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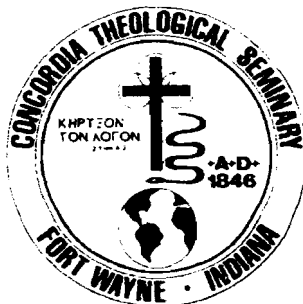
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Book Reviews

JAMES—THE APOSTLE OF FAITH.

By David P. Scaer. Concordia Publishing House, St. Louis, Missouri, 1983. 158 pages.

It is no secret that the Epistle of James has had bumpy sailing in Lutheran waters. From Luther's comment about the "straw" epistle to the relative silence of this apostolic voice in today's pulpits and pews, there is reason to pause and question the record. Has James, *the* pivotal spokesman at the apostolic council in Acts 15, been properly heard by later generations? Or, has the course of church history, due to its own theological agenda, wrongly relegated his message to a secondary or tertiary place and thereby precluded a fair hearing?

James—The Apostle of Faith challenges certain exegetical and ecclesiastical commonplaces concerning the position and performance of this "brother of the Lord" (Gal. 1:19) in the apostolic era: "James must be recognized as a theologian, no less capable than any other apostle, including Paul. Let it be said here: James is an apostle of faith; he is not the moralist he is often portrayed as being" (p. 15).

This thesis that James must be viewed as a theologian is advanced by David P. Scaer in a convincing and cogent manner. First, Scaer's study is closely textual. Time after time the reader is led back to the text and appeal is made to its vocabulary and claims. The nuanced discussion of "blessed" (*makarios*) with its rich Old Testament associations (p. 69) is typical. Such careful exposition, with its obvious sensitivity to the Hellenistic/Hebraic milieu of first century Palestine, is moreover, rendered in an elegant prose which will be a pleasure to both pastor and layman.

A second strength of Scaer's work is his willingness to face difficulties squarely and fashion his solutions within the limitations of the available data, i.e., one will not find that sort of simplistic sentence which both traditional and critical scholarship so often frame to fill in historical holes. For example, the question of the date of the Epistle of James vis-a-vis the other New Testament documents is given fitting prominence. Scaer joins those scholars (e.g., Franzmann) who view this letter as the earliest (antedating even I Thessalonians) document of the inchoate church (pp. 23-38). This reading of the historical evidence opens a window to those first Christian synagogues where James would have taught that the Torah had come in the Christ. Scaer's exposition of James 2:23-24, where the apostle "introduces Gn 15:6 into the ear-

ly church's discussion on justification," is a sterling example of *textual* insights that a less sensitive reading would never render. This reviewer had never tied James' use of Abraham to his use of Job, but "the apostle of faith" places them at strategic turns in his theological treatise. (cf. pp. 93-94).

It should also be stated that Scaer is thoroughly conversant with the scholarly literature on James. While they remain anonymous for the most part (and hence the scholarly "tome" style is avoided), Scaer's conversation partners represent the full spectrum of modern day scholarship. Indeed, one work which is mentioned in the bibliography (pp. 152-154) could provide a particularly suitable companion volume namely Richard N. Langenecker's *The Christology of Early Jewish Christianity* (SM, 1970).

A final stimulus to purchase this slender volume is the section on "Luther, the Lutherans, and James" (pp. 138ff). Here too, one finds a fine balance in the evaluation of the exegetical moves that the Reformer and his colleagues made in their use of James. Concordia Publishing House is to be commended for attractively and accurately printing this work, but even more so, for its commitment to the thorough and suggestive scholarship which is here exhibited.

Dean O. Wenthe

THE THIRD REFORMATION? Charismatic Movements and the Lutheran Tradition. Carter Lindberg. Macon, Georgia: Mercer University Press, 1983. 345 pages. Cloth, \$24.95.

