CONCORDIA THEOLOGICAL QUARTERLY

CTQ

Volume 49, Numbers 2 and 3

APRIL-JULY 1985

Book Reviews

WHAT ARE THEY SAYING ABOUT THEOLOGICAL METHOD? By J.J. Mueller. Paulist Press, New Jersey, 1984. 82 pages. $3.95.

Paulist Press continues to make a valuable contribution to the busy pastor by publishing its series under the heading, "What are they saying about . . ." This brief exposition will make a valuable contribution to bring pastors and seminary students up to date on methods of systematic theology. The book covers four important theological methods with the help of two representative theologians of each perspective. Thus it also makes an important contribution by providing for us a brief overview of eight of the most influential theologians in the century.

The four methods described are the transcendental method, the existential method, the empirical method, and the socio-phenomenological method.

Mueller provides us with three questions that are useful guides in the study of each of the theologians: (1) Because each theologian uses a method differently, what is the vision of theology with which each is concerned (and this will include the starting point for doing theology)? (2) Because method and content go together, what is the step by step preparation of the method? (3) Because we should benefit from the findings, what difference do the consequences make for our lives today?

For pastors who have postponed their serious study of Vatican II theology, this book is a good start. This is because Karl Rahner is the first theologian discussed under the transcendental method. Karl Rahner (1904-1984) even after his death will continue to occupy a prominent place in Roman Catholic theology. The most influential document of Vatican II, *Gaudium et Spes*, bears the imprint of his transcendental method. Rahner's point of departure is his "theological anthropology." Thus it is through our human experience and limited horizon that we ask questions about God (p. 7). It is here that the transcendental method ("trans" - going beyond ourselves) begins (p. 5). In our finitude we are able to go beyond ourselves and be grasped by God as mystery. It is here that revelation takes place.

Mueller gives us a four step process to apply Rahner's transcendental method of theology (pp. 11-12). Rahner's redirection of Thomism with insights gathered from Kant and Heidegger leads to some conclusions: (1) All theology is anthropology. Historical people and not "a set of beliefs chiseled on stone tablets" (p. 12) will be the point of departure. (2) Rahner's theology is extremely "Christocentric in that anthropology find its most complete expression of meaning in Jesus Christ." (3) Rahner's theology is "evolutionary and hopeful" (pp. 12-13). That is, the process is a "hominisation" (humanization) where one becomes "more and more Christlike through becoming more and more human." Through our *cooperation*, all creation responds in giving birth to a Spirit-filled world (p. 13).

Rahner's theology, we can clearly see here, is (1) a confusion of special and general revelation and (2) a synergistic model in which an incarnational model is offered from the perspective of creation rather than redemption. I agree with Mueller that today, if we are to be well-informed twentieth century theologians, at least Karl Rahner's *Foundation of Christian Faith* (Seabury Press, 1978) should be studied and read. Mueller should, however, have had at least a reference to Rahner's latter involvement with "exchatology." How does eschatology relate to transcendental theology?

The second representative of transcendental theology discussed is the recently deceased Canadian Jesuit, Bernard Lonergan (1904-1984). I agree with Mueller that Lonergan will be a theologian with whom we will spend more time into the twenty-

first century. Lonergan was not influential in Vatican II. His theological work was more comprehensive and less inter-disciplinarian than Rahner's. He attempted to provide in his lifetime a methodology that would be truly "scientific" for theology. What Francis Bacon attempted for science, Lonergan attempted for theology. Mueller provides us with a good introduction to Lonergan's classic *Method in Theology* (Herdez, 1972). It is clear and easy reading (pp. 13-20).

Paul Tillich and John Macquarie were good choices to discuss the existentialist method. Also David Tracey and Bernard E. Meland were excellent choices to speak of the empirical method. It seems to me that Mueller here is at his best in his careful explanations. However, I was surprised that he did not discuss here a more current and influential theologian of the empirical method. I am referring to Landon Gilkey's *Naming the Whirlwind* (Bobbs-Merrill, 1969). At least Mueller mentions Gilkey in the bibliography (p. 81).

Mueller's book, however, has a major weakness. It should have had a section on the "eschatological method." The theologians of hope (such as W. Pannenberg and J. Moltmann) are ignored. The perspective of the study of theology from the point of departure of God as future in our reflection on history is absent. This method occupies a prominent place in theology today.

The discussion of the "socio-phenomenological" method shows Mueller's deficiency in explaining eschatology. He lumps the "political theologians" with the "liberation theologians." This is a terrible mistake. Liberation theologians apply the Marxist "socio-analytical" method to theology. Their emphasis is clearly perceived by Mueller as "praxis." "Praxis combines practice with theory together in reflection and begins from action" (p. 66). However, political theologians like Moltmann place their emphasis on the future of God. It is there that action in history takes place. Ruben Alvez pointed this out quite clearly in his doctoral dissertation. Gustavo Gutierrez also adopted this posture in his *Theology of Liberation*. The difference is great! Political theologians stress the future of God to change our present injustices in society. Marxist sociologists must stress revolution and the class struggle for change to occur. Revolution is not a deterministic conclusion in political theology, as it is to Marxism and liberation theology.

Muellers classifies Jon Sobrino as a liberation theologian and a political theologian. Sobrino is really influenced by Moltmann and does not apply the Marxist analysis in *Christology at the Crossroads*. Juan Luis Segundo sees Sobrino (and I agree) more as a political rather than a liberation theologian (cf. *El Hombre de Hoy ante Jesus de Nazaret*, II). Perhaps if Mueller had dedicated a section to the eschatological theologians, this confusion could have been avoided.

I am also amazed that Mueller did not choose Gustavo Gutierrez's *Theology of Liberation* (Orbis, 1973) as the *textus classicus* in discussing the socio-phenomenological model of liberation theology. The bibliography also omitted two classical current texts on method. They are W. Pannenberg's *Theology and the Philosophy of Science* (The Westminister Press, 1976) and Gerhard Ebeling's *The Study of Theology* (Fortress Press, 1978). On the other hand, Dr. Mueller gives us seven "commonalities" that the eight theologians share in method in spite of "doing theology" in an age of "pluralism" (pp. 71-75). These are quite perceptive and revealing.

Albert L. Garcia

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

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

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

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

Charles R. Hogg, Jr.
Akron, Ohio

CARL F. H. HENRY. By Bob E. Patterson. Word Books, Waco, Texas, 1983. 179 pages. Paperback. $8.95.

There can be little question that Carl F. H. Henry, son of a Roman Catholic mother and a Lutheran father, and eventually a Baptist of strong, conservative commitments, is one of today's leading theological voices in the revival of evangelicalism as a force in modern theology. The book is one of the series of twenty or so studies devoted to the "Makers of the Modern Theological Mind," for which Patterson serves as editor. The reader will find not merely helpful biographical notes on Henry's life but above all also sensitive analysis of Henry's significant contribution to theological thought in our day. What Henry has succeeded in doing, according to Patterson, is tantamount to the restoration of a positive image for conservative theology in the style, or manner, of the giants of the nineteenth and early twentieth century, like Charles Hodge, William Shedd, Franz Pieper, and Louis Berkhof. Over against Barth's nonbiblical and even philosophical theologizing, inimical to propositional revealed truth through the inspired Scriptures, Henry was successful in "helping evangelicals present an attractive and well-reasoned case for orthodoxy" (p. 56). He argued "that empirical evidence should be presented in correlation with the Christian

revelation-presupposition, and not independently of it" (p. 82), namely, that Christian teaching must be derived from and grounded upon supernatural revelation as given in the Biblical text, and not something derived or distilled from mere historical phenomena, ancient or modern. Few men have been equal in the mastery of a reasoned apologetic for the inspiration of the Biblical Word and the articles of Christian belief taught in it. His *magnum opus, God, Revelation and Authority*, stands as a monument to his intellectual and profound mastery of the subject, in many ways *the* outstanding accomplishment from the side of conservative, evangelical theology in our time, according to Patterson. This is so even though the Lutheran theologian will miss the proper emphasis upon Holy Scripture's causative efficacy for faith along with the focus upon its authoritative power in Christian belief, a usual failing in Reformed theology over against the means of grace in God's purposing of things for His church. Aside from this structure, the book will serve the reader well.

E. F. Klug

SIGURD CHRISTIAN YLVISAKER 1884-1959. A Commemorative Volume at the Centennial of His birth. Edited by Peter T. Harstad. Bethany Lutheran College, Mankato, 1984. Paperback. No price given.

It was my privilege to have met and known the subject of this *Festschrift* personally. The book (illustrated aptly with photos) reaffirmed the memory that I had of Dr. Ylvisaker. Here was a strong personality who had stood tall and strong in the breach when Confessional Lutheran theology in the Old Norwegian Lutheran Church in America (later the ELC) was being led into a new direction. That doctrinal laxity has presently made the ALC a leader in the proposed formation of the "new" Lutheran Church, scheduled for birth, January 1, 1988. In a daring move, not yet ten years in the ministry, Dr. Ylvisaker voiced his dissent from what he conceived to be a surrender of Scriptural and Confessional principles by resigning on June 17, 1919, at the synod's convention, from the ministerium of the church body so closely tied to his Norwegian roots. His life from then on was intimately intertwined with the little band of congregations and pastors who two years earlier had joined forces to "reorganize," in their terms, the old Norwegian Synod, loyal to the principles of true fellowship and unity, agreement in doctrine.

