

Thurs. 11th - 9:30

CONCORDIA
THEOLOGICAL
QUARTERLY

CTQ

Volume 56: Number 1

JANUARY 1992

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Book Reviews

SHARING THE EUCHARISTIC BREAD. By Xavier Léon-Dufour. New York: Paulist Press, 1986.

Joachim Jeremias' *The Eucharistic Words of Jesus* was described by a British scholar as one of the few theological books of this century that will still be in print one hundred years after being published. It is the standard by which all discussions of the eucharist in the New Testament are measured. But the famous French Jesuit, Xavier Léon-Dufour, may be challenging Jeremias' position as the basic book on the eucharist in the New Testament. For with his *Sharing the Eucharistic Bread* Léon-Dufour breaks some new ground and offers the New Testament scholar some valuable insights from a new hermeneutical perspective.

In his introduction Léon-Dufour describes his hermeneutical method as that of a "biblical theologian" (p. 5) and goes on to explain (p. 6, the emphasis coming from Léon-Dufour):

In this book, then, my aim is to produce a "biblical theology" of the Eucharist and thereby offer dogmatic theologians a synthesis that will serve them as point of reference for the comprehensive interpretation they must provide on the basis of tradition. That is why I have been anxious to examine here all the texts that speak of the Eucharist. There are indeed not very many of them, but they must be interrelated, and this is not always an easy task.

Our own reflections on the eucharist must be gleaned from the New Testament, as Léon-Dufour attempts to do. He is systematic in his treatment of the New Testament texts and his book is easy to follow. In Part I he begins from the perspective of the church's liturgical traditions. Within this section he gives us an example of literary criticism from the synchronic perspective, that is, "the internal relations that organize the various components of the present text in function of the total end result. This set of relations constitutes what may be called the 'structure' of the account" (p. 46). Léon-Dufour's synchronic reading is the most lucid of any recent effort. But in Part II he shows that he has not given up on diachronic analysis as he exhaustively traces the different "traditions" behind the text. Lutherans will be interested in his careful distinction between the cultic and testamentary traditions. He offers support to Luther's perspective on the Last Supper as a testament and gives the most thorough review of the recent discussions of the Last Supper as "farewell discourse." He also devotes a separate chapter to "The Words of Remembrance," another to "The Words over the Bread," and a third to "The Words over the Cup." By isolating these components of the narrative, the reader sees the differences between the various elements of

the *verba*. In Part IV Léon-Dufour looks at the individual "presentations" of the eucharist, beginning with Mark (Matthew) and Paul, concluding with Luke and John. Here Léon-Dufour's reputation as a careful exegete is proven. His individual attention to each evangelist and Paul helps clarify the specific characterization of the eucharist in its relation to the total New Testament evidence. His appendices on "Solemn Jewish Meals" and "the Last Supper and the Jewish Passover Meal" are valuable.

Finally, in his last section, entitled "Overture," Léon-Dufour demonstrates why he is considered a biblical theologian. "Overture" is both summary and conclusion. Aware of the theological lingo that has been associated with the eucharist over the centuries (e.g. "sacrament," "sacrifice," and "real presence"), he offers his own contribution to the theological vocabulary. He prefers the nomenclature of "the sharing of bread," his translation of *klasis tou artou*. He says (p. 299, the last paragraph in the body of his text):

"Sharing of bread" aptly describes the situation of Christians, whether in their everyday lives when they look upon the goods at their disposal as ordered to the human community, or in their private lives when they symbolically celebrate the mystery of Jesus Christ giving himself for the salvation of the human race, or, finally, when they receive the word of faith or pronounce it in their turn. These are the three areas in which believers must share bread in the joy given them by their Christian convictions . . . Liturgical action should therefore be prolonged in the form of sharing bread, that is, promoting justice, fighting against hunger in the world, and delivering the oppressed from every evil. Cult may be at the heart of the life of brotherhood and sisterhood, but it is not therefore a "higher" degree of that life or its "summit"; that is, it is not above the life of charity but within it as its source of inspiration. Once believers realize this, they will approach the mystery of the Eucharist in the right way.

From these citations it would be easy to conclude that Léon-Dufour has succumbed to the theological distractions of the day, such as liberation theology and the social gospel. The reader must judge if he has read too much into the text. In any event, Léon-Dufour challenges us to look at the text with fresh eyes to see if a different perspective illuminates our position. In *Sharing the Eucharistic Bread* the task of testing our own reading of the texts is strenuous, for one must wrestle with an exegete and theologian at work. But at the end of the day it is worthwhile, for in the

process there may be new treasures found to enhance our own "biblical theology."

Arthur Just, Jr.

PARTIAL KNOWLEDGE: PHILOSOPHICAL STUDIES IN PAUL. By Paul W. Gooch. Notre Dame: Notre Dame University Press, 1987.

Our educational system is unparalleled for teaching pastors *what* to think; we fall woefully short in teaching them *how* to think. But in the rapidly changing situation in which we find ourselves, we cannot afford that luxury any more. We must learn again for ourselves, and teach others, how to do theology. Paul Gooch's *Partial Knowledge* is a good exercise in the *how* of doing theology. His philosophical approach to problems raised in 1 Corinthians is a refreshing change of pace, and should be welcomed by pastors who are willing to put in the effort needed to master it.

It is not that Gooch's conclusions are all correct. Indeed, he says a number of things which are inconsistent with traditional Lutheran dogmatics. One of his main arguments claims to show that the resurrection of the dead is not incompatible with a disembodied existence—a troublesome claim, to say the least. Yet even when he is wrong, his work has great merit.

First, he offers an overview of many different answers to a given question. For example, on the question of the resurrected body he offers four options: (1.) A resurrected body is just the same as the body in this life, with no change in properties. (2.) A resurrected body is the same antemortem body, but changed to some degree. (3.) A resurrected body is a body, but radically different from the antemortem body. (4.) In the resurrection we will be disembodied persons. Traditional theology has held to some form of option 2, and rightly so in my opinion, but considering other options helps to sharpen the view we hold.

The second merit of Gooch's work is that he seriously considers arguments for options which he himself does not hold. It is easy to set up and knock down straw men; it is quite another matter to demonstrate an understanding of positions which one later rejects. To consider the arguments of others serves the interests of the truth when we can demonstrate the weaknesses inherent in those arguments.

Gooch's work is also useful for the way that it forces us to think more deeply about the implications of the position we hold and to see the challenges which it contains. For example, his discussion of resurrection forces those who hold the traditional view to try to set out more clearly just *how* the antemortem and post-resurrection bodies are related. What, based on Scripture, can be said? Where must our words stop?

There are disputed questions among us today. New challenges will always be around the corner—particularly in an age like ours when information is exploding. This book can have a small role to play in seeing that Lutheran pastors are prepared to answer those challenges, no matter what they might be.

Robb Hogg
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ST. CYRIL OF ALEXANDRIA, LETTERS 1-50. Translated by John I. McEnerney. The Fathers of the Church, volume 76. Washington, D.C.: The Catholic University of America Press, 1987. xvi + 237 pages. \$29.95.