It is Prof. Lindberg's (Boston University) stated purpose to attempt "a historical-theological analysis of the present charismatic renewal in light of prior renewal movements" (p.10), the prior movements being the "spiritualists" of Luther's time and the pietists of the late seventeenth and early eighteenth centuries. It is a balanced, thorough-going treatment. Lindberg acknowledges frankly that he has no charismatic leanings; he succeeds in presenting a carefully measured and objective review, one which takes account of the concern that Lutheran bodies have regularly shown towards the charismatic threat, viz., over division of the body corporate and the undercutting, whether admitted or not, of the means of grace. This inevitably involves also the center point of Luther's teaching on justification as an act of God *extra nos*, a thing accomplished objectively and unconditionally even before faith enters in through Christ (pp.39, 45). It was precisely the internalizing of the sinner's justification by the "spiritualists" (so Lindberg), or "fantastic spirits" as Luther preferred to call them, which turned the theology of the cross into a "theology of glory," at which point they then differed little from the Romanists with their mystical pietism or monasticism. Lindberg traces nicely the whole story from Karlstadt (p.55ff.), through Thomas Muentzer (p.75ff.), to Melchior Hoffmann (p.88ff.), Sebastian Frank (p.95ff.), and Casper von Schwenckfeld (p.101ff.), illustrating the inevitable clash which en-

sued with the central article on justification. This is an extremely valuable theological analysis, weakened only by Lindberg's quirk (one shared with many modern Luther scholars) which traces the *usus triplex*, third use of the Law, only to Melancthon and not to Luther (p. 129). Pietism's (Arndt, Francke, Arnold) intention, to try to recover primitive Christianity by inward wrestlings and renewal, ends finally, as Lindberg correctly shows, with the displacement of justification. Protestation by Charismatics of Lutheran orientation (Larry Christenson, *et al*) to the contrary, the same judgment must rest upon the so-called "Third Reformation." This carefully documented section alone makes the cost of the book seem less prohibitive; Lindberg traces the history of the movement in a convincing manner and then also adds the theological assessment for which especially the Lutheran reader will be looking. Included is an exceptionally fine bibliography, plus an index. Certainly it is a significant production from every point of view.

E.F. Klug

MARTIN LUTHER. Abridged Edition.

Peter Manns. Translated by Michael Shaw.

New York: Crossroad, 1983. 120 pages. \$14.95.

The University of Mainz professor and Romanist priest, Peter Manns, is recognized as one of the ablest Luther scholars of our times. He follows in the Lortz (his teacher) tradition which, while it softens the judgment or assessment of and against Luther, still leaves him stand, not as a "father of the church," but as an heretic. However, this being said, let the reader prepare himself for one of the most insightful biographies to have appeared on the Reformer's life during the recent jubilee period. Like Lortz, Manns is perfectly ready to acknowledge "that the Reformation had become historically inevitable" (p.11), but in the same breath he lets stand the verdict that Luther was responsible for disintegrating the unity of Christ's "church," an obvious identifying of Rome with the *una sancta* on Manns' part. Manns is at his best when he describes Luther's odyssey from student at Erfurt to monk in the Augustinian order of the same city. Indeed, the reader will gain an inside view of what Luther's life was like in the monastic system, told by one who knows the institution from the inside himself. However, it is not true that Luther supported monasticism as a way of life (p.98) up till 1525 (cf. *The Judgment of Martin Luther on Monastic Vows*, 1521); nor is there really any good reason for assuming that the *Theses* were not posted (p.53); nor can one claim really "that Luther's theological concerns do not compellingly account for the direction of the Reformation" (p.51); nor can Manns sustain his rejection of Luther's heroic words at Worms, implying that they are so much hagiography on the part of his followers (p.82); and, above all, there is no credible, nor creditable, ground for believing Manns that Luther was the one mixed up on the relationship of works (or love) to faith, or of the proper place for *gratia infusa* in theology (p.49). There are these and other strictures, but the book dare

not be ignored; fresh ground is turned at a number of places. Too, it is beautifully illustrated, with many pictures in full color. Here and there the English translation falters, sometimes merely in awkward structure, occasionally in meaning. With unrepentant consistency the publishers persist on the spelling "unrepentence." It is good reading nonetheless.

E.F. Klug

HOW TO TEACH ORIGINS.

John N. Moore. Milford, Michigan: Mott Media, 1983. 382 pages.

