

CONCORDIA THEOLOGICAL QUARTERLY

Volume 50, Number 2

CTQ

APRIL 1986

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Book Reviews

ENLIGHTENMENT AND ALIENATION: AN ESSAY TOWARDS A TRINITARIAN THEOLOGY. By Colin Gunton. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1985. 176 + ix pp.

Can the Christian faith speak meaningfully to the problem of alienation which so preoccupies much of modern thought? Is it possible to move beyond the world view of the Enlightenment without returning to a naive understanding of reality? What is the relationship of philosophy and theology? Can human words be the Word of God? In this book Colin Gunton wrestles valiantly with these questions, with some success. However, like Pickett's charge at Gettysburg, his attempt falls just short. Gunton summarizes the thesis of his book as follows (p. 153):

The argument of this book is that much modern thought, and Christian thought in particular, is *not* using its own intelligence, but is giving uncritical allegiance to the thoughts of others, and in particular those of Immanuel Kant.

In a survey of philosophers and theologians ranging from Plato to Polanyi, from Aquinas to Barth, Gunton documents his views. His summaries are very helpful in giving main trends of thought, though at times they are overstated or incorrect. For example, he uses Aquinas as an example of a theologian who stresses God's power (p. 65); Duns Scotus or William of Occam would have been far more appropriate. Further, he claims that Luther accentuated the differences rather than the continuity between the Old Testament and the New Testament. Anyone who has read Bornkamm's *Luther and the Old Testament* may well call this point into question, since Luther held, for example, that the doctrine of the Trinity is taught in the Old Testament. Also, Luther is portrayed as rejecting a part of the tradition by his doubts about the book of James. Gunton forgets that the book and others were questioned also by the early church.

Gunton demonstrates that the Enlightenment's stress on knowledge as objective and observable has led to the alienation and nihilism characteristic of modern thought. He further shows that the Enlightenment's desire to be free of all "prejudice" or presuppositions has led to the worst kind of prejudice—the kind which cannot recognize itself. This desire to be free of all prejudice has likewise cut off modern thought from its roots in tradition and has led, for example, to an arbitrary interpretation of Biblical texts as myths.

The solution to this modern problem of alienation is hinted at, according to Gunton, in the words of Michael Polanyi, Iris Murdoch, and Samuel Coleridge. Polanyi shows the personal element in science in his work *Personal Knowledge*. Murdoch demonstrates the horrible consequences of placing the will instead of the good as the main element of ethics. Coleridge's works point to the Christian teaching of the Trinity as the solution to the problems of perception, freedom, and interpretation so important in modern philosophy.

Gunton is to be praised for analyzing the philosophical sources of alienation and for seeking meaningful points of contact between theology and philosophy. Furthermore, he rightly sees the importance of Christology for reaching a proper understanding of reality. However, some important problems hinder him from a completely satisfactory solution.

First, when Gunton discusses the Trinity he does so almost exclusively in immanent language. Thus, when speaking of the Son he says (pp. 147-148):

God as Son is God as he comes to expression only through the veil of a human life, the offence of a criminal's death and the intellectual scandal of a resurrection.

Again, speaking of the Spirit, he says, "... God as Spirit is God as a pair of spectacles, enabling us to see things as they really are and shall be" (p. 151). It is important to remember that the doctrine of the Trinity does not merely speak of how God acts toward us, but also speaks of who He is in Himself.

Second, Gunton's strong emphasis on the centrality of Christ in a Christian philosophy is mitigated by his use of Calvin as a mentor. It is to Calvin that he looks to understand the place of the Spirit; and in following Calvin he is led to that epistemological version of the *finitum non est capax infiniti* which is known as Barthianism (p. 152):

The central place of the Bible in all this should now be plain. With the help of its human words, God may come to speech. As he comes to speech, the words exercise authority. . . . A doctrine of inspiration which understands the Scriptures as being enabled, ever and again, to speak the truth of God, need not have a narrow view of Scripture's unity nor need it dismiss the wealth of the achievement of the critical era.

In that this book seeks to grapple with the relationship between philosophy and theology, it is good. We Lutherans need to pay far more attention to this question. Gunton's stress on Christology is also appreciated, as his rejection of the view of grace as an "arbitrary divine choice of a few." But because Gunton looks for insight to Calvin, whose *finitum non est capax infiniti* is an alienation teaching, he is not completely successful. Perhaps the work of Gunton might lead some Lutheran to explore the philosophical insights and implications of Lutheran Christology.

Charles R. Hogg, Jr.
Akron, Ohio

ARMINIUS, A STUDY IN THE DUTCH REFORMATION. By Carl Bangs.
Francis Asbury Press, Grand Rapids, 1985. Paper, \$10.95.