ST. CYRIL OF ALEXANDRIA, LETTERS 51-110. Translated by John I. McEnerney. The Fathers of the Church, volume 77. Washington, D.C.: The Catholic University of America Press, 1987. xiii + 204 pages. \$29.95.

These two volumes of Cyril's letters are dedicated to Mary, the Mother of God. It is an appropriate, almost necessary, dedication. For against Nestorius' rejection of this liturgical ascription Cyril valiantly (and violently) defended the christology on the basis of which Mary is said to be the "Mother of God" (*theotokos*). That christology, called Alexandrian or Cyrillian, emphasizes the inseparable unity of the divine Logos with His flesh: "The Word by having united to himself hypostatically flesh animated by a rational soul, inexplicably and incomprehensibly became man" (Epist. 4, p. 39). Jesus, therefore, is man as the Word incarnate, the Logos *ensarkos*, and for that reason one must confess that Mary, the mother of Jesus, is the Mother of God the Word: "for if our Lord Jesus Christ is God, how is the Holy Virgin who bore him not the Mother of God?" (Epist. 1, p. 15).

This christology, which became a touchstone of orthodoxy at the Councils of Ephesus and Chalcedon and which is bedrock also for

Lutheran understanding, was argued by Cyril especially before and after the Council of Ephesus (431 A.D.). Unhappily, as significant as Cyril was, until now there was no collection in English which made the thought of Cyril accessible to those not trained in the Greek. Making the letters of Cyril available is, of course, the purpose and the great contribution of these two volumes. As the editor himself says, this translation of these letters is the first set of volumes to contain in one place all of Cyril's letters as transmitted to us. This fact alone makes these volumes important and a must for anyone interested in the christological discussions of the fourth and fifth centuries. Unfortunately virtually all of the letters of Cyril which we possess have to do with the Council of Ephesus. This fact, of course, makes this collection immensely important for understanding the doctrinal and church-political questions of that time. Nonetheless, "there are no personal letters on everyday topics at all" (p. 3). We wish it were otherwise, for we gain no real insight into Cyril as the practicing bishop of Alexandria through these letters (he was Patriarch of Alexandria for thirty-two years, 412-444 A.D.). In this respect the letters of Cyril are quite different from the letters of Cyprian, the third-century bishop of Carthage. To be sure, four of the letters are administrative and they show Cyril to be decisive and interested in the good order of the church as laid down by ecclesiastical canons. However, the letters are very short and reveal nothing of the person of Bishop Cyril. One letter, 96, does indicate how intertwined church matters and imperial politics could become and how involved a bishop of a major ecclesiastical center could be (and Cyril never showed any scruples at becoming involved). Letter 96 is a catalogue of treasures sent from Alexandria to Constantinople as bribes to influence the imperial court toward issuing a decree against Nestorius who had just been condemned by the Council of Ephesus.

The translation offered in these volumes is good, generally easy to read, and accurate. There is only one major error that should be noted, almost certainly an oversight of proof-reading rather than an error of translation. In Letter 17 (p. 85) Cyril is quoting Nestorius. The translation given reads: "because of the invisible, I adore the invisible." Obviously, however, the second "invisible" should read "visible": "because of the invisible, I adore the visible." The translator has helpfully listed the letters according to date (pp. 6-7) and has listed the names of the principal persons mentioned in the letters along with their episcopal sees and dates (pp. 7-9). However, overall the introduction is disappointing. A more extensive discussion of the biography of Cyril and of his theological views

would have been helpful and would have added materially to the understanding of the letters. Translations of ancient texts by their nature seek out the non-professional and the interested layperson. It is precisely such a person who would have benefited from a good introduction to the person and thought of the writer of these letters.

Yet, as a source for the christological thinking of Cyril, these letters are indispensable. Letter 4 was approved by the Council of Ephesus as canonical, presenting accurately the teaching of Nicaea. The Councils of Chalcedon (451 A.D.) and the Council of Constantinople (553 A.D.) honored the letter in the same way. Letter 17 was added to the Acts of the Council of Ephesus, although not formally approved. We have here, therefore, christological thinking which the church has recognized as its own and which ought inform our thinking about the Lord Jesus Christ. That fact alone justifies these volumes as welcome additions to our libraries.

William C. Weinrich

ROMANS 1-8. WORD BIBLICAL COMMENTARY. By James D. G. Dunn. Dallas: Word Books, 1988.

Readers familiar with other works in the *Word Biblical Commentary* will notice a significant departure in this volume from the customary format of the series. Each section is still divided into the by now familiar categories of "Bibliography," "Translation," "Notes," "Form and Structure," "Comment," and "Explanation." However, the author, Professor of Divinity at the University of Durham (England), greatly expands the last division. Whereas the "Explanation" in other volumes is generally nothing more than a superficial summary of the "Comment," Dunn uses this division to consider the broader hermeneutical issues which impact upon the exegesis of the text, devoting the "Comment" to items of a more narrowly philological nature. Consequently, the author is able to grapple with the real issues in the interpretation of Romans rather than (as is the case with all too many commentaries) simply offering a collection of (not necessarily related) insights and comments on various parts of the text. This change in format could well be adopted in other volumes in this series (not to mention by commentators in general).

Unfortunately, such glowing praise of the format of the commentary cannot also be given to its content. The most helpful portion of the commentary is that which deals with the often overlooked section running

from 1:18-3:20. By emphasizing the structure of this section as a dialogue between the apostle and an imaginary Jewish protagonist, Dunn helps clarify the meaning of a number of troublesome passages. The author's handling of this section has the undersigned eager to see his treatment of Paul's discussion of the *Judenfrage* (Romans 9-11) in the second volume of his commentary.

While here and there one finds some helpful material throughout the rest of the commentary (for example, pp. 60-76, 91, 147, 167-168, 222, 248-252, 341, 349, 382-383, 394, 415, 468-470), it often fails to give a satisfying interpretation of the text. Moreover, the work is laden with objectionable positions with regard to christology (pp. 12, 14, 34, 278, 328, 430-438), law and gospel (pp. 106, 192, 436), baptism (pp. 254, 308, 311, 328, 451), original sin (pp. 273-274, 284, 290-291), soteriology (pp. 216, 320), and other important matters. This will hardly be the first commentary on Romans to which the pastor or other student of the Scriptures will want to turn. At most it will serve to supplement here and there what will have to be a proper understanding of Romans garnered elsewhere.

Paul E. Deterding
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THE BOOK OF THE TORAH. By Thomas W. Mann. Atlanta: John Knox Press, 1988.

"The Narrative Integrity of the Pentateuch" is the subtitle of this book and describes the author's real aim. Not surprisingly the author did his graduate work at Yale where Hans Frei's *The Eclipse of the Biblical Narrative: A Study in Eighteenth and Nineteenth Century Hermeneutics* (Yale, 1974) has cast a long shadow. Emphasis on the narrative nature of many biblical texts (awkwardly termed "narratology"), along with interest in the literary qualities of the Bible, is frequently a fruitful and constructive category in contemporary biblical studies. As a complement to interest in "canonical criticism" (Blenkinsopp, Childs, Saunders), the focus on the final form of the text and upon its narrative structure often highlights features of the text which have been neglected. Most readers of this journal will benefit from this increased attention to the contours and nuances of narrative structure. Its insights are such as can be appropriated for Bible classes and homiletical development.

