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Book Reviews

BWV 37 (G2772): WHO BELIEVES HIM AND IS BAPTIZED (ASCENSION OR GENERAL): WER DA GLÄUBET UND GETAUFT WIRD: BWV 68 (G2801): SO GREATLY GOD HAS LOVED THE WORLD (PENTECOST-WHITMONDAY): ALSO HAT GOTT DIE WELT GELIEBT; BWV 145 (G2800): WAKE, MY HEART, THE SAVIOR'S DAY (EASTER OR FUNERAL): AUF, MEIN HERZ, DES HERREN TAG. Edited by Daniel G. Reuning with the collaboration of John Bernthal. G.I.A. Publications (7404 South Mason Avenue), Chicago.

The Bach tercentenary has been responsible for the production of numerous new editions of his sacred music. First there was the new edition of the *Orgelbüchlein* edited by Robert Clark and John David Peterson and published by Concordia Publishing House. Later this year this same publisher will bring forth Bach's Leipzig Chorale Preludes edited by Clark Kelly.

The church cantatas have not been neglected in this respect and the anniversary year has brought out three in what is hoped and expected to be a continued process. These have been edited and translated by Daniel Reuning, with the collaboration of John Bernthal with respect to the keyboard aspect. Reuning has supplied ample historical, performance and practical notes in the many pages of the introduction to the complete vocal score of each cantata. Also included are homilies by Reuning's colleague at his seminary, Gerhard Aho. The defense of his approach to translation is quite sound and the result can stand on its own merit when compared to others also available. His view of the three-year lectionary in contrast to the old pericopes of Bach's time is also commendable, thus indicating that these works are just as applicable in our day as they were in Bach's.

Reuning's American editions of the cantatas are based on the authoritative *Neue Bach Ausgabe Sämtlicher Werke* published by the Bärenreiter Verlag of West Germany. In addition to his "ecumenical" translation, Reuning has also kept the original German text which, quite obviously, will make for a wider use of the editions. In keeping with good musicological practice for works of this period the editor has left out dynamic indications, but has made helpful suggestions for the execution of certain ornaments. Collaborator Bernthal has also indicated the use of the various organ manuals and pedals in the complete score with the organ reduction.

A choir library represents an expensive investment since it involves multiple copies of any composition. Reuning has successfully attempted to solve this important practical consideration. Each cantata is published in two separate forms. First there is the complete vocal score with the organ reduction, of which only two copies would be needed—one for the choir director and one for the organist. In addition, there are also copies which contain only the vocal parts, choral as well as solo. This form, of which multiple copies would be needed, costs only $1.25 a copy as compared to the full vocal score, which costs $6.00 a copy.

Professor Emeritus M. Alfred Bichsel
Eastman School of Music, Rochester, New York

ANCIENT RECORDS AND THE STRUCTURE OF GENESIS. A CASE FOR LITERARY UNITY. By P.J. Wiseman. Edited by D.J. Wiseman. Thomas Nelson Publishers, Nashville, 1985. 148 pages. $6.95.

This is a revision and update of P.J. Wiseman's *New Discoveries in Babylonia about Genesis*. The reissue and updating was done by his son, Donald J. Wiseman, an archaeologist and epigrapher formerly on the staff of the British Museum and later Professor of Assyriology at the University of London. P.J. Wiseman's book came out to support the unity of Genesis and thus took issue with the Final Documentary Hypothesis. As a theory of literary composition, "the paste and scissors" method has failed to satisfy critical scholars themselves, for nowhere in the ancient Near East was any extra-biblical literature composed in the manner proposed by the Graf-Wellhausen school of literary criticism.

The volume contains thirteen chapters, preceded by a foreword and an introduction. The foreword was written by P.J. Wiseman's son, who presents a history of the Final Documentary Hypothesis and a brief statement concerning the contribution made by his father's book, published in 1936. Professor R.K. Harrison was convinced of the logic of P.J. Wiseman's arguments and adopted them in his *Introduction to the Old Testament* (Eerdmans, 1969). In the preface Harrison points out the weaknesses of the Documentary Hypothesis and assesses the strengths of Wiseman's position.

P.J. Wiseman used archaeological discoveries from Mesopotamia and endeavored to link the writing of Genesis with Mesopotamian documents. Many cuneiform tablets that have been uncovered and deciphered employ a specific literary form which comprises a title, the body of the text and a colophon. The latter feature generally contains the name of the owner or scribe and some attempt at dating. Since the colophon comes at the end of a tablet or a series of tablets, it naturally refers to materials that precede it on the tablet. Wiseman believed that the Hebrew phrase *elleh toledoth* ("these are the generations") concludes a family history in each of its occurrences in Genesis and, indeed, that these colophons conclude eleven cuneiform documents which the author of Genesis employed. His juxtaposition of these various sections with a minimum of editorial work presents a history of mankind from the creation to the time of Joseph. Wiseman also claimed that the contents of Genesis argue for an Egyptian or Canaanite cultural background rather than a Mesopotamian one. Harrison opines that Wiseman's book represents an advance in the area of source criticism of Genesis—that the latter's views represent a realistic theory concerning the sources of Genesis, while the facts of the case are totally incompatible with the JEDP documentary hypothesis.

Raymond F. Surburg

GOD'S PEOPLE IN CRISIS: International Theological Commentary on Amos and Lamentations. By Robert Martin-Achard and S. Paul Re'emi. Eerdmans Publishing Company, Grand Rapids, 1984.

The title of this volume provides the thematic behind this rather unusual combination of biblical books, for Amos and Lamentations speak of God's punishment of the Northern Kingdom and the Southern Kingdom. This commentary series has as its stated goals to be "international" by employing the talents of men from various cultures and to be "theological" by going beyond bare historicism and the determination of connections with the New Testament. At least with this volume in the series the reader will not be particularly aware of any international treatment of the subject matter.

The authors accept historical-critical methodology and findings which, from a conservative Lutheran point of view, may somewhat color or place limits upon their theological conclusions. The Lutheran preacher will find some of the linguistic and historical data to be very helpful (especially in allowing the Old Testament to speak to us in its own terms), but he will find that a major portion of his theological task remains to be done, particularly in the area of Christology. The actual references to the New Testament are very sparse and tend to point out on-the-surface correspondences. In fairness, the book's brevity should be borne in mind and the idea of a *theological* commentary raises the question of just where does commentary end and homiletics begin. Also, the book's historical-critical approach is much milder than many other such treatments. For example, external worship forms *per se* are not belittled in favor of a purely internal "religion of the heart," and social issues are not divorced from man's relationship with his Lord. Lurking in the background of Martin-Achard's discussion of Amos is the question of to what extent was the religion of Jeroboam I in the North a worship of Yahweh and to what extent was it an entirely new religion.

The discriminating reader of *God's People in Crisis* will find the book useful for entering the milieu of the prophets and for giving the text an "unchristianized" reading. This being done, the preacher will have laid some necessary groundwork for moving from history to His story, for Christ is at the very center of the Old Testament too.

James Bollhagen

SPEAKING THE GOSPEL TODAY. A THEOLOGY FOR EVANGELISM. By Robert Kolb. Concordia Publishing House, St. Louis, 1984. 212 pages.

Robert Kolb has provided his church with a good resource in its war on evangelistic ignorance. He is occasionally profound, always pastoral, contemporary and quite orthodox, all of which is difficult to find in combination today. This book would best be placed in the hands of advanced laymen, college students of synodical schools,

and pastors attempting to bridge the gap between academic theology and that garden-variety world for which they must forge tools.

The general format of the book assumes the catechetical approach of First, Second, and Third Articles, with the subject of sin and its nature being treated after the opening emphasis upon God as Creator. It is in this second chapter entitled "Against You, O Lord, Have I Sinned" that Kolb performs his most masterful work. For example, condemnation of what he calls the "Manichaean escape" (God hates the sin but not the sinner) is delightful proof that Kolb is a clockmaker keeping time with good theology. The precise account of the psychology and sociology of sin in this section helps to fill that gap which Beisenthal and Kennedy leave.

More intense readers may not be adequately rewarded. There are many precious gems, but much of the book is homiletical in style, weighted down with pious phrases and theological rhetoric. It is, moreover, disconcerting that Kolb speaks of the redemptive work of Christ as though it were a "means" to restoring us to the pre-fall Adamic state. He writes: "Furthermore, faith does experience the joy and peace which comes from realizing that God loves us, died for us and rose for us, so that He might give us new life, the life which He designed for us in Eden" (p. 168). The book is filled with references to a nondescript "image of God." "Only when faith rests secure in Jesus' hand can we truly function as God designed us to function, as the image of God which pours out its love, care and concern" (p. 193). The impression given by words like "obedience" and "God's design" could result in a Reformed notion of discipleship taking precedence over calling, or sanctification over justification. "Instead of a heavenly goal, the goal of Jesus' design for Christian witness is discipleship" (p. 152). To put the best construction upon such phraseology, faith without the additional context of the Christian as God's workmanship is like an idea without an object.

Yet the greatest problem we face in witnessing is a failure to comfort Christians with the knowledge that, unlike Adam who could proclaim God's glory without sin, we always proclaim it despite our sin and at the foot of the naked tree, not as the naked man. The rub is not in the call to fulfill God's "plan" or design, but rather in the nature of that design. The design of God is experienced only in the continual justification of the sinner before God. In reality, the First Article, after the fall, now serves as an introduction to the Second. The idea that we experience the fulfilment of our design in terms of the First Article always leads to a theology of glory and not a theology of hope.

John Fiene
Sandy, Utah

THE DEVELOPMENT OF ST. AUGUSTINE FROM NEOPLATONISM TO CHRISTIANITY, 386-391 A.D. By Alfred Warren Matthews. University Press of America, Washington, D.C., 1980. 314 pages.

The working hypothesis of this specialized study of the crucial developmental period in Augustine's life, from his conversion in 386 A.D. until his ordination five years later, is straightforward: "...immediately after his conversion Augustine was a believer in Christ who wanted to know more about himself and his God. Although he had accepted the authority of Christ, he was willing to use Platonist thought to help him understand his belief" (pp. 3-4). By extensive use of the appropriate primary sources, Dr. Matthews expands on this premise to reveal an Augustine who is neither a true philosopher nor yet an accomplished theologian, a man who uses what tools and knowledge he controls in his groping towards greater understanding of his new faith. Thus, the Augustine seen in the garden on the night of his conversion is a man who can reconcile many critical aspects of Neoplatonism with Christianity, while the newly ordained priest of five years later cannot; yet it is clear that he retains modes of thought informed by his earlier knowledge and experiences.

The author's strong suit is his truly detailed synthesis of Augustine's early writings from the time period under investigation (based on a solid chronological reconstruction), which, in chapter after chapter, illustrates the theologian's growth in biblical knowledge with subsequent modification of former views. He presents Augustine in an existentialist framework, a man seeking himself and his God in a struggle of old and new, the classic story of adult conversion.

The book does, however, suffer from some significant defects which somewhat vitiate the strong areas. Though the sources are quoted quite extensively in the text and footnotes, the index is absurdly small, making the interior material less available to the casual researcher than it should be; thus reading the whole book becomes more important in this case than it would be with a more extensive index. Then, too, the text is full of typographical and editorial errors which make the reading process very distracting (though in fairness, since many U.P. authors are forced to be their own typists and editors so as to pare the cost of publication, these defects are more comprehensible here than in a standard publication). The content, though good in its synthesis and use of the sources, tends, in its conclusions, toward critical evaluations of Augustine's thought in comparison with modern theological ideas, a process which is actually beside the point, especially considering that the material being evaluated is not representative of the mature Augustine of later years. Furthermore, Dr. Matthews seems to place more faith in the assertions of modern existentialist thought than seems advisable (granted that Augustine probably influenced Tillich, one regrets that the influence did not have more salutary results). There are benefits to be gleaned from this work and the bibliography is complete and up to date. However, those who benefit most will be those who have the time to read the entire book, as well as the patience to sift through a somewhat sloppy text.

Gregory James Lockwood
St. Charles, Missouri

THE PROTESTANT REFORMATION, 1517-1559. By Lewis W. Spitz. Harper and Row, New York, 1985. $22.95.

With *The Protestant Reformation* Lewis Spitz returns to the material he first covered in comprehensive fashion in the second volume of his work of 1971, *The Renaissance and Reformation Movements*. Although in both its approach and organization this new work is similar to the earlier one, Spitz incorporates the results of the latest research into his new book so that *The Protestant Reformation* provides a fine up-to-date introduction to the Reformation period. Indeed, the bibliographical essay at the end of the book (pp. 385-429) is itself an excellent overview of recent scholarship.

Spitz sets himself a difficult task, "to emphasize the account of the religious Reformation as the most characteristic and dominant achievement of the time, but to include also the most significant developments in other areas of life throughout the European world" (p.3); but he accomplishes it rather handily. After an introductory chapter which sketches the economic, demographic and social trends of the period, Spitz proceeds to the Reformation, with chapters on Luther, the Swiss, Calvin, the English and the Roman Catholics, before concluding with a chapter on East-West relations and another on major social and cultural developments. His emphasis is upon the "real people" who "make history"; but he is fully aware that events result "from the interaction of societal forces and individual drives and decisions" (p. 346).

Among those "real people" who made the Reformation is, of course, Martin Luther; and Spitz certainly does not slight the Reformer's influence, declaring that Luther's words at Worms "altered the shape of Christendom and changed the course of human history" (p.75). Overall, Spitz's treatment of Luther is excellent and his discussion of Luther's theology illustrates his ability to summarize the research of others while stating his own views clearly. Thus, Spitz examines the relationship of Luther's thought to mysticism (citing Ozment and Bengt Hoffman), to scholasticism (citing Oberman and Grane), and to Renaissance humanism, but insists upon Luther's originality and profound simplicity (pp. 87-88):

> The unity and coherence of Luther's theology was guaranteed by the centrality of Christ as the subject and object of his evangelical theology. He was the Copernicus of theology with a Son-centered universe. His method was characterized by dynamic concreteness, by his biblical realism, and by his acceptance of paradoxes that are essential to theology in which, unlike speculative metaphysics, the key to difficulties lies in the transcendent beyond... Luther was not interested in creating a grand theological structure but rather in reducing religious faith to the essential relationships.