Most Lutheran clergy have some acquaintance with Arminianism, given its prominence in American Protestant denominations of all stripes; but who knows anything about Jacob Arminius, after whom the theology was named? Readers of Carl Bangs' biography of the same will learn a great deal not only about

the man but also about his times (the end of the sixteenth century and the beginning of the seventeenth), his church (Dutch Reformed), and his ideas (to wit, his rejection of Calvinism on the questions of free will, predestination, and the like). Bangs' study, first published in 1971 but now reissued in paperback with a six-page addendum, is an excellent example of presenting historical theology in the context of its times, for the picture that emerges of early Arminianism is that of an indigenous Dutch theology, drawing deeply upon humanist and biblical sources but forced to address an agenda shaped by the militant and international Reformed Protestantism to which the rising merchant class of Amsterdam had committed itself. Although Arminianism has flourished especially in its Wesleyan form, Bangs' work serves well to remind us that it emerged first in the late Reformation period as a variant of Reformed theology.

Cameron MacKenzie

A LIVELY LEGACY: ESSAYS IN HONOR OF ROBERT PREUS. Edited by Kurt E. Marquart, John R. Stephenson, and Bjarne Teigen. Concordia Theological Press, Fort Wayne, Indiana, 1985. 212 pages. Cloth, \$13.95. Paper, \$11.95.

The idea of having a *Festschrift* to commemorate the sixtieth birthday of the president of Concordia Theological Seminary was conceived in the spring of 1984. Since the *Concordia Theological Quarterly* was planning a similar venture to commemorate his tenth anniversary as president and additional responsibilities arose, I found good excuses to exempt myself from serving as an editor or offering a contribution. After seeing the outstanding contributions and printing results I regret not having fully participated. The only consolation is that I have had the opportunity of seeing the final production and now offering a review. Each of the three editors had a separate responsibility. Dr. Teigen arranged the excellent printing done at Graphic Publishing Company in Lake Mills, Iowa. Dr. John Stephenson, then a vicar in Iowa and now a pastor serving in Lewiston, New York, edited the manuscripts with obvious great care. As several of the contributors are not native English-speaking scholars, it may be supposed that he did the translating or at least put some of the manuscripts into idiomatic English. The final product is uniformly good in regard to scholarship and style.

Gracing the cover is the coat of arms of the Preus family, which is regretfully not explained. A short biography of Dr. Preus is found on the back of the paperback edition. Two photographs are also included. Certain characteristics of the fifteen contributors can be noted. Four have served as seminary presidents (Henry Hamann, Bjarne Teigen, Martim Warth, Gottfried Hoffman), a fine tribute to a man now concluding twelve years in that position. Four have been students of Dr. Preus (H. Hamann, Eugene Bunkowske, K. Marquart, Dean Wenthe). At least ten have been teaching colleagues of Dr. Preus (E. Bunkowske, H. Hamann, G. Hoffman, Richard Klann, Cameron MacKenzie, Han-Lutz Poetsch, J. Stephenson, D. Wenthe, K. Marquart, Ulrich Asendorf). The writers come from North and South America, Europe (Germany, Norway, Sweden), Australia, and Africa, if one considers that Dr. Bunkowske spent the majority of his pastoral career as a missionary in that continent. Asia and the two poles are unrepre

sented. The writers come not only from the Missouri Synod, but also from the Independent Lutheran Church of Germany, the Hanover (State) Church, an affiliate of the Wisconsin Synod in Sweden, the Evangelical Lutheran Synod, the Lutheran Church of Australia, the Evangelical Lutheran Church of Brazil, and one independent congregation in Sweden. Six Lutheran seminaries are represented. Many of Dr. Preus's friends and admirers in evangelical circles wanted to contribute, but the editors evidently decided to keep the essays within the tradition of confessional Lutheranism of which Dr. Preus is recognized not only as its outstanding scholar but also as a twentieth-century pioneer in the revival of its study. The wide geographical and ecclesiastical background of the contributors and the diversity of topics point to the tremendous influence that the honoree has had on world confessional Lutheranism. The essays are not all of the same kind, but in their totality they demonstrate the vigor of confessional scholarship in our time. A word about each would be appropriate.

Dr. Asendorf surveys Luther's Advent sermons from 1514 to 1520. Dr. Bunkowske answers the oft repeated criticism that Luther was not a missionary in the modern sense of the term (a position put forth by Gustav Warneck), showing that the reformer was concerned about Moslem soldiers who were taken prisoners, to offer a concrete example. This was an opportunity for him to preach the Gospel to them. Dr. Seth Erlandsson expands on work done in connection with his doctoral thesis to show that the historical events alluded to in First, Second, and Third Isaiah could have occurred during the eighth century B.C. and thus asserts that unitary authorship for the book is, on historical-critical grounds, a defensible position. Both Hardt and Marquart take up the matter of objective justification, a matter of no little concern recently in our circles. Dr. Hardt in a most carefully researched essay (75 endnotes!) discusses justification at three levels: Luther, the up-to-now obscure debate between the seventeenth-century theologian Samuel Huber and the Wittenberg Faculty, and C. F. W. Walther. Huber held that all men were justified and that, if they persisted in unbelief, God reimposed His wrath against them. Marquart puts forth a doctrinal essay to represent the Lutheran position. His solution is that in Christ there is no wrath, but outside of Him it is a remaining reality. As this issue is so pertinent, both essays could serve as the basis for additional serious study to sharpen up the matter further. Certainly universal forgiveness and wrath are not equal realities in God. Law and Gospel do not reflect a divine ontology. Dr. Gottfried Hoffmann of the Oberursel seminary tackles the problem of parents neglecting to have their children baptized in "The Baptism and Faith of Children." (The more common expression in English is "infant baptism," and this is obviously what the author or editors intended.) Fascinating is his description of infant faith, whose existence lies at the heart of whether infants should be baptized. Among modern writers Hoffmann is perhaps unique in tackling the issue. I would be hard pressed to find clearer descriptions of infant faith than those offered by Hoffmann. As Hoffmann points out, Luther, although he held to the objectivity of baptism as a means of grace, maintained that it would be mockery to baptize children if in fact it was certain that they did not believe. One is taken back a little by the writer's suggestion that children should be refused infant baptism if the parents are only desiring a civil ceremony for them. Hoffmann has directed his article specifically against pastors and parents who are abandoning infant baptism. Why then refuse them? In Europe infant baptism is more civil ceremony than it is in the United States, but the basic men-