The Pentateuch (Torah) is a particularly apt text to view from this

perspective. So much criticism has been devoted to distinguishing sources (J, E, D, P, et alii) that the final form of the text is displaced. Mann, while accepting the standard source divisions (there is no interaction with Rendtorff, Whybray, or other recent challenges to traditional divisions), still strives to articulate the narrative "integrity" of the whole of the Pentateuch.

Each of the five divisions of the Pentateuch is introduced with a discussion of its narrative components (e.g., "Numbers as Narrative," pp. 125 ff.) Mann's comments are often suggestive. For example, the importance of characterization in understanding what the text is about is underscored (p. 9):

The abiding mystery of human characterization is a result not simply of a sophisticated literary aesthetic, or even a probing anthropology, but also of the "monotheistic revolution" in ancient Israelite thought. Even when God is not directly involved in a particular story, the way in which the story represents reality is profoundly theological.

If the text is regarded as the one true description of reality, from the divine perspective, then the history of Israel is much more than past narration. It is still that word which indicates who we are as the "children of Abram."

While each reader will differ with Mann on particular inferences, his respect for the text and its specific structure results in a readable and rich text. He is particularly helpful in showing that "law" can never be abstracted from the movement of the Torah's narrative (pp. 78-112). As enticement to the pastor who "delights in Torah," the following taste of Mann's method should suffice (p. 161):

The Pentateuchal narrative renders a new world. But as it was "in the beginning," so it is now; while that world exists as a reality in terms of what God has done, it exists only as a possibility in terms of what Israel will do. The Torah ends very much the way it began. Just as God placed the earth before Adam and Eve and offered it to them as their dominion, so God places the land of Canaan before Israel and offers it to them. Just as God provided for Adam and Eve a commandment, obedience to which would mean continued blessing, but disobedience would entail a curse, so God has blessed Israel as his special people, but warned them of the curse that leads to death.

Just as Adam and Eve could be genuinely human only in responsibility to the divine will, so Israel can be God's holy nation only in responsibility to God's Torah.

Dean O. Wenthe

DOGMA AND MYSTICISM IN EARLY CHRISTIANITY: EPIPHANIUS OF CYPRUS AND THE LEGACY OF ORIGEN. By John F. Dechow. North American Patristic Society Monograph Series, 13. Macon, Georgia: Mercer University, 1988. 584 pages.

The fine line separating historical inquiry from theological apology has, in Origenian studies, become quite as invisible as Origen's own *asōmatos theos*. The present study reminds us that such a line has never been all that clear. Epiphanius operated with no intention of dividing the two; and if Dechow himself slips into defending Origen now and again, he hardly deserves our censure. There is much value in this study even if one does not in the end consider himself a student of the Alexandrian.

Dechow promises the reader a study "designed to illuminate the larger problem of orthodoxy and heresy in early Christianity through examination of perhaps the most significant and far-reaching conflict involved in the problem," namely, the conflict between Epiphanius of Cyprus (c. 315-403) and Origen (c. 185-c. 254), along with, of course, Origen's later followers (p. 10). This particular conflict, however, is quite large in and of itself, and it is little wonder that the author devotes the majority of his work to a detailed analysis of Epiphanius' own conception of Origen(ism) and the sources he used in formulating his charges against his opponent(s).

For the patrologist, Dechow has done a great service in documenting the widespread influence of Origen's teachings, especially among the growing monastic communities. Placing this conflict in the context of the struggle for authority between the "secular" bishops and the monastic sages is a very valuable and necessary complement to the more widely explored arena of the conciliar battles concerning Arianism. Add to this the insights into Epiphanius' own program for the defense of Nicene orthodoxy, and it will become apparent that Dechow has produced a work that will remain a valuable resource for some time to come.

This study, on the other hand, has rewards for the non-specialist as well. For the contemporary theologian, an intricate argument concerning the nature of the resurrection body may actually seem refreshing compared

to the issues of public relations, community image, new member assimilation, and projections of growth that seem to deaden our theological synapses. Perhaps of the greatest value, however, is the double warning that this conflict issues to the contemporary church. We too must keep in mind that applying the insights of a theologian of Origen's caliber (or of Luther's) to present issues is a venture fraught with danger. The need for creative theology, as vital as it is, must never be allowed to obscure the need for a clear confessional standard. At the same time, this conflict warns against a confessionalism policed by those whose theological perspicacity is far outstripped by their apologetic fervor. Such confessionalism soon degenerates into a mere adherence to formulae from the past.

The church ultimately benefited from this fourth century conflict, Dechow suggests. And still today, she must give ear both to the needs of popular Christianity and to the insights of the theological academy. Neither a theology that is entirely "down-to-earth" nor one that is too much "in the clouds" can do justice to a revelation whose heart and center remains the incarnation.

Jeffrey A. Oschwald
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EVANGELIUM IN DER GESCHICHTE. STUDIEN ZU LUTHER UND DER REFORMATION. Zum 60. Geburtstag des Autors. Edited by Leif Grane, Bernd Moeller, and Otto Hermann Pesch. Göttingen: Vandenhoeck und Ruprecht, 1988. 446 pages.

Bernhard Lohse, the internationally-known Reformation scholar, is the author of these collected essays. He is professor of historical theology at the University of Hamburg (Germany). At the occasion of his sixtieth birthday, he was honored by three friends (Leif Grane of Copenhagen, Bernd Moeller of Göttingen, and Otto Hermann Pesch of Hamburg), who edited twenty-two of his own essays from a body of almost four hundred smaller or larger publications from a period of more than three decades of scholarly publications. These three friends selected the title for this collection and fittingly called it "The Gospel in History." This is the common denominator of Lohse's contributions that are republished here. Of course, each essay presented here deserves careful review. However, even an extended book review forces the reviewer to be selective. I concentrate on a few contributions of Lohse, a Reformation scholar who

has investigated mainly Luther's theology and more specifically Luther in his contemporary context and in the footsteps of St. Augustine.

Thus, quite appropriately, this selection from his works opens with Lohse's essay on Augustine's significance for the young Augustinian Friar Martin Luther (1965), featuring Augustine's book *On the Spirit and the Letter* and its impact on the developing Reformer at Wittenberg. Lohse clearly sees that Luther interpreted Augustine in a certain typical "Lutheran" way, which however amounts to an over-interpretation, as Lohse points out. Lohse also states that Luther did not learn from Augustine the decisive Reformation concept of the righteousness of God and the justification of man. These findings, although published in 1965, seem still in need of dissemination.