In attempting to write a work of this type an author must necessarily give short shrift to some topics while concentrating on others. Inevitably, then, he leaves himself open to what is the essentially unfair criticism that he has not selected those topics

for extended treatment which some particular reviewer might have preferred. In this case, Spitz is likely to receive brickbats from some for his failure to say more about topics now in vogue, e.g., popular religion or society and the sexes. In my opinion, however, Spitz's book is right on target, for the most important facet of sixteenth century European history, in terms of long-range consequences and significance, was the Reformation; and it was Luther, Calvin, Cranmer and Charles V who made the Reformation. Lewis Spitz rightfully focuses on the achievements of such men as these to give us a thorough, well-written narrative of that which the title precisely denotes, the Protestant Reformation from 1517 to 1559.

Cameron A. MacKenzie

CHURCH ROOTS. Stories of Nine Immigrant Groups That Became the American Lutheran Church. Edited by Charles P. Lutz. Augsburg Publishing House, Minneapolis, 1985. 224 pages.

While the concept for this book may have developed when a highly successful television production made root-probing the "in" thing, the American Lutheran Church, as it looks toward the 1988 merger and further loss of identity, has good reason to retrace its past. The individual contributors are fittingly characterized as "heirs of the traditions they describe...able to write with a certain detachment." These essays about nine immigrant groups, from which the American Lutheran Church of 1960 is the harvest, are interesting in themselves and basic for understanding the ALC today. The groups include the following:

(1) The Ohio Lutherans with John Stauch, the pioneer missionary of fifty-five years, whose long-range influence is seen as late as the founding of Wittenberg University and Hamma Divinity School (now part of Trinity Seminary, Columbus);

(2) Johannes Grabau and the Buffalo Synod, which presumably was forged out of long, troublesome experiences in Germany, spawning a mindset that clashed with other Lutherans and the American spirit;

(3) The Norwegians under Elling Eielsen, one of many apologists for Hans Nielsen Hauge, the folk hero who was sadly misunderstood in his own country but who, as this account shows, was a balanced, sincere Lutheran shaping Norwegian American Lutheranism through Eielsen and his earnest followers;

(4) The unique Texas synod, largely a product of Christian Spittler's influence through the St. Chrischona mission school in Switzerland;

(5) The "Big" Norwegian Synod of 1853, "an interesting experiment of merging faith and culture in such a way as to produce noble service";

(6) The Iowa Synod of 1854 with Wilhelm Loehe as the European mastermind, interested in evangelism, especially reaching out to American Indians;

(7) The Inner Mission non-Grundtvigian Danish Lutherans guided by such leaders as Jens Dixen and P.S. Vig "on a course between an un-Lutheran subjectivism and an equally un-Lutheran formalistic orthodoxy";

(8) The merger of the Norwegian Augustana Synod, the Conference, and the Anti-Missouri Brotherhood in 1890—three groups "in the middle" between the Haugeans and the "Big" Norwegian Synod of 1853—with the later contributions of Johan Aasgaard, Lars Boe, Frederick Schiotz, and E. Clifford Nelson in the development of the ALC of 1960;

(9) The strong-minded Georg Svendrup and the Lutheran Free Church formed in 1897 that "felt so strongly about church polity and congregational freedom that it did not join the ALC until 1963, and even then 40 of 330 congregations remained outside."

The roots—persons and groups—are all unique. Perhaps the devotion of seventeen out of twenty-six pages to work among the Indians is not truly representative of the Iowa Synod. Were other early Ohio leaders just as representative as John Stauch and should some space have been devoted to major roots that developed later (Loy, Lenski)? Given the space limitations, can one fairly question the selection? Those who know little or nothing about the ALC of 1960 will appreciate these essays—likewise the more informed; they will realize one must begin somewhere. Some may appreciate the more conceptual and interpretive observations—for example, those by Leigh Jordahl on the Norwegian Synod of 1853; yet all provide interpretations in their own way. Gerhard Schmutterer and Charles Lutz (editor) discuss Wilhelm Loehe and C.F.W. Walther quite objectively, leaving the images of both untarnished. All the essayists whet the reader's appetite and inspire further exploration of the ALC's roots and branches—a delightful book.

Wilbert Rosin

BEGINNING OLD TESTAMENT STUDY. Edited by John Rogerson. The Westminster Press, Philadelphia, 1982. 157 pages.

This is a handbook written by four British Old Testament scholars and is intended to serve as a guide, not to the contents, but rather to the academic study of the Old Testament. The writers of this volume look upon the Old Testament as an exciting collection of books in its own right. The book has a total of nine chapters written by David J.A. Clines, Paul Joyce, John Barton, and the editor of the volume, John Rogerson, who is Head of the Department of Biblical Studies at the University of Sheffield. Rogerson is also an honorary canon of the Cathedral of Sheffield. Three of the scholars are Protestants, while one (Paul Joyce) is a Roman Catholic layman on the staff of Ripon College, Cuddlesdon, Oxford.

These four lecturers have written on the history of Old Testament interpretation, ethics, sociology, and the relation of the Old Testament to the New Testament. The

publishers state on the back side of the volume: "Although the critical approaches they employ derive from the literary and historical methods already familiar to scholars, they are freshly explained here in order to convey a simple and common sense feeling of how they work and why they are important."

The volume is interesting for the insights it gives into the manner in which British Old Testament scholarship handles the interpretation of the Old Testament Scriptures and the way it relates the two testaments to each other. For these four British scholars the only correct and viable approach to the Old Testament is the historical-critical, which strangely is called the historical-grammatical method. The problem with this book is that history is revised according to the canons of an approach which does not accept the supernatural. The presuppositions which underlie the essays in this volume are those which have been utilized since the age of rationalism. The Final Documentary Hypothesis is considered proved and the books of Genesis through Judges are not considered as factual history. On page 21 Rogerson writes: "Critical scholarship with its open-endedness has produced a description of the history of Israelite religion radically at variance with that in the Old Testament itself." The same scholar believes that the divinity of Christ did not prevent him from making mistakes in statements he made about the authorship of Old Testament books (p.21).

Raymond F. Surburg

JERUSALEM. THE REBIRTH OF A CITY. By Martin Gilbert. Viking Press, New York. 238 pages. $25.00.

Jerusalem, whose history begins before the time of Abraham, dates back to at least the twenty-third century B.C. It is a city which has stirred more hearts over the centuries than any other city of antiquity. The Holy City has had a variegated history, being attacked, sacked, and conquered many times. Jerusalem has been under the domination of many different people in its four thousand year existence.

Gilbert's book deals with Jerusalem's condition under Turkish rule during the nineteenth century. The author begins his chronicles with 1838 and concludes with 1898. Edward Robinson, one of the earliest archaeologists to work the city, lamented that "the glory of Jerusalem has indeed departed." From its ancient high estate "it had declined in the nineteenth century into a neglected capital of a petty Turkish province." It had a population of fewer than 16,000, consisting of 5000 Muslim Arabs, 3000 Christian Arabs, 6000 Jews, a Turkish garrison, and a small colony of European traders and missionaries. At the end of the century guidebooks were still stressing its stagnation and decay while most travelers were expressing their disappointment. Theodor Herzl, who visited the city for the first time in 1898, wrote these words in his diary: "When I remember thee in days to come, O Jerusalem, it will not be with delight." If he had had his way, he would have torn everything down except the sacred sites.

Despite these opinions about Jerusalem, Martin has shown that important changes had been occurring, changes that eventually were to draw Jerusalem back into the

mainstream of history. There were transformations occurring that had not been noticed by visitors and travelers. In 1839 a British vice-consul was located in Jerusalem. Russian and French consulates followed in 1841; the same year saw the creation of an Anglican bishopric. In due time the Germans, Austrians, and Italians made their presence felt. In 1857 an American consulate was established. With the establishment of the consulates came an increase in missionary activity, which sometimes became a cause for dissension. The religious life of the city was colorful and intense.

The largest population gain between 1838 and 1898 was by the Jews. By 1896 Jerusalem's population was 45,000, of whom 28,000 were Jews; the rest was divided equally between Christians and Moslems. The Jewish population came from many different parts of the world, with the Ashkenazim, who came from Eastern Europe, predominant. The other major group of Jews was the Sephardic immigrants from many parts of the world, even from Yemen and Bukhara. Attempts were made after Montefiore's visit in 1827 to effect social and educational reforms that were secular and favored technological changes. Orthodox Jews endeavored to resist the changes. In 1840 the first printing press was established, in 1848 the first bank, and the first hotel in 1843. In 1892 the first single-track railway made its appearance, going from Jaffa to Jerusalem. Toward the end of the nineteenth century two significant happenings took place, namely, the visit of Kaiser Wilhelm to Jerusalem in 1898 and the visit of Theodor Herzl. Martin has written a lively book, containing many excellent quotations. He has given glimpses of personalities as diverse as Herman Melville and Emperor Maximillian of Mexico. This is a handsome book, furnished with a large number of striking photographs.

Raymond F. Surburg

THE CHRISTIAN'S CALLING. By Donald R. Heiges. Revised edition [first published in 1958]. Fortress Press, Philadelphia, 1984. Paperback. 108 pages.

Like many other efforts at interpreting Luther's emphasis upon the priesthood of believers, or royal priests, to whom God has entrusted the keys, or the ministry of the Word, Heiges broadens ministry in New Testament terms to such an extent that everyone is considered to have his called ministry. The net result is that the special office of the called pastor, who comes into his office by the call of the royal priests, as ordained by God, slips into a parallel sort of leveling alongside these other "calls." There is no doubt that this revised version comes off worse than the original in view of the evident dependence upon categories and canons of the social gospel emphasis, especially the WCC Faith and Order Commission document drawn up at Lima, Peru, in 1982. "This mission needs to be carried out in varying political, social and cultural contexts," and the members of Christ's body "will seek relevant forms of witness and service in each situation" (p.87). Little wonder that *preaching* the Gospel of Christ's vicarious atonement for sin and sinners pales in significance before "*doing* the gospel" by improving society. There can be no criticism of Christians being concerned for the man in need. This is a *diakonia* which is directly an outflow of the faith in the heart, active in love. But a miserable mishmash results

when, in an effort to accentuate this fruit of faith, the whole company of God turns out to have a "ministry," each according to his prior calling as a believer in Christ. Luther, indeed, has much to say about the Christian man and woman fulfilling his or her station in life faithfully and caringly as a follower of Christ, but he never ends up confusing this calling with the special and totally unique calling which God has established in the office of the pastor called by the congregation of believers. It is that call that makes the *man*—Heiges leaves things open for women preachers in the LCA today—a pastor, and not the "charism" of ordination "which sets him apart and which abides with him forever" (p.87). It seems that the moral of the story is that it is best not to revise if the bottom line is a changed theology. In Heiges' handling of the material Luther's great contribution as regards vocation in the believer's life remains largely unaffected, but Luther's teaching as regards the office of the pastor has been seriously distorted.

E.F. Klug

LEFÈVRE: PIONEER OF ECCLESIASTICAL RENEWAL IN FRANCE. By Philip Edgcumbe Hughes. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, 1984. 224 pages. Paperback, $14.95.

Jacques Lefèvre d'Etaples is one of those figures who so flit about the margins of Reformation history that many have heard of him but few know anything about him—except perhaps that he was a French humanist and is also known as Jacobus Faber, or Stapulensis. This is not to say that Lefèvre was unimportant in his own day or insignificant for later history, but it does indicate that Lefèvre was not an actor in the great dramas of the German, Swiss or English Reformations and that he died (1536) in the early stages of the French religious struggle. In point of fact, however, Lefèvre was, like Erasmus, a leading figure in the northern Renaissance and, unlike Erasmus, a proponent of both moral and doctrinal ecclesiastical reform although he never broke formally with the institutional Church of France.

Philip E. Hughes' new book cannot by itself make up entirely for the relative neglect of Lefèvre, especially in English-speaking scholarship, but it does provide an excellent introduction to Lefèvre's thought and achievement. Born around 1455, educated at the University of Paris and ordained a priest, Lefèvre lived and worked within a narrow circle of scholarly French ecclesiastics but through his writings participated in the major intellectual movements of his day. Early in his career Lefèvre rejected the scholasticism of the Sorbonne, preferring first the philosophy of Aristotle, several of whose works Lefèvre edited, published, and commented upon, and then the mystical theology of Pseudo-Dionysius, Raymond Lull, and Nicholas of Cusa. Increasingly, however, Lefèvre's pursuit of truth led him to the Scriptures so that by 1509 biblical interpretation had become his major concern. In that year he published his *Quintuplex Psalterium*, containing five Latin versions of the Psalms along with his own commentary; and in 1512 he produced his *Commentary on Paul's Epistles*. Luther used both of these for his early lectures at Wittenberg.

But what could Luther have learned from Lefèvre? Hughes argues persuasively that in his biblical studies Lefèvre "firmly grasped and propounded that evangelical faith which has commonly been regarded as the preserve of the theologians of the Reformation and, what is more, that he did so in the precise terms of formulations that were destined to become the distinctive hallmarks of Reformation theology" (p.97). Furthermore, Hughes demonstrates that Lefèvre, like Luther, while insisting on the primacy of the literal sense in scriptural exegesis, also maintained that the literal was always Christological. In other words, Hughes portrays Lefèvre somewhat as a Protestant before the Protestants.

Moreover, Lefèvre was not content just to write about theology; he also sought to implement his insights by assisting one of his disciples, Guillaume Briçonnet, bishop of Meaux, in the reform of his diocese (1515-25). Here, for example, Lefevre produced a vernacular commentary on the epistles and gospels of the church year designed for the use of parish priests in their ministry among the people. Subsequent to his stay at Meaux, Lefèvre enjoyed the patronage of Marguerite, sister to Francis I, queen of Navarre and Protestant sympathizer. Because of this association with the royal family, Lefèvre never lost hope that the Gallican Church might become a Reformed one.