tality of the people in both places is not that different. Is it really valid, as Hoffmann contends, to determine whether the parents are bringing the children to Jesus or to baptism? Does the motive of the parents really matter that much, as long as they are not ridiculers of the Gospel? No matter how one answers this question, every Lutheran pastor will greatly benefit from Hoffmann's discussion of the use of the Marcan pericope in the rite of baptism. No reference was made to Brinkel's *Fides Infantium*, a German dissertation which was the first and remains the best presentation of Luther's position. Two purely exegetical contributions are offered by two of Dr. Preus's current colleagues. Cameron MacKenzie understands Matthew 5:18 on the fulfilment of the Law as Christ's fulfilling all of the Old Testament. Against Rengstorf and Martin Hengel, Dean Wenthe defends the view that Jesus in His ministry adopted the posture common to rabbis of the time. This he does within the setting of the ancient world. This ranks as perhaps the most scholarly and currently biblical of all the contributions. Dr. Hamann tackles the modern political issue of apartheid and asserts that such issues may be matters of social concern but cannot become confessional matters, as they do, for example, among the Reformed, who do not operate with a two-kingdom doctrine as do the Lutherans. This essay, "Apartheid and *Status Confessionis*," will raise a few eyebrows. Editors Stephenson and Teigen both concentrate on the doctrine of the Lord's Supper in Luther's theology and the Formula of Concord respectively. Poetsch offers an article on Jesus Christ against the background of contemporary views. Martim Warth presents a statement of Lutheran theology according to ten carefully organized theses relating to his situation in Brazil. Daniel Overduin gives a Lutheran appraisal of *in vitro* fertilization. Richard Klann discusses the philosophical influences, especially Aristotle's, on Luther and how he rejected them in favor of a theology based on the person and work of Christ.

The broad spectrum of topics published to honor Dr. Robert Preus demonstrates the wide influence he has on theology in the Missouri Synod and throughout the world. Through him our Lutheran heritage is richer. In their essays the contributors to this *Festschrift* have given an appropriate and lasting recognition.

David P. Scaer

RAISED IMMORTAL: RESURRECTION AND IMMORTALITY IN THE NEW TESTAMENT. By Murray J. Harris. W. B. Eerdmans Publishing Company, Grand Rapids, 1983. 304 pages. Paper.

The New Testament concepts of immortality and resurrection are increasingly being considered by theologians as antithetical—with immortality usually coming out the loser. Immortality in the New Testament is regarded by some as a Platonic infiltration which erodes the "more biblical" idea of resurrection. In light of this perspective, the author "sets out to examine not only the New Testament data on resurrection and on immortality as separate themes, but also, and more importantly, the relation between these two ideas in New Testament teaching" (p. 2).

M. J. Harris is a respected lecturer, a former professor at Trinity Evangelical Divinity School, and the present Warden of Tyndale House at Cambridge. He

begins his task by systematically exploring the New Testament references to resurrection: "the resurrection of Christ," "the resurrection of believers," and "the general resurrection." Secondly, he discusses the immortality of God and man in the New Testament and contrasts this with Platonic thought. Harris concludes by examining several key pericopes that demonstrate resurrection and immortality to be "inseparable" and "complementary" ideas. His approach is technical; his work is aimed at scholars and students.

The treatment of these issues is refreshing and very commendable. Harris' careful exegesis asserts the historicity of resurrection predictions and narratives in the gospels. The polemical tone of his analysis indicates he is in constant dialogue with critical scholars who regard these predictions and narratives as literary creations. He boldly asserts that discrepancies in these narratives do not discredit the central fact or preclude harmonisation. Also worthy of note is his clear linking of Christ's resurrection with that of the corporate body of believers; both are part of a "single Easter harvest" (p. 114).

Harris' discussion of immortality and its relation to resurrection is probably what the reader will find most provocative. He postulates that man was not created immortal (it was only a "potential possession") since "immortality" implies the permanence and irreversibility of the immortal state" (p. 193). He discards the concept of "the immortality of the soul" and asserts that resurrection is the sole means of acquiring immortality. Especially helpful are his conclusions on the complementary nature of these two ideas (e.g., immortality guarantees that resurrection is a permanent state rather than just a temporary event).