Four well-balanced chapters give his story. Each chapter has as its author a graduate of Bethany Lutheran College, Mankato, each having either studied under Dr. Ylvisaker during his years of presidency at the college or having otherwise enjoyed strong, direct, and personal recollections of his person and work. All of the authors likewise are faculty members of the college. The biographical study tracing Dr. Ylvisaker's life is done by Juul B. Madson. Multiple sources were at his disposal, as for the other writers, and the net result is not the placing of a halo around the subject's head but a good insight into the life of a remarkable man. The same holds true for the other chapters. Erling T. Teigen does the next one on Ylvisaker as theologian, the theme pretty well summed up in the analysis of what made the man tick, namely that "his finely tuned conscience necessitated a denunciation of all deviations from Scripture and the Lutheran Confessions" (p. 60). He knew and strongly respected the theology of the Missouri Synod and its theologians, especially C.F.W. Walther, but he deplored what he considered to be its drift, especially in the forties, toward unionistic compromises. Always polite and straightforward, his polemic could at

times be sharp and abrasive. Moreover, as I remember things, his arguments and judgments, for example, against the military chaplaincy, were also occasionally tenuous and open to debate. But there was no questioning of the persuasive tenacity with which he held them. Teigen takes note of the fact that from one point of view he might have been characterized by some as of negative bent and opposed to any new departure in the church's life. That would not, however, be fair to the man, since in all honesty he first and always intended only to maintain fidelity to the Scriptures and the Confessions. Moreover, as the third main chapter (by Norman S. Holte) shows, Ylvisaker was a most gifted and innovative leader as president of the college. From there on out his influence spread widely and deeply within his church (ELS) and beyond, especially in the Synodical Conference. Much of the success of Bethany College and the shaping of its graduates into strongly committed Lutheran men and women may be traced to Ylvisaker's hand on the rudder. Here was a leader who knew where he wanted the boat to go. The valuable fourth chapter (by Peter T. Harstad, the editor) summons up selected, often very intriguing, letters and other literary work that help the reader to understand not only the man but also the times and the crucial events through which the college and the synod (ELS) were passing. The Ylvisaker family graciously made available to the authors additional sources, and the book is dedicated to Norma Norem Ylvisaker, widow of this gifted, dedicated theologian, Biblical scholar (Ph.D., Leipzig, in Semitic languages), and church leader, who at the same time was a devoted family man and musician of considerable talent. The book, therefore, is not only a valuable tribute to the man but also a valuable historical and theological resource of conservative, confessional striving in the Lutheran church in the twentieth century.

E.F. Klug

TWENTY CENTURIES OF ECUMENISM. By Jacques Elisee Desseaux. Translated by Matthew J. O'Connell. Paulist Press, New York, 1984. 103 pages. Paperback, $4.95.

Considerable optimism pervades this history of the church's struggle to overcome its embarrassing divisions. Well it should be optimistic, for Desseaux, a Roman Catholic priest, has headed the French Secretariat of Christian Unity and at present serves as adivser to the Vatican Secretariat of Christian Unity. It is also an ambitious little book, seeking to cover twenty centuries of conflict, division, and often polemical striving against the foes, on the part of the component parts of eastern and western Christendom. The author is often refreshingly blunt, asserting, on the one hand, that Luther was a man with a righteous cause who "moved from a religion of works to a Christianity of pure faith," contending that not "by works or penances" is man justified, but "by grace which comes through faith in Christ," and, on the other hand, frankly indicting of Trent's "Counter-Reformation" theology as being "incapable of seeing the properly Catholic elements that were at the basis of Protestantism" (p. 25). Desseaux does not opt for an overly simplistic formula for the reunion of divided Christendom; nor does he espouse an overly sentimental scheme for reconciliation. He is frank as to what needs to be done as the various communions deal and dialogue with each other. Moreover, the story of these efforts is well told in the brief span of these less than a hundred pages of text. A student of the subject of ecumenism, especially as a happening in this century, will find most, if not all,

of the details he needs to get the picture of what has gone on in the church, both to divide it and to heal it, in the last twenty centuries. Yet one cannot help feeling that once again an earnest voice has settled for a minimal formula of unity in diversity. It has been tried before and it has always failed. Desseaux expresses it: "The goal can only be visible unity in a faith that finds expression in a variety of formulations and in communion in a single Eucharist, and this within an organic body which, however, tolerates various types of organization" (p. 74). Such relativizing of the Christian faith's expression or formulation dooms every effort at healing the church's divisions to failure right from the start.

E.F. Klug

FUNDAMENTALISM TODAY: What Makes It So Attractive? Edited by Marla J. Selvidge. Foreword by Jerry Falwell. Brethren Press, Elgin, 1984. Paperback, $7.95. 134 pages.

To get Jerry Falwell to write the foreward, and to plaster this fact on the cover, must be granted to be quite a publisher's coup, particularly when the team of writers then proceeds to pick fundamentalism apart like carrion crow. But Falwell fends well enough for himself in the space of a one-page foreword, ready to admit that there may be some flies in fundamentalism's stew but gently affirming that the panel of writers "still improperly represent some of our characteristics" and, like other critics of fundamentalism who write from their "ivory towers," settle for the "somewhat uninformed and distorted." The editor herself describes the book as "a collection of thoughts by a variety of people." Not least among the faults of a book like this is the failure really to distinguish between serious-minded, Bible-based, conservative scholars who take (and took) their Christian faith very earnestly and pastorally, and the kind of fundamentalism which is simply unable to distinguish properly between Law and Gospel, mixes up Biblical exegesis, and specializes in eschatological toying with pre-millennial expectations. Thus theologians of the stature of Benjamin Warfield and C.F.W. Walther, among other giants, all get lumped into the same pile with fundamentalism. Such an ivory-tower sort of critique withdraws from existential reality where the action is. I make no brief for fundamentalism, but in fairness the writers owed their readers a more careful distinction between certain levels of fundamentalism and conservative Christian theology. Moreover, generalizing the condemnation upon fundamentalism in all aspects leads to obvious stereotyping and simplistic caricaturing. If even Martin Luther-that great evangelical, pastoral, pious heart, who lived out of Scripture's content as few others before or after him-is going to be classified among the prejudiced, bigotted, pietistic, literalistic Bible interpreters of his day, all we can say is, let us have more like him, whatever he, or those like him be called. The world needs his kind. Now, having said these things in criticism, let us also say that some of the chapters will reward the reader for his efforts and cost. There are challenges here, especially if one is smug in what he considers to be the fundamentals of the faith.

E.F. Klug

EVANGELICAL DICTIONARY OF THEOLOGY. Edited by Walter A. Elwell. Baker Book House, Grand Rapids, 1984. 1204 pages. $29.95.

The expressed goal of the editor and publisher was to produce a successor volume to Baker's *Dictionary of Theology* of 1960 that would communicate well and pass the scholar's scrutiny, at the same time that the layman would judge it to be understandable. More than 200 contributors provided the grist for more than 1200 items, always approaching the subject from a theological vantage point, even when the thing itself lay on an apparently secular plane. Elwell's conviction was that even in the scientific realm the deepest questions invariably have theological overtones. He is undoubtedly right in thinking so. A spot check of given entries indicates that the reader will find thoughtful answers to many, if not all, of the questions that arise in this way in his own experience. Naturally there is some un-evenness and subjective preference apparent under various categories, related to each author's own theological stance; but there is help, nonetheless, for quick reference, plus bibliographies of suggested readings. The reader who, for example, is looking for an explanation of neo-orthodoxy, crisis theology, or dialectical theology will not be disappointed. Dr. Robert D. Preus was called on to write the short descriptive piece on the Book of Concord and the Formula of Concord, and other Lutherans likewise on topics of particularly Lutheran orientation. The life and work of C.F.W. Walther, who "emerged as the most influential Lutheran clergyman of the nineteenth century," is given due attention. There is much to commend this production by Baker Book House.

E.F. Klug

A PRINCE OF THE CHURCH. Schleiermacher and the Beginnings of Modern Theology. By B. A. Gerrish. Fortress Press, Philadelphia, 1984. Paperback. No price given.

To call Schleiermacher a prince of the church is an invitation to theological pitched battle, since in the minds of conservative defenders of the Biblical faith within evangelical Christianity he was the black knight who did most to destroy it. He used the language of orthodoxy for the most part but denied virtually all of the articles of the faith, rejecting the reliability of the Biblical accounts and viewing the story of Jesus as a fabricated bundle of deliberate lies on the part of disillusioned disciples. In place of their witness to Christ's deity, vicarious atonement, triumphant resurrection, and equality with the Father and the Holy Spirit in the Trinity, as objective truths presented for faith's acceptance and the individual's salvation, Schleiermacher pointed to the "consciousness of God" which the man Jesus of Nazareth demonstrated in a preeminent way for our redemption. He enabled us to achieve for ourselves in similar manner a unique God-consciousness, without the implausible and unacceptable doctrines of the personal union of natures in Christ and His true deity, miracles, and other things that human reason finds objectionable in this scientific age. In this way Schleiermacher, though reared in conservative Lutheran theology and strongly influenced by Moravian piety during his teens, hoped to be able to speak convincingly to the cultured despisers of religion in the days of the Enlightenment, as well as for himself as a product of the new thinking that looked for relevant categories in so-called up-to-date theology. He did not seem to realize that by his intense internalizing of the religious experience he had created a "God" in his own image and to his own liking, exchanging objective Christian truth for highly sophisti-

cated subjectivism. Schleiermacher's Jesus was a creation in his own mind. Fundamentally for him, as for all liberal theologians, the problem had to do with the repudiation of Holy Scripture's authority in deference to human judgements. The title of the book indicates that Gerrish approaches his subject with a great amount of respect for Schleiermacher's theological contribution to modern theology. There can be no doubt that the reader will find in this short analysis and excellent summation of Schleiermacher's thought, the author's obvious intent being to present an objective, brief review; but absent for the most part is an objective critique showing how the "father of modern theology" eroded the Christian faith to the hurt of the church in his day (1768-1834) and ours.

E.F. Klug

I AM THE RESURRECTION AND THE LIFE. By pastors of the Evangelical Lutheran Synod and Wisconsin Evangelical Lutheran Synod. Edited by Glenn E. Reichwald. Walther Press, 130 Electa Blvd., Mankato, Minnesota, 56001.