Lohse has spent considerable energy on studying Luther's relationship to the monastic life, which resulted in a major book in 1963. One of his essays, originally produced in 1961 and re-edited here, also deals with monasticism, specifically with the comparison of Luther's and his friend Melancthon's criticism of the monastic vows. It is shown that Luther was rather hesitant with any criticism of vows voluntarily made. Another essay touches indirectly upon the issue of Luther and the religious orders. It is his study of the encounter between the Dominican Cardinal Cajetan and Friar Martin at Augsburg, where the cardinal interrogated Luther about his teachings. Here two theological schools of thought and tradition clashed. The years between 1517 and 1521 mark an exceptionally significant period in the relationship between the Roman Catholic and Lutheran Church, a time shaped by Luther's controversies with Tetzel, Prierias, Eck, and Cajetan. The encounter between Thomism and the Reformation, represented by Cajetan and Luther, is probably the most important attempt in the sixteenth century to overcome the differences between Luther and Rome. Cajetan did not categorically reject Luther's position on the indulgences. The differences came forth in regard to ecclesiology, namely, concerning the understanding of papal authority over Sacred Scripture. Lohse concludes that not genuine Thomism, but the early Neo-Thomism of Cajetan clashed with Luther in 1518.

In these two essays Lohse's first two areas of research within the field of Reformation studies are exemplified, namely, "the young Luther" and "Luther and other Reformers." A third realm is identified as "Luther's understanding of the Bible," represented by three essays: (1.) on the actualization of the Christian message in Luther's translation of the Bible into German (first published in 1980); (2.) on the origins of Luther's Bible

and his hermeneutical principles (first published in 1985); and (3.) on the decision of the Lutheran Reformers as to the size of the canon of the Old Testament (written in 1987, first published in the present volume). In the last essay Lohse deals with the decision of the Lutheran Reformation about the canon in view of the late medieval discussion concerning the apocrypha. For a long time Augustine's *De Doctrina Christiana*, with its hermeneutics and its list of canonical books, was accepted. However, Jerome had largely rejected the apocryphal writings as canonical, and the humanists, favorable to Jerome, took up the issue. Even Cardinal Cajetan largely agreed with Erasmus on many exegetical points. The humanistic controversy in this regard was radicalized through the issues which Luther raised. The climax of this development was reached during the Leipzig Disputation between Eck and Luther in 1519 and was further nurtured by Karlstadt's book on the canon in 1520. Luther's position developed during his work on the translation of the Old Testament into German, especially with the translation of the Pentateuch in 1523. The apocrypha were translated by Luther's friends, not by himself.

In the essay on Luther's Bible and the issue of hermeneutics Lohse points out that Luther's most significant and important work was his translation of the Bible into German. Despite this fact, the nature of Luther's German Bible is still largely unexplored and uncomprehended. Strangely, Luther rarely quoted his own translations; he translated ever anew. The translation was a team work under Luther's leadership. It is important to note that decisions in Luther's translating process were ultimately motivated by his theology. Lohse agrees with S. Raeder's suggestion that one should speak of Luther's hermeneutics as "gospel-centered" rather than speaking of "christological exegesis." This terminology can help to distinguish Luther's approach from the "christological" interpretations of others.

Lohse twice cites Luther as asserting (in 1521) that the "word of God wants to be grasped with a quiet mind and meditated" (pp. 182, 198). The reviewer regrets, however, that Lohse does not discuss the key terms of this assertion, involving the monastic concept of "meditating" (*betrachten*) on the word of God with a quiet mind. What Luther implicitly expressed here is his wish that the monastic practice of meditation should be transferred to the non-monastic realm of every-day Christian life. The Reformer demanded that all Christians should take up the reading of the Scriptures as the word of God, without any learned interpretations (including Luther's own, as Luther self-critically suggests).

The fourth area of Lohse's studies deals with Luther's theology and its impact. In this area the editors gathered together nine essays from 1960 to 1985. Only the most recent article will be treated here, not because of its date, but because of the significance of its content, which deals with the "structure of Luther's theology," and because it was presented first to a Roman Catholic audience (the department of theology in the Ruhr-University of Bochum in Germany). Lohse lectured on the criteria for presenting Luther's theology in a systematic way. After reviewing major presentations of Luther's theology during the past one hundred years, he concludes that attempts to systematize Luther's theology were usually the result of reading too much of one's own theology into Luther. A critical discussion of method is needed for a systematic unfolding of Luther's theology. Lohse presents two major aspects that should be taken into consideration in such an enterprise: (1.) faith and the object of faith and (2.) the importance of the doctrine of the Trinity. Then Lohse lists five points to be considered in regard to the structure of Luther's theology: (1.) It is insufficient to trace Luther's theology as expressed in controversies. One must see his theology grounded in the traditional teaching on God and Christ. (2.) After the significance of the old ecclesiastical dogmas is elaborated, one must demonstrate their close connectedness with Luther's soteriology. (3.) The *leitmotif* is the theme of law and gospel. The subject of theology is the sinful man and the saving God. (4.) Reformational systematic theology always has its starting point with the doctrine of God and the Trinity. (5.) The concept of "gospel" and ecclesiology must come into focus. The originality of Luther's theology simply consists of the Reformer's return to and his maintaining of the pre-scholastic ecclesial tradition. This latter idea is unfolded by Lohse as a chief concern, that is, of demonstrating Luther's return to the pre-scholastic fathers such as Augustine and ultimately to the Bible.

Reformation scholars will be grateful for this collection of essays by Lohse from the past three decades. The present volume concludes with a complete list of Lohse's publications up to 1988. It also has an elaborate index. The essays presented in this volume distinguish themselves through their detailed, meticulous study of the original sources. Reformation scholars and ecumenists may look forward to further fruitful studies from the pen of this eminent German theologian, who rightly commands international respect and reputation.

Franz Posset
Beaver Dam, Wisconsin

A CHURCH IN CRISIS: ECCLESIOLOGY AND PARAENESIS IN CLEMENT OF ROME. By Barbara Ellen Bowe. Harvard Dissertations in Religion, 23. Minneapolis: Fortress Press, 1988. 158 pages. Paper, \$14.95.

Much discussion of the letter of Clement of Rome to the church at Corinth (known as 1 Clement) centers on questions of ecclesiastical office and of the authority of the Roman church in relation to other churches. First Clement is usually perceived as a clear representative of "early catholicism" in which ecclesiastical order and hierarchy are well advanced, displacing an earlier and more primitive egalitarian, charismatic church. This view—represented by Adolf von Harnack, Walter Bauer, Hans von Campenhausen, and Karlmann Beyschlag—asserts that 1 Clement is essentially intended to uphold the positions of church office-holders who are threatened with dismissal at Corinth. While the exact circumstances at Corinth are unclear, certainly there is strife and contention in Corinth and part of this strife is opposition to the leadership in Corinth and the attempt to remove it. The common view is that Clement's letter expresses a Roman intrusion (Bauer even termed it a Roman "power-play") which is designed to dissuade opposition to the established leadership.

Bowe's book argues that the usual interpretation is off-target and, indeed, skews the evidence by an excessive focus on issues of order and structure. Rather, Bowe contends, the very fact of strife and dissension is the problem addressed by Clement; that there are attendant disruptions of relationships is but an aspect of the more encompassing problem. Hence, the opposition to the leadership, rather than being the central issue, is but an item in the broader communal strife. Clement's interest, therefore, also is different. He is not primarily interested in the status of ecclesiastical leadership or of Rome's position vis-a-vis other churches. He is interested in the need for mutual interdependence both within churches and among churches. Strife and schism lead to serious consequences. Clement's letter is a letter "of fraternal admonition from one church to another" (p. 155); it neither implies nor explicitly asserts Roman primacy in ecclesial matters.