Despite Hughes' book, scholars will undoubtedly continue to debate the degree of affinity between Lefèvre's theological views and those of the Protestant Reformers. However, for those who are interested in either Renaissance humanism or the Reformation in France, *Lefèvre* is an important book because it demonstrates how in Jacques Lefèvre d'Etaples the former movement prepared the way for the latter.

Cameron A. MacKenzie

IS THERE LIFE AFTER DIVORCE IN THE CHURCH? By Richard Lyon Morgan. Atlanta, Georgia: John Knox Press, 1985. 184 pages. Paper, $12.95.

The author is himself a divorced and remarried clergyman in the Presbyterian church. As such, he brings rich insight to the psychological and spiritual dynamics born of his own personal experiences. Therein lies one of the contributions of this volume. Faced as he is with the reality of divorced persons in the congregation, the pastor is introduced to the problem and trauma experienced by the divorcing and divorced. There is no quarrel with this point. The church is to be compassionate. However, the author's insistence upon the church's condoning divorce, even considering it to be "redemptive" and, in many instances, to be in accord with God's will, gives pause and causes concern for those who uphold the Scriptures' high view of marriage. At times there also is an apparent sacrifice of Biblical principle to secular methodology. There are incorporated helpful suggestions to pastors and congregations as to how compassionate response, intervention, and help can be extended to the divorcing and the divorced. Based on the premises that divorce and remarriage are here to stay and in the future the number of divorces and remarriages is destined

to increase, the author states: "Simply put, how the church welcomes divorced members tests its integrity and the authenticity of its gospel" (p. 148). The text is strong in raising sensitivity to the problem; it is programmatically helpful, but theologically weak.

Norbert H. Mueller

DEVOTIONS FOR THE DIVORCING. By William E. Thompson. Atlanta, Georgia: John Knox Press, 1985. 99 pages. Paper, $6.95.

If a divorced person is looking for appropriate guidance applied to his particular situation, he can forget this book. As the author himself says: "These devotions are designed to be reflections. I hope that you are seeing and feeling yourself within them and, more important, that you are seeing and feeling God's presence in them." Consequently, there is no summons to repentance, no resting upon the promise for help or the Word of God for instruction. The devotions are certainly not Christocentric in their orientation. On the other hand, the "devotions" help one to understand what a person may or may not be experiencing as result of a divorce. But in these materials, one seeks in vain for God's remedies or guidance.

Norbert H. Mueller

THE SACRAMENT OF LOVE. By Paul Endokimov. Crestwood, New York: St. Vladimir's Seminary Press, 1985.

It is no secret that the church has been unduly eager in many settings to adopt the language of "rights," "mutuality," and "human fulfillment" without a critical inquiry into the effect of such language on the Biblical vision of the human condition. This is perhaps most transparent in the church's discussion of marriage. One might legitimately probe the Lutheran ethos with the inquiry: "If the stained glass and ecclesiastical setting were removed, what does the church offer its nuptial couples? Where is the teaching of the church on what it means to be man-husband-father and woman-wife-mother? Or, where is our theological rationale for fidelity?"

For example, James Nelson, in the still influential book, *Embodiment: An Approach to Sexuality and Christian Theology* (Augsburg, 1978), seriously recommends that the church alter its definition of what marital fidelity means. Gilbert Meilander, in a superlative review *(Concordia Journal,* November 1979, pp. 216-221), rightly suggests that the church's view of embodiment is more profound with respect to human nature than the proposed alternatives: "A 'presumptive rule' in favor of fidelity is not likely to be sufficient to fulfill the healing purpose of marriage. It can only mean, 'I promise...unless and until new possibilities for growth and self-realization lead me to a new partner.' If that is the promise the church wishes to witness and to which it wants to give its blessing, it ought to be spoken in precisely

such language. That kind of promise, however, will never discipline the desires of sinful human beings. It will not serve the healing which all the children of Adam need" (p. 219).

If we are in danger of losing a whole conceptual network, traditionally based on the First Article, it is time to reexamine inferences that the Gospel necessarily results in egalitarian views of human ordering. The perceptive call of William Weinrich ("Feminism in the Church: The Issue of our Day," *CTQ,* April 1986, pp. 140-144) to eschew a modern gnosticism strike the same note as Meilander. Could the church forget that God, before the advent of sin, did not create interchangeable "persons," but He made "male" and "female"? To reduce this polarity to a cosmetic-surface reality or, with our culture, to speak only of plumbing differences is to impoverish not only the language of the church, but its biblical view of man and woman.

Both Meilander and Weinrich would, I believe, join the reviewer in applauding the fundamental posture which informs *The Sacrament of Love,* namely, that creation counts. There is profound insight in a passage such as Endokimov formulates: "Conqueror, adventurer, designer, man is not paternal in his essence. This truth has a far-reaching implication: It explains why the religious principle of dependence, of receptivity, of communion, is exprssed more directly through a woman; the special sensitivity for the truly spiritual is greater in 'the feminine' than in 'the masculine.' The Bible exalts woman as the instrument of spiritual receptivity in human nature. Indeed, the promise of salvation has been given to woman: It is she who receives the Annunciation; it is she to whom the Resurrected Christ first appears" (p. 35).

Here and throughout *The Sacrament of Love* there is no hint that different placement or differentiation of being entail superiority-inferiority or provoke a contest over what "rights" can legitimately be acquired over against the other. By posing the question in that manner the modern Christian not only forces on the Scriptures an alien world, but risks missing the coherent nature of Scripture's witness on the married estate. One example will illustrate. Endokimov writes: "It is not by mere chance either that St. Paul puts his magistral teaching on marriage in the context of this Letter on the Church, Ephesians. There is more here than a simple analogy. Biblical symbolism depends on a very intimate correspondence between the various levels, showing them as different expressions of a single reality" (p. 122).

Surely we Lutherans need to recapture this sense of a single reality, so that our marriages are not divorced from the life of the church but become another expression of the *one* truth. Endokimov's description of this single reality is organized topically with respective chapters on "Anthropology," "Marriage and the Monastic State," "The Royal Priesthood of the Believers," "Love and the Sacrament of Love," "Sexuality and Nuptial Chastity," and "The Institution." This book is heartily recommended to every pastor who seeks a vocabulary that will provide a "vision" *for* and a "vocation" (Luther's language) *to* the married estate in terms of the one theological reality articulated by the Scriptures, entered by Holy Baptism, and nourished by the Eucharist.

Dean O. Wenthe

LUTHER ALS PREDIGER. By Detlef Lehmann. Lutherische Theologische Hochschule, Oberursel. LUTHER UND DIE EINE HEILIGE CHRISTLICHE KIRCHE. By Manfred Roensch. Lutherische Theologische Hochschule, Oberursel. LUTHER UND DIE RECHTFERTIGUNG. By Gottfried Hoffmann. Lutherische Theologische Hochschule, Oberursel. 56 pages.

The faculty of the Lutheran Theological School in Oberursel (near Frankfurt) has for the past several years issued monographs resulting from lectures either at home on its own campus or at conferences or church gatherings in Europe or America. At the same time it has published the quarterly journal *Lutherische Theologie und Kirche*, successor since 1977 of the well-regarded *Lutherischer Rundblick*. This faculty of five men is to be commended for its industry and high-quality literary output. The three monographs noted here are no exception. In compact form the reader benefits from a three-pronged focus on Luther. All the world knows that the Reformer was a highly effective preacher whose sermons packed significant content flowing from his profound biblical knowledge and addressed to the needs of the Reformation (Lehmann). Not least among the Reformer's great theological contributions was clearing up the vital doctrine of the church (Roensch). How man, the fallen sinner, is able to stand righteous before God is the distinctive article of the Christian faith, by which the church either stands or falls (Hoffmann). These three studies are excellent contributions, particularly the last, on the doctrine of justification. It is also available in English, since it was first presented in the 1983 Reformation Lectures at Bethany Lutheran Seminary, Mankato, Minnesota, and then published in the *Lutheran Synod Quarterly* (March 1984). We commend these studies to readers able to handle the German.

E.F. Klug

HISTORY, HARMONY AND THE HEBREW KINGS. By E.W. Faulstick. Chronology Books, Spencer, Iowa, 1986. 304 pages. $19.95.

It has been aptly remarked that chronology and geography are the two eyes of history. Problems in both of these areas have at times made it difficult to comprehend completely a biblical passage. In the last 140 years archaeology has helped us by shedding light on these two areas of biblical study. So far, however, no scholar has been able to propose a scheme of biblical chronology commanding universal acceptance. E.W. Faulstick believes that he has succeeded where such scholars as Albright, Thiele, Finnegan, Begrich, and others have failed. Most reference works have followed the schemes worked out either by Albright or by Thiele. Those scholars who are critically-oriented as a rule follow Albright, while those of a conservative persuasion frequently adopt the conclusions of Thiele.

Faulstick has faulted Thiele's assumptions and calculations. Since 1944 Thiele, an Adventist missionary and professor, has issued three books in addition to his doctoral dissertation written at the Oriental Institute and has penned many articles dealing with the problems and intricacies of the Bible's chronology. Faulstick's book

is mainly directed against Thiele's chronological studies, including the latter's most recent work, *The Chronology of the Hebrew Kings*. Faulstick is an engineer, a mathematician and computer expert, and a serious student of the Bible, who has devoted the last ten years of his life to trying to unravel the chronological problems of both the Old and New Testaments. Faulstick's method differs from other attempts to establish an accurate Old Testament time frame in that he does not predicate his work primarily on Assyrian documents or exclusively on the Bible. Rather, he links astronomical calculations with Biblical and non-Biblical data in determining major reference dates. As Dr. Mansoor has noted: "This is a chronology of Israel from the Exodus through the divided monarchy developed with the aid of computers."

The volume has ten chapters, followed by a concluding one in which the author has summarized his findings, giving dates beginning with David (1015-985 B.C.) and ending with Zedekiah of Judah (598-588 B.C.). This chapter shows the differences between the dates Thiele has worked out and those of Faulstick. The volume is furnished with seven appendices, giving lists of Assyrian and Babylonian eponym and kings lists. The reader will find an excellent bibliography which shows that the author has thoroughly researched the subject of Near Eastern and Biblical chronologies. In order to arrive at his dates for the kings of Judah and Israel, Faulstick has rejected the chronological assertions in a number of Assyrian documents accepted by others as accurate—for instance, the date for the battle of Qarqar as 854 B.C. or the defeat of Jehu as 841 B.C. In chapters 5,6,7 and 10 Faulstick has challenged what he calls the "Thiele Anachronisms." Albright placed the beginning of the separate monarchy of Judah in 922 B.C. and its end in 587 B.C., Thiele dates these events to 930 and 587 B.C., and Faulstick gives the dates of 946 and 588 B.C.

Raymond F. Surburg

THE SUFFERING OF GOD: An Old Testament Perspective. By Terance B. Fretheim. Fortress Press, Philadelphia, 1984. 203 pages. Paperback, $10.95.

This book strikes a number of notes that have all too often fallen on deaf ears. Fretheim calls them "neglected metaphors" (p. 13). They might be summarized under the category of the "presence" of God in the Old Testament over against His "transcendence." If it is true that many Christians view God's way with Israel as remote and other-worldly (with an occasional descent from the heavens for an appearance on Sinai), then *The Suffering of God* should serve not only as a corrective, but also as an invitation to behold the gracious and the real presence of God with Israel. God's consultation with Abraham over His forthcoming actions toward Sodom and Gomorrah (Genesis 18), His anguish over sin and unilateral extension of mercy (Hosea 2), His tabernacling presence in ark and temple (Exodus, Samuel-Kings), His accessibility in Zion (Psalm 132), His immanence in Israel's history (Isaiah 12), His appearance on Israel's behalf in warfare (Judges 5), His use of human forms (Genesis 17-18)—these and cognate texts are brought together by Fretheim in a lucid and readable narrative.

Perhaps the most suggestive discussion comes in chapter 10, "Prophet, Theophany, and the Suffering of God." Here it is proposed that the prophet's life, particularly in its suffering for the kingdom, is done as "an embodied Word of God." The classical Lutheran posture that the offices of prophet, priest, and king were typical of Christ finds a near parallel in the eloquent last paragraph of the book: "Finally, we should note that the prophet's life as embodied Word of God is partial and broken. The OT does not finally come to the conclusion that God was incarnate in a human life in complete unbrokenness or in its entirety. While a prophet such as Jeremiah was set aside from the beginning of his life, the notion of the Word of God becoming flesh is associated only with his call. The Word of God, enfleshed in an unbroken way in the totality of human life, must await a new day. Yet, in the prophet we see decisive continuities with what occurs in the Christ-event. God's act in Jesus Christ is the culmination of a long-standing relationship of God with the world that is much more widespread in the OT than is commonly recognized" (p. 166).

This perspective invited further reflection on the ways in which Jesus himself makes this connection. "A greater than the temple is here" (Matt. 12:6). "Destroy this temple and in three days, I will rebuild it." (John 2:19). Though standard critical isagogics are assumed and components of process theology inform some of the discussion, the Lutheran pastor who is also a critical reader can find much of value here. The tension, for example, that arises from stressing the "incarnational" and concrete nature of God's presence with Israel while at the same time using "gender-neutral" language throughout will not escape the sensitive reader.

Dean O. Wenthe

JESUS AND JUDAISM. By E.P. Saunders. Fortress Press, Philadelphia, 1985. Cloth, xiv + 444 pages.

The quest for the historical Jesus, particularly when undertaken in accord with the canons of critical historiography, never quite comes to rest. Whether it be the cautious and conservative constructions of a Johannes Weiss (*Jesus' Proclamation of the Kingdom*, 1892) or the skeptical perspective of D.F. Strauss (*Life of Jesus*, 1835-36) a bit earlier, the academic pursuit of a plausible portrait of Jesus of Nazareth has occupied some of the most capable minds in every subsequent generation. The names of Albert Schweizer (*The Quest of the Historical Jesus*, 1910), William Wrede (*Das Messiasgeheimnis in den Evangelien*, 1906), and Rudolf Bultmann (*Theology of the New Testament*, 1951) are only representative of the large guild of scholars who have continued the discussion. More recently a number of articulate voices have returned to the themes which attend the quest: A.E. Harvey's *Jesus and the Constraints of History* (1982), Morton Smith's *Jesus the Magician* (1978), and G. Vermes' *Jesus the Jew* (1973).