A few criticisms can be raised against this otherwise very sound and insightful analysis. First, in distinguishing "spiritual" and "somatic" resurrection, Lutherans will be disappointed that the former is not specifically associated with baptism. Secondly, the author describes the changes that the spiritual resurrection effects as a "process of Christification" (p. 133). Although a "process" is initiated, it is more proper to say that a "state" of Christification is effected (i.e., all of the blessings of Christ's work become the believer's). Thirdly, the conclusion that "Paul derived his picture of the glorified state of the believer from his vision of Christ outside of Damascus" is simplistic (p. 124). What about the influence of Old Testament and non-canonical Jewish resurrection texts? The discerning reader will note other minor problems. This topic is an issue central to New Testament theology and our proclamation of the Gospel. The task Harris tackles in this book is broad and involved; the result is a fine example of solid evangelical scholarship.

Charles A. Gieschen
Traverse City, Michigan

LUTHER'S THEOLOGY OF THE CROSS. By Alister McGrath. Basil Blackwell, Oxford, 1985. 199 pages. Cloth, \$24.95.

I consider this book to be the most important contribution in this century to the study of Luther's theology of the cross. It surpasses in methodology

Walther von Loewenich's well known classic, *Luther's Theology of the Cross*. This book also informs the English reader of the most recent German scholarship on the Subject.

The central thesis of McGrath's book is that Luther's discovery of the new meaning of the "righteousness of God" instigated the complete recasting of his theology. This is what leads ultimately to the formulation of his theology of the cross. This makes sense in the light of Luther's struggle to understand the key concept of "the righteousness of God." Therefore, McGrath's book is an investigation of the development of Luther's doctrine of justification during the years 1509-1519.

The reader acquainted with von Loewenich's book can perceive in McGrath's a superior methodology. Von Loewenich begins with the concept of *Deus absconditus*, a concept that is not really the essence of Luther's thought and that in itself is problematic at best. From a historical and theological perspective it is best to begin with McGrath at the heart of the Reformation.

McGrath quite rightly places the early Luther in the *via moderna* rather than in the *Schola Augustiniana Moderna*. Luther commenced his work within the tradition of William of Ockham and Gabriel Biel. At the center of the *via moderna's* understanding of justification was its covenantal theology. Out of His absolute and absolutely free power God chose to accept certain actions of human beings. If human beings fulfilled their part of the bargain, God would keep His promise and grant His grace. McGrath provides a magnificent study of Luther's *Dictata super Psalterium*, showing that the *via moderna's* understanding of justification was at the center of Luther's thinking until 1515. Through this exercise we see more clearly Luther's struggle with the *iustitia Dei*. This struggle is grounded in the Aristotelian and Ciceronian concept of justice, according to which God deals with equity with everyone according to their just actions. McGrath demonstrates how Luther's problems of conscience are grounded in the uncertainty of the *via moderna* and in its understanding of justice. No one could be sure of his salvation in such a theological framework.

McGrath argues also that after 1515 Luther did not simply revert via Staupitz to the Augustinian theology of justification. There were two reasons for this development. The first was Luther's profound understanding of the incapacity of the human free will. In this understanding Luther went well beyond Augustine. The second was the fact that Luther had already developed his mature understanding of the *iustitia Christi aliena* (cf. his lectures on Romans). According to Luther's holistic understanding of man, man in his complete being is a *homo incurvatus in se* (man curved in upon himself). Thus he cannot become partially righteous. Justification must be extrinsic to him.

This book will not be the last word from McGrath. Throughout this study McGrath points for further explanations to his forthcoming *Iustitia Dei: A History of the Christian Doctrine of Justification* (3 vols., Cambridge). On the basis of this magnificent book on Luther's *theologia crucis*, we suspect that McGrath will quickly become a partner in dialogue with the confessional Lutheran tradition.

Albert L. Garcia

THE PAULINE CIRCLE. By F. F. Bruce. W. B. Eerdmans Publishing Company, Grand Rapids, 1985. 106 pages. Paper.

In contrast to the imaginative reconstructions used by critical scholars to give us a picture of the so-called "Johannine Circle," F. F. Bruce draws on the abundant witness of Paul's letters and the Book of Acts to produce brief substantiated sketches of the "Pauline Circle": Paul's co-workers, friends, and hosts. Originally written as successive articles for a journal, the first ten chapters of this slender volume include information on Ananias and the disciples at Damascus, Barnabas, Silas, Timothy, Luke, Priscilla and Aquila, Apollos, Titus, Onesimus, and Mark. The two concluding chapters overview the limited information concerning Paul's numerous other co-workers and hosts and hostesses.