In order to establish her thesis, Bowe analyzes Clement's letter according to its epistolary and rhetorical form. Both its epistolary and rhetorical character, argues Bowe, serve to bind the Roman church and the Corinthian church together. Significant is 1 Clement 7:1: "We write these things, dear friends, not only to admonish you, but also to remind ourselves. For we are in the same arena, and the same contest awaits us."

Rather than assuming a position of Roman superiority, therefore, Clement consciously adopts a posture which places him and the Roman church alongside the Corinthian correspondents. This posture of ecclesial equality and mutuality, argues Bowe, is indicated by the very way in which Clement casts his letter (pp. 33-58). For Clement has adopted a self-conscious epistolary strategy by which he uses "many conventional epistolary formulae, common both in the Hellenistic letter tradition and in Paul, but adapts these formulae in a manner designed to promote peace in Corinth and to strengthen the internal cohesion among Christians" (p. 57). This epistolary strategy includes the frequent use of hortatory subjunctives, the use of the vocative (to reinforce "the sense of solidarity"), the appeal to common traditions and Scripture texts, the use of doxologies, allusions to a common enemy, the use of rhetorical questions (forty times in 1 Clement), and the absence of any accusations and condemnations of those causing the strife in Corinth.

While we wish to recognize the helpfulness of studies concerning the epistolary form of early Christian letters (e.g., Wm. Doty's *Letters in Primitive Christianity*), Bowe gives epistolary form too much credit as an aid in interpreting texts ("a proper articulation of form and genre aids a more faithful articulation of meaning," p. 33). Indeed, it would seem that the more conventional the letter form the less directly meaningful form is for meaning. Also I suspect that Clement's letter form is more influenced by Jewish models than by Hellenistic and Pauline models.

Much more helpful and enlightening is Bowe's discussion of Clement's "rhetorical strategy" (pp. 58-73). Taking up an observation of W. C. van Unnik's that 1 Clement was patterned after Hellenistic speeches exhorting to peace and concord (*eirēnē kai homonoia*), Bowe convincingly demonstrates that van Unnik was right. "1 Clement is best interpreted against the rhetorical background of the *symbolleutikos genos*, especially those examples of the subgenre *peri eirēnēs kai homonoias* represented, in particular, in the speeches of [Dio] Chrysostom and Aristides" (p. 73). Indeed, the correspondence between Clement and exhortative speech for peace and concord is remarkable and adequately explains the use which Clement makes of historical example and of illustrations drawn from nature and civic life. It explains too his use of concepts such as "strife" (*stasis*), his understanding of repentance (return to harmonious communal life), and his own designation of his letter as "advice" (*symbolē*, 58:2).

On the basis of her analysis of the epistolary and especially of the rhetorical form of 1 Clement, Bowe discusses the primary images which

Clement uses to speak of the church (pp. 75-105): the elect of God, the city-state (*polis*), brotherhood, athletes-soldiers, flock of Christ, and household. Generally, Bowe's discussion is fair; however, she has a penchant for imposing on the text the interests of modern egalitarianism. While I think she is largely correct in believing that too much has been made of Clement's interest in church office, Bowe exaggerates in the opposite direction, often reading mutuality and interdependence where Clement certainly had ideas of organic order, but between "unequal" and non-reciprocal partners. For example, Bowe insists that Clement's notion of order promotes peace and harmony and is "cooperative and not hierarchical" (pp. 99-100). Here Bowe's ideology gets in the way of her exegesis, for cooperation and hierarchy are by no means mutually exclusive. In this instance Bowe speaks in the very next sentence of God's sovereignty!

Similar bias against any notion of "vertical" hierarchy and office mars Bowe's discussion of Clement's "ecclesiological paraenesis" (pp. 107-121) and of Clement's view of the unity of the church (pp. 123-153). In this last chapter Bowe discusses 1 Clement 37-38 and 46-48, two contexts where Clement speaks of office. There is much good discussion here, but again one notices the anachronistic intrusion of notions of mutuality and interdependence which are understood as in opposition to "superordered" and "subordered" members. Bowe is not, however, unaware of the tendency of Clement toward structure and order; she sees it, above all, in the uneasy coordination which Clement gives to the exhortations to subordination (*hypotassō*) and to humility (*tapeinophroneō*). I doubt, finally, that Clement understands the office-holders to be guarantors and safeguards of the church's unity (p. 152). For those interested in the Apostolic Fathers and in early Christian literature more generally, this is, all in all, a very decent book. It rightly mitigates the excessive preoccupation with the questions of office and structure in 1 Clement, and it clearly places the letter in its (rhetorical) historical context.

William C. Weinrich

INTRODUCTION TO THE OLD TESTAMENT. By J. Alberto Soggin. Third Edition. Louisville: Westminster-John Knox Press, 1989.

The first edition of this book was published twenty years ago and the volume has since become well-known and widely used. This third edition is the English translation of the thoroughly revised fourth Italian edition.

In addition to the Old Testament, it also covers the "deutero-canonical" (apocryphal) books and includes appendices on extra-biblical inscriptions and manuscripts. It treats most of the books of the Old Testament in the order in which they appear in the Hebrew canon, though at times Soggin follows the chronological order determined by the historical-critical method. For example, the discussion of "Trito-Isaiah" is placed between those of Zechariah and Obadiah. Soggin disagrees with most American scholars in that he assigns late dates even to archaic poetry. He is conversant with the enormous corpus of relevant secondary literature from Europe and America, and the generally thorough bibliographies make up for the brief discussions of some books.

Soggin employs the methods of source, form, and redaction criticism which are characteristic of historical-critical scholarship. He dissects the text and focuses on the hypothetical literary sources, authors and their schools, and redactors who supposedly shaped the text during long periods of transmission. The author feels that this approach does not negate faith, but provides "scientific objectivity" as a basis for faith (p. 11).

Yet this "scientific objectivity" yields little nourishment for faith. Soggin avoids a christocentric reading of the text. In his discussion of the Isaian Servant Songs, he even goes as far as to warn: "the danger is that Christians allow themselves unconsciously to be influenced by the first christology of the earliest church" (p. 371, referring to New Testament christology). Conservative scholars will also be disappointed that Soggin ignores more recent approaches (canonical, rhetorical, reader-oriented, etc.) which take the extant text seriously. The older critical methodologies which he utilizes are becoming obsolete even in secular American institutions. There is not much in this volume of benefit for the preacher or teacher. It does, however, serve admirably as a reference work of historical-critical thought from the mid-twentieth century.

Christopher W. Mitchell
St. Louis, Missouri

MATTHEW AS STORY. By Jack Dean Kingsbury. Second Edition. Philadelphia: Fortress Press, 1988. 181 pages. Paper.

The British novelist, Bernice Rubens, has said: "There are two things in writing, a writer writes, and the reviewer then tells the writer what he or she meant." After reading Kingsbury's book, I wonder whether Matthew might not say the same thing. And whereas to Ms. Rubens the

procedure is apparently acceptable, I am not convinced that Matthew would find it so.

In this second (revised and enlarged) edition of his study, Kingsbury analyzes the First Gospel on the basis of literary-critical techniques. He identifies three story-lines, those of Jesus, the disciples, and the leaders. An introduction briefly explains the literary-critical approach.