For the pastor who wishes to stay abreast of this discussion, E.P. Saunders' *Jesus and Judaism* is a must. Not only does Saunders' interact with the vast literature, he lucidly informs the reader about the methodological moves which he makes in acknowledging or challenging another viewpoint. Saunders basic tack is to suggest that previous studies have unduly stressed "Jesus as teacher." The critical debate on which sayings, if any, are authentic and the doubt as to whether any teaching could have led to crucifixion cause the author to focus on the life of Jesus as the best point of entry for any reconstruction.

Saunders regards as virtually secure the following events: (1) Jesus was baptized by John the Baptist; (2) Jesus was a Galilean who preached and healed; (3) Jesus called disciples and spoke of there being twelve; (4) Jesus confined His activity to Israel; (5) Jesus engaged in a controversy about the temple; (6) Jesus was crucified outside Jerusalem by the Roman authorities; (7) after His death Jesus' followers continued as an identifiable movement (p.11). With this interpretative framework, Saunders explores how first-century views on eschatology, miracles, the kingdom of God, and cognate themes could illumine the historian's pathway through the texts. While most readers of this journal will find the methodological assumptions in tension with a confessional hermeneutic, it is noteworthy that no simple polemic against those who "deny the supernatural" will suffice. One only needs to examine Saunders' treatment of miracles (pp. 157-173) to realize how inappropriate such a response would be. The Gospel is surely better served by the fine distinctions which a thorough reading will bring than by the indiscriminate rhetoric of the past.

Saunders' conclusions are nuanced along a spectrum from "virtually certain" to "incredible" (pp.326-327). Again, while these might appear all too minimalistic to many, it is important to note the considerably more conservative nature of these assertions over against an earlier and rather doctrinaire skepticism. If one were to place this work in conversation with such studies as Martin Hengel's *Acts and the History of Earliest Christianity* (1980) and *Studies in the Gospel of Mark* (1985), a great deal of methodological refinement would surely occur. Perhaps then there would arise a generation of exegetes with both the confessional conviction and exegetical expertise of an Adolf Schlatter or a Theodore Zahn.

Dean O. Wenthe

ECCLESIASTES: A PRACTICAL COMMENTARY. By J.A. Loader. Translated by John Vriend. William B. Eerdmans, Grand Rapids, 1986. 136 pages. Paperback, $6.95.

Grocery stores these days are stocking lots of "lite" foods. Publishers seem to be doing the same with Bible commentaries, which frequently appear in slimmed-down size for laity and for preachers who feel they have no time for a "heavy meal" as they prepare for their messages. J.A. Loader's book on Ecclesiastes, the latest in the new *Text and Interpretation* series by Eerdmans, is definitely on the "lite" side. Some readers will complain that it is too light. No translation of the text is

provided, even though the author sometimes makes his case by rejecting the renderings of the KJV, RSV, and NIV. Moreover, some of the author's observations are too simplistic to be helpful. For example, "if God is love, He does not cause times of hatred, suffering, and war" (p. 38). Nevertheless, there are some tasty morsels in this brief work. A listing of twelve kinds of wisdom sayings, along with examples, in the book's introduction helps the reader pay better attention both to Ecclesiastes and to Proverbs. Here and there little diagrams of the chiastic arrangement of certain sections (like the "time" observations in chapter 3) provide relief for the eye and stimulus for the mind.

Loader asserts that Ecclesiastes is a protest against the pat answers classical Jewish wisdom gave to suffering. The tension between the two points of view is nearly portrayed by Hegelian-sounding triads of "thought-counterthought-tension" phrases. The value of Ecclesiastes, he says, is that it gives us an excellent look at life as it appears to one who is without (or before) Christ. Preachers will find this book useful. Ecclesiastes is divided into 32 bite-sized pericopes. Loader's comments are readable and generally thought-provoking. At the close of each section, Loader himself becomes a preacher, often citing the New Testament to remind the reader of the new perspective our Lord brings. Before ordering the whole series for the church library, readers may want to sample other entrees. But this volume, though less filling, did "taste great."

Michael D. Kasting
Akron, Ohio

WOMEN, AUTHORITY AND THE BIBLE. Edited by Alvera Mickelson. InterVarsity Press, Downers Grove, 1986. 304 pages. Paperback, $9.95.

The book here being reviewed is a selection of essays and responses to them presented at the Evangelical Colloquium on Women and the Bible held in October 1984 in Oak Brook, Illinois. It is divided into six parts, five of which include a response or responses to the previous essays. The sixth part contains three evaluations of the colloquium under the heading "What Have We Accomplished?" The headings of the other five parts are the following: "Why Are We Here?", "Biblical Authority," "Biblical Views of Authority and Headship," "Difficult Passages," and "Changing the Church." As J.I. Packer has pointed out in one of the evaluations, the colloquium "suffered from the built-in awkwardness of a double-barreled agenda," a fact documented by the difference between the fifth section mentioned above and the other four sections. This review will confine itself to comments on the biblical material offered and conclusions drawn from it.

I think it is fair to say that there is a great deal of valuable material offered in the exegetical studies of the various essays, and the responses on the whole take care of weaknesses and inadequacies of the main exegetical presentations. The essay of Klyne R. Snodgrass on "Galatians 3:28: Conundrum or Solution?" is probably the best of them all. W. Ward Gasque, in his response, declares: "In my opinion,

he has said just about all there is to say on the text at hand." My own comments later will show that he missed something very important indeed, but otherwise I think I could concur in the judgment of Ward Gasque. I cannot, however, at all agree with Packer when he asserts that "the New Testament papers in particular make it evident that the burden of proof regarding the exclusion of women from the office of teaching and ruling within the congregation now lies on those who maintain the exclusion rather than on those who challenge it." It is a pity that only those known to be in favor of the ordination of women were invited to the colloquium (see p. 298).

Although one cannot really claim that Paul's argument in 1 Corinthians 14:34-36 (37?) or in 1 Timothy 2:11-15 are particularly convincing—he seems to have taken the matter rather lightly—nevertheless to dismiss his views as meant only for the existing situation in Corinth and elsewhere is quite out of keeping with what St. Paul actually says. A reference to 1 Corinthians 14:36 with its reference to the "word of God" (and also to 37 with its reference to "the command of the Lord") makes us think of something far different from a parochial, time-bound direction. A comparison with 1 Corinthians 11:1-16 (especially v. 16) shows the big difference in the nature of the apostolic authority being expressed. References to women active in the church and in the Old Testament are really irrelevant, for they do not answer the question whether women should occupy ruling positions in the church. The same comment fits the repeated references to the Spirit's gifts to the church. The question is whether the gift of ruling is one which is appropriate for and one which is given to women (*ho proistamenos en spoudee*, Rom. 12:8). Of course, what can happen in an exceptional case or in times of emergency is another matter. And it is such a situation in which we see Deborah active as judge in Israel. It is, by the way, interesting to note the omission of such prominent ruling women as Jezebel, Athaliah, and that other Jezebel of Thyatira (Rev. 2:20-23) from the list of active and energetic females.

Now, the really important biblical text for the movement towards female ordination is Galatians 3:28. So it is described in various places and in various ways in the essays, as in this sentence: "Galatians 3:28 is the necessary theological starting place for any discussion of the role of women in the church" (Gasque, p. 189). If this is the case, one must be aware that it is a mischievous text to have on one's side when used for the conclusion desired. Stripped to its basics, the argument runs: We are all one in Christ; women believers are in Christ; therefore women should be ordained. This is an illegitimate argument as the following *reductio ad absurdum* indicates. We can also argue, in precisely the same way: We are all one in Christ; children are in Christ; therefore children should or may be ordained. Or we could argue: We are all one in Christ; the mentally defective are also in Christ; therefore the mentally defective should or may be ordained.

A second problem with Galatians 3:28 is the difference in the third pair of contrasts from the other two. The translation of the passage literally runs: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male *and* female."

The emphasized *and* shows the difference in the third member. Now the difficulty is this: many relations in life can change; a Jew can renounce his Jewishness and become a gentile, and the opposite also can occur. Similarly, a slave may become free, or a free man may through certain circumstances become a slave. But male *and* female remain on earth no matter what happens. Unless we can get a better interpretation of Galatians 3:28 than what has been presented in the papers of the colloquium, Paul cannot be saved from the attack that he has written nonsense.

The better interpretation is contained in a proper understanding of the "in Christ." Snodgrass approaches it in one place only to sheer off from it because of his basic theology of the church (p. 179):

> Some traditionalists grant that Galatians 3:28 speaks of newness in the male and female relationships, but they view these words as descriptive of the *eschaton*; that is what life will be like after Christ's return. They say, however, that we still live in the old age, the age of sin, and therefore the words of 3:28 cannot be implemented on the practical level. This will not do: Christians are still residents of the old age, but they are people for whom the new age has already dawned. Our task is to actualize the new age in the midst of the old. We cannot allow ourselves to be ruled by sin and the old age, but only by Christ and the presence of the new age.

It is the view of the New Testament that the new age is not merely coming but that it is here already. It is here because Christ has come (Mark 1:15; Luke 11:20; 17:20) and because He has risen from the dead, *the* sign of the presence of the new age is in the world *now*. So Christians have indeed been "delivered from the present evil age" (Gal. 1:4, which phrase must be seen behind the "in Christ" of 3:28 and a great deal of the Galatians letter besides). They live in the overlap of the old age and the new. But—and here the obvious is missed by Snodgrass—the new is here only in hidden form. We live in the new only by faith in what is not seen, something which includes all the assertions of the ecumenical creeds, except the references to Jesus' death under Pontius Pilate. We see none of the things we confess there, and we do not see the oneness of all believers in Christ either. While this age endures, the conditions of creation endure, male *and* female remain. The realities of the new age cannot be translated into the conditions of the old. Here we can live only in the love by which faith is active, allowing Christian love to smooth over the conflicts and abysses of the old, corrupt aeon. But we cannot get rid of the conditions of creation, including sex.

And it is at this point that there is an underlying assumption in all the essays and responses (Packer almost gets away from it) which must be taken up, however briefly. The assumption is concentrated in the very frequent reference to gender rather than to sex. The reader gets the impression that all human beings are fundamentally very much the same, and that differences of sex can be reduced to curiosities of noun classification. The fact is, of course, quite, quite different. Sex is an all-pervasive fact of human personality, affecting not only the outward, visible bodies of men and women but their whole make-up as well. Apart from exceptions—for which in some cases we are very thankful, like Helen Waddell, Dorothy Sayers,

and Margaret Thatcher—women approach things in a very different way from men. This distinction is illustrated in the first essay by Patricia Gundry. Her passionate feeling and emotion, irrelevant combinations, and impossible logic contribute to a result which infuriates any man. I have come across this type of thing in every woman I have ever met. This is no matter of gender. It is something far deeper. And what has this distinction to do with authority? We have to go right back to basic, primary facts. Dr. Sasse used to say that female ordination is not only unbiblical, it is also *unnatural*. The whole question of male-female relations, of authority and rule and the like, goes back to the basics of the normal sex act itself. Verbum sapienti sat.

H.P. Hamann
Adelaide, Australia

CLERGY MALPRACTICE. By Thomas L. Needham and Samuel Southard. The Westminster Press, Philadelphia, 1986. 185 pages. Paperback, $12.95.

Recent developments give clear evidence that pastors and congregations no longer can claim any special immunity from litigation. Drawing upon recent case histories, the authors discuss from a multidisciplinary perspective the areas of vulnerability to lawsuits and ways in which pastors and congregations can protect themselves from such vulnerability. Thus far the secular courts have been loath to enter into cases which have to do with self-governance and the theology of the congregations, including requirements and standards for training and certifying clergy of the respective traditions. This leads to the basic premise of the book that postulates that, as long as the pastor remembers and is faithful to his role as pastor and in that capacity limits himself to counseling only members of a congregation of which he is pastor, the risk of litigation is minimal. Pastors at the same time should also remember their limitations so that proper referral can be made in cases where the depth of counseling is beyond the competence of a pastor. It is suggested that "walk-ins" (people outside the congregation who approach the pastor for counseling) be briefed by the pastor on his essential role and competence at the outset lest misunderstandings arise as a result of unrealistic expectations. In other words, the pastor ought to be candid, saying that he is a pastor who works from certain scriptural presuppositions and with scriptural principles with which he will seek to enable the person to apply those precepts to his own situation.

Recent history has produced a number of lawsuits relating to church discipline and disciplinary procedures. The chapter on this topic is extraordinary, not only from a legal standpoint but more importantly and especially from a theological perspective. Congregations with day schools or pre-schools have a special vulnerability to litigation, especially in the areas of child abuse and child molestation. Current societal sensitivity is directly affecting the availability and cost of liability insurance for congregations with day schools or pre-schools or day care centers. Careful screening of teachers and helpers is absolutely essential. This book is highly recommended, not only to apprise the pastor and congregations of important developments with regard to legal accountability, but also as a refresher for pastors

of some basic pastoral ethics that could, on the one hand, stave off possible litigation on charges of malpractice and, on the other hand, build a higher level of trust making for more effective ministry.

Norbert H. Mueller

THE CULT OF THE VIRGIN MARY. By Michael P. Carroll. Princeton University Press, Princeton, 1986. Cloth, 253 pages.

Roman Catholicism is distinguished from other Christian denominations by a profound devotion to the Virgin Mary. In *The Cult of the Virgin Mary* Carroll examines the historical evidence to determine the origin of this devotion. The book's subtitle, "Psychological Origins," indicates where he intends to find the answer. Very little devotion to Mary is found in the first three centuries. In the early fifth century it appears suddenly. Carroll explains that during the fourth century a large number of lower class Roman citizens were taken into the church. Unlike the upper and middle class families with strong father figures, the lower classes were characterized by "father ineffective" families and thus the devotion to Mary was an extension of an Oedipal process. Since such families are more common in the countries bordering on the northern shore of the Mediterranean, the cult of Mary has flourished there, but not, for example, in the northern countries of England and Germany. Poland is one exception.