The major strength of this work is the sound judgment and readable style which Bruce employs in weaving together scattered historical data from the biblical record and, where appropriate, other sources (e.g., Papias and Ignatius). Occasional speculations that go beyond the text either are judged by the author to be erroneous (e.g., Lydia was Paul's wife, Luke and Titus were brothers) or are offered to the reader with caution (e.g., "Is the 'Onesimus' of Philemon also the bishop in Ignatius' Ephesians?" "Was Apollos engaged in Alexandrian allegorization?" "Who baptized Paul or did he baptize himself?"). The discriminating reader will note some confusion in Bruce's Galatians 2-Acts 15 chronology (pp. 20-21, 24, 58-59).

These chapters by this recognized Pauline scholar are readily accessible to the interested layperson; they are short, contain minimal footnotes, and are almost bare of technical discussions, scholarly jargon, or critical presuppositions. *The Pauline Circle* would be a "safe" and helpful addition to a church library.

Charles A. Gieschen
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THEOLOGY FOR A NUCLEAR AGE. By Gordon D. Kaufman. Westminster Press, Philadelphia, 1985. 65 pages. Cloth.

Readers of such earlier works as *Systematic Theology: A Historicist Perspective* and *The Theological Imagination* will not fail to recognize the theses posited by Kaufman in this volume. Indeed, this little summary of the Ferguson lectures which the Harvard theologian gave at Manchester University in 1984 may serve as a primer for those desiring an initiation into his project for reconstructing the central concerns of Christian faith based on historical experience and the work of the imagination. According to the author, "we dare no longer assume that we know from authoritative tradition or past revelation the correct values and standards, i.e., the correct faith-orientation, in terms of which life is to be understood and decisions and actions are to be formulated." Consequently, it is no longer justifiable to do theology according to the principle of authority (the interpretation of Christian doctrine). Rather the theological task is to "seek to understand and interpret that supreme focus for human service and devotion, God, and that historical complex of images and metaphors which makes the

Christian conception of God and of humanity concrete and definite, namely, Christ." Kaufman's reconception of God is one that emphasizes His "humanity." The reconception of Christ which Kaufman advocates views Jesus as the supreme symbol of universal reconciliation and healing.

While these concepts have long been held by Kaufman and explicated elsewhere, what is distinctive about the present volume is the context in which they are placed. For Kaufman, the fact that nuclear weapons are poised for the destruction of life on earth mandates the radical re-thinking which his project champions. Never before in history has mankind had such knowledge or power to bring about his own destruction. This possibility, with the momentous change in the human situation which it induces, demonstrates the fragility of grounding our human world on "givens" in facts, doctrines, or values.

It is in tracing this context of the nuclear age that Kaufman offers something positive for his readers in the camp of Christian orthodoxy. While the reconceptions of God and Christ which he proposes must ultimately be repudiated, it is true that the church exists in a world threatened by nuclear confrontation. Theologians and pastors must be sensitive to the way in which that fact shapes reflection on questions of divine providence and human responsibility, eschatology, civil government, etc. The author's diagnosis of this new context for theology is challenging and helpful even if his prescription is toxic for biblical faith.

John F. Johnson
St. Louis, Missouri

BEGINNING TO READ THE FATHERS. By Boniface Ramsay. Paulist Press, New York, 1985. 280 pages. Paper, \$9.95.

Patristic scholarship has not been very good at making the early fathers of the church accessible to the "average" layperson. That is a pity, for the early fathers are no less our fathers than Luther or Walther, and some recognition of the fathers seems necessary if our people are to have a sense of the church's true catholicity. *Beginning* is a nice correction to this situation. It is written with the beginner in mind and presupposes "no more knowledge on the part of the reader than that the Fathers existed and that their ideas might be important and perhaps even interesting." Since it is for the novice, this book uses clear and untechnical language and is free of bibliographical and scholarly footnotes and of textual and historical problems.

Rather, *Beginning* thematically introduces the thought of the fathers by presenting the *consensus patrum*. While Ramsay presents a balanced commentary, through generous selection of patristic quotations he allows the fathers to give expression to their own views. *Beginning* includes a discussion of standard patristic themes (God, Christ, church and ministry) but also discussion of other lesser known themes (martyrdom and virginity, monasticism, prayer, poverty and wealth).

While writing for the beginner, Ramsay hopes and expects that the reader will be spurred to further study. Therefore, the book includes a balanced select bibliography of secondary literature. More helpful perhaps is the section, "A Patristic Reading Program," which lists forty-one writings of the fathers which together would make a great introduction to the thought of the fathers. *Beginning* is highly recommended for the church library and for those interested in learning the rudiments of patristic thought.

William C. Weinrich

HEALING THE WOUNDED: The Costly Love of Church Discipline. By John White and Ken Blue. Intervarsity Press, Downers Grove. \$11.95.

The subject of church discipline is neither new nor novel. It has been discussed, debated, and needed for years. Almost every denomination agrees with the principle, but few know how to implement discipline. The authors of this volume attempt to show the way. They present four concerns (p. 24):

Corrective discipline when properly carried out should set us free from every fear save the fear of God and the fear of sin. . . we shall devote a chapter to each of these four concerns: reconciliation, church purity, restoration of sinners and freedom.