The name of John N. Moore is familiar to those who have paid some attention to the creation-evolution confrontation in recent years. Professor of biology at Michigan State University, Dr. Moore, now retired, maintained his professional standing in the science arena while contending for fiat creation of the universe by God, thus accepting the Scriptural account as factual in explaining the origin of the universe, of life on the earth, and of humankind. A lifetime of teaching stands behind this text which is intended to aid the Bible-believing teacher of science, whatever his area, to cope with the tensions and problems involved in presenting an alternate view on the multifaceted subject of first origins. Not least is Moore's concern to show that the American Civil Liberties Union has no legal leg to stand on when challenging the right to teach creation as an alternative view (p.37ff.). The philosophical roots and impact of evolutionary thinking are traced in the first chapter, "What Is Science?" along with the necessary definition of terms (a glossary of terms is also appended at the end of the book). Science is not at its best, Moore shows convincingly, when it tries to reach back to origins, trying to explain things where it actually has no empirical handle (pp.49,55,59,146). The great names in science, like Galileo, Kepler, Newton, Linnaeus, Mendel, and a host of others, most of whom were devout men of God, knew and respected the limitations imposed on them by their research, refraining from speculative "guessing" on that which they had no way of reaching. Such proper restraint is hardly the posture of the famed Leakey family (Louis, Mary and their son Richard) who boldly pontificate that the hominid fossils discovered in the Olduvai Gorge point to this area of Africa as the cradle of humankind. The more likely facts are that the cradle, as formerly believed, is still the plains of Babylon region, and that what the Leakeys are looking at are ape fossils (pp.187-220 *passim*). But this reviewer has resolved to keep up his *National Geographic* subscription nonetheless, leaky though the above claims are. There is no way of quibbling with the fundamental principle or law that Moore finds running through the whole of the flora and fauna system of life: "An artificial breeder of plants or animals always concludes all breeding practices with the same recognizable kind of organism which was used to start the selective breeding" (p.225). The charts, suggested projects, review questions, glossaries, appendices, bibliography, index, etc., are all designed to be of max-

imum assistance to the teacher of science who is personally committed to the Biblical teaching that all of life as we know it stems from God's creative hand. The book can be of help, of course, also to the general reader, student or teacher, who has a concern over the creation-evolution controversy.

E.F. Klug

CHRISTIAN YOGIC MEDITATION.

Swami Amaldas. Wilmington, Delaware: Michael Glazier, Inc.
Paper, \$3.95.

This volume—CHRISTIAN YOGIC MEDITATION—is one of a series of books on prayer and “Christian” meditation. This volume can be left on the shelf untouched. It is boldly syncretistic, attempting to combine Christianity and Hinduism. Some examples from the book should suffice to illustrate how it ignores the historic Christian faith. First of all, there is no Gospel at all in the book. The atonement is avoided and ignored. Any reference to it is of no importance, because the atonement is merely a reference point, not the center of the Bible.

Secondly, the main thrust of the book is to call the Christian into a Cosmic Christ Consciousness; we feel ourselves become Christ by expanding the hidden powers within us (page 16):

My senses and intellect could not grasp what I experienced, but gradually I could see the hidden power within me was growing. . . After many years of yogic meditation and study of the Bible and Hindu Scriptures with the help of my Guru and other spiritual teachers, I now understand at least something of what I experienced. “My body became bigger and bigger” that is a process of going from one lever to another—from my individual consciousness to the Cosmic Consciousness. . . My body is Jesus Christ's body and my blood is Jesus Christ's blood. . . I passed from Cosmic Consciousness to Cosmic Christ Consciousness.

What we have is pure pantheism. Here is no means of grace, no conversion from unbelief to faith in the Savior. Here is no Holy Spirit acting on the heart of the sinner. Here is the individual striving to reach God, and doing so! He becomes Christ Consciousness, the drop of individual water blending with the ocean of eternity and so on.

Thirdly, syncretism is clearly taught (page 20):

Different people have different experiences of God. If you repeat the name Krishna, you will enter Krishna Consciousness and experience God the way that Krishna did. If you repeat the Name of Christ, you will enter into Christ Consciousness and experience God in the way that Christ did. Calling Christ by Name means accepting Him as our Lord and Master and allowing ourselves to be awakened by his power.

There is no doubt that the Christian Gospel has lost out in this volume. The Trinity now shares His throne with any and all other gods. The Christian church needs to discover once again the value of Christian meditation, an art not employed with great frequency in the church today; this volume is no answer.

George Kraus

A HISTORY OF CHRISTIAN THEOLOGY: An Introduction.