Whether one accepts Carroll's hypothesis depends upon a number of factors, not the least being the viability of Freudian categories for understanding human nature. Still his hypothesis is valid, and the historical evidence brought in to answer the question of the origin of the Marian cult is invaluable. He examines the possibilities of its origin in Roman pagan deities, but the virgin-mother combination, characteristic of Mary in Roman Catholicism, cannot be found there. A careful distinction is made between Roman Catholic devotion to Mary as the virgin and Eastern Orthodox devotion to her as the mother of God. The historical examination goes from the first century up to the present, including Marian apparitions and shrines to her honor.

Carroll, who seems unfavorably disposed to the cult, is pessimistic about its discontinuation. A steady decline in devotion to Mary can be noted in the 1950s. The cult suffered a serious setback at Vatican II, which rooted the arguments for devotion to her in the Bible and said that devotion to her must be subordinated to that due her son. A shift may have taken place with the accession of John Paul II as pope. His devotion to her can be explained by the prominent place she has in his homeland. More importantly, Carroll argues, as Marian devotion gratifies the Oedipal desire of both sexes, any decline in the cult will soon be marked by revival, especially in societies marked by paternal absenteeism. A combination of theology, history, and psychology, this is one book that will both challenge and interest.

David P. Scaer

OUR EUCHARISTIC PRAYERS IN WORSHIP, PREACHING, AND STUDY. By Raymond Moloney. Michael Glazier, Wilmington, Delaware, 1985. 165 pages. Paperback, $7.95.

Eucharistic prayers have a controversial history in our church. People seem to be adamantly for them or against them. No matter what side one takes, it is important to notice that the Christian church has been praying at the eucharist from the time of the Didache (c. 90 A.D.) and that much sacramental theology may be learned from reading eucharistic prayers. In Raymond Moloney's new contribution to Michael Glazier's *Theology and Life Series*, we have a commentary on the four current eucharistic prayers used in the Roman Catholic church for the benefit of the "ordinary priest, seminarian, teacher of religion and interested laity." Since most of us do not fall into these categories, this book is not for us. However, if one is interested in sacramental theology, there is something to be learned from this book. Moloney gives us the texts of these prayers in both English and Latin, including at the end of the book the canon of Hippolytus and the Alexandrian Anaphora of Saint Basil. By including these two ancient prayers in the discussion, Moloney shows how faithful Vatican II was to traditional eucharistic prayers. The commentary in the book is also very good. The chapter entitled "The Eucharistic Prayer in General" gives a simple but thorough history of the canon from its Jewish precedents to the Reformation and an explanation of the principal parts of the canon. This chapter alone is worth the price of the book. Moloney's brief discussion of the canon of Hippolytus is superb. For each of the four prayers, Moloney's commentary is insightful and informative, handling such problems as the epiclesis and the eucharistic sacrifice. Although we would disagree with much of what is said, it is helpful to hear an opposing position stated clearly and succinctly. No matter what we might think of eucharistic prayers, a book like Moloney's introduces us to another tradition that believes in the "profound biblical quality running through all the canons" and sees in these eucharistic prayers "the Word of God implemented and applied in the living Church."

Arthur Just, Jr.

ACTS. AUGSBURG COMMENTARY ON THE NEW TESTAMENT. By Gerhard A. Krodel. Augsburg Publishing House, Minneapolis, Minnesota, 1986. Paperback, 527 pages.

The Augsburg Commentary series is intended for laypeople, students, and pastors. From this fact the conclusion should not be drawn that the enterprise is substandard and unscholarly. This conclusion would be far from the truth. Krodel's credentials as a New Testament scholar serve as the foundation for this most readable and usable commentary, which acquaints the reader with the most recent research on the Books of Acts. Going through the Book of Acts, Krodel offers a commentary on individual words and phrases which are set in bold print so that the reader can easily distinguish the Biblical text from the commentary. Greek words are offered

only occasionally and with parentheses so that the less than fully informed reader may move without interruption. An introduction provides an overview of the current state of the art and Krodel tends toward caution in putting forth his own conclusions.

The author of Acts is also the writer of the Gospel, a companion of Paul, though it is not absolutely certain that he can be identified as the Luke named in the epistles as his companion. As he was dependent on Mark, the two-volume work appeared in the decade of 80-90. From his writing it can be determined that the author was a cultured person, equally at home in Greek and Jewish worlds, with a flair for language, able to fit a variety of materials into a unified narrative. In contrast to some comtemporaries, Krodel sees no division between Luke's picture of Paul and the one found in the epistles. In contrast to Mark and Matthew, Luke begins the "salvation history" before the birth of Jesus and continues beyond his resurrection into the history of the early church, which is the subject of Acts. Jerusalem is more central for Luke than it is for Matthew. Just as this city is not the end but the beginning of the Christian mission, so Rome is not "the ends of the world," but the new center of Christian mission activity. Krodel, while crediting Luke as a theologian, sees him as being a faithful historian, as many of the places and persons are known from secular history. The intriguing distinction between the longer Western text and the shorter Alexandrian one is introduced, but resolved only by reference to a definitive work by Metzger. A difference in length of nine percent is important. One solution not offered by Krodel is that the scribes who gave us the longer Western text believed that the "salvation history" of Acts really did not come to an end.

For most serious students of Luke-Acts, the identification of the author is the first question. Do the "we" passages really require that the author was with Paul? Krodel finds no support for the idea that the "we" sections were taken from an earlier source, since they do not differ from the rest of the material stylistically. Vernon Robbins has shown that "we" was used when authors described sea voyages, even if they were not on board. This point is dismissed by Krodel since in most of the sea narratives of Paul "we" is not used. The best explanation is that the author was the apostle's companion.

Of particular interest is the interpretation of certain passages (e.g., 2:42) as eucharistic. Problematic in this regard is 27:33-38 since, if taken eucharistically, the passage might suggest participation in the eucharist by pagans. Krodel does favor the eucharistic interpretation but points to some manuscripts which add "after he gave bread also to us," i.e., the believers traveling with Paul. It is hard to take exception to Krodel when he says, "Yet Luke's wording does remind the reader of the Eucharist. Jesus who was present with Paul in the desolation of the storm is present in hopeless situations when we celebrate the Eucharist." Any pastor preparing for a Bible study on Acts would do himself a disservice if he did not get hold of Krodel's *Acts*. In fact, any excuse to read it would be valid.

David P. Scaer

AUGUSTINE. By Henry Chadwick. Oxford University Press, Oxford, 1986. 122 pages. Cloth, $14.95.

This little book is an outstanding and readable introduction to the thought of Saint Augustine. It is part of the *Past Masters* series which provides "concise, lucid and authoritative introductions to the thought of leading intellectual figures of the past whose ideas still influence the way we think today" (cover). There could hardly be a more authoritative guide than Henry Chadwick, recently retired as Regius Professor of Divinity at Cambridge University, England. As one can expect, Chadwick is encyclopedic in breadth and penetrating in his presentation while yet maintaining enough clarity and simplicity for the beginner.

No one influenced Western Christianity and spirituality more profoundly than did Augustine. Our understanding of the primacy of will, of personhood, of the social nature of God, of the purpose of government, of the just parameters of war, of relative moral values, of history, of the force of evil, as well as our introspective character, all of these and more are the inheritance bequeathed to us by Augustine. To a large extent these still provide the form and substance of large areas of our thought and life. Some appreciation of Augustine is essential for any educated person. Yet Augustine's thought can be daunting. All the more helpful, then, is this small book, which is highly recommended for the shelves of church library, study, and home.

In short but pithy chapters Chadwick discusses the formative influences on Augustine's thought (Cicero, Mani, Plato, Christ) and Augustine's own ideas concerning education, free choice, vocation, creation, Trinity, nature and grace, church and sacraments. A brief bibliography for further reading will lead the interested student into the deeper waters of the Augustinian sea.

William C. Weinrich

CREATED IN GOD'S IMAGE. By Anthony A. Hoekema. William B. Eerdmans Publishing Company, Grand Rapids, 1986. 264 pages.

Those who like their theology to be based on the Holy Scriptures and to be faithful to the Lutheran Confessions are well aware of the urgent need of a comprehensive and up-to-date treatment of Christian anthropology. Until such a work is made available, profitable use can be made of Anthony Hoekema's treatment of the doctrine of man in *Created in God's Image*. Hoekema is Professor Emeritus at Calvin Theological Seminary in Grand Rapids, Michigan. We cannot, therefore, expect that his treatment of man will conform to the anthropological definitions and emphases found in the Lutheran Confessions. Hoekema himself admits that "the theological standpoint represented here is that of evangelical Christianity from a Reformed or Calvinistic perspective" (p. ix). We can, however, expect Dr. Hoekema to put forth an honest attempt to make his anthropology conform to the teachings of Scripture and to interact with various contemporary models of man. In this expectation he does not disappoint us.

Hoekema shows his respect for Scripture by devoting considerable attention to the exegesis of specific passages which bear directly upon what the Bible says about man. For instance, in reference to the image of God, there is a thorough discussion of such key verses as Genesis 9:6 (pp. 16ff.) and James 3:9 (pp. 19ff.). Hoekema rejects the view that "man was the image-bearer of God in the past, at the time of his creation, and he may possibly be an image-bearer of God in the future, but he does not bear God's image now. And this is the reason why you ought not to kill him" (pp.17-18). His reason for rejecting this point of view is stated as follows (p.18):

> This kind of argumentation, however, fails to do justice to the text. The reason no human being may shed man's blood, the passage says, is that man has unique value, a value that is not to be attributed to any other of God's creatures: namely that he is the image-bearer of God. Precisely because he is such an image-bearer, not *was* one in the past, or *might be* one in the future, is it so great a sin to kill him.

On the basis of the above comments the reader should not be misled into thinking that the volume under review is simply a series of exegetical investigations. On the contrary, Hoekema achieves a good balance of exegesis and theology together with a sense of the historical and practical. This can be noted from the titles of chapters three through six: "The Image of God: Biblical Teaching"; "The Image of God: Historical Survey"; "The Image of God: A Theological Summary"; "The Question of the Self-Image." Chapter six, on the self-image, is introduced with the following comment (p. 102):

> In the discussion of the image of God, we looked at man in his three-fold relationship: to God, to others, and to nature. But is there not also a possible fourth relationship, namely, man's relationship to himself?... We should not, therefore, think of man's relationship to himself as a fourth relationship alongside of the other three. It is rather, a relationship that underlies all the others, and makes possible a person's proper performance in his or her relationship toward God, others, and nature.

Of the twelve chapters of the book the first six deal with the Christian doctrine of man and the final six with the Christian doctrine of sin. The book is well written, clear, insightful, and exhibits a good degree of order. Anyone who takes the time to leaf through its pages would be well advised to spend a few moments on pages 168 to 175, where Hoekema lists seven traits essential to sin: (1.) Sin has no independent existence (2.) Sin is always related to God and His will. (3.) Sin has its sources in what Scripture calls "the heart." (4.) Sin includes thoughts as well as acts. (5.) Sin includes both guilt and pollution. (6.) Sin is at its root a form of pride. (7.) Sin is usually masked. The book comes complete with a good basic bibliography and indices of subjects, proper names, and Scripture references. The current propaganda campaign being waged by the cult of non-sexist language has not converted our author.

Richard Muller

CONCISE DICTIONARY OF CHRISTIAN THEOLOGY. By Millard J. Erickson. Baker Book House, Grand Rapids, Michigan, 1986. Cloth, 187 pages.

Experienced pastors whose seminary careers already belong to the unrecoverable past may not recall the frustration experienced by new seminarians confronting a theological vocabulary for the first time. Reaching for Webster's dictionary did not remove the frustration. Theological vocabulary consists of moving targets, constantly being defined and refined by the users. Without previous training the student needs at least half a year to become acquainted with the world of theological language. Millard Erickson's *Concise Dictionary of Christian Theology* should make the transition into the language of theology a little easier.

As suggested by the title, topics, persons, groups, documents, and doctrines are listed alphabetically. Each entry receives at least a one-sentence explanation. Though Erickson is an avowed evangelical, he presents the positions of others, e.g., Lutherans and Roman Catholics fairly. Baptismal regeneration is said to be based on John 3:5 and Titus 3:5 and "is found particularly in Roman Catholic and Lutheran theology." A Baptist is defined as holding to "such doctrines as church membership composed solely of regenerate believers, believers' baptism by immersion, a congregational form of government, separation of the church and state, and the priesthood of believers." (With a little adjustment here and there, this theology almost sounds Lutheran.) In regard to the primacy of Peter, Erickson surprisingly and fairly says that it is accepted by both Protestants and Roman Catholics, but only the latter see in it the basis of the papacy.

It is not the definition of the traditional items, but newer ones which cause the most problems. Varieties of "criticism" are form (*Formgeschichte*), historical, literary, redaction, structural, and textual. Among the living theological pace-setters, John Hick, famed for his *The Myth of God Incarnate*, is included, but not Carl Henry, the first editor of *Christianity Today*. Charles Hodge, a prominent defender of Calvinism in the last century often mentioned by Pieper in the *Christian Dogmatics*, is included, but Walther and Pieper are not. Certain definitions might be refined for a second edition. The real presence is said to be "the body and blood of Christ physically present within the bread and wine of the sacrament of the Lord's Supper." This sounds like the doctrine not of the real presence but of impanation, which is as Erickson defines correctly elsewhere as "Christ embodied in the bread." Lutherans teach an actual identification between the bread and the body of Christ. Luther's "in, with, and under" was an attempt to explain the presence of Christ in the Supper as being beyond ordinary definitions of space, as these prepositions are in a sense contradictory. Since the presence of Christ is not bound by space, describing the sacramental presence as "physical" is inappropriate. Philippists are identified as followers of Melanchthon who compromised with the Roman Catholics. This term is really the equivalent of Crypto-Calvinists, which is elsewhere defined correctly. Millard Erickson's dictionary should have a long and successful life simply because it is so eminently useful for those taking the first plunge into the world of theology.

David P. Scaer

OEKOUMENISCHE DOGMATIK: GRUNDZUEGE. By Edmund Schlink. Zweite Auflage. Vandenhoeck und Ruprecht, Goettingen, 1985. Cloth, 825 pages.