The chapters on each of the topics is thorough and amply illustrated from real life. The authors consider reconciliation the most basic of the four goals, meaning reconciliation with God and man. Yet here is the one stumbling-block this reviewer found as a Lutheran. While the reconciliation of Christ is mentioned and urged, it is obvious that the doctrine of justification by faith is not central to the discussion. One simply cannot discuss reconciliation without the cross and faith at the very center of the discussion.

In the chapter on church purity the authors make a questionable use of Ephesians 5:25-27 (p. 58):

But the church is anything but pure. She would be a lot purer if corrective discipline were revived. The pre-eminence of reconciliation in corrective discipline in no way minimizes the need for a purified church. Holiness was not a bargain-basement price for the church's reconciliation. To Christ the purity of the bride cost his incarnation and death.

The authors go on to point to Christ as the one who makes the church (bride) holy and spotless. Yet one must interface the quotation above with the statement that Christ makes the church pure: "More than this he does to her something no human has been capable of doing to a fallen woman. He makes her clean, pure, holy" (p. 58). There is a confusion of justification and sanctification here: "She would be a lot purer if corrective discipline were revived;" and "He makes her clean, pure, holy;" Christ has made the church totally, perfectly holy by His sacrifice; she cannot make herself more pure by her sanctification. White and Blue do, however, make a clear case against the church of our day—any denomination—that avoids the steps of Christian discipline. We should do well to heed their charge of spiritual negligence in this area of our practice.

In the chapter on restoration there is an unclear call to repentance. White and Blue describe repentance in this erroneous way (p. 69):

That is they acknowledge their sinfulness and turn from it to godly behavior. Rebels see their folly and wrongness and abandon their insurrection. The fallen realize they are in the dirt, get to their feet and brush themselves off.

Repentance is not acknowledging sinfulness and turning to godliness; it is acknowledging sinfulness and turning to Christ the Crucified for forgiveness and renewal. The authors do not deny the doctrine of justification; but it does not hold the center stage in the entire discussion. Renewal and growth in sanctification takes place in the Christian's life on the basis of justification.

The chapter on freedom is excellent. Having rejected false notions of freedom, White and Blue give this description (p. 78):

No, freedom is doing what you were designed to do, doing it with power and joy. As a creature formed by God you were designed to serve, love, enjoy and glorify God eternally. In being what you were designed to be you will find joy and freedom.

The authors present an exciting view of the freedom that comes when the Christian is reconciled, purified, and restored. In the church we often think only in terms of maintaining pure doctrine and integrity; the freedom that comes to the reconciled needs to be emphasized. However, the difficulty of mixing Law and Gospel again raises its head. When White and Blue say, "We firmly believe that only church discipline which is an extension of and part of the gospel itself is true discipline" (p. 81) The Gospel is pure grace; it is not partly church discipline. Church discipline comes under the Law not the Gospel.

The authors deal with the usual passages in the New Testament that are concerned with discipline, Matthew 18, Luke 17, Luke 24, and others. They offer some comprehensive case studies that are very effective in highlighting the problems we face and the solutions we seek in the church. They offer various steps and plans for implementing church discipline. One important factor is discussed that troubles all churches; pastors with years of experience have encountered it. When discipline is sought and attempted, the guilty party often transfers, moves, or joins another church—sometimes of the same denomination. It is a vexing and embarrassing problem that needs to be rectified. This reviewer highly recommends this volume for every pastor. It will make the pastor mutter, squirm, blush, get angry—with righteous anger, we hope. Church discipline has been a "step-child" far too long in the church of Christ; its use signals health, growth, freedom.

George Kraus

METAPHORS AND MONSTERS. By Paul A. Porter. Borgstroms Tryckeri, Motala, Sweden, 1983. 128 + xv pp. \$13.95.

From antiquity the apocalyptic texts of the Old Testament have provided departure points for some of the most speculative exposition which can be witnessed in the history of the church's interpretation of Scripture. While the court narratives of Daniel 1-6, particularly in evidence in Sunday School literature, have not suffered that greatly, chapters 7 and 8 exhibit the most diverse expositions imaginable. What did the ancient readers of Daniel infer when they heard the prophetic portrait of "a he goat with a horn between its eyes, four horns and a little horn . . ."? What nuances of meaning, if any, were conveyed along with the referential structure of the text?

Porter addresses these and related questions with a suggestive discussion of how metaphors function in various literary texts of antiquity. By using Max Black's conceptual framework as a grid for the analysis of Daniel 7 and 8 and by placing it parallel to certain Second Temple texts which also develop animal imagery, he is able to provide a larger set of hermeneutical considerations for the interpreter's task. Ultimately he proposes that the animal images offer us a "metaphor cluster in which each external metaphor becomes an internal metaphor in its own domain, and eventually interacts across its domain with other external metaphors" (p. 39). This leads into an inquiry for that "root metaphor" or "basic analogy" which holds the larger cluster in a meaningful and creative tension. Porter's answer, drawn from cognate examples and from his view of the text's structure, is that "shepherding" provides the overarching paradigm which organizes the metaphor cluster (pp. 118-21).