William C. Placher. Philadelphia: Westminster, 1983. Paper. 324 pages.

Any work going from the history of Israel to Martin Luther King in 324 pages is necessarily going to be abbreviated. As Placher teaches at Wabash College, his text seems directed to college seniors to give them a baptism into the critical study of religion—and that it does. It seems patterned after the schema of von Harnack with the simple teaching of Jesus evolving into a more complex Christology of the Fourth Gospel. Special attention is given to the American scene which, in relation to the course of the centuries, it certainly does not deserve. A final chapter looks forward to the new possibilities associated with liberation theology. No new ground here is ploughed.

David P. Scaer

CONCORDIA SELF-STUDY COMMENTARY: An Authoritative In-Home Resource for Students of the Bible.

Walter H. Roehrs and Martin H. Franzmann. St. Louis: Concordia Publishing House, 1979.

It is with some sense of shame that the present review of the *Concordia Self-Study Commentary* is offered at this time, since this fine volume has been published since 1979. For any who may still be unacquainted with this work, however, let me now recommend it most highly. Its *authors* (the commentators) are former professors at Concordia Seminary, St. Louis, Martin Franzmann for the New Testament and the minor prophets, and Walter Roehrs for the majority of the Old Testament. Both men write clearly. More important, both write with great *theological* insight, reminding the reader of the great depth and richness of true *Biblical* theology. This volume is billed as a “home resource” and “tailored for lay use,” but do not be deceived—any pastor or professor will benefit greatly!

The format of the volume is simple. For each Biblical book a brief introduction discusses matters of authorship, date, purpose, etc. These sections are concise, giving the reader a reasonable exposure to modern thinking, but, in the end, holding forth a solid, Lutheran viewpoint. Consider, e.g., Roehrs on the authorship of *Isaiah* (OT p. 444):

Today a majority of Biblical scholars deny large segments of the book to the prophet named in the superscription. Chs. 40–66 are attributed to writers living at least two centuries later. Chs. 1–39 do not fare much better. Large and smaller sections are declared spurious, notably chs. 27–29 and 32–35....

All proponents of the decimation of the ancient document admit that their case rests entirely on internal evidence.... Only a multiple authorship, they contend, can explain the lack of uniformity they find in three areas: literary style and vocabulary, theological concepts, and the historical standpoint of the writers.

There is no external, objective evidence in ancient literature, religious or profane, to validate this theory.

Also, consider Franzmann on the purpose of *Hebrews* (NT p. 233):

The Letter to the Hebrews is surely a part of the story of how the Word of the Lord grew and prevailed. Here if anywhere in the New Testament we are made conscious of the fact that God's speaking is a mighty onward movement, an impetus of revelation designed to carry man with it from glory to glory. And here it is impressed on us that if man resists that impetus, he does so at his own deadly peril; we are warned that stagnation and retrogression invite the destroying judgment of God. But the letter is itself also the proof that God does not abandon the weak and sickly stragglers of His flock; He sends forth His word and heals them.

The introductions are followed by commentary. The commentary is not a strict verse by verse style, but, rather, a combination method: first an integral part or unity is explained in overview; then selected *key* verses are explained in detail. The *unit* explanations are especially valuable in helping to maintain the overall picture. See, e.g., Roehrs on Isaiah 24:1-23 (OT p. 460):

In chs. 24-27 "the vision of Isaiah" (1:1 first note) becomes broader in scope. The focus of chs. 1-12 is on the chosen people. Chs. 13-23 deal with individual nations that played a part in Israel's history. Now the whole world of nations comes into view. However, the seer's eyes are opened not only to take in a wider scene of action but also to peer deeply into the future—to the very end of time. What every "day of the Lord" (2:11 note) was to effect—whether judgement or deliverance—will reach a decisive climax *on that day*...when all nations will cease to be because heaven and earth will pass away.

Also, see Franzman on Matthew 5:1-7:29 (NT p.18):

The Sermon on the Mount is the record of how Jesus molds the will of His disciple, leading the disciple to live a life wholly drawn from God the King as He is revealed in these last days in His Son, a life which is therefore wholly lived for God the King. The gift of the Kingdom and the claim of the Kingdom (the call to repentance) are to shape the disciple's whole existence.