Out of his interest in the ecumenical movement evolved the late Edmund Schlink's "Ecumenical Dogmatics." Professor Schlink attained his reputation at the University of Heidelberg and was highly regarded as a confessing Lutheran, as much as such was possible within the Lutheran-Reformed union of the established German church. Not unlike Barth, and perhaps Pieper too, Schlink understands the Gospel as the presupposition of dogmatics. Rather than seeing the dogmatic task arising from the understanding of the Gospel within one existing tradition, his focus is on what he sees as the one, holy, catholic, and apostolic church of the first seven centuries. This does not mean that Schlink gravitates to an ecumenical minimalism, but sees dogmatics springing out of the wide spectrum of opinions as they are reflected within the various traditions. Testifying to the sincerity of this attempt are introductions provided by Roman Catholic and Eastern Orthodox theologians. Thirty chapters are subdivided under six divisions: "The Gospel as Presupposition for the Church's Doctrine," "The Doctrine of Creation," "The Doctrine of Redemption," "The Doctrine of the New Creation," "The Doctrine of God," and a final section discussing grace, the eternal counsel of God, double predestination, election, damnation, the incompatability of divine election and damnation, and a warning to the church and invitation to the world. The section on redemption, which is a Christology, not only gives attention to what is traditionally called the person and work of Christ, but is expanded to include the activity of Christ in the world today through Law and Gospel, baptism and the eucharist. "Lo, I am with you unto the end of the world" clearly belongs to Christology. The doctrine of God comes after the section on redemption, and thus Schlink veers from the now more generally accepted order in which theology in the narrow sense precedes Christology. Calvinism begins with God and precedes to Christ, an approach now characteristic of Lutheran dogmatics as well. Schleiermacher only handled the doctrine of the Trinity at the end of his dogmatics simply because, in his opinion, it did not belong to the first level of corporate expression of the Christian consciousness. This is hardly Schlink's motivation.

The advantage to Schlink's approach is the deliberate and explicit incorporation of a wider range of Christian experience into dogmatics. Dogmatics is reflection on Christian faith. When the parameters of the experiences of Christian faith are enlarged, the basic foundational resources will expand. Such an approach is hardly foreign to the Lutheran dogmatic enterprise, since our confessional heritage saw itself as a continuation of the ancient church and not a separatistic movement divorced from historical roots. The disadvantage of an "ecumenical" approach is that it tends to rob dogmatics of its critical function. The locus on baptism (pp.479-489) is sufficiently brief to see how Schlink's method functions.

Baptism is seen as the command of the resurrected Lord who has been given universal authority by God. Presuppositional for Christian baptism are the Old Testament rites of purification, the baptism of John, Jesus' baptism by John, the completion of that baptism in His death and resurrection, and the sending of the

Spirit of God. Christian baptism, unlike its predecessors, is a one-time act accomplished in the name of Jesus. The trinitarian formula of Matthew 28 is an interpretation of the earliest church's formula of baptism simply in the name of Jesus. (Schlink offered this exegetically questionable opinion in his *Doctrine of Baptism*, published by Concordia Publishing House. He apparently did not change his opinion.) Then follow three sections: "Baptism in Christ," "Baptism through the Holy Spirit," and "Reception into the Church." Schlink properly points out that, since the Holy Spirit is the Spirit of the Lord and the Spirit of Christ, it is impossible to have Christ and not the Spirit. At this point it would have been helpful if Schlink would have been specific in naming those groups who with their baptism in the Spirit make an impossible and illicit separation between Christ and the Spirit. On these topics a high level of agreement is possible among various Christian groups if the discussion is limited to biblical language. Dogmatics must breach the wall of biblical vocabulary in order to reveal basic differences of understanding on what that vocabulary really means. Here Schlink, perhaps because of his ecumenical purpose, is reluctant to venture.

The Eastern Orthodox and Roman Catholic churches have recognized the validity of the baptisms of the Reformation churches. The baptism of *infants* reveals ecumenical gaps less easily bridged, since, as Schlink points out, such baptisms are not universally recognized as valid and must be repeated. From an historical perspective, no specific references to infant baptism can be found before around 200, but the validity of infant baptism was not questioned. Since for Schlink the New Testament is also inconclusive on this question, he resorts to dogmatic arguments. The early post-apostolic church's practice of infant baptism, an historical argument, is combined with the dogmatic argument of God's work in children by Schlink to support infant baptism. (Luther used a similar line of reasoning in the Large Catechism when he pointed to the existence of the Christian Church as proof for the effectiveness of infant baptism. But how would one answer the objection that many baptized as infants live totally unregenerate lives?) Infant baptism also reflects the passive character of the Christian who is born from the church in baptism as from a mother. Baptizing infants brings them into the church where the Spirit can work a faith able to reflect upon itself. Schlink sidesteps the characteristic Lutheran teaching that infants can and do believe precisely because of their baptism and not because of an independent working of the Spirit in the congregation. He concludes his discussion on baptism by mentioning some Baptist scholars (e.g., George Beasley-Murray) who will not rebaptize those baptized as infants if they show lives of continuous regeneration and some paedobaptists who will not dispense infant baptism where the family and sponsors cannot guarantee a Christian upbringing.

On the positive side Schlink brings into his discussion on baptism a wider range of biblical materials that are often found in the traditional approach, which too often exhausts the topic by concentrating on the phrase, "the forgiveness of sins." On the negative side—and this is quite serious—the reader is not really sure that Schlink finds infant baptism all that necessary, even if he finds it to be a tenable dogmatic conclusion. Omitted from his discussion is the *oikos* controversy of whether children were included in the baptized New Testament households. What place do

the synoptic pericopes of Jesus and the children or John 3 have in the discussion? One appreciates the dogmatic discussion, but one is somewhat lost when it comes to an end. A similar disillusion is brought about by the discussion on the Lord's Supper.

Only when an English translation is made available will Schlink's influence in theology have its full impact in America. His depth of understanding of early church sources and his breadth of experience show what is ecumenically achievable and what can and should serve as a backdrop for current dogmatic discussions. Dogmatics falter when they are obviously too *dogmatic*, but on some issues they should be a bit more decisive.

David P. Scaer

THE GREAT REFORMATION. By R. Tudor Jones. Inter-Varsity Press, Downers Grove, Illinois, 1985.

R. Tudor Jones, professor of church history and principal at the University School of Theology, Bangor, Wales, has written a little introduction to the Protestant Reformation aimed at laypeople or perhaps advanced high school students. Writing simply and concisely, Jones covers all the bases from Wyclif and Hus to the Council of Trent and even finds space for brief chapters on the reformation in Ireland and Wales. Of necessity, of course, his treatment is superficial, but it is not unscholarly. Although he does not clutter the text with footnotes, neither does he leave his readers entirely unaware of some of the major points of difference among historians regarding the period, e.g., the dating of Luther's tower experience. Jones also includes a list of almost 200 titles for supplemental reading arranged by topic.

However, in one respect Jones' book is rather old-fashioned, viz., in its Protestant partisanship. This attitude does not mean that he twists the facts or misconstrues them, but it does mean that he interprets them in such a way as to make it clear that "the Spirit of God was at work powerfully and creatively in the lives of sixteenth-century people" (p.7), especially Protestants. For example, Jones concludes his account of William Tyndale by calling him "a heroic figure" and remarking upon his "martyr's death" (pp.114-15), whereas Tyndale's Roman Catholic opponent, Thomas More, is simply a distinguished "protester" and *his* death an "execution" (p.120).

In a similar fashion, Jones dismisses Trent as a "failure" and a "disaster" (p.247) for those desiring a biblical or truly catholic church but hails the Protestant Reformation as a "momentous revival of Christianity, the greatest since the age of the apostles" (p.261). Although appreciative of Luther's insight, faith, and courage, Jones is unsympathetic toward those characteristics of the reformer that ultimately differentiated the Lutheran church from mainstream Protestantism. Thus, Jones charges Luther with maintaining an "ungenerous attitude" (p.63) toward Zwingli, with hesitancy (p. 255) in effecting liturgical change, and with "differentiating too sharply" (p. 258) between the two kingdoms in contrast to Calvin, who maintained the unity of all human endeavor under the sovereignty of God.

In an age of minimalist ecumenism R. Tudor Jones is refreshing on account of his confident assertion of the essential correctness of the Protestant movement. Although aware of wide variety among sixteenth century Protestants, Jones finds valuable insights in them all. For confessional Lutherans, however, being included within a Protestant mishmash is not much better than being mixed into the usual ecumenical stew; and from this point of view Jones' work is a disappointment.

Cameron A. MacKenzie

LUTHER'S LAST BATTLES: POLITICS AND POLEMICS, 1531-1546. Mark U. Edwards, Jr. Cornell University Press, 1983. Paperback, $9.95.

Readers familiar with either Roland Bainton's or E.G. Schwiebert's biography of Luther will recall that neither work pays very much attention to the course of Luther's life after the Diet or Augsburg (1530) since, as Bainton put it, "the last quarter of Luther's life was neither determinative for his ideas nor crucial for his achievements." Recently, however, historians have begun to pay more attention to the older Luther. Thus, for example, the most recent convention of the American Historical Association devoted an entire subsection to "Old Man Luther," and James Kittelson's new biography devotes as much space to Luther after 1521 as it does to the years before. An important catalyst in generating this new emphasis in Luther studies has been Mark Edwards' *Luther's Last Battles*, first published in 1983 but now available in paperback.

Although by no means a complete biography of Luther's life from 1531 to 1546, Edwards' book goes far toward rescuing these years from biographical oblivion by fixing attention on a central motif of the reformer's career—his writings in defense of the faith against foes of that faith, namely, papists, Turks, and Jews. Even though these works contain some of Luther's harshest and most vulgar language (illustrated no less by Cranach woodcuts!), Edwards seeks neither to apologize for Luther nor to discredit him but to explain him by carefully describing the political-polemical context in which he wrote. Briefly, Edwards' theme is that Luther's last writings arose from the changed circumstances of the Reformation itself and not from Luther's old age or ill health, for by the 1530's the Reformation had entered its consolidation phase, so that increasingly Luther wrote to defend the decisions of its leadership and to reassure the hearts of its followers. Thus, Luther used his rhetorical skills not to *persuade* his opponents but to *discredit* them as the mouthpieces of Satan, now let loose in the world's last days.

Although Edwards appreciates the central importance of theology for understanding Luther, he disappoints his readers if they are looking for an extensive theological analysis of the older Luther. However, for an introduction to Luther's later and still controversial writing (e.g., *On the Jews and Their Lies* and *Against the Papacy at Rome, Founded by the Devil*), as well as for a description of the historical situation that provoked them, Edwards' book is one that students of Luther ought not to ignore.

Cameron A. MacKenzie

GENESIS 37-50: A COMMENTARY. By Claus Westermann. Translated by John J. Scullion. Augsburg Publishing House, Minneapolis, 1986. 269 pages.

Claus Westermann, professor emeritus at the University of Heidelberg, brings twenty-five years of study in Genesis to completion with this volume, providing an in-depth study of the text, all the major viewpoints concerning the material (with extensive bibliographies), and suggestions for proclamation. He provides a rich mine of information about theological uses of such words as "blessing," "peace," and "comfort." Customs of the day are explained, helping the reader to stop and meditate on a very familiar story. By way of example, Joseph's dreams are a threat to tribal family order, as even Jacob recognizes. The brothers falsely try to "comfort" their father by getting him to "forget" Joseph. Continuing as shepherds in Egypt means the brothers will pose no political threat. Through Joseph and the Pharaoh Yahweh shows care even for pagan kingdoms and not just the family of Jacob. Judah is really the first biblical example of one suffering vicariously, being willing to die to spare his father's life, since Jacob would die if Benjamin did not return. The question addressed in Genesis 37-50 of how Jacob's family will turn out is answered as the tribal structure is preserved in a new political system.

Westermann doubts whether "the Joseph story" is an apt designation, arguing convincingly that this is really a continuation of "the Jacob story." He rejects von Rad's notion that it is a wisdom story about the type of young man found in Proverbs. Rather, the question is this: Who will lead Jacob's family and how will they survive in a world where the tribe of Jacob could not provide for itself? Would Pharaoh enslave Jacob's family? The answer is found in God's use of Joseph's misfortune. Operating with the historical-critical methodology in dating the text, Westermann rejects the notion of some that the story was first written at the time of Esther, opting instead for the Solomonic era. Only Solomon of all the Israelite and Judean kings had dreams, a common motif in the ancient world. Only in his era was there a good relationship between Israel and Egypt. In his era the Joseph story would show that God could lead His people through kings as well as tribal leaders. Westermann does provide an opportunity to see how historical narrative can be used to teach theological truths about God as Lord of all.

Thomas H. Trapp
St. Paul, Minnesota

WIDENING THE HORIZONS: PASTORAL RESPONSES TO A FRAGMENTED SOCIETY. By Charles Gerkin. The Westminster Press, Philadelphia, 1986. 192 pages. Paperback, $11.95.

This book seeks to offer a new model for pastoral practice. The author is concerned that the discipline today is too enamored with psychological models: "Pastoral care in its modern period has been in significant ways captive to the psychological mindedness that had helped bring upon American culture the age of preoccupation

with the self" (p.12). The reviewer appreciates this appraisal of pastoral practice in modern American churches; it is a matter that should be of concern to the church. The author wants the discipline returned to its theological roots: "Pastoral care theorists increasingly are searching for theological roots, probing for the primary sources of the discipline's identity. This book is best seen as one such effort to relocate pastoral care practice within the tradition from whence it sprang" (p.12).

Generally the author does well in defining the areas of concern for the church in a fragmented society. He is less than convincing with his new model for soul care. His model advocates the use of biblical stories and events as settings into which the counselee is placed. He terms this approach "narrative theology." The counselee, by identifying with the biblical persons and events, should be able to discover new perspectives in his experience and find help in restructuring his life.

Surely this "narrative" approach to counseling can be helpful. However, the crucified Christ and the atonement are a missing factor in the book. Evidently the atonement is not considered relevant since it is noteworthy by its absence. This reviewer does not see how a Christian pastor can counsel souls without the doctrine of atonement. The author also fails to present the Scriptures as the standard of all life and faith. The book deals much with technique but lacks deep theological substance.