On the positive side, the approach can focus attention on the structure of the gospel and challenge the reader to more probing thought. Here I am thinking, for instance, of Kingsbury's comments on "Jesus as 'Speaking Past' the Audience" (pp. 107 ff.). Kingsbury contends that there are "sayings of Jesus that appear to address a situation other than the one in the story in which the crowds or the disciples find themselves."

On the negative side, the analysis of Matthew as story involves presuppositions that a conservative finds suspect. Is Matthew creating a story, something analogous to what a novelist does? Or is he reporting what literally happened, albeit arranging his presentation of the facts to give a special contour to his account and emphasis to his witness? Kingsbury's terminology indicates that he views Matthew's gospel as something of a hybrid compounded of these two approaches. Surely he does not describe Matthew's gospel as a fictional account. And yet, in Kingsbury's analysis, Matthew emerges as a kind of literary artist who creatively added to or modified what literally took place.

Consider the implications in terminology such as this: "Matthew, as narrator, announces that he *holds* Jesus to be Christ . . ." (p. 11, emphasis added). What Matthew announces is more than that he "holds" Jesus to be the Christ; he announces that Jesus *is* the Christ. "Within the world of Matthew's story, however, Israel as such will not see God's vindication of Jesus until the parousia and the final judgment" (p. 91). Is it just in Matthew's story or is it objective reality? "The picture the reader gets of the religious leaders in Matthew's story is not historically objective but wholly negative and polemical" (p. 115). This is a familiar line, repeatedly heard from the critical side. "In *his* [Matthew's] eyes, contemporary Judaism was . . ." (p. 155, emphasis added).

In the chapters following on the introductory chapter, Kingsbury treats these topics: The Presentation of Jesus; The Ministry of Jesus to Israel and Israel's Repudiation of Jesus; The Journey of Jesus to Jerusalem and His Suffering, Death, and Resurrection; Jesus' Use of "the Son of Man;" The Great Speeches of Jesus; The Antagonists of Jesus; The Disciples of

Jesus; The Community of Matthew. A brief conclusion summarizes the study.

Along the way there is much to be learned. However, as for many of the positive features, I am not clear on precisely how the literary-critical approach has contributed a particular insight. For instance, at His baptism Jesus was not initially endowed with the Spirit, "for He was conceived by the Spirit" (p. 52). At 1:16 the "divine passive" alerts the reader to the fact that Jesus is begotten by an act of God (p. 54). *Therapeuein* "can mean to serve as well as to heal" (p. 68). On the same page there are penetrating remarks on *dynameis*, *terata*, and *semeion*. *Dynameis* are not predicated of Satan, demons, or opponents of Jesus. False prophets may perform *terata*, but not Jesus and the disciples. There is special significance in the Greek wording of a question. These insights are all interesting and helpful, but I am not clear on how they have been discovered by the literary-critical approach. To me it is all redolent of good old-fashioned Greek word study.

Some of the literary-critical jargon challenges one to some fresh thinking. For instance, Kingsbury speaks of "round" characters, those who possess a variety of traits; "flat" characters, those who tend to possess only a few traits; and "stock" characters, those who possess only one trait. On the other hand, the distinction between "intended readers" and "implied readers" (pp. 147 ff.) seems to issue in nothing more than traditional isagogical analysis.

The section on the "organization" (i.e., of the "Community of Matthew" pp. 156 ff.) is of special interest in view of current concerns about the doctrine of the ministry. Kingsbury's conclusion that those in the "teaching office" were not to assume the title of "teacher" (*didaskalos*) on the basis of 23:8-10 is open to challenge. For one thing, the unembarrassed designation of leaders as *didaskaloi* elsewhere in the New Testament suggests that 23:8-10 refers to an abuse occurring when the title is invested with arrogant excesses.

A stylistic idiosyncrasy is the frequent asking of questions before moving on to the answers. To me the questions often seem superfluous (e.g., p. 156). Also, I am still enough of a grammatical traditionalist to be mildly irked by the oft-repeated clumsiness of "he or she," "his or her . . ." On the other hand, it is a pleasure to note that Kingsbury still uses A.D. and has not sold out to the C.E. designation of dates.

Anyone who feels he ought to develop some acquaintance with literary-

critical methodology and interpretation should find Kingsbury helpful. The book is worth reading. But if one checks it out of a library or borrows a friend's copy, one can save precious dollars for works of greater value.

H. Armin Moellering
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PASTORAL CARE FOR SURVIVORS OF FAMILY ABUSE. By James Leehan. Louisville, Kentucky: Westminster-John Knox Press, 1989. 151 pages.

James Leehan, a campus pastor and adjunct faculty member at Cleveland State University, has written a book for pastors who encounter family abuse problems in their counseling work. Leehan describes the various types of family abuse: physical abuse, sexual abuse, verbal abuse, battering, sibling abuse, abuse of elders, neglect, and psychological abuse. He then describes the emotional impact these kinds of abuse have on those who experience them. Much of the balance of the volume contains counseling suggestions for clergymen who encounter survivors of abuse. Both one-on-one and group counseling techniques are discussed. The author also explores biblical views of discipline, marriage, and family; he considers how these may relate to family abuse.

Leehan has provided pastors with an opportunity to explore the topic of family abuse. He also provides helpful suggestions for pastoral counseling of survivors of such abuse. His book helps to sensitize clergy to the presence of survivors of family abuse in the parish. He helps pastors identify such survivors and provides suggestions regarding the therapeutic impact of psychology and spirituality on these people.

This book, including the bibliography, tend to place heavy focus on psychological theory regarding abuse. Indeed, the book was written not only for pastors, but also for social workers and others who treat family abuse. Lutheran pastors may be uncomfortable with Leehan's interpretation of some passages of Scripture, nor will all agree that parish pastors should be primary counselors in working with abuse survivors. Clergy may have more of a role to play in problem-identification and referral. Nevertheless, Leehan provides pastors with a vital book on a neglected area in the literature on pastoral care and counseling.

Gary C. Genzen
Lorain, Ohio

MARTIN LUTHER'S BASIC THEOLOGICAL WRITINGS. Edited by Timothy F. Lull. Minneapolis: Fortress Press, 1989. xix + 755 pages.

"The preparation of collections of 'basic' writings of Martin Luther has been going on since Luther's own time," Jaroslav Pelikan observes in the foreword to this new anthology of Luther's thought. Then as now such collections were designed to provide affordable and effective introductions to the reformer's theology. Then as now these collections reflected something of the editor's orientation toward Luther and the issues of the day. Then as now the danger of skewing the reader's picture of Luther through such an abridgement of his massive corpus existed more in what might be omitted than in what was included. Then as now such samplers of Luther's thought provided important access to Luther's message for those who could not or would not take on the larger corpus of his writings.

The most unfortunate aspect of this collection is that it excludes all the material from the first half of the American Edition of *Luther's Works*, the biblical material. Both Pelikan and Lull regret this omission, but the heart of Luther's theology is so well presented in his Galatians commentary of 1535 that it is regrettable that at least portions of it could not have been included here. Nonetheless, the whole tracts and the abridged books which are found in the collection are all-important for giving the reader a grasp of the way in which Luther addressed issues of concern both in his day and ours.