The collection of funeral sermons demonstrates a variety of styles yet a singleness of content and purpose. It is exactly what one needs and expects from a Lutheran shepherd at the traumatic time of the death in the family. This is the second edition of the book (I have not seen the first); the fact that it sold out is ample evidence that there is a need for this material.

The reviewer's overall response to the book is a very definite approval. It is at the graveside that the richness or the bankruptcy of the church's faith is evident. What does the church say to those who face death? This volume speaks to the issues with Christ-centered clarity.

The parish pastor would do well to have this selection in his library. The various styles and applications of God's Word to this ultimate crisis of life will be helpful in the pastor's care of souls. The styles are different, some short and pithy, some longer and slower of pace; but all proclaim the same content and purpose — the crucified and risen Christ is the center piece of these sermons, the hope of the bereaved. The Day of Resurrection is central to the care of souls who suffer the loss of friend or family member.

The kinds of funerals we find in the book relate to old age, infancy, suicide, youth, and so on. There is a wide range of material for the busy pastor. The reviewer heartily recommends these sermons to the brethren in the field. It is a valuable resource.

George R. Kraus

THE CHEESE AND THE WORMS. Carlo Ginzburg. Translated by John and Anne Tedeschi. Baltimore: John Hopkins University Press, 1980. $6.95.

Carlo Ginzburg's *The Cheese and the Worms* is a fascinating account of the religious beliefs of one man and the social context in which he expressed them. Its "hero," Menocchio by name, was a miller by trade from the town of Montereale (north of Venice), who entertained unusual views of creation, Christ, and the Church; expressed them openly and frequently; and finally was burned at the stake as a heretic in 1599. It is because of his deviant views that his story survives, in that he was

caught in the snares of the Inquisition, many records of which, including remarkable detailed accounts of Menocchio's interrogations, are extant to this day. From these, Ginzburg has put together Menocchio's story.

Ginzburg, however, attempts to do much more than just reconstruct the story of a 16th-century Italian peasant heretic. Instead, he desires to use Menocchio's story as a key to understanding the popular culture which produced Menochhio. Ginzburg states:

> Even a limited case (and Menocchio certainly is this) can be representative: in a negative sense, because it helps to explain what should be understood, in a given situation, as being "in the statistical majority," or, positively, because it permits us to define the latent possibilities of something (popular culture) otherwise known to us only through fragmentary and distorted documents, almost all of which originate in the "archives of the repression."[1]

What this amounts to in practice, therefore, is that Ginzburg uses the inquisitorial records of Menocchio's case to describe both the "normal" majority from which he deviated and the deviant minority to which he belonged in terms of a common oral culture of which both majority and minority were a part. This demands a careful distinguishing between those elements of Menocchio's religious ideas which came from the outside, i.e., from books to which Menocchio had access either personally or through conversation with others, and those elements which originated with Menocchio himself. Thus, Ginzburg speaks of a "filter" or "screen" that Menocchio unconsciously placed between the written word and his understanding of it—"a filter that emphasized certain words while obscuring others. . .that acted on Menocchio's memory and distorted the very words of the text." Furthermore, it is Ginzburg's conviction that by analyzing this mental "filter," we come into contact with Menocchio's cultural milieu and discover that it "is very different from the one expressed on the printed page—one based on an oral tradition."[2]

Thus, for example, in his analysis of Menocchio's cosmogony with its central metaphor that God and the angels emerged from the primordial chaos like worms from cheese, Ginzburg examines carefully the sources which may have influenced Menocchio's views, e.g., the *Fioretto della Bibbia*, so as to determine how Menocchio's mind understood and modified what he read or heard. Since Menocchio did not simply parrot the ideas in his sources but shaped them into something new and, indeed, shocking to his judges—though not necessarily to his neighbors among whom he lived unmolested for decades and who chose him as mayor—it is Ginzburg's contention that Menocchio

> made use of remnants of the thinking of others as he might stones and bricks. But the linguistic and conceptual tools that he tried to acquire were neither neutral nor innocent. This is the explanation for most of the contradictions, uncertainties, and incongruities of his speeches. Using terms infused with Christrianity, neo-platonism, and scholastic philosphy, Menocchio tried to express the elemental, instinctive materialism of generation after generation of peasants.[3]

But is Ginzburg's approach valid? Do the original elements in Menocchio's arguments really reveal an oral culture widespread and centuries old? Ginzburg argues that Menocchio's case is not unique, for there are other instances where this pre-Christian oral culture surfaces in the written records to impress likewise the members of the Christian written culture who discovered them. Ginzburg cites as examples peasants from Eboli in the mid-17th century and Scolio from Lucchese in the mid-16th. Like Menocchio, these witnesses testify to an anti-dogmatic, anti-clerical, materialistic view of the universe.[4]

However, the question still remains regarding the validity of generalizing from

Menocchio and these few other cases to a European-wide, peasant oral culture, particularly since both Menocchio and Scolio are not themselves a part of that oral culture, having learned to read and write and so transcend their roots. Furthermore, even if Menocchio's townsmen were willing to put up with his irregular religious views, the fact remains that their own were apparently orthodox enough to satisfy the ecclesiastical authorities so that in Montereale, at least, the oral culture was more Christian than the written one to which Menocchio aspired. In fact, as Ginzburg demonstrates, all kinds of radical religious works circulated in 16th-century Italy, including the Koran. Is it not possible that Menocchio's original contributions to this religious mix were the product of his own imagination? Do we have to postulate a larger cultural milieu in order to explain them? Ginzburg seems to think that we do; however, I am not so sure.

Probably, we will never know for sure what the "ordinary" person of the sixteenth century thought or believed, and the Menocchios of that era provide us with at best a warped reflection of everyman's beliefs. Even so, however, readers of Ginzburg's *The Cheese and the Worms* will still find interesting its accounts of how an Italian peasant became a defendant in the courts of the Inquisition.

1. Carlo Ginzburg, *The Cheese and the Worms* (Baltimore: John Hopkins University Press, 1980), p. xxi.
2. Ibid., p. 33.
3. Ibid., p. 61.
4. Ibid., p. 112f.

Cameron A. MacKenzie

MINISTRY. Joseph T. Lienhard. Message of the Fathers of the Church. Edited by Thomas Halton. Wilmington, Delaware: Michael Glazier, Inc., 1984. 183 pages. Paper, n.p.

SOCIAL THOUGHT. Peter C. Phan. Message of the Fathers of the Church. Edited by Thomas Halton. Wilmington, Delaware: Michael Glazier, Inc., 1984. 268 pages. Paper, n.p.

It is a matter of common knowledge that the Lutheran Confessions make heavy use of the early church fathers. For the confessors it was not simply another way to authenticate the Biblical truth, but the patristic sources were the very air they breathed. They did not see the Reformation as a disavowal of church tradition but a confirmation of it. It is unlikely that the Lutheran pastor will purchase one of the multi-volume sets costing several hundred dollars, and in them the classic English translations can be awkward. Under the general editorship of Thomas Halton, Michael Glazier, Inc., of Delaware is collecting the sayings of the early church fathers according to topics, printingthem in readable, modern English and, equally important, at a modest cost. A whole area of Christian though suddenly becomes available in a digestable form. *Social Thought* begins with the Didache and concludes with Leo and Gregory (both titled the Great). Matters discussed are slavery,

the taking of interest, and the conduct of the clergy, among many others. Perhaps *Ministry* would be of more interest because it always seems to be a lively topic. Author Lienhard, after a brief introduction about diversified practice in the New Testament, traces the origin of the bishop from Clement of Rome (ca. 96 A.D.) to Pope Siricius of Rome three hundred years later. I have found myself paging through these works many times. Of course, these are only republications of ancient writings, but most will find their message to be new to them. Though printed under Roman Catholic auspices, the Lutheran claim to this history is no less than theirs.

David P. Scaer

LUKE-ACTS: New Perspectives from the Society of Biblical Literature Seminar. Edited by Charles H. Talbert. New York: Crossroad Publishing Company, 1984. 224 pages. Cloth, $12.95.

In the tradition of J. Louis Martyn's and Leander Keck's *Studies in Luke-Acts: Festschrift for Paul Schubert* (1966), Charles Talbert challenges us once again to consider some of our basic assumptions about the Gospels by gathering together a group of essays he entitles *Luke-Acts*. As the subtitle suggests, this book is from a seminar of the Society of Biblical Literature, a scholarly but critical organization. These essays span five years of work by the seminar, intended to "serve as a stimulus to further study of the Lucan writings" ("Introduction").

This anthology certainly accomplishes its stated purpose. In the past twenty years, there has been great interest in Luke-Acts, and many of the major discussions that have arisen concerning Luke's two volumes are treated by these essays. They are very challenging, and require a working knowledge of recent critical thought and methodology to glean any positive benefits for the orthodox reader.

Talbert has divided his book into three parts: "Introductory Issues"; "Thematic Studies"; and "Exegetical Studies." The serious student of Luke will find something among these groups of interest. For example, among the "Introductory Issues," three of the four essays are bold and provocative. The first essay by George Rice, entitled "Western Non-Interpolations: A Defense of the Apostolate," attempts to argue that the omissions in the text of Luke 23 and 24 were due to a bias by the Western scribes who were attempting to defend the apostles and justify their pre-resurrection unbelief. We may disagree with his arguments, but as is the case with much critical scholarship today, we must deal with its challenge. In any event, it forces us to wrestle once again with the text and the question of Western non-interpolations and decide for ourselves how to read Luke 23 and 24. Two other essays among the "Introductory Issues" are also worthy of study. John T. Townsend's "The Date of Luke-Acts" does not bring forth any new revelations, but it is a wonderful summary of the state of critical scholarship on the date of Luke-Acts. (With no malicious intention to spoil the ending for you, it can be revealed that he accepts the middle of the second century as the date of Luke-Acts). The third essay of interest was co-written by David L. Barr and Judith L. Wentling, entitled "The Conventions of Classical Biography and the Genre of Luke-Acts: A preliminary Study." This is a very valuable contribution to the discussion of the genre of "Gospel," a topic of considerable interest to both the critical and orthodox scholar. They disagree with Bultmann's conclusion that gospels are not biographies, but they do not

consider them "biographies" in the classic sense of the term. Ironically, not really knowing to what genre the Gospels belong, they end up concluding what traditional scholarship has been saying for centuries—the Gospels are a totally unique genre without any precedents or subsequent imitations of enduring value.