George Kraus

JUSTIFICATION: The Chief Doctrine of Christian Doctrine as Expounded in *Loci Theologici*. By Martin Chemnitz. Translated by J.A.O. Preus. Edited by Delpha Holleque Preus. Concordia Publishing House, Saint Louis, 1985. Cloth, 192 pages.

The earliest Lutheran dogmatic tradition is now being made accessible in English through translations published by Concordia Publishing House. J.A.O. Preus, the former president of the LCMS and Concordia Theological Seminary, has with the help of his capable wife prepared a translation of that part of Martin Chemnitz's *Loci* handling justification. The first Lutheran dogmatics was the *Loci Communes* of Melanchthon. These *Loci* provided Chemnitz with the outline and structure for his dogmatics, which were called *Loci Theologici*. The section on justification forms only a small part of the second volume. Dr. Preus explains how in translating he has had to condense Chemnitz's material through the elimination of extensive quotations from the church fathers and substituting citations for the longer biblical quotes. Melanchthon's material is placed in italics to distinguish it from Chemnitz's.

This volume could easily be entitled "The Gospel and Justification," since the first forty pages or so revolve around the Gospel, its preaching, the need for it, its promise, and its service as the foundation for saints in all ages. Controversies concerning justification are subdivided into the Old Testament, the New Testament, and the post-apostolic period, from Ebion up to a certain Marcionite in the time of Eusebius by the name of Apelles.

A chapter on the vocabulary of justification covers these phrases and terms: justify, be justified, righteous act, acquittal, and the righteousness of God and of faith. Chemnitz shows that "justify" means in the ancient world and in the Bible to absolve an accused person or to accept a person as righteous. Other discussions are devoted to faith and grace. A final chapter on the biblical support for the doctrine of justification will make this volume particularly useful to those pastors who intend to make justification a central theme in their preaching and teaching. Dr. Preus intends that this volume will be a window into the thought of Chemnitz, but also that it may serve as devotional guide for pastors and laity alike. A fine binding complements this definitive exposition of Lutheranism's central teaching and helps to assure its position in our generation. The translator and the editor have earned our gratitude.

David P. Scaer

AGAINST ALL HOPE: The Prison Memoirs of Armando Valladares. Alfred A. Knopf, New York, 1986. Cloth, 380 pages.

Armando Valladares was first imprisoned in Cuba as a result of his refusal to recant his objections to communism. His imprisonment came about shortly after Fidel Castro came to power in 1959. Valladares was held prisoner in various locations for twenty-two years. *Against All Hope* documents the brutal and unprovoked abuse of political prisoners by the communist regime in Cuba which still go on to this day, although unreported by our media. Valladares in a very resourceful way managed to get word to the outside concerning conditions in Cuban prisons through letters and poems, so that Amnesty International and other organizations finally brought pressure to bear on Fidel Castro. Although nearly at the point of death from beatings and malnutrition, Cuban authorities nursed Valladares back to health and vigor. When he was released, the brutality perpetrated on Valladares was not evident to the casual observer.

Such books as *Against All Hope* should be read by Christians in free nations throughout the world. The content reminds us how conditions can become under godless and repressive governments. Valladares often notes how faith in God sustained him while undergoing treatment designed to be as inhumane as possible without actually taking his life. In fact, the final words of his book are, "Father, forgive them, for they know not what they do!"

Don Johnson
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LUTHER'S WORKS. VOLUME 55: INDEX. Edited by Joel W. Lundeen. Fortress Press, Philadelphia, 1986. 462 pages.

"Here at last!" is, no doubt, how many Luther scholars (both professional and amateur) will greet the publication of the final volume of the American Edition

of *Luther's Works*. Gone are the days of endless paging through the index of each individual volume. This comprehensive index is not a collation of fifty-four separate indices, but a new compilation based upon the editor's reading of the entire *Works*. The subject index contains over 9,000 names, subjects, and titles. A scripture index is also included. The format is well done, allowing for easy access to the information. The editor's preface is most helpful and will aid the researcher in his use of this valuable tool. One can only look forward to yet another resurgence in Luther studies.

Paul J. Grime

MATTHEW AS STORY. By Jack Dean Kingsbury. Fortress Press, Philadelphia, 1986. Paperback, 149 pages.

Jack Kingsbury, a 1959 graduate of Concordia Seminary, St. Louis, and now a professor at Union Seminary (Virginia), has earned international recognition as one of the leading scholars in gospel studies. In *Matthew As Story* Kingsbury applies to the first gospel the technique of literary criticism, as it was developed by Seymour Chatman in *Story and Discourse: Narrative Structure in Fiction and Film* (1978). Unlike other forms of criticism (e.g., historical-biographical, form-critical, and redaction-critical), Kingsbury explains, literary criticism accepts the text at its surface meaning without asking questions of historicity, sources, and the author's theological intentions. A literary critic may be committed to these forms of criticism, but they play no part in literary criticism itself. In a preliminary way this point may suggest that conservative theologians who feel these earlier forms of criticism to be at variance with what may be termed a high view of Scripture may possibly with impunity use the method. The reader will have to judge for himself.

Kingsbury distinguishes between "story," which is Matthew's life of Jesus, and "discourse," how that story is told. The story is broken down into three elements: events, incidents creating the plot; characters, persons appearing in the narrative (e.g., the disciples, Jesus, the crowds, the Jewish leaders, and single individuals, such as Pontius Pilate); and settings, the place or the situation in which the characters act. Next a distinction is made between "the real author," "the implied author," and the "narrator," even though in the case of the first evangelist these could very well be the same person. Matthew, as the real author, is an historical person who created the narrative. In telling the story, he assumes the role of the implied author. The narrator is the invisible speaker to whom the reader listens as he goes through the story. Literary criticism pays attention to Matthew, the narrator of the story, who in regard to the story he is telling is omnipresent and omniscient. He is with Jesus from His conception to His resurrection. As he tells the story, he provides his commentary, in some cases rendering a value judgment on the characters or injecting himself into the narrative to provide an explanation which the reader may not understand (cf. 24:15, "let the reader understand"). As the implied story-teller

Matthew serves as narrator in the place of God and Jesus. Though Kingsbury does not use this terminology, Matthew presents the divine view of the life of Jesus. While in some cases Matthew looks back upon the life of Jesus as history, in other cases he is the contemporary of Jesus (e.g., in the giving of the great commission in chapter 28). Other distinctions are made between "the real reader," the person who actually hears or reads the story; "the implied reader," the one who reacts to every point in the story; and the "narratee," the one to whom Matthew as narrator addresses his story. But for Kingsbury the distinction between the narratee and the implied reader is not all that important. This method is applied to Matthew according to an outline Kingsbury has offered in previous publications: (1) the figure of Jesus, 1:1-4:16; (2) the ministry to Israel, 4:17-16:20; and (3) the journey to Jerusalem, death, and resurrection, 16:21-28:20. The actual use of the method results in a commentary in which various parts of Matthew as story are related to each other. For example, in the third part, the story of Jesus revolves around the journey to Jerusalem and the events which take place there.

The one advantage to Kingsbury's approach is that, even if the reader does not fully grasp his explanation of literary criticism with its three distinctions for both the story-teller and the reader, he is able to relate to the *res* itself. When Kingsbury characterizes the crowds as uncommitted, the disciples as both lacking and possessing understanding, the Jewish leaders as scheming, and the journey to Jerusalem as leading to the death of Jesus, the reader may not only be familiar with this approach, but may, in fact, have used it. This familiarity could be expected since preachers are in a sense story-tellers, and story-telling is virtually a part of the human psyche. Thus Kingsbury is not creating a *novum*, but developing a technique to scrutinize what many have done. One wonders whether the concept of a story might be substituted by that of a play in which a narrator comes from behind the curtains occasionally to inform the audience of the meaning of the script.

The real question, as posed above, is whether this approach is compatible with a high view of the gospels. I think so, simply because literary criticism, as presented by Kingsbury, does not necessarily presuppose certain other methods. Kingsbury is, however, committed to other procedures by which he attempts to reconstruct the historical circumstances of the writer, who may have been a disciple of the original Matthew, and his community, which is Greek-speaking in northern Galilee or Syria, perhaps Antioch. These conclusions do not belong *per se* to literary criticism and are themselves open to criticism. Granted Kingsbury's assumption that the ministry of Jesus in Galilee may suggest that the gospel's audience was also there, the way in which the evangelist speaks about the field of blood in Jerusalem may suggest an origin in that city before its destruction. Kingsbury, in trying to show a community divorced from the synagogue, points to Matthew's lack of a friendly scribe such as Mark has in 12:34, but he does not mention the first evangelist's friendly use of the scribe who becomes a disciple in the kingdom (13:51). As with most scholars, Kingsbury sees the priority of Mark as a necessary guide in interpreting Matthew, though he hedges a bit by using "if."

Regardless of what the reader thinks of Kingsbury's conclusions about Matthew's historical origins, he has provided a great service in setting forth the gospel as a literary unit. As much as is possible, he has permitted the reader to place himself in Matthew's shoes as he addressed his gospel to his hearers and readers. In what sense does the officiant of the liturgy become the narrator in the place and stead of the original evangelist? That question can be addressed another time.

David P. Scaer

THE NATURE AND CHARACTER OF THEOLOGY. By J.A. Quenstedt. Abridged, edited, and translated by Luther Poellot. Concordia Publishing House, St. Louis, 1986.

I have often thought that John Andrew Quenstedt in his theological output bears a striking resemblance in a formal sense to Thomas Aquinas—not because they employed similar scholastic approaches in their theological labors, or because almost nothing of their own life and character is revealed in their writings, or even because each lived and wrote at the end of a long and rich era of theological activity and productivity. They resemble each other in their works because they both recapitulate and summarize, defend and explain, clarify and popularize a great theological tradition and position. They resemble each other also because they terminated—one might almost say killed—the possibility of future theological output of the form and genre they employed, and that by the excellence of their own theological work—almost like Michelangelo, who killed Renaissance sculpure by the excellence of his work. No subsequent scholastic *opus* ever compared with the *Summa Theologica* of Thomas; no subsequent orthodox Lutheran dogmatics book ever surpassed the *Theologia Didactico-Polemica* of Quenstedt, not in respect to clarity, form, organization, comprehensiveness, or biblical basis for the *loci* presented. Quenstedt brought about the end of an era.

Unlike Aquinas, Quenstedt has never been translated before. Now Luther Poellot has served us all by introducing us to this great scholastic theologian of the period of Lutheran orthodoxy. And he has served us well by translating and editing the very first section of Quenstedt's work in dogmatics, the section of theological prolegomena, which offer topics of heated and significant debate today, but which also offer insight into the whole of Quenstedt's dogmatics. Quenstedt's prolegomena discuss issues such as these: What is theology? Is revealed theology possible? Is theology a practical aptitude? In doing so he touches upon many burning theological issues today, issues raised by existentialism, linguistic analysis, neo-orthodoxy, process theology, and many other theological trends and movements which address and threaten the very foundation of the theological enterprise, questioning such basic Christian assumptions as the following: Is pure doctrine a possibility? Can God make Himself known to man? Can man even talk about God? And what is the

place of theology within the broad scope of knowledge? Quenstedt's answers to these questions and others are the very same answers which we must give today as confessional Lutherans. They are the right answers. Therefore, this little book, while scholastic in form and prolix at times (although always clear), is well worth our patient reading.

Robert Preus

THE PEOPLE CALLED: THE GROWTH OF COMMUNITY IN THE BIBLE. By Paul D. Hanson. Harper and Row, Publishers, San Francisco, 1986. 564 pages. $31.95.

Hanson is one of the rising young stars at Harvard University, where he is "Bussey Professor of Divinity and of Old Testament." He also calls himself a Lutheran. On both counts, one wishes, it were possible to say a few kind words. Unfortunately, on neither count is it very easy to do so. Anyone acquainted with Hanson's previous major publications will find virtually nothing new here, at least not in principle. The essence of his approach is already apparent in his academically pacemaking work (an outgrowth of his own Harvard doctoral dissertation), *The Dawn of Apocalyptic* (1975; 1979[2]). Its basic conclusions (intense sectarian strife in post-exilic Judah between Zadokite hierocrats, who eventually triumphed, and the losers, the apocalypticists and other visionaries) are repeated in this work, especially in chapter eight. In 1978 Hanson published his more programmatic, theoretical, or hermeneutical study, *Dynamic Transcendence*. Not surprisingly, those words appear repeatedly in the present study, and, if analyzed, pretty well summarize its entire flow and thesis. Finally, in 1982 came *The Diversity of Scripture*, stating what has virtually become dogma in contemporary "establishment" biblical studies—and which, to a large extent, represents a simple antithesis to the traditional understanding of the "unity of Scripture."

In the preface to the work before us Hanson applies the "notions" (one of his own favorite words) to the entire Bible—also the New Testament. In fact, he hopes to be able to move the largely stalled discussion of "biblical theology" beyond where it was left by the two giants, Eichrodt and von Rad, although limiting himself in this work essentially to the theme of "community." He hopes to "transcend" earlier limitations in two ways. First, although accenting "diversity," he wants to pay more positive attention to "traditions" often neglected, e.g., Ezekiel 40-48 and the "so-called priestly stratum of the Pentateuch." Secondly, he wishes to overcome the "artificial" restriction of sources to those usually considered canonical in Protestantism. As a result, considerable space is devoted also to Maccabees, Sirach, Enoch, and later to 1 Clement and the Didache.

We can react first to Hanson's second novelty. If one's primary approach, even to biblical theology, is quite rigidly historical of "diachronic," canonical boundaries will inevitably appear artificial. Of course, virtually no one, whatever his hermeneutical

presuppositions, proposes to ignore historical context entirely. From that perspective, aspects of Hanson's study are undeniably helpful. At the same time, it is not clear that he is evading the nemesis of the academic study of "biblical theology" from "day one," namely, its collapse backwards into the "history of biblical religion." And it is obvious that his real norm is not an inspired Holy Scripture (which he as much as explicitly labels "mythological," cf. p. 297), but some historical contruct, partially based on it. His actual method is a sort of "theology of traditions in the biblical period." That was, of course, essentially the method of von Rad and of many *Heilsgeschichter*. As writers' agendas in recent years have moved more in the "liberation theology" direction, as Hanson's clearly (and often explicitly) does, it is noteworthy how malleable and adaptable that method has proved to be.