Lull has grouped his material topically, in six parts: "The Task of Theology," "The Power of the Word of God," "The Righteousness of God in Christ," "The Promise of the Sacraments," "The Reform of the Church," and "Living and Dying as a Christian." Under these topics he has included historically significant documents, such as the *Ninety-Five Theses*, and theologically important selections, including parts of *The Bondage of the Will* and the *Confession on Christ's Supper*. Lull's clear intention is to open up the thought of Luther to contemporary readers who have little familiarity with him. In this way he hopes to engage people across confessional lines in conversation with Luther and to permit Luther to address through such readers critical issues in contemporary ecumenical discussion.

All Lutheran pastors and all Lutheran congregations should have all of the American Edition of *Luther's Works* in their libraries. This volume will not serve as a substitute for either pastors or congregations. But for introductory courses and for interested lay people this volume serves well

to bring much of Luther's theology into handy range.

Robert Kolb
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INCARNATION: MYTH OR FACT? By Oskar Skarsaune. Translated by Trygve R. Skarsten. Concordia Scholarship Today. St. Louis: Concordia Publishing House, 1991.

Oskar Skarsaune presently serves as Professor of Church History at the Free Theological Faculty (Church of Norway) in Oslo. He is known to patristic scholars through his very fine book, *The Proof from Prophecy: A Study in Justin Martyr's Proof Text Tradition*, published by E. J. Brill in 1987. In that book Skarsaune demonstrates careful and judicious scholarship as well as a lively interest in the question of continuity between the biblical basis of early Christianity and the later and more systematic Christian presentation. That same careful, judicious scholarship and the same interest in continuity are amply evinced in the present book as well. This is precisely the kind of book that the Concordia Scholarship Today series should publish and encourage. It is a first-rate example of exegetical and historical investigation, while it eschews the interest in detail and arcana that often burdens such study. Especially helpful for the beginner is the practice of placing brief descriptions of important people, ideas, and writings in boxes.

The text is presented in straight-forward English (the translation from the Norwegian is good) which is accessible to any seminary student, pastor, or interested layperson. The footnotes are for the more stout of mind, including many entries in foreign language sources. Nonetheless, the notes are informative and serve well for the further study of serious student and scholar. More disappointing is the bibliography, which was compiled by the translator. For the audience targeted by a Concordia publication, the bibliography includes an excessive number of Scandinavian language sources. As is warranted by the substance of the book, the bibliography is weighted toward early Christianity's connection with Judaism. Yet the work of Jacob Neusner is not mentioned, even though his book of 1988, *The Incarnation of God: The Character of Divinity in Formative Judaism*, would have well-served the thesis of Skarsaune. The bibliography is weak on entries concerning major fourth and fifth century christological figures (Nestorius, Cyril, Leo I, Chalcedon). The bibliography is relatively stronger on the christology of the first three centuries.

It includes two major monographs on Irenaeus and three major books on Paul of Samosata.

However, the bibliography corresponds to the emphasis of the book. Skarsaune's "major emphasis" is on the first two centuries of the Christian church because he wishes "to examine the basis on which the confession of Christ rests" (p. 12). The book is not intended to be an examination of christological creedal development, although there is good summary discussion of the christological thought of the third century (pp. 80-97) and of the christological controversies between the Council of Nicaea (325 A.D.) and the Council of Chalcedon (451 A.D.) (pp. 98-128). In my judgment this last section is the weakest; perhaps it attempts too much in limited space. Skarsaune seems to me to over-estimate the closeness between Leo I and the Antiochene christology of Nestorius (pp. 119, 121), and his presentation of Theodore of Mopsuestia is confusing (pp. 112-116). Skarsaune appears to accept Grillmeier's assessment of Theodore as a "forerunner" of Chalcedon (p. 116). Yet, in view of Chalcedon's insistence on the oneness of subject in Christ (correctly noted by Skarsaune, p. 125), how Theodore can be a "forerunner" of Chalcedon is unclear. In fact, it is never clear from Skarsaune's discussion whether Theodore thinks in terms of one or two subjects in Christ. It is doubtful whether Theodore thought that "there is just one ego in Christ" (p. 115). Certainly he thought of one *prosopon*, but is that the same as *ego*? I doubt it. It is also strange that in the chart on page 119, which outlines the difference between "the Antiochene Tradition" and "the Alexandrian Tradition," Eutyches is listed on the Antiochene side, although he is (correctly) identified as "a radical disciple of Cyril."

Yet the importance of this book is not in the sections which review the christology of the third to fifth centuries. It is in the thesis of Skarsaune that "the building blocks in the doctrine of the incarnation are *Jewish*" and that "belief in the incarnation arose among Jews who considered it from Jewish presuppositions" (p. 131). This thesis, of course, flies in the face of the yet popular opinion that incarnation was largely impossible from Jewish assumptions and that the classic dogma was indebted mainly to Greek philosophical assumptions. In his first chapter (pp. 13-23) Skarsaune nicely shows how foreign to the Greco-Roman world the idea of incarnation was, and for that matter how hostile Jewish thinkers (such as Trypho) were to the idea as well. In the New Testament, however, there are texts of Jesus' pre-existence, and these universally serve to assert that Christ assisted in creation. The Messiah-Savior was the Creator as well. As Skarsaune notes, the Jewish background for thinking of a power

or figure holding creation and salvation together is the wisdom tradition. And it is precisely here that Skarsaune locates the Jewish presuppositions and background for the christology of the New Testament and the basis of the classic, conciliar christology as well. Proverbs 8, Sirach, Baruch, and the Wisdom of Solomon become primary source material for understanding the New Testament view of the person of Christ. Yet it was not early Christian reflection upon Christ which first combined the wisdom sources and Jesus. In what is certainly his most important thesis, Skarsaune maintains that it was Jesus Himself who led the apostles to identify Him with the wisdom of the Jewish tradition: "according to my understanding, there can be no doubt that Jesus conducted Himself in a manner that made it impossible to avoid identifying Him with Wisdom" (p. 37). While such writings as Sirach and Wisdom identified wisdom with the Torah, Jesus speaks directly of Himself as the speaking Lord ("but I say unto you"); while the Jew was willing to die for the Law (e.g., the Maccabees), Jesus exhorts His disciples to be prepared to die for *His* sake; while the prophets called for the Jew to follow the Law, Jesus tells His disciples to follow Him. Skarsaune sums up his view (p. 37):

The sovereign authority with which Jesus conducted Himself toward the Law could not be understood and accepted in a Jewish society zealous for the Law unless it was recognized that Jesus belonged within the same theological category as the Law--or, better yet, that He was the one who rightfully belonged there and that the Law had to be understood through Him, not the reverse. But then Jesus would have to be understood as the one who embodied God's whole plan of salvation. In the same manner as Wisdom and Law had previously done, He had to unite creation and redemption, creation and regeneration, in His own person. He who said of Himself what was usually reserved only for Wisdom or Law could not be understood as anything less than the incarnation of Wisdom.

Now that is a bold, but well argued thesis. It makes perfect sense of much of the New Testament, especially John's Gospel, whose prologue functions precisely to identify the incarnate Word with the creative Wisdom. But Skarsaune's thesis enables him also to locate anew the discussion of the incarnate Word. The problem facing the church, at least at the beginning, was not an apparent conflict between holding monotheism and the deity of Christ. Skarsaune notes that nowhere in the New Testament is "monotheism an obstacle to confessing Christ as God" (p. 45). Judaism had often differentiated the attributes of God as though He

had an inner structure, and Judaism had also often personified attributes of God (such as wisdom). The scandal never lay in the apparent conflict with monotheism. "Rather it lay in the transference of such traditional hypostasis concepts to a crucified Messiah-pretender from Nazareth. Perhaps the scandal existed primarily because it pointed to a concrete individual" (p. 467). Again it is the scandal of particularity and of the cross that is at the center of the church's proclamation.

Skarsaune briefly traces the wisdom christology of the New Testament through the primary writers of the second century in their fight against docetism and ebionitism (Ignatius, Melito, Irenaeus, Justin Martyr, Tertullian, and the baptismal creeds). In doing so Skarsaune does the immense service of tracing New Testament assertion into the developing classic doctrine. The result is an important corollary thesis: in the classic, creedal, conciliar doctrine of the incarnation we have "a line of tradition that goes back in unbroken succession to the main wisdom christological passages of the New Testament itself" (p. 101). For patristic study that view is of very great significance. For example, it places into a completely different light the modern attempt to understand Arius as basing himself upon primitive, Christian traditions which maintain monotheism in opposition to any understanding of Christ as truly divine. Furthermore, the insistence of the Alexandrian school (especially Cyril) and of the Council of Chalcedon upon the necessity of maintaining only a single subject of will and of act in the person of Christ rests upon a fundamental New Testament assertion, namely, that "Jesus' I is identical with that Wisdom or Logos of God, which is identical with God's own salvific and creative intention through which the world was created" (p. 133).

This book is to be highly recommended for serious reading and study by pastors and students alike. It shall certainly become a standard in my own text lists when christology is concerned. Skarsaune has done a great service in making credible (in the midst of and through the use of modern scholarship) the basic biblical character of the Nicene Creed. For making this fine work accessible to the English-speaking audience, Concordia Publishing House is to be thanked. If this is indicative of the merit of the Concordia Scholarship Today series, we shall be well-served in the future.

William C. Weinrich

RECOVERING BIBLICAL MANHOOD AND WOMANHOOD: A RESPONSE TO EVANGELICAL FEMINISM. Edited by John Piper and Wayne Grudem. Wheaton, Illinois: Crossway Books.

The conservative and liberal categories formerly used to divide interpreters of the bible are no longer adequate in addressing the issue of feminism in the church. Evangelicals, successors to early twentieth-century Fundamentalists, in the defense of biblical inspiration and inerrancy, are found on both sides of the question. The debaters are committed to biblical authority and the traditional positions concerning authorship and the textual authenticity. Thus, the debate must include and then go beyond the recitation of the biblical passages, which is exactly what the contributors to *Recovering Biblical Manhood and Womanhood* have done to support traditional views. Working from a wholistic approach and a broad theological spectrum, they tackle the ordination of women as one of many other issues. The twenty-six chapters from as many contributors, including the editors, grew out of the consultations of the Council of Biblical Manhood and Womanhood, a group convened to respond to fellow Evangelicals sympathetic to theological feminism, who had organized themselves as Christians for Biblical Equality. *Recovering Biblical Manhood and Womanhood* has as its purpose preserving the scholarly studies delivered at the council's sessions and then providing evangelically-minded people with resource material in addressing feminist theology. A note by the editors on page xv says as much when it provides a guide for using the book. The first two chapters give an overview of the material. Chapters 3-11 summarize the biblical arguments. Specialized matters are handled in chapters 15-19 and practical ones in 20-25. A final chapter responds to a statement from Christians for Biblical Equality. While the issue of women's ordination may be of immediate interest to our readers, this issue is approached within the wider scope of the relationship of each sex to the other. Thus, much of the polemics associated with this question is missing here, as the contributors set down a biblical anthropology for what it means to be man and woman. There are only seven references to women's ordination in the index.

The foreword and the first two chapters provide the core biblical data for a theological anthropology. Throughout the book the contributors go beneath the surface of the biblical prohibitions to provide theological moorings for their positions, a necessary exercise from which many who are engaged in these questions often excuse themselves. The pastor who wants to confront feminist theological issues within congregational discussion groups can, without too much conversion, adapt each chapter.

Chapter three touches the issue of male headship, but within the context of male-female equality. "Women in the Life and Teachings of Jesus," chapter four, conveniently pulls together data known to most of us, but points also to the distinctiveness with which Jesus dealt with each sex. Other chapter headings are self-explanatory: "Head Coverings, Prophecies and the Trinity"; "Silent in the Churches"; "Husbands and Wives as Analogues in the Church"; "What Does It Mean Not to Teach or Have Authority Over Men?"; and "Wives Like Sarah, and Husbands Who Honor Them." The chapter titles are sufficiently attractive that those not at home with the authors' views will be seduced into reading them. Thus, this volume may succeed in re-opening a debate, which for some has become a closed and sealed book.

The third section contains miscellanea which should increase the book's appeal. The chapters entitled "Biological Basis for Gender-Specific Behavior" and "Rearing Masculine Boys and Feminine Girls" provide the hard-core research data which should widen the book's attraction for parents and educators. Our readers will want to give special attention to William Weinrich's "Women in the History of the Church." The subtitle, "Learned and Holy, But Not Pastors," is a statement of the author's beliefs but, in an equally important way, he provides the historical data that women held important *theological* and *administrative* positions in the church (e.g., Abbess Hildegard of Bingen and St. Teresa of Avila) without holding the pastoral office. The *catholic* argument is not often heard so eloquently and succinctly.

The claim that "God is sovereign over who gets married and who doesn't" (p. xxv) would have to be set against Augustana XV, which leaves such matters to man's free will. The Evangelical authors (only one is Lutheran and another Eastern Orthodox) have moved this discussion closer to the traditional arguments associated with the catholic tradition. The editors and the contributors have shown that the relationship of the sexes and their roles in the church is not a parochial, sectarian, or denominational issue, but a universal one, where each denomination needs the support of the others in maintaining the biblical doctrine and traditional practice. The Evangelical aversion to the Church of Rome may be the reason for not including at least one voice from that corner. This exclusion offends ordinary etiquette and excludes a tradition which would have made a serious contribution.

Perhaps the controversy over whether women should become pastors or not has become so politicized--"us against them"--that discussing this issue

theologically, biblically, historically, and scientifically is impossible, with no hope of a satisfactory resolution for all. For those who want to go back to square one, however, *Recovering Biblical Manhood and Womanhood* will more than accomplish the goal. The emphasis in this title is on the first word "recovering." Its importance can be seen in the fact that *Christianity Today* (April 9, 1991, pp. 49-50) found space for a review almost as soon as it appeared. Its reviewer, Susan Foh, author of *Women and the Word of God*, had to wrestle with it. This book simply cannot and will not be ignored.

David P. Scaer