

attention.

The third chapter deals with this subject and the author's efforts are concentrated to the Songs of the Servant and Dan. 7: 1-14. There cannot necessarily be found the mission ideas in a satisfactory way. But the Messiah implies a missionary character though it is not said to be perfect. Because God in universalism is revealed to all nations through the Messiah. To proclaim the coming of Messiah is considered to be a missionary activity.

The fourth chapter discusses the missionary activity of Israelites in the inter-testamental period. The Diaspora and proselytism are the object of the author's concerns. Israelites encountered the people of other cultures and became conscious of their specific position among the nations. Their missionary activities are seen in the Old Testament writings. It is a prominent mission book of Judaism. There can be recognized the shift of missionary consciousness from centripetal to centrifugal. Wisdom literature suggests the gradual awakening of their missionary calling during the post-exile period. The fifth chapter refers specifically to the problem of Jesus and mission, and Gentiles. Here, the author points out that Jesus tried to limit his ministry within Jews. He interprets from the view point of continuity of the New Testament from the Old Testament, saying that Jesus remained within the "historic context of revelation". Jesus is the fulfillment of the Old Testament. Consequently, it implies that the salvation of Gentiles is realized at the end of time which is near at hand. At this point the parables of the Kingdom is very meaningful. The Kingdom and the Apostles are in an important relationship. They are sent to the lost sheep of Israel as the preacher of the Kingdom. Here is seen their character as missionaries. Church is a new Israel in the world of nations which represents the salvation of the world. Thus basic the New Testament has a universal message as much as the Old Testament in its basic structure.

But the New Testament as a missionary message is entirely other than the Old Testament. This is to be seen in the sixth chapter. There is an entirely new element in the New Testament distinguished from the Old Testament, that is, centrifugal missionary idea. The decisive factors of the great change are Jesus' resurrection and the Holy Spirit. The author gives a detailed exegesis of Matt. 28: 18-20 in order to make clear of these points. Besides, this chapter emphasizes the new meaning of the term Apostle in Paul. Thus he asserts that the mission in its full meaning emerges in the New Testament for the first time.

The last chapter discusses how to construct the theology of mission in the light of the Old and New Testaments as well as the present situation of missions and takes up I Pet. 2: 9-10 as an important material. As a whole this book is very interesting and helpful for both the scholars of Biblical theology and the ministers in the field of missions, national and foreign.

(Yoichi Nagasaka)

Akio Dohi, KANZO UCHIMURA, Kyodan Publishing Department, 1963,  
298 pp.

KANZO UCHIMURA was one of the most indigenous Christians Japan has produced. He made a most courageous attempt to express the Christian faith in the Japanese context. As every reform involves risks and hazards, he took venturous risks and

these risks involved him in many problems. In this sense Uchimura is the most controversial person in Japanese Christianity.

Many books have been written about Uchimura in many languages. By and large these books fall into two categories. There are writings of those who are admirers of Uchimura. In these we find unreserved endorsement of the life and thought of this great man. Many of these were written by his disciples and enthusiastic supporters.

In the other category we have the writings of foreigners who became interested in Uchimura and his work. Emile Brunner is the greatest exponent in this category. These writers recognize the valuable contributions made by Uchimura but are unable to evaluate his contributions critically from the standpoint of the Japanese Christian community.

The work of Professor Dohi goes beyond both above categories, and is an entirely new contribution to Uchimura studies. It is a critical investigation of the life and struggle of Uchimura, and presents him neither as a super man nor as a heretic. It is at once both critical and appreciative. Another merit of this book is that it sees the development of Uchimura's life and thought in close relationship with the social and political development of the period. This makes the book very fascinating reading. It lets us see Uchimura encountering and reacting to personal, social and political problems—marriage, war, nationalism, industrial strife, etc. Another important feature of this book is that it opens new doors for dialogue between the members of the institutional churches and those of the Mukyokai or Non-church. The book is being widely read in both Non-church and church circles. The fact that it is already in its second edition is an indication of the wide interest in this book, and of the impact it is making.

(Masao Takenaka)

Joachim Jeremias; *THE CENTRAL MESSAGE OF THE NEW TESTAMENT*, New York, Charles Scribner's Sons, 1965; 95 pp.

The author of *The Parables of Jesus and of The Eucharistic Sayings of Jesus* has brought his immense learning and his gift of lucid exposition to four New Testament doctrines—Abba, The Sacrificial Death, Justification by Faith, and the Revealing Word. The value of this small and simply written book lies in the way the author takes up these four themes which represent the heart of the New Testament (as the title indicates) and relates them to the mind and teaching of Jesus himself.

The first Chapter on Abba is a brief survey of the title 'Father' for God in the Old Testament, in Palestinian Judaism, the word Abba in the Prayers of Jesus, the Fatherhood of God in the Gospels, and the use of Abba in the Lord's Prayer. Neither O. T. nor Palestinian Judaism before the time of Jesus uses the term Father for God in a profuse way. The author has found only one instance of the name of father applied to God in the whole of the Qumran literature. Rabbinical Judaism uses the term father more often but by no means abundantly. The striking fact that emerges from a study of Palestinian Judaism in the first millennium, is that while the address 'our Father' is used by the community, and God is spoken of as the father of the individual Israelite, there is no evidence that anyone addressed God as 'my Father'. But Jesus addressing God as 'Abba' does just this. In Jewish prayers no example of Abba as an address to God is found, but Jesus uses it in his prayers, and when he gave the