As to Hanson's second alleged contribution, it can be conceded (and, up to a point, even welcomed) that he is able to give a somewhat more positive valuation of "P," of the monarchy, of Chronicles, and of other "losers" in earlier critical reconstructions. But that valuation is all very relative, and many of Hanson's more positive assessments seem to come rather reluctantly, even grudgingly. In fact, it is remarkable to what an extent the basic lineaments of Wellhausen's reconstruction are still intact here. Occasional reports of its demise are obviously greatly exaggerated. More specifically, we find here a fairly accurate reproduction of that brand of biblico-historico-theological fiction which we may call the "Harvard School" (with major input also from Cross, Koester, even Stendahl, and others). All the buzz words abound too—besides "dynamic" and "transcendence," also "infer," "experience," "relational," "vision," "heritage," "oppression," "encounter," "response," etc. If we do a little "demythologizing" ourselves, we readily perceive another child of the sixties, still urgently searching for a rationale.

Hanson's basic "notion" is that Israel early on forged out of its experience a "triadic notion of community," consisting of an interaction of (1) worship, (2) righteousness, and (3) compassion. By a sort of dialectical process, this basic "model" was tested, adapted, strengthened, etc., all through the biblical period until the rise of Catholic Christianity in the late first and early second century A.D. After a brief introduction ("The Nature of This Study," pp. 1-9), Hanson suggests that the reader turn to the appendix ("Underlying Presuppositions and Method," pp. 519-546). And, indeed, except possibly for the final chapter ("Contemporary Implications"), any knowledgeable reader would miss only another replay of a fairly standard scenario of how all the biblical "paradigms taken together ... plot a trajectory through the entire biblical period ..." (p. 9). The work is prolix in the extreme and largely unrewarding. As I ploughed through the book because I was supposed to review it, I could hardly help but think: "All things considered, why not read John Updike instead?" After all, he "dynamically transcends" the Bible in his own way too!

Horace D. Hummel
St. Louis, Missouri

PHILOSOPHY FOR UNDERSTANDING THEOLOGY. By Diogenes Allen. John Knox Press, Atlanta, 1985. 287 pages. $14.95.

The study of philosophy has never enjoyed a high reputation in our circles. No doubt, some of this negative attitude is due to Luther's strictures against "the great whore" Reason. Experience with such philosphers of Lutheran background as Hegel, who claimed that philosophy and Christianity coincide, and Nietzsche (the son of a Lutheran pastor), who called himself "Antichrist," have no doubt also contributed to this distrust of philosophy. Yet the fact remains that philosophy has often influenced theology; and if philosophy is the "handmaid" of theology, there are still domestic chores to be done. Diogenes Allen, professor of philosophy at Princeton Seminary, has written a helpful introduction to the relationship of the two disciplines.

The work is organized historically, beginning with Plato and concluding with a discussion of contemporary existentialism, phenomenology, analytic philosophy, and hermeneutics. Allen neatly summarizes the view of various philosophers as they relate to theology and offers critical comments. For example, after discussing the influence of Plotinus on Christian theology Allen notes (p. 83):

> ... sin and the absolute necessity of God's grace mark an unbridgeable chasm between Christianity and Plotinus, and indeed all hellenic philosophies and religions which view human nature as essentially divine and merely caught or trapped somehow in the sensible world.

At various points in the text Allen suggests resources for further study of various topics. He also has a list of suggested readings at the end of the text. No previous knowledge of philosophy is necessary for reading this book, but a high level of concentration and time for reflection is important. This book is clearly not recreational reading.

Several areas of concern may be noted. First, his mention of creation-evolution (p. 167), biblical inerrancy (p. 193), and miracles of history (pp. 194-195) reveals attitudes toward these issues which differ from those in the Lutheran Church-Missouri Synod. For example, he sees no contradiction between creation and evolution (p. 167):

> The difference between a believer and a nonbeliever is that the nonbeliever thinks that natural processes are "just the way things are," whereas a believer claims they are the way they are because of God's wisdom and benevolence.

Likewise, he gives too much weight to Hume's critique of miracles when he calls it "a sound principle for the writing of history" (p. 194). He traces the defense of Biblical inerrancy to Common Sense Realism.

He seems to subscribe to the "finitum non est capax infiniti" principle, which leads to problems in discussing the incarnation. On page 148 he says:

> ... we need to recognize that God, who is full and complete, has the power to become LESS in at least some respects; that is, God has the capacity to condescend to the position of being like a creature, acted upon and in need.

As defined by the fathers and councils, the incarnation does not involve any lessening of deity; it involves the taking up of a human nature by God the Son. The state of humiliation begins, not in the "incarnatus est," but in the "homo factus est." A Christian philosophy would do better to view creation in the light of Christology rather than the reverse.

Having made these criticisms, I still feel the book is worth buying. With the challenges which face the church of today, we need to understand the philosophical underpinnings of our contemporaries and be prepared to offer "a reason for the hope that is in us." A biblical positivism involving mere proof-texting will not stand under the cultural forces opposing us. In the light of the present world situation and for the defense of the Gospel, we need to "be wise as serpents," while being "as harmless as doves." Allen's book is helpful in seeing the relationship between philosophy and theology.

Charles R. Hogg, Jr.
Bloomington, Indiana

Q: THE SAYINGS OF JESUS. By Ivan Havener. With a Reconstruction of Q by Athanasius Polag. Michael Glazier, Wilmington, Delaware, 1987. 176 pages. Paperback, $8.95.

The nearly universally held theory, until the most recent times, was that behind the synoptic gospels stood the mysterious Q document, "Q" standing for the German word *Quelle*, "source." Q "mixed" with Mark together with a few birth and resurrection stories produced Matthew and Luke. So engrained is the Q-and-Mark theory that in the summer of 1986 Concordia Publishing House provided Sunday bulletin inserts explaining that Mark's Gospel was first. Any one holding to Marcan priority must also hold to Q or something like it. Q is obtained in this way: remove anything which is unique to either Matthew or Luke and subtract Mark. Mathematically, the equation would look like this: (MT - mt) and (LK - lk) - Mk = Q. Of course, this result is negated when Mark has passages parallel to Q. How then do we find Q?

For those wondering what Q looks like, Polag has reconstructed the document. Havener introduces us to the theology of Q. It has valid pre-Easter traditions and comes from Galilee from pre-Easter communities. The God of Q was the God of the Jews who revealed Himself in Jesus. (This theology almost sounds like Ebionitism.) Jesus is the revealer of divine wisdom but is not identified as wisdom. Then there is the problem of distinguishing the authentic Jesus from the prophets. The matter becomes increasingly more complex. Then there is the theological problem. Q has no atonement theology or resurrection.

Just how long Q will rule the day in New Testament studies? C.S. Mann has authored a commentary of Mark in the *Anchor* series giving Matthew back his traditional honor as the first of the evangelists. William R. Farmer of Southern Methodist University circulated at the 1986 Atlanta meeting of the Society of Biblical Literature a printed list with the names of approximately a hundred scholars who were unsatisified with Q. This reviewer was proud to be listed among them. As more and more scholars question the priority of Q and Mark as the foundation of the synoptic gospels, the mourning cries from those around Q's dying bed should grow louder. Havener and Polag have given us a well-constructed picture of the corpse.

David P. Scaer

A READER'S HEBREW-ENGLISH LEXICON OF THE OLD TESTAMENT, VOLUME III: ISAIAH-MALACHI. By Terry Armstrong, Douglas Busby, and Cyril Carr. Regency-Zondervan, Grand Rapids, 1986. 220 pages.

This third volume in a series of four covers Isaiah-Malachi (the series follows the Hebrew canonical order). Developed with the student and pastor in mind, the *Lexicon* has as its goal to eliminate most of the time-consuming lexical work needed for basic translation. Definitions have been taken from *The Hebrew and English Lexicon of the Old Testament* of Brown, Driver, and Briggs. An appendix lists and defines all words occurring more than fifty times in the Old Testament, with the number of the page in BDB where a word is defined. Words occurring fifty or fewer times are listed for each book, verse by verse, in the order of their appearance (this lexicon does not include numerals or proper nouns). Each entry, after the definition (checked against the text for meaning in context), includes the number of times the word appears in the given book and in the Old Testament as a whole, and the page number in BDB where the definition may be found. Verbs are listed in the perfect third person masculine singular form of the stem used at that point in the text, allowing the reader to identify both the root and the stem. Aside from a rare mistake in giving verse numbers (e.g., p. 65, the number 13 should be 14), this lexicon is a valuable tool for students and ministers studying the Old Testament, making possible rapid reading of the Hebrew text.

Walter A. Maier III
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VINTAGE YEARS. By William E. Hulme. The Westminster Press, Philadelphia, 1986. Paperback, 120 pages.

There is a basic commonness to self-help books for the aging. After an articulation of the problems encountered by the aging and a fairly predictable description of agism in our society, words of admonition and exortation are given which are calculated to improve the life of the aging person. By virture of its coming from William Hulme, well known for his contributions to the literature concerning emotional and spiritual well-being, we expect something above the ordinary from this book. These expectations are not frustrated. Hulme brings a strong spiritual dimension into the picture by focusing on the spiritual resources of aging. However, it seems to this reviewer that Hulme's examples of quality in aging lie beyond the capability and experience of all but a very few. It would have been helpful if he would have made application of his ideas about quality in aging by giving examples within the reach of the common person. This is a good book to place in the hands of the aging person.

Norbert H. Mueller

LUTHER THE REFORMER. THE STORY OF THE MAN AND HIS CAREER. By James M. Kittelson. Augsburg Publishing House, Minneapolis, 1986. 334 pages. $24.95.

With a skillful use of anecdote, a winsome way of telling the story, and a sensitivity to the balance of idea and action necessary for a popular biography, James M. Kittelson has given us a new tool to use in presenting Luther's career as significant to our generation. It has been more than thirty-five years since the last major North American biographies have been written, reflecting (as they had to do) the research and scholarship of the Lutheran renaissance of the early part of the century, with all its idealistic and romantic impetus and presuppositions. Kittelson focuses on the Luther we have come to know as the result of more recent research not only into Luther's life and thought but also into his social context. He knows well the various streams of recent scholarship and digests them well for use in this volume, aimed as it is at college students and laypeople. And, in the midst of all the research into the world around Luther, Kittelson does not forget to focus on the "mighty oak" in the midst of the forest of early modern developments.

The entire story is here: Luther's early years, his early career, the beginnings of reform, his confrontation with church and empire. But Kittelson happily adds detail to the latter years of Luther's life, the years in which he most decisively influenced the generation which followed. Kittelson demonstrates again and again the truth of his concluding line, "Luther was a whole man." Throughout the book he clarifies

Luther's theological concerns and teaching aptly for the consumption of laypeople, including those who have little or no background in the theology of the Reformation. He ably focuses on the pastoral and Christological themes which stand at the heart of Luther's evangelical breakthrough without reproducing all the disputes of scholars which have sought to illumine the nature of Luther's thought. This is a volume to which pastors will frequently refer as they prepare presentations of their own and a volume which they will often place in the hands of their people when they ask about Luther.

Robert Kolb
Saint Paul, Minnesota

SERVANT THEOLOGY: A COMMENTARY ON ISAIAH 40-55. By George A.F. Knight. International Theological Commentary. Handsel Press, Edinburgh, and Eerdmans, Grand Rapids, 1984. 204 pages.

Knight's commentary is a refreshing combination of both scholarly expertise and pastoral utility. After a brief introduction, Knight provides a verse-by-verse exposition of the text. This commentary remains true to the aims of the series to which it belongs—to develop the theological significance of the Old Testament for the Christian church. The preface clearly states that this series is written from faith to faith and is commentary intended for the believing community for whom the Bible is Scripture (p. vii). To this end, Knight repeatedly utilizes cross-references in the New Testament and even Christian hymnody. These embellishments are used to expound the meaning of the Isaianic text in a natural and unforced way without hindering or shading Isaiah's unique message.

Knight takes Isaiah 40-55 as a textual unit and attempts to unfold its theology from verse to verse. What results is often an uneven presentation. While Knight provides an in-depth discussion of certain points, he sometimes chooses to give little comment to what may be considered key issues. An example of this unevenness is Knight's treatment of the servant figure. There is no clear indication whom Knight considers the servant to be. Included in the abbreviated discussion is the idea of the servant as Israel as well as the idea of the servant as a figure in the future. Knight seems to suggest messianic overtones and leaves to the reader the task of theology and proclamation. This is, in itself, not an unfruitful methodology. At the same time this reader finds himself asking of Knight regarding the servant, "But who do *you* say that he is?" One of Knight's more tantalizing statements on this topic is this one: "Thus, the extraordinary inference can be made that it was 'God in Israel' who became the Suffering Servant that Israel was elected to be, for Israel could not fulfill her calling alone" (p. 172). The reader is hereby challenged by Knight to "pick up the ball and run" with this insight for purposes of Gospel proclamation. The book's title, therefore, seems somewhat misleading, for the theology of the servant is not an issue with which Knight deals extensively. This work does provide some excellent word studies which give new life to the text. These studies themselves are worth the price of the book. Examples of such studies may be found on pages

11 (preparing a way in the wilderness), 77-78 (the doctrine of the Trinity), 137-138 (the mother-love of God and the misplaced veneration of the Virgin Mary), and 179 (the "kenosis" concept enunciated in Philippians 2:7-8).

Now retired, Knight has had a distinguished career as a biblical scholar, author, professor, and pastor in Hungary, Scotland, New Zealand, the United States, and the Pacific Islands. In this commentary he writes in the style of a preacher-scholar. It is evident that Knight's book flees the dry, critical research and pastoral concern provided by Knight makes this commentary one which will not end up as a dust collector on anyone's shelves.

Steven E. Harold
Seattle, Washington