While this study assumes the standard critical dating and methodologies, there is much to benefit any student of the text who has puzzled over the precise meaning of these metaphors in their original context. It is particularly helpful in alerting the sympathetic reader to the range of connotations which attend the denotative function of language (sometimes referred to as the "unmarked" and "marked" meanings respectively). Just as Jesus could bring a cluster of ideas to bear on a key point by selecting the precise metaphor or image, so we should expect the ancient prophet to call forth multiple associations in such animal imagery. The challenge, of course, is to identify these more subtle forms of meaning with relative certainty. *Metaphors and Monsters* is a stimulating case study which also necessarily provides a methodological proposal on how this might be done. The author is to be commended both for raising this issue in conjunction with Daniel 7 and 8 and for the clarity that he brings to the methodological choices which his question required.

Dean O. Wenthe

THE BOOK OF JOB. By Norman C. Habel. The Westminster Press, Philadelphia, 1985.

Norman C. Habel, Principal of Kodaikanal International School, Tamil Nadu, India, has made a significant contribution to the vast literature on Job. Particularly is the author to be commended for the manner in which he surpasses

the normal pedantic structure of many exemplars in the commentary *genre* by his constant sensitivity to the position of individual pericopes within the larger structure of Job and his consistent effort to integrate and interpret the canonical text in its present form.

Indeed, one of the first moves of the commentary is a sort of *apologia pro mea via* in which the integrity of the work is defended over against the common critical assumption that the prose prologue and epilogue were originally independent of the main discourse cycle. Here Habel acknowledges his debt to recent works such as Alter's *The Art of Biblical Narrative* and structuralism's stress on the final form of the text. His stated aim is to display the large configuration of the text: "Attention is given to framing techniques, envelope constructions (inclusio), chiasm, adaptation of traditional forms or formulae, wordplay, double entendre, and irony. Especially significant are the various ways in which repetition is employed to frame a unit, highlight a recurring motif (leitmotiv), focus on a pivotal image, or effect verbal irony" (p. 24). With this range of concerns, the commentary provides a rich exposition of the text. Each pericope is first translated with textual notes, then a discussion of the "design" ensues, and finally there is a description of the "message in context." By regarding the Book of Job as a unity, the author is able to propose a number of themes as unifying threads or motifs which run throughout the work. The importance, for example, of legal metaphors is rightly underscored (pp. 54-57). There is also a sensitivity to the way in which Job is continuous-discontinuous with other Old Testament literary patterns: "Job 23—Job's defiant quest and his bold protestation of innocence are not followed by the typical affirmation of trust in God found in lament psalms. Rather, Job closes with a cry of frustration because of his past experience of God's intransigence and intimidating tactics (vv. 13-16). Job wants to reach God and meet him face to face; he will not be satisfied with a bizarre night vision like that of Eliphaz (14:12-16)" (p. 348).

Two features of the commentary might raise some concern for classical expositors. First, the late date assumes standard critical reconstructions of Israel's literary history. Secondly, there emerges at times a tendency to analyze the book of Job almost *exclusively* in the literary-linguistic categories. While the insightful attention to these dimensions of the corpus is also one of the chief strengths of the study, the traditional reading of Job as more than a literary construct also has a legitimate place in the history of interpretation. If we are truly to merge our horizon with that of Job's, the full range of interpretative tools will be necessary. Habel's study has provided a high standard for those who seek to be sensitive to the poetic and literary nuances of this great work, which by any standard is epic in its proportions and eternal in its paradigm for Job's, and mankind's, experience.

Dean O. Wenthe

CHURCH FAMILY MINISTRY: CHANGING LONELINESS TO FELLOWSHIP.
By Susan B. Lidums. Concordia Publishing House, St. Louis, 1985. III pages. Paper.

Family ministry in the church deserves priority attention in a society where fami-

ly needs abound. This practical book addresses family ministry in the local parish from a broad Scriptural perspective which links the family unit with the family of God as the body of Christ. The author dares to suggest that "family ministry touches all those in our midst in all of life at all stages - from birth through death in all life situations" (p. 40). Far more than a program, family ministry seeks to involve all of God's people in reaching out to each other in practical, caring ways as the family of God.

The book suggests a valuable nine-step process for developing a more intentional church-family ministry. Somewhat weak in emphasizing the foundational nature of marriage and in the treatment of marriage enrichment, this book nevertheless belongs on the shelf of every parish pastor and lay leader.

Stephen Carter

GLORY IN THE CROSS: FRUIT OF THE SPIRIT FROM THE PASSION OF CHRIST. By Gerhard Aho, Kenneth Rogahn and Richard Kapfer. Concordia Publishing House, St. Louis, 1985. 144 pages. Paper, \$7.95.

One of the annual challenges for any pastor is to find a Lenten series that is faithful to the season and yet deals with this portion of the church year in a fresh and vibrant manner. Quite happily for anyone seeking such a series, one has been provided in this extremely useful and well-crafted little book. Gerhard Aho is Chairman of the Department of Practical Theology at Concordia Theological Seminary in Fort Wayne. Kenneth Rogahn is Pastor of Messiah Lutheran Church in St. Louis, Missouri. Richard Kapfer is Pastor of Memorial Lutheran Church in Ames, Iowa. What these three gentlemen have done is to take St. Paul's list of the fruits of the Spirit in Galatians and superimpose these virtues upon the Lenten season as well as Good Friday and Easter Sunday. The result is an extremely powerful and moving achievement, not just homiletically, but also liturgically.

In the first part of the book Gerhard Aho offers an extremely comprehensive exegetical and textual study and provides three sermon outlines and a page of sermon illustrations. There is more than enough material in these pages with which to build a meaningful sermon. According to the preface, the sermonic portion has been provided "for those who in the press of pastoral responsibility are looking for developed resources." There is no doubt as to the quality of Kenneth Rogahn's sermons. They are quite good. While using this series this past Lent, this pastor found it best to work through the first section of the book, read the homily, and then arrive at a sermonic result. Still, in a pinch these sermons will more than do.

Richard Kapfer's liturgies have been developed to go along with the fruit of the Spirit that is being treated at each particular service. Both myself and my congregation found these liturgies to be a welcome deviation from the familiar ones found in our hymnal. Kapfer also needs to be commended for so skillfully combining traditional Lenten hymns with other non-Lenten hymns that watch the particular theme of the worship service. The result is that worshipers are given an opportunity to be reacquainted with the riches of Lutheran hymnody. For those who will be seek-

ing a series for next year this should be an obvious choice. For those of us who have already used these resources we can only hope that this talented trio is at work on another one.

Martin A. Haeger
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TREATISE ON THE VIRTUES. By St. Thomas Aquinas. Translated by John A. Oesterle. University of Notre Dame Press, Notre Dame, Indiana. 171 pages. \$7.95.

There is a story told of St. Thomas that in Rome one of the popes was showing him the treasures which the church had begun to accumulate. The pope said, "Saint Peter no longer has to say, 'Silver and gold have I none.' " St. Thomas responded, "That may be true; but now he can no longer say, 'In the name of Jesus of Nazareth, rise and walk,' either!" I was reminded of that story when reading through Thomas' *Treatise on the Virtues*, translated by John A. Oesterle. Our day has multitudes of volumes written on theology. But few if any contemporary theologians can boast the same command of sources, depth of thought, and precision of expression that is seen in Thomas.

Treatise on the Virtues is a translation of Parts I-II, questions 49-67, of Thomas' *Summa Theologiae*. In these questions Thomas analyzes habits and virtues. Thomas defines the notion of habit, examines how habits arise, increase, or diminish, and how they may be distinguished. Then he considers human virtue as a species of habit, discusses intellectual, moral, and theological virtues, and the duration of the virtues after this life. In the context of his discussion of the theological virtues, Thomas speaks of the relation between faith and love. This discussion helps to shed light on his view that faith must be "formed" by love (Question LXII, Article 4), a view strongly rejected by Luther (*LW* 26, p. 88).

This book is not easy reading. It requires a great deal of time and careful reflection. Though the translator's footnotes help a great deal, the presentation of material in Thomas is very strange to the twentieth century reader. If some hardy soul is interested in Thomas' work, I recommend that he first read *Toward Understanding St. Thomas* by M.D. Chenu, especially pages 79-98. Chenu's work helps one appreciate the powerful arguments and careful expression in Thomas' work. It will greatly help to make this part of the work of the *angelus ecclesiae* more understandable.

Charles R. Hogg, Jr.
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SPIRITUAL DIMENSIONS OF PASTORAL CARE: WITNESS TO THE MINISTRY OF WAYNE E. OATES. Edited by Gerald L. Borchert and Andrew D. Lester. The Westminster Press, Philadelphia, 1985. Paper, \$11.95.

This *Festschrift* is a tribute to the Rev. Dr. Wayne E. Oates, a clergyman and professor of the Baptist Church. He has authored some forty-four books and two hundred

fifty articles, chapters, and pamphlets in this field. The last chapter describes his life, work, and contributions, but we shall concern ourselves with the other chapters of the book. These deal with pastoral care and are authored by different writers.

The volume contains eight chapters on varying subjects concerned with the stated topic. Their quality likewise is varied. Some lead the reader to a more biblically based concept of pastoral care (much needed in our day); others stress the psychological, sociological, or political aspects of the subject. The reviewer appreciated the very first chapter by Edward E. Thornton: "Finding Center in Pastoral Care." In it the writer points the church back to its spiritual, biblical, pastoral moorings for the care of souls. The chapter the reviewer liked the least was chapter 7 by Howard J. Clinebell, Jr.: "Revisioning the Future of Spirit-centered Pastoral Care and Counseling." The spiritual references were far too general, even vague; and the reliance on the secular disciplines was overwhelming. The church needs to grow in the world's disciplines, but it cannot lose its biblical base for the care of souls.

Generally the articles lacked specific application of the Gospel. All pastoral care must be centered on justification by faith. The forgiveness of sins by the substitutionary atonement is the cornerstone of Christian pastoral care. For this reviewer there is a crucial need for such a text displaying justification as the centerpiece of soul care. The book is recommended reading for the pastor. One can learn from every chapter insights, examples, mistakes, and directions.

George R. Kraus