The explanations of the selected verses are outstanding, too, maintaining, as they do, the overall picture (Roehrs, especially, cross-references nicely; see the quote on Isaiah 24 above). They also emphasize the tight unity of the Old and New Testaments. See, e.g., Psalm 2:7:

"My son." Declared God's adopted son when elevated to "the throne of the kingdom of the Lord" (1 Ch 28:4-7), David foreshadowed that "Son who was descended from David according to the flesh and designated Son of God according to the Christ our Lord" (Ro 1:3-4...). His dominion extends beyond "the ends of the earth (8) because to Him "all authority in heaven and on earth has been given" (Mt 28:18).

The explanations also offer a balanced approach:

(1 Cor.) 15:29 "Baptized on behalf of the dead." Since baptism on behalf of the dead is not explained or even mentioned elsewhere in the NT, one can only conjecture what Paul is referring to here. Many conjectures have been made, none really satisfactory. One that meets the conditions of Paul's argument is this:....

(Just to whet your appetite; you will have to read the solution yourself!)

If you are still not convinced, read Roehrs' Introduction to the *Song of Solomon*, in which he deals comprehensively and effectively with the questions of the meaning and purpose of the book. By itself it is "worth the price of admission."

James W. Voelz

THE WORD BECOMING FLESH.

By Horace D. Hummel. St. Louis: Concordia Publishing House, 1979. 679 pages. Cloth, \$17.95.

Most readers of this journal would acknowledge that the rich resources of the Old Testament are not always being fully drawn upon in the proclamation and teaching of the church. The *de jure* confession of the thirty-nine books of the Old Testament as the authoritative Word of God is often joined to a *de facto* constriction of that corpus to those texts which are explicitly expounded in the New Testament. The relative silence of such books as Ecclesiastes or Chronicles in the church is often the result of a pastor's puzzlement over how properly to appropriate those texts in the New Testament context. As one surveys the early church fathers and their diverse exposition of the Old Testament it is clear that this is a perpetual challenge and task rather than a distinctly modern problem.

The pastor or student who has pondered the question of how he might render the full spectrum of Old Testament texts into useable currency for his own and his congregation's pilgrimage will be greatly stimulated by Horace Hummel's *The Word Becoming Flesh*. As stated in the "introduction to introduction," the aim of this volume is broader than the standard review of date, authorship and historical setting. It seeks to, and constantly does, bridge the chasm between introduction and theology. Hummel rightly critiques "the tendency to divorce exegesis, homiletics, and theology from specifically isagogical issues" and hence leave the text "not very preachable" (p.12).

Thus, as Hummel surveys the major critical and traditional postures on introductory questions, he continually points the reader to the larger theological assumptions which attend and even determine one's answers. He scores the "historical critical method" for its dependence on "human reason and philosophy" (p.13, p.58, pp.260ff, p.463, *passim*). The opposite tendency to disregard the historical setting is also shown to be inadequate (p.29, pp.59-61).

A particular strength of Hummel's work is its distillation of a vast secondary literature. The discussions of the documentary hypothesis (pp.32-57) and the work of Herman Gunkel (pp.421ff) are representative of the many concise summaries. Since most seminarians, regrettably, find it hard to read the primary sources, this volume will serve as a fine outline of the major issues.

While there are many suggestive statements in a work of this scope, this review can only focus on one, namely, the manner in which typology is deployed as an important hermeneutical category.

Hummel writes:

Sometimes typology has been urged in opposition to prophecy-fulfillment. Let it be clear that there is no such hidden agenda here. The meaning proclaimed at the fulfillment is no more read into a genuine prophecy than a genuine antitype finds only superficial parallels in some precedent. In fact, we would argue that typology and prophecy-fulfillment are two sides of the same coin, ultimately two ways of saying the same thing. (p. 17)

A specific application of this principle is offered in conjunction with the discussion of the Messianic psalms:

The royal psalms are to be read in the light of especially 2 Sam 7, Nathan's pivotal Messianic prophecy of perpetuity to the Davidic dynasty, specializing and extending to it the same covenant which was the fundament of Israel's entire existence. If with some critics we do not dismiss the grandiose language of these psalms as merely the traditional, fulsome bombast of ancient Near Eastern 'court style'; it soon becomes apparent that their primary subject is not any empirical king, but the office of kingship under the promise. But 'office' is an abstraction; the terms of the promise were partly 'fulfilled,' that is exemplified and objectified again and again in Israel's kings... , but the very incompleteness of that application always reminded that the partial fulfillment was also a prophecy and type of Another who would fully and finally incarnate and establish its terms in an external kingdom. Nor is this something 'read in'; the Old Testament context alone suffices to defend the viewpoint that the ultimate, eschatological and messianic import was part of the speaker's original vista and intent. (p. 439)

The juxtaposition of these two quotes suggests that this is an opportune moment to discuss the proper uses and possible abuses of what has been termed "typology," a notoriously slippery term, as Hummel indicates. (pp.16ff).

That Hummel is clearly not introducing something new to Lutheran circles can be seen from Robert Preus' description of the interpretation of Old Testament in *The Theology of Post-Reformation Lutheranism I* (1970), p. 328:

With its emphasis on types in the Old Testament (Melchizedek, Adam, the stairs of Jacob, the sacrifices, the crossing of the Red Sea, the manna, the fiery serpent, etc.) and on direct predictive prophecy where the prophetic words themselves point directly to Christ, classical Lutheranism shows that in a sense it regarded the entire Old Testament as typological, as a foreshadowing and a blueprint, as it were, for the work of Christ and the coming of His Kingdom.

Indeed, this reviewer has found it striking that one of the first hermeneutics

used at Concordia Seminary, D.C.G. Hofmann's *Institutiones Theologiae Exgeticae* (St. Louis, 1876) spends some thirty pages describing the "De sensu S. Scripturae mystico." This mystical sense is divided by Hofmann into three categories: *allegoricum, parabolicum, ad typicum* (pp.33ff). In each case proper guidelines are offered and examples given. Under the category of *genuine types*, Hofmann writes:

Innati typi, qui soli hoc nomen biblicum merentur, variis modis dividi et ossunt et solent; ego vero putarem, salvis aliorum sententiis satis commodam et aptam esse divisionem in typos 1)personarum, 2)legum et institutorum atque 3)factorum historicorum. Ad typos personales, si ita loqui fas est, pertinuit persona summi sacerdotis, maxime Aaronis, Mechisedechi, primogenitorum etc. Ad legales vel, si mavis, caerimoniales referendus est totus cultus Dei Leviticus, cum omnibus iis, quae ejusdem partes constituerunt, ut erant sacrificia, tabernaculum cum suo apparatu, templum, sacerdotium, sacramenta, festa, anni jubilai, sabbata, neomenia, impuritas juxta legem Mosaicam contracta, caerimoniae aliae. Ad historicos denique pertineret eductio populi Israelitici ex Aegypto, reditus ejusdem populi ex captivitate Babylonica, fletus Rahelis etc.

The earlier essay by Walter R. Roehrs' on "The Typological Use of the Old Testament in the New Testament," *A Project in Biblical Hermeneutics* (CTCR, 1969, pp.39-53) and the same author's *Self-Study Commentary* (CPH, 1979) have also made significant contributions on the possible uses of typology.

Questions which might profitably be explored in the investigation of typology as a hermeneutical category are: [1] To what extent is the exegesis of the church fathers (e.g., Augustine) similar or dissimilar? [2] At what point must concern be expressed vis-a-vis *sensus literalis unus est*? Did the ancients of Antioch propose a unity which was rich in its view? "The ability to see these two objects *per modum unius* is due to a divine revelation, usually in the form of a supernatural exaltation. The soul of the prophet is withdrawn from the material world in ecstasy, and by divine charism contemplates the future. This does not mean he loses sight of the contemporary historical panorama, but rather that by a divine light he penetrates to a further horizon than formerly seen. The great feat of the inspired author again returning from this ecstasy is to find a suitable formula to include both the contemporary meaning of events and their future fulfillment" (P. Ternant, 'La Theorie, d'Antioche dans le cadre des sens del' Ecriture,' *Biblica* 34 (1953), p.139). [3] How are we to view the sort of typology which the Confessions apply to Numbers 28:4ff in *Apology* 24:36? [4] How is the paradigm of the *Word Becoming Flesh* similar to and different from those offered by Goppelt, *et alii*?

Dean O. Wenthe