Perhaps some of the following articles included in this collection of essays on Luke-Acts would be of interest: "Greco-Roman Imitation of Texts as a Partial Guide to Luke's Use of Sources" by Thomas Louis Brodie; "Promise and Fulfillment in Lucan Theology" by Charles H. Talbert (an excellent summary of the position which is a continuing tradition at Yale that Luke's theological intent is to demonstrate in Jesus Christ the fulfillment of Old Testament promises); "The Salvation of the Jews in Luke-Acts" by Jack T. Sanders; "Paul in Acts:Lucan Apology and Conciliation" by Robert L. Brawley; "The Title 'Servant' in Luke-Acts" by Donald L. Jones (this article deals with the prevalent view that Luke's gospel deliberately avoids the vicarious atonement and has no hint of Jesus' death as producing the forgiveness of sins—an alarming thought for Lutherans and one in need of scholarly investigation by conservatives); "Luke 3:23-38 and Greco-Roman and Biblical Genealogies" by William S. Kurtz; "The Divine Purpose: The Jews and the Gentile Mission (Acts 15)" by Earl Richard; "The Forensic Defense Speech and Paul's Trial Speeches in Acts 22-26: Form and Function" by Jerome Neyrey; "On Why Acts 27-28 and Beyond" by G. W. Trompf.

As one can clearly see, this book tackles as ambitious range of topics, and each essay provides a challenging attempt to deal with the contemporary issues in the current debate on Luke-Acts. For the serious student who needs to stay up with the latest in a particular field like Luke-Acts, this book is a must. For the less committed, this book is a good way to clear out the cobwebs and confront some excellent scholarship. What is lamentable is that there are not many equivalent collections of essays from a conservative perspective. For once, it would be nice to read some serious exegesis that does not require wading through a critical quagmire.

Arthur A. Just, Jr.

GENESIS WITH AN INTRODUCTION TO NARRATIVE LITERATURE. By George W. Coats. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1983. 322 pages.

This volume is the first in a projected series of twenty-four which will offer a "form-critical" analysis of every book or unit of the Old Testament. The avowed purpose of the editors (Rolf Knierim and Gene M. Tucker) is to illustrate the results of critical research by "the analysis of the forms in and of the texts themselves" (p. x).

In seeking that goal, *Genesis* plots a somewhat different course than standard commentaries. There is no verse by verse exposition in the classical, commentary mold. Neither is there the theological application which marks more

popular works. Rather Coats focuses pointedly on the "narrative form" of particular textual units. The format which he follows—bibliography, structure, genre, setting, intention—eminently serves his purpose particularly when he has the final form of the text's structure and texture in view.

It is at this point that the major benefits will come to the parish pastor. Coats' sensitivity to the structure of Genesis stimulates a new awareness of the possible ordering of the material. While one cannot achieve certainty on such issues, the type of chiastic outline which is offered for Gen. 25 through 35 (pp. 177–178) is worthy of consideration. The author's alignment with standard critical pespectives on sources, etc., should not obscure this attention to the *final form* of the text. Indeed, this volume might serve as an avenue into several recent trends in exegesis, namely, structuralism and canonical criticism. The pastor with an interest in the current 'state of the art' will no doubt be better informed by this extended example than by the rather more obtuse, theoretical discussions of a volume like Edgar McKnight's *Meaning In Texts* (Fortress, 1978). Further, the bibliographies provide the interested reader with foundational critical texts on the respective pericopies. It should be noted that the person with sympathies for Mosaic authorship will hesitate longest at those places where the commitment to prior sources is most obvious. The recurrent explanations of how these hypothetical and independent materials were combined will illustrate the highly speculative nature of such assessments. For example, while 20:1–18 has been ascribed to E, there is now a shift to regard it as an expansion of J (p. 151). Examples could be multiplied, but the reader is invited to glean those insights which stem from the text and discard any superstructure that departs from it.

Dean O. Wenthe

IDOLS FOR DESTRUCTION. Herbert Schlossberg. Nashville: Thomas Nelson, 1983. Paper, $8.95.

For a society engulfed in humanism and addicted to idols of which most people are not aware, this book is a clear and provocative analysis of modern culture; and it provides the biblical concept of idolatry and judgment for understanding the frustration and despair of those controlled by the world's systems. The author exposes all of the idolatries of our modern world which are substituted for the Creator and the Redeemer and which will destroy us. Reviewing the systems which human reason, estranged from God, has built over the years in history, humanity, mammon, nature, power and religion, Schlossberg reveals how these systems break down basic Christian institutions and injunctions which God set in motion in the world through the incarnation of Jesus Christ.

A society thus de-Christianized has no moral limitations. Ethical standards and moral principles are moving targets, propelled by the march of sentiments and desires. Everything is relativized except the idols. With a society based on pagan assumptions, human beings act as God. Good and evil are purely a mat-

ter of sentiment, and no action can be judged, for even laws are interpretations of feelings rather than of facts or Christian thought. This leaves no standard against which to judge culture, since human idols are supreme.

The author shows, in a striking way, how humanism is a philosophy of death, and how humanism ends in an exercise of power not of love. Humanism's misuse of "love" is troublesome because it borrows Christian terminology, thus befuddling many in the church. Humanism romanticizes a love which justifies evil, and in so doing exposes its own irrationality. Both humanism and idolatry claim to offer salvation through an ethic that makes man into a deity.

Schlossberg shows that the solution is an intellectual revolution and fundamental change in values such as only the Christian doctrine can perform by the Holy Spirit, which radically alters the understanding that people have of their own nature, who they are and why they are on earth. When people turn to idolatries, those faiths become incarnated in society's institutions and rot sets in. Then antinomianism is an accompaniment to decline, which together with naturalism, does not lead to the promised freedom, but to slavery. The irony of humanism and idolatry is that they de-humanize.

What is needed today is apologetics, which should never be apologetic. Idolatries are hostile to the Christian faith, and Christians need to recognize when idolatry dons the guise of Christian virtues. God does not permit rivals, and neither should His people.

Many vital thoughts drawn from an insightful understanding of the Bible are applied to modern culture. This exceptional book helps Christian leaders work more effectively in the moral morass of our day. You will do well not to miss it.

Waldo J. Werning

GOD'S HAMMER. THE BIBLE AND ITS CRITICS. By Gordon H. Clark. The Trinity Foundation, Jefferson, Maryland, 1982. 190 pages. Paper, $6.95.

Periodically since the coming of Christ the Bible has been under attack. In the early Church it was Marcion who attacked the Bible. During the Middle Ages, it was the Roman Catholic Church which tried to smother the Word of God with human rules and regulations. During the sixteenth and seventeenth centuries it was the Council of Trent which endeavored with the aid of secular governments to destroy those churches who limited their teaching to what the Bible taught. The eighteenth and nineteenth centuries saw the Bible undermined in the churches by rationalism and the historical-critical method. The twentieth century has witnessed the attacks of various types of anti-Scriptural philosophies on the Bible. Neoorthodoxy, logical positivism, process philosophy, communism and experientialism have all attacked and undermined the Judaeo-Christian foundations of Western civilization.

Gordon H. Clark, Professor of Philosophy at Covenant College, Lookout Mountain, Tennessee, also for twenty-eight years chairman of the department of philosophy at Butler University, Indianapolis, and author of thirty volumes, has here issued ten essays that deal with the Bible and its critics. this is an apologetic volume, designed

to defend the inspiration and infallibility of Holy Writ against its critics and detractors. In this book the reader will find an exposition of what the Bible claims about itself, namely, that it is the very Word of God. In *God's Hammer* the author discusses such questions as "How may a person know the Bible is inspired?" In another essay he shows that the Bible is God's truth. He defends the verbal and plenary inspiration of the Bible, because that is the claim of the books which constitute the canon. Clark, a member of the Evangelical Theological Society, defends the platform of this organization, which requires of its members subscription to the following statement: "The Bible alone, and the Bible in its entirety, is the Word of God written, and therefore inerrant in the autographs." It is the author's deep conviction that the Christian belief in special divine revelation is a rational stance; and that without special revelation there can be no certainty relative to life's most important questions.

Well versed in the history of philosophy and current philosophical systems, Clark is well prepared to set forth the fallacies and weaknesses of those philosophies that are antithetical to Christianity. He has produced an excellent work which shows the superiority of Biblical Christianity to all would-be Christian theologians who have espoused erroneous world views. *God's Hammer* is a good contribution to the field of Christian apologetics.

Raymond F. Surburg

WOMEN AND THE PRIESTHOOD. Edited by Thomas Hopko. Crestwood, New York: St. Vladimir's Seminary Press, 1983. Paper. 190 pages.

> The question of women and the priesthood is but one important instance of what I see to be the most critical issue of our time: the issue of the meaning and purpose of the fact that human nature exists in two consubstantial forms: male and female. This is a new issue for Christians; it has not been treated fully or properly in the past. But it cannot be avoided today. How we respond to it, I believe, clearly demonstrates what we believe about everything: God and man, Christ and the Church, life and death. It is, in a manner of speaking, our particular issue for controversy: our gnosticism or Arianism, our Origenism or iconoclasm. It is the issue of our time, the issue that inevitably comes to every age and generation [p. 190].

With this 'call to arms' Thomas Hopko concludes this book, which contains contributions by six scholars from the Eastern tradition. In my opinion, Hopko has struck the right note of urgency and significance. While most often the issue of "Women in the Church" is couched in terms of "equality," the more one reads in the literature coming from the feminist movement, the more one is aware that the extent of women's participation in the church is not the real issue, nor the understanding of particular Biblical passages, nor even loyalty to the Scriptures. What is finally under attack is the Faith itself, the analogy of faith by which the Scriptures themselves are to be understood. The issue of women in the church, as it is being raised in the present context, demands nothing less than a reassertion of a Christian worldview, of a Christian vision, if you will.

With our own cultural tendency to privatize and to individualize and with the Prot-

estant tendency to make the "person of faith" the center of theolgical reflection, the Eastern approach to this issue, with its attempt to ground all in the doctrine of the Trinity and in the universal humanity of the Incarnate Word, comes as something of a *novum*—but, I would hope, also as a spur to broaden our own approach to the subject. The interest of the articles by Thomas Hopko and Deborah Belonick lies precisely in their attempt (however cursory) to understand Man as male and female in the light of God's universal creative intent and final purposes, that is as revelatory of God as personal being who in Christ is in relation with His creation. In this regard, the article by Hopko, which argues that the relationship between the Son and the Holy Spirit within the divine being is reflected in the relationship between male and female is especially provocative (pp. 97-134).

A strength of this book is that in its appeal to the history of the Eastern tradition it reveals the breadth of participation in the church's life which has in the past been open to women. Here the articles by Bishop Kallistos Ware and Kyriaki FitzGerald are of importance for us. FitzGerald gives a good discussion of the nature of the female diaconate, while Ware presents examples of broad scope of female service in the church's past (from the role of the priest's wife to the idea of "spiritual motherhood"). Articles by Georges Barrois (on the Old Testament) and by Nicholas Afanasiev (on the much-disputed Canon II of the Council of Laodicea) round out the volume.

It will behoove all of us to discern as quickly as possible the fundamentally theological character of the issues raised by the feminist movement. Only then will we begin to ask questions of sufficient depth and breadth to deal adequately with the present theological context. This book is not a set of answers, but it reflects the catholic nature of the problem and challenges us to new and creative reflection.

William C. Weinrich

THE SERMON ON THE MOUNT. By Robert A. Guelich. Word Books Publishers, Waco, Texas, 1982. Cloth. 451 pages.

Guelich's work is the first major study on the Sermon on the Mount in forty years. Growing out of his University of Hamburg doctoral dissertation research, it has been considered by several scholars as the best in recent times. Without doubt it is the most thoroughly critical and comprehensive, using a broad spectrum of ancient and modern sources. Guelich belongs to those influential evangelical scholars who are incorporating the most recent critical techniques into their studies. He teaches at Northern Baptist Seminary in Chicago and previously at Bethel Seminary in Minnesota.

Guelich painstakingly works through the text in an almost word by word, phrase by phrase fashion, making reference to the most highly regarded critics at each point. Redactional comments help place the Sermon within the congregational setting at the time of Matthew's writing. This process is quite valuable. The chapters are organized according to the verses with each concluding with several theological discussions of prominent issues, e.g., righteousness, ethics, and the Lord's Prayer. It is here that the reader will not only be stimulated but take exception to some of the views offered. Any pastor preparing a sermon or Bible class on passages from the Sermon should make every effort to obtain Guelich's study. As a resource book on this subject, it is not bound to be replaced in our life time. Guelich makes the contribution of noting a christological and not just merely an ecclesiological motif running throughout the Sermon. The christological motif has been rarely recognized.

In actual practice, however, the author never actually develops the christological motif. The radical promise is never really delivered and somehow the Sermon still comes across in its traditional pre-Christian hue. Since Guelich has a wealth of material under one cover, I have found myself constantly consulting him, and I shall be one of those who will not permit this research to go too far from my reach.

David P. Scaer

FAITH AND PRACTICE IN THE EARLY CHURCH: FOUNDATIONS FOR CONTEMPORARY THEOLOGY. By Carl A. Volz. Minneapolis: Augsburg Publishing House, 1983. 223 pages. Paper.

Carl Volz, presently professor of Early Church History in Luther-Northwestern Seminary in St. Paul, Minnesota, is not unknown to readers of the Missouri Synod. For some years he was professor of Church History at Concordia Seminary, St. Louis, and in my view authored one of the better volumes in the "Church History Series" published by Concordia Publishing House, namely, *The Church of the Middle Ages: Growth and Change from 600 to 1400* (1970). That volume demonstrated the fact that Volz can compile and arrange historical materials with discernment and sound judgment for the purpose of telling the story of the church's history with simplicity but yet with clarity. That earlier book was primarily for the student and interested layman. The present volume is in the same mold.

The author intends to describe early Christian views concerning major doctrines and early Christian practices and to illuminate their interdependence; he further wishes to reveal "the role of worship in shaping the thought of the church and giving expression to the instincts [?] of the believer" (p. 10). To carry out this intention Volz discusses early Christian belief and practice in six major areas: doctrine of God, doctrine of humanity, doctrine of salvation, worship and the sacraments, authority in the church, and church and society. At the end of the first three sections, he presents a short "Reflection" which apparently is intended to make clear the present relevance of the doctrinal views just discussed. Why a "Reflection" does not follow the chapters on the church's practice is not clear.

As one would expect from Professor Volz, the strength of the book lies in his broad knowledge of the sources and in his ability to select information and patristic quotations which illustrate his narrative. There is to be sure much interesting information in this book. Yet, I do not believe this volume matches the standards of Volz's earlier book. There are frankly too many inexactitudes and anachronisms for this to be adjudged a really good book. I give but a couple of examples. To say that the view of salvation as deification looks forward to "human potential" is simply wrong (p. 78). I suspect that the author meant by this that this concept of salvation was future oriented, which is correct if a bit simplistically put. But "human potential" conjures up ideas which have nothing to do with deification, which remains rigidly theocentric. Secondly, to say in an early church context that the gospel of Christ was the "canon within the canon" (p. 142) is anachronistically to skew the early church view which always associated that which was canonical with apostolicity. To be sure, content was all important but so too was origin. Indeed, the second-century struggle against the Gnostics was to determine just what the "gospel of Christ" was and this the early church did by establishing the apostolicity of origin for certain writings and teachings. This early Christian insistence on (what we might call) the "formal" principle may not be palatable in certain exegetical circles today, but one cannot

cease being a historian for that.

The book is generally attractively done. There are very few spelling errors (Trajen, p. 194, 195, should be Trajan; Cadous, p. 205, should be Cadoux). Unfortunately, there is no bibliography. A good, select bibliography is really required for a book like this, which is pitched not to the scholar, who would be familiar with major literature, but to the non-professional and student, who most likely does not know the literature.

William C. Weinrich

THE HOLY GREYHOUND: GUINEFORT, HEALER OF CHILDREN SINCE THE THIRTEENTH CENTURY. By Jean-Claude Schmitt. Cambridge University Press, Cambridge: 1983. $34.50.

A holy greyhound? A sainted dog? Yes, indeed—at least, according to the peasants of Dombe in the diocese of Lyons, who confessed their superstitious reverence of an animal, St. Guinefort by name, and pointed out its shrine to a Dominican preacher, Stephen of Bourbon (d. 1261), who thereupon ordered the shrine destroyed and the cult terminated. But lo and behold, more than six centuries later, when folklorist A. Vayssiere heard about Stephen's account and so asked peasants in the same general area whether Guinefort were man or dog, back came the answer, "Why, dog, of course!" It is this phenomenon which Jean-Claude Schmitt sets out to explain in *The Holy Greyhound: Guinefort, Healer of Children since the Thirteenth Century.*

In his introduction, Schmitt indicates that his work presupposes two types of European culture stretching from the early Middle Ages until relatively modern times—(1) a literate, urban, Catholic "higher" culture and (2) an oral, peasant, superstitious "lower" culture—which coexisted uneasily, unwillingly, and sometimes unwittingly; and which evolved together through time until at last dissolving into the mists of secular modernity. Since by definition written records even of the lower culture belong to the higher one, Schmitt readily employs a wide variety of techniques to explore the contents of popular culture, going well beyond a simple reading of Stephen's text. Among the techniques which he uses are structuralism to compare and contrast Stephen's account of the cult's origin with similar stories occurring elsewhere in Indo-Europe cultures, iconography to explore pictorial accounts as well as written ones, etymology to trace the diffusion of the cult and to suggest reasons for confusing a dog with a man and vice versa, geography and archeology to determine where the cult spread and how people observed it, and anthropology to provide explanations for cultic observances and symbolism. The result is a thorough and fascinating account of a hitherto obscure medieval "cult" which persisted, apparently, until the end of the nineteenth century.

But are there any problems with Schmitt's analysis? Unfortunately, yes—most of them having to do with Schmitt's determination to make up for a lack of documentary evidence and his insistance upon offering an explanation where perhaps none will do. The first six chapters are excellent. Schmitt here considers Stephen's account and supplies considerable background regarding Stephen's office and milieu to account for the document as we have it. Furthermore, Schmitt also places the legend into its context of Indo-European folklore and offers an explanation for the accompanying rite so that one can see the cult as a whole for what it reveals of the

peasants' *mentalite*, particularly their attitude toward children and sickness. Schmitt provides a wealth of background information and poses alternative explanations without forcing the evidence to confirm with any one possibility.

Chapter seven is also well done but of questionable significance, for in discussing the cult of Saint Guinefort—its origin and diffusion in medieval Europe—Schmitt first of all demonstrates the existence of three distinct cults involving three distinct persons and one of them a dog. Instead of stopping at this point, however, Schmitt insists upon analyzing them according to cultural content—regardless of "personality" differences. He comes up with three types: official cults (clerical), popular cults (folkloric), and intermediate forms. Admittedly, the cults of each type have some characteristics in common; but one wonders if there are not many other cults which share these same characteristics but which Schmitt does not include for lack of the "Guinefort" name.

What then does this cultural analysis prove about Saint Guinefort the dog? Not much, for in none of the folkloric cults of St. Guinefort is there a legend of a dog or even of a saint who died similarly to the hero of Stephen's story. Furthermore, the rites associated with these folkloric cults, though sometimes involving children, bare little resemblance to that described by the Dominican friar. In fact, were it not for Vayssiere's evidence, one would need a leap of imagination to connect the nineteenth century cult with that of the thirteenth.

What, then, about Vayssiere's account? Can we accept it? Is it methodologically sound? Here Schmitt lets us down. He does not tell us why Vayssiere is reliable. This ommission is especially significant since Vayssiere knew about Stephen's story in advance of his search: and, as Schmitt suggests, he had an ideological bias toward corroborating a story which would discredit Catholic piety. Furthermore, an account of the same cult from fifty years before by a *cure* did not uncover the saint's canine identity. Why not? Schmitt offers an entire chapter regarding dogs and saints, especially those whose days fall in the "dog-days" of summer to explain this failure. His explanation would be more persuasive, however, if he had first demonstrated its necessity by convincing us of Vayssiere's reliability.

However, even if Schmitt has not demonstrated his thesis completely, readers will still find this book fascinating for its wealth of detail regarding the cult of the saints, which was at the heart of medieval religion. Whether dog or no, Guinefort and his fellow "saints" played a central role in the beliefs and piety of ordinary people. Schmitt's *Holy Greyhound* helps us to see what that role was.

Cameron A. MacKenzie

POPULAR RELIGION IN THE MIDDLE AGES. By Rosalind and Christopher Brooke. Thames and Hudson, London. 1984.

In the prologue to their book Rosalind and Christopher Brooke define their purpose as penetrating "the religious aspirations, hopes and fears, and doctrines of ordinary lay people in western Christendom" between the years 1000 and 1300. The emphasis here surely is upon the word *ordinary* so that the Brookes eschew any discussion of the extraordinary, whether it be the liturgical practices of the monastic orders or the doctrinal subtleties of the schoolmen, except insofar as such observances and teachings impinge upon the piety of the people. Accordingly, this book is *not* the place to go for the official position of the medieval church, but it is precisely the place to look for what the members of that church believed and for what motivated them in their religious observances.

Therefore, the Brookes begin with what lay at the heart of medieval piety, the cult of the saints, and go on to discuss those matters most central to the devotional lives of ordinary people: church buildings and furnishings; the practice of piety, particularly the sacraments; the use of the Scriptures in art, drama, and preaching; and the doctrine of the last things, a dominant motif in lay religion. The important thing to note, however, about the topics discussed is that they emerge from the sources themselves instead of being imposed by the Brookes upon those sources. The authors describe the interest of people then even if the concerns of the modern believer are far different so that, for example, the charismatic gifts of the Holy Spirit receive no mention whereas the emerging belief in purgatory is discussed at length.

But what are the sources that the Brookes investigate? How do we find out about the religion of ordinary people, particularly in an age when "ordinary" meant illiterate and far removed from the culture of cloister and court, concerning which we have extensive written records? To answer such questions the Brookes do use written sources—carefully—especially literature aimed at ordinary people, e.g., vernacular stories and sermons. Their chief sources, however, are the churches and their artifacts, things the people themselves used in their approach to the divine. For this reason, the authors include thirty-five photographs ranging from a aerial view of Rievaulx Abbey in Yorkshire to a ceiling panel from the nave of St. Martin's in Graubunden, Switzerland. Their arguments, unfortunately, refer often to artifacts unpictured, and therefore the reader must in those cases simply trust their descriptions.

Throughout their work, the authors are conscious of the limits, the sources or lack thereof place upon our knowledge. Within those limits, however, the Brookes do offer some interesting analysis. They emphasize the importance of the saints in the religion of ordinary people—how relics or apparitions sanctified certain locations to which people then would travel for prayers and offerings as they implored help both here and hereafter. Even though the doctrine of the church was that the saints were intercessors only, the practice of the faithful was to treat them as demigods, usually helpful but also vindictive if their shrines and feast days were not attended to properly.

To discern the laymen's relationship to the church, the Brookes consider the baptisteries, fonts, rood screens, and cemeteries as well as stories that were told with religious themes. They note that these centuries saw the development of the sacramental system, e.g., the institutionalization of priestly confession and the regularization of the mass as priestly and mysterious sacrifice which the laity viewed frequently—though with difficulty—but partook of rarely.

With respect to marriage, the Brookes point out that lay people increasingly accepted the sacred character of an institution which the church had labored long to bring into her exclusive purview, in spite of the church's insistence upon celibacy as more virtuous. Furthermore, the Brookes do an excellent job of analyzing what the people knew and did not know about the Bible from the sermons, liturgical drama, and religious art of the day. One interesting finding is that the stories of the kings of Israel were referred to infrequently; but probably more significant is the fact that this epoch was one in which the humanity of Christ, especially in His passion, was emphasized.

Popular Religion in the Middle Ages is not a large book, but it is a significant one, for it puts the reader into the religious milieu of ordinary people who, after all, are the ones the church presumably wants to influence.Getting into this milieu is difficult after so many centuries, but the Brookes know how to go about it and have opened our understanding to what the "age of faith" meant to the people who actually lived that faith.

Cameron A. MacKenzie

MIRACLES AND PROPHECIES IN NINETEENTH-CENTURY FRANCE. By Thomas A. Kselman. Rutgers University Press, New Brunswick, 1983. $27.50.

In the wake of the French Revolution and the Napoleonic wars, the Roman Catholic Church in France had to deal with social forces such as urbanization which radically altered the social structure in which the church had prospered for centuries and intellectual currents such as liberalism and later positivism which actively challenged and attacked the traditional piety and beliefs of the church. How extraordinary, therefore, that the same period and place should also see a renewed interest—indeed, a revitalized belief—in divine and supernatural intervention in the affairs of men. It is, however, the contention of Thomas Kselman in his *Miracles and Prophecies in Nineteenth-Century France* that such a coincidence is not, after all, so extraordinary; instead he contends that the rise of miracle cults and the popularity of prophetic literature as the response, first of all, of ordinary people seeking help and healing and, secondly, of the institutional church, defending itself from its critics and pursuing its pastoral goals.

With respect to the miracle cults, Kselman refrains from passing judgement on the authenticity of miraculous cures. He does take pains, however, to provide an explanation for the eagerness with which people sought supernatural healings throughout the century. Two factors stand out: (1) the inadequacies of secular medicine and (2) the social utility of miracle rites by which those estranged from the community by mishap or illness were united again to their fellow believers. To explain this latter point, Kselman relies heavily upon the social sciences to show how religion satisfied the social, psychological, and perhaps even physical needs of those who sought cures. One problem with his analysis, however, is that he fails to integrate into his explanation any account of those who sought cures and were *not* healed. Certainly such people must have existed in large numbers; and yet the miracle cults continue to prosper. Why? Unfortunately, this is one aspect of his subject which Kselman does not really address.

On the other hand, he does consider failures in his other great category of the ostensibly supernatural, viz., prophecies—direct pronouncements of God through chosen individuals of His will for the present and the future. Kselman points out that such prophecies were not new to France in the nineteenth century. What was new, however, was the degree to which such prophecies were applied to the social and political circumstances which threatened the French church and her members. Sometimes the prophetic word explained present miseries by failures of faith and piety, e.g., the first and public message of the Virgin Mary to the shepherd children at La Salette; and sometimes it provided a vision of hope for the future after turmoil and tribulation, e.g., the plethora of pamphlets and speeches predicting a Catholic and royal France triumphant after the collapse of the Second Empire. Unfortunately for the visionaries, the Third Republic emerged instead.

The heart of Kselman's work is his analysis of the ways in which the Roman Catholic Church used the new manifestations of the miraculous to foster its own goals in France. Unlike previous epochs, the nineteenth century saw the French clergy, including and especially the hierarchy, not only tolerate but actively embrace the miraculous. The establishment of regional and national shrines staffed by additional clergy, the growth of the accompanying confraternities, and the promotion of national pilgrimages to such shrines are the phenomena Kselman seeks to explain. Lourdes is the outstanding example, but it is not by any means the only instance of such developments in nineteenth-century France. What purpose, then, did the church have in acknowledging and promoting the miracle cults?

Kselman's answer is both compelling and fascinating, as he describes, for instance, the way in which the church used the new devotions to promote its doctrines, especially the Immaculate Conception, and the skill with which the church and her apologists used prophecies and miracles to defend her faith and practice against the critics and to maintain for the faithful a framework of traditional religiosity in the face of social change. Thus, the church used miracles and prophecies to promote both its institutional and pastoral goals, i.e., to bolster and to enhance its own position within the life of the French nation and to strengthen, confirm, and affirm its members when troubled by personal or national concerns.

Kselman's approach is not at all theological; but readers of this journal will still find his book valuable reading, for it is a fine example of historical narrative and analysis. His decision not to argue with reports of the miraculous and supernatural but rather just to accept them at face value as evidence of what people believed permits him to make a significant contribution to our understanding of how and why the Roman Catholic Church encouraged its members in devotions to national miracle shrines.

Cameron MacKenzie

TABLE AND TRADITION: Toward an Ecumenical Understanding of the Eucharist. By Alasdair I.C. Heron. The Westminster Press, Philadelphia. Paper. 192 pages.

The occupant of the chair of Reformed theology at the University of Erlangen surveys the doctrine of the Lord's Supper from the institution narratives through Calvin and concludes with some of his own personal observations and suggestions for the modern era. On the negative side, Heron throughout remains true to his Reformed heritage. On the positive side, he brings together in an easily digestible form recent scholarly thought on the sacrament. Whether Luther deserves only six pages and Calvin over forty, as a kind of mediator between Zwingli and Luther, is a question which the reader will have to consider. This seems out of proportion, as the Sacrament played a central part in Luther's theology and not in Calvin's.

Heron's contribution comes in analyzing the New Testament data, where he relies heavily on the contemporary Roman Catholic scholar, J. Betz, whose major work has been in the early Greek fathers. For Betz, as well as for Heron, the institution narratives must be recognized as liturgical texts and the differences among the four must be understood as reflecting specific emphases. Matthew and Mark reflect the Servant Songs of Isaiah and stress the redemptive significance of the Supper. Paul and Luke place the emphasis on the identification of the bread and cup with the body and blood of Christ. Equally valuable is the structural parallelism between John 6:35-47 and verses 48-58 with the stress of the first on Jesus as the bread from heaven and the second on Jesus as the bread to be eaten. Regretfully Heron goes against his own evidence when he leaves open the question of *how* the bread is to be eaten. Clearly Heron is working towards some kind of rapprochement among Roman Catholics, Lutherans, and the Reformed, but he is honest enough to point out that such a recent attempt as the Leuenberg Concord can be read either in a Lutheran or a Calvinistic way.

Since Heron makes no attempt to cover up his Reformed orientation and hence also purposes, *Table and Tradition* provides a very valuable service in a readable form of current discussions on the Sacrament. Not only is this useful for the scholar who is looking for an overview of the current discussion, but also for the pastor who would like different homiletical approaches on sacramental preaching.

David P. Scaer

THE PRESENT-DAY CHRISTOLOGICAL DEBATE. By Klaas Runia. Issues in Contemporary Theology. Edited by I. H. Marshall. Intervarsity Press, Downers Grove, Illinois, 1984. Paper. 120 pages. $5.95.

The introduction of the historical-critical method into exegetical theology, which views the person of Jesus from the historical perspective, challenges the orthodox dogmatical procedure, canonized by Chalcedon, which begins Christology with His divinity. In other words, should we move from the humanity to the divinity (modern approach) or should we reverse the procedure and move from the divinity to the humanity (Chalcedonian approach)? Runia present the Christology of Nicea and Chalcedon, to which he adheres, and then examines the Christology of prominent theologians in twentieth century: Barth, Pannenberg, Moltmann, Schoonenberg, Schillebeeck, Kung, Flesseman, J.A.T. Robinson, the process theologians, and those involved in the myth of God debate. The theologians who approached Christology "from below" have not been able to reach an ontological Christology which understands Christ as God as having a real preexistence. At best they can go little beyond a revelational Christology; i.e., in some sense we can know God in Jesus, though this is not an exclusive revelation. Runia has written what may be considered one of the best overviews of the subject and is not at all antagonistic toward those of whom he writes. In fact, he sees a positive contribution in their work. He has simplified (if this is really possible) a very complex and wide area and carefully anaylzed the motivations of each theologian. Runia does not fail to let his own views come in. For example, if the term "Son of God" had no ontological meaning for the Jews, how can it be explained that the gospels are agreed in seeing that the Jews put him to death because of this claim (p. 93)? How does one explain the early church's worship of Jesus? Runia has a keen mind and is well versed in his subject.

Runia raises certain issues that have a definite effect on Christology including our tradition. For example, Luther like the modern critics did operate with a Christology "from below." The humanity of Jesus was key to finding the divinity. Modern critics have a difficulty making this bridge. Lutheran dogmatics may, in fact, not do Christology as Luther did; maybe it should. It would have been helpful if Runia had developed Luther's view for the readers, if only briefly, since it is frequently cited by him. The treatment given Barth may be a little too kind. One wonders if Barthian Christology is more a revelational rather than an ontological one. This is not an easy question to answer. In fact, it may be unanswerable. Barth understands the Triune God as the Revealer, the Revelation, and the Revealedness. But does he or even can he go behind this? Another question: Does the Old Testament stress the unbridgeable gulf between the transcendent God and the creature man (p. 94)? Working with this hypothesis the incarnation is for Runia unexpected. I think that the Old Testament evidence lies entirely in the other direction, beginning with the image of God and God's walking in the garden (Genesis 2 and 3). This hypothesis I would like to attribute to Runia's Reformed commitment, though his Christology finally seems throughout to be closer to Luther than Calvin. These final remarks are not added as strictures, but only as avenues of discussion. Runia has made a needed and remarkable contribution to the current Christological discussion which is unhesitatingly recommended.

David P. Scaer

FOUR OTHER GOSPELS. By John Dominic Crossan. Winston Press, Minneapolis, 1985. Cloth. 208 pages.

What if there were other Gospels not included in our New Testament? This question has intrigued the church wherever such "gospel" documents have surfaced. Crossan, editor of *Semeia*, "an experimental journal for Biblical criticism sponsored by the Society of Biblical Literature," determines through critical procedures the interrelation of the four canonical gospels with four excluded gospels. Perhaps his conclusions should be presented first. The *Gospel of Thomas* has no bearing on the canonical four. It is simply a discourse gospel with no narrative. Canonical Mark was dependent on Egerton Papyrus 2. It was operative before the distinction between the Synoptic and Johannine traditions. Canonical Mark is dependent on the *Secret Gospel of Mark* which he dismembered. The *Gospel of Peter* is both dependent and independent of the canonical four.

To come to these conclusions Crossan takes case studies from each of the "four other gospels." He intends only to introduce the reader to his solution and not to provide an exhaustive, encyclopedic defense of his conclusions. Since the *Secret Gospel of Mark* is seen as the most influential of these gospels, the example of the resurrected youth may suffice. Put briefly, the youth is raised by Jesus, after he has rolled away a stone from the door of the tomb. The youth is said to love Jesus and to be very rich. After six days he comes to Jesus wearing a linen cloth over his naked body. The claim is made that Mark dismembered this story in the *Secret Gospel of Mark* and included it in his own.

Before seriously considering any of Crossan's proposals, huge hurdles must be jumped. For example, if the *Secret Gospel of Mark* were prior to our canonical gospel, it would mean: (1) that its form of a deedless, wisdom-teaching Christianity preceded in time the cross-centered Christianity of Mark; (2) that Mark and subsequently Luke and Matthew have to be very late, though the author never gives any approximate dates to these connections; and (3) that Jesus was closer to Gnostic Christianity, even as a cause, than He was to the kind embodied in the canonical gospels.The big problem is why Christianity should ever substitute the uncomfortable martyrological form for the Gnostic.

In the book's last paragraph, Crossan comes close to confessing himself to be a Gnostic himself as he refers to "the fictional realism with which Jesus spoke in parables and with which they spoke about him as parable itself." Though capable of tracing the relationships between the four other gospels with the canonical four, he finds it marvelously coincidental that Matthew and Luke use Mark in almost the same way. We sometimes can be oblivious to the most obvious.

David P. Scaer

C. S. LEWIS AND THE SEARCH FOR THE RATIONAL RELIGION. By John Beversluis. William B. Eerdmans Publishing Company, Grand Rapids, Michigan, Paper. 182 pages. $9.95.

C. S. Lewis died in 1963, long enough ago to be canonized. The chairman of the philosphy department at Butler University (Indianapolis) writes against the supposedly uncritical cult that has grown up around his works and memory. The title could have been just as easily called *The Debunking of C.S. Lewis*. Beversluis does not indicate where his interest in Lewis developed, but his intimate knowledge shows

that he may have once been enamoured with him. As in cases of infatuation, the object of devotion becomes one of loathing. This is only my historical reconstruction of the author's motive, but I would endeavor to say this assessment is close to the facts in the case.

In the first four chapters Beverslius tackles Lewis' arguments for God: apologetics, desire, morality, and reason. For example, in the chapter on morality, Lewis is scored for not being aware that principles of ethics have been developed apart from religion and even by atheists, e.g., Bertrand Russell. But was Lewis really saying that without God morality was impossible or that atheists were necessarily immoral? Or was he rather saying that the existence of God provides the best possible explanation for morality or an ethical code, which in some sense must be objective, if society is going to exist at all? At another point Lewis is chastised for offering false alternatives: either Jesus was God as He claimed or He was a madman. After all, other messianic contenders were not considered mad. True-but others did not claim to be God. Those who understood this claim thought He was in league with Satan and had the devil within Himself. Beverluis does concede that Lewis does have something to offer, but it would be hard to find what that would be. A final broadside must be taken as an attempt to discredit Lewis once and for all. "Taken as a whole, then, Lewis' apologetic writings do not embody a religion that satisfied his own definition of rationality. His arguments for the existence of God fail." (In a sense all such arguments never succeed in creating faith, but they are never totally unhelpful) Why was J. B. Phillipps' claim that Lewis visited him from beyond the grave mentioned? Was this Lewis' fault?

One wonders if this book should have ever been written at all. Lewis was *sui generis* in a pilgrimage that took him from unbelief to a general sort of belief in God and then finally to Christianity. He was not a systematic thinker and did not intend to be. Lewis was a popularist who intended to show that the arguments being raised against Christianity should be examined on their own merits. His borrowing from differing and opposing systems to further the cause of Christianity should not be scored for their inconsistency and sometimes mutual incompatibility, but should be seen as a skillful lawyer using whatever weapons were at his disposable. Since when have the opponents of Christianity ever been consistent or logical? Lewis may have succeeded more with those who already accepted the faith than he did with unbelievers. Only God knows this. I have not been a fan of Lewis, and it may be that the adulation of him is somewhat promiscuous. Only the most intoxicated admirer would fail to see some flaws in him, even at the first reading. Still he raised issues and made connections which no one in our time was raising. Others developed and adjusted them. This is what happens with all great thinkers. Their followers are often the conquerers of Canaan. Books debunking logical inconsistencies in Jesus abound. C. S. Lewis is in good company. (*Sensus literalis duplex est*)

This book will find a market only with concerned admirers. This is making a profit off another's memory for the wrong reason. Those who are not convinced by Lewis could scarcely care less.

David P. Scaer

EGYPT AND BIBLE HISTORY FROM EARLIEST TIMES TO 1000 B.C. By Charles F. Aling. Baker Book House, Grand Rapids, 1982. 144 pages. $5.95.

The role of the Egyptians in Biblical history is the subject of this volume, written by Charles Aling, the Academic Dean and Professor of Biblical Backgrounds and Old Testament in Valley Baptist Theological Seminary, Minneapolis, Minnesota. Aling has dealt especially with that segment of Egyptian history which is related to Bible times. The period covered reaches from earliest times to 1000 B.C. The eight chapters of this study are organized as follows. Chapter 1 gives an overview of Egyptian history from earliest times to the time of Abraham. Chapters 2 and 3 concern Joseph and his activities. Chapters 4 to 6 treat of Israel's Egyptian sojourn and the Exodus. Chapter 7 details what the Bible has to say about Israel and later Egyptian history. Chapter 8 describes the contacts between Egypt and Israel.

The "small book" (p. 133) is designed to help and encourage readers of the Bible to learn some of the information which Egyptology has made available to Bible students. The author has obtained his information from a wide range of literature (both secular and theological) produced by the best minds in the field. Aling correctly claims: "It must be stressed that the people and events of Bible times fit into a broader historical picture than given in the pages of the Bible." A knowledge of the broader historical picture is vital to a proper understanding of the details of the biblical narrative. One purpose of this study was to defend the fifteenth century date of the Exodus, the stance of Unger, Wood, Archer, and other conservatives.

Raymond F. Surburg

ESTHER, JUDITH, TOBIT, JONAH, RUTH. By John Craghan. Michael Glazier, Wilmington, Delaware, 1982. 230 pages. $7.95.

This is volume 16 of *Old Testament Messages*, a commentary series edited by Carroll Stuhlmueller and Martin McNamara. As in the other 22 volumes of this "Biblical Theological Commentary," pages vii and viii describe the characteristics and goals of this Roman Catholic Old Testament commentary series which is aimed at the entire English-speaking world and thus is the collective effort of an international team. The twenty-one contributors are women and men drawn from North America, Ireland, Britian, and Australia. They are scholars who have published in scientific journals. Although the writers are Roman Catholics, the editors believe that "like the Bible itself," the commentary reaches beyond interpretations restricted to an individual church and so enables men and women rooted in biblical faith to unite and so to appreciate their own traditions more fully and more adequately" (p. viii).

Judith, Tobit, and the Septuagintal Additions to Esther are apocryphal works according to the Lutheran understanding of the Old Testament Canon. John Craghan has grouped all these writings together because they are said to be stories. Ruth and Jonah are not treated as factual records of historical events. The historical-critical approach dictated all interpretations found in volume 16 of *Old Testament Messages*.

Craghan, trained at Columbia University and the Pontifical Biblical Institute, is associate editor of the *Biblical Theological Bulletin* and the author of two volumes on Old Testament theology.

Raymond F. Surburg

TYPOS. THE TYPOLOGICAL INTERPRETATION OF THE OLD TESTAMENT IN THE NEW. By Leanhard Goppelt. Translated by D. H. Madvig. William Eerdmans Publishing Company, Grand Rapids, 1982. 264 pages. Hardcover.

This is an English translation of doctoral dissertation written at Erlangen (1938-39) by Leanhard Goppelt. In 1969 this dissertation was reprinted with an added appendix on apocalypticism and typology in Paul. (chapter 10, pp. 209-237). Goppelt's volume has elicited interest because of its significance for Biblical hermeneutics. The methodology of Biblical interpretation has been the subject of renewed interest in the last decades. Goppelt endeavored to find a normative hermeneutics for dealing with the Bible as a whole.

In answering the crucial question of Christ's relationship to the Old Testament, he found it in the principle of typology. To justify his theory Goppelt devoted a considerable discussion in the opening part of the book to the difference between allegory and typology (pp. 1-19). After his introductory key chapter Goppelt divided his revised edition into three parts: "Typology in Late Judaism," "Typology in the New Testament," and "Apocalypticism and Typology in Israel." Goppelt examined the place of typology in both Hellenistic and Palestinian Judaism to determine how it was employed by Jewish writers.

In his discussion of typology's use in the New Testament he examined the portrayal of Christ in the Synoptic Gospels and Acts. In his examination of the latter books he concentrated on Jesus as the Prophet, as the Son of David and Lord, and as Son of Man. Each of these characterizations Goppelt related to the Old Testament typologically. In his study of the church in Acts again he found a typological relationship between God's people in the Old Testament and the church of the New Testament. The Pauline epistles were examined to see how Paul viewed Christ and the church. Jude, 1 and 2 Peter, Hebrews, and Gospel of John were also studied and finally apocalypticism and typology in Paul.

Typology, it should be noted, is not the only way in which the relationship is to be established between the Old and New Testaments. There is also the Scriptural teaching that many facts about Christ and His church were predicted in the Old Testament and fulfilled in the New. Rectilinear prophecy and its fulfillment is, indeed, a clearer way of establishing the unity of the two major parts of the Bible. Typology is one of the ways, but only where Scripture itself identifies something as a type of something else. Today there are evangelical scholars who have explained away rectilinear prophecy and substituted for it the concept of typology. Such a procedure does not do total justice to the revealed truths of God's Word.

Raymond F. Surburg

THE SONS OF GOD AND THE DAUGHTERS OF MEN. By Modupe Oduyoye. Orbis Books, New York, and Ibidan, Nigeria, 1984. 132 pages.

This book carries as its subtitle: "An Africo-Asiatic Interpretation of Genesis 1-11." Its author Modupe Oduyoye is said to be a Nigerian exegete and philologist. At present he is the Literature Secretary of the Christian Council and Manager of the Daystar Press in Ibidan, Nigeria. In substance this book reproduces the Bible studies he led at the Clergy School of the Angelican Diocese of Ijebu Odogbolu, Nigeria.

For those readers who take the Biblical text of the Bible as historical and true, the material in this book will appear strange, its statements totally wrong. Here one

finds a mixture of interpretation concocted out of a radical kind of literary criticism, which Oduyoye was taught and adopted, and his personal reinterpretation of Genesis 1-11 in the light of and by the means of African heathen religions and languages. The views that are expressed in this volume, from the viewpoint of sound Biblical hermeneutics, sometimes border on the bizarre. Since in recent Semitic and African linguistics there is a school that holds that Semitic and certain African languages, like Hausa, Yoruba, Igbo, and other Chadic languages are related way back in their linguistic history, Oduyoye has built on this theory to interpret and explain the Hebrew text of Genesis chapters 1-11. The African languages which he employs to reinterpret the Hebrew text, however, are languages whose vocabulary and syntax are known only in documents of the recent past. These languages are known only synchronically, not diachronically. How can an exegete responsibly explain the Hebrew text of Genesis (written about 1400 B.C.) by nineteenth and twentieth century meanings of African languages whose relationship to Hebrew is very tenuous?

To read Genesis through the eyes of African creation myths and with the aid Hamitic tongues produces an effect which is truly extraordinary, if not absurd. Here is an example of Oduyoye's exegesis of chapter 2 (p. 7):

> The Yahwist writer (J) of Genesis 2 announced a myth of how the sky God and Mother earth gave birth through sexual copulation or insemination but then suppressed that line of thought because myths of creation require two divine parents, a progenitor and progenitrix, and that is polytheism. Rather than introduce polytheism, the Yahwist switched to another imagery.

The book strangely begins with chapter 6:1-3, where again the reader is given an interpretation of the text which is as far fetched as can be imagined.

Some reviewers of this volume claim that here one is supposed to find an example of the African school, just as others have given the world a Tamil, a Mexican, and a Marxist interpretation of the Bible. The Bible is not however, a Western book but an Oriental one. It is the duty of all readers throughout the world, to endeavor to understand what the Bible says in its Near Eastern setting and not to reinterpret the Bible according to one's own culture. Oduyoye's book can in no wise be taken as a serious interpretation of Genesis 1-11.

Raymond F. Surburg

CREEDS, COUNCILS AND CHRIST. By Gerald Bray. Leicester, England; Downers Grove, Illinois: Inter-Varsity Press, 1984. 224 pages. Paper, $6.95.

Gerald Bray of Oak Hill College (London, England) is a new and welcome voice in evangelical scholarship. He is welcome especially because he understands clearly the importance of the Christian past for Christian belief today. Although a lecturer in systematic theology, Bray's book on Tertullian (*Holiness and the Will of God*, 1979) marks him as an excellent student of the early church as well. In this book the question of the significance of the Christian past for the Christian present becomes explicit, for Bray addresses that separation of personal faith and the creedal past of the church which in differing ways characterizes both liberal and evangelical Protestant Christianity. As one might expect, Bray locates the beginning of this false separation in the Enlightenment's disparagement of the metaphysical and in nineteenth century Protestantism's reaction to it, in which commitment to the spiritual freedom of the individual had as its concomitant the disparagement of traditional

norms (pp. 16-20). The resultant dichotomy between personal faith and creedal forms not only infects modern liberal scholarship, however (pp. 21-25); it is also pervasive in conservative circles and it is to these conservative circles that Bray chiefly addresses his book.

Bray correctly perceives that in demanding a Biblically based theology many conservative Christians no longer have a sense of continuity with the orthodox tradition of the church