the basis of this he states that this is a prohibition really against murder. But if this refers to murder then it is not a prohibition against eating and drinking.

In his last chapter, the longest, Cochrane deals with the *how* of eating and drinking and answers it briefly by quoting 1 Cor 10:31, "Do all to the glory of God." This is done when we eat and drink in remembrance of God's Son, but this *anamnēsis* is not an act whereby Jesus is made present. It is a purely human activity including acknowledgment, confession, proclamation, glorifying, and praising of God's work. The author sees the *how* in three aspects: (1) as an act of faith=Eucharist; (2) as an act of love=Agape; (3) as an act of hope=Marriage Supper. The Lord's Supper is eucharistic but so are all works done in the obedience of faith, that is, there is nothing in life for which we must not render thanks. As an act of love it involves our sharing of food with the poor and outcast. It involves political action to bring relief to the oppressed. It is also an act of hope in anticipation of the marriage supper of the Lamb when Jesus comes again.

In Appendix I Cochrane seeks to show that the Lord's Supper is not a sacrament in which Jesus is eaten, and that there are not two types of Eucharist, one joyful and one sad, but only one joyous meal. In Appendix II he points out his disagreements with the Leuenburg Agreement of 1973, especially what he considers the sacramental aspects connected with baptism and the Lord's Supper.

While the reviewer has pointed up what he considers weaknesses in the book, the efforts of the author to make the Lord's Supper relevant for modern man are laudable. He has opened up some new insights which will help in this direction.

Andrews University

SAKAE KUBO

De Jonge, Marinus. *Jesus: Inspiring and Disturbing Presence*. Trans. by John E. Steely. Nashville and New York: Abingdon, 1974. 176 pp. Paperback, \$4.95.

This is a collection of articles, mostly previously published, concerned with the question of the right translation of the message of Jesus and its proclamation in words and deeds for the present situation. Because the book

is a collection of articles, it is repetitious in parts and is not tightly connected from chapter to chapter. It takes some imagination to make the connection between the theme and certain chapters. Because of this it is also difficult to review without going over each chapter separately.

The first six chapters deal with communication in words, the seventh with silence, and the last three with deeds. The second chapter is most closely connected with the theme. The author shows here the necessity for the church to take secularization seriously in order to communicate to the present world. Communication must become incarnational, must be in the culture and context of the human situation which it hopes to address. Chap. 3 is a discussion of the question of the historical Jesus. The author concludes against Bultmann that the "tradition was more a reproduction than a production" (p. 47). In chap. 4 he discusses Christology with Bishop Robinson's view in mind and emphasizes the point that one cannot avoid speaking figuratively about God and Jesus. In chaps. 5 and 6, inspired by Wilder's *Early Christian Rhetoric*, he pleads for new ways of expressing the faith today just as the encounter with Jesus did in his day. Chap. 7 was originally addressed to Quakers and emphasizes the importance of silence in communication. In chap. 8 he shows that love must be manifested in concrete deeds which are inspired by God. The basis of his discussion is 1 John. In chap. 9 he deals with the question of Jesus as a revolutionary. After defining revolution in the words of Arthur Rich (p. 130), he opposes Brandon's conclusion that Jesus was a Zealot. Christians must be agents of renewal but violence is never defensible. The last chapter is a call for all to join in bearing witness so that they become part of the "we" instead of remaining among the "you."

Because of the many varied themes touched on, it is very difficult without expanding the review to deal with each. It would have been profitable if De Jonge had more specifically developed the theme, which he indicates in his first chapter, of communicating the gospel with new words and deeds for the present situation. As it is, there is difficulty in fitting in all the chapters under this theme.

Andrews University

SAKAE KUBO

DeMolen, Richard L., ed. *The Meaning of the Renaissance and Reformation*. Boston: Houghton Mifflin, 1974. xii + 385 pp. Paperback, \$6.50.

This book is a symposium of careful, and quite comprehensive, studies dealing with various aspects of the Renaissance and Reformation, with each study produced by a competent scholar in the field. Specifically, the authors and chapter titles are as follows: Richard L. DeMolen, "The Age of Renaissance and Reformation" (pp. 1-25); Lauro Martines, "The Italian Renaissance" (pp. 27-69); Margaret E. Aston, "The Northern Renaissance" (pp. 71-129); John M. Headley, "The Continental Reformation" (pp. 131-211); Arthur J. Slavin, "The English Reformation" (pp. 213-265); John C. Olin, "The Catholic Reformation" (pp. 267-293); Richard B. Reed, "The Expansion of Europe" (pp. 295-326); and De Lamar Jensen, "Power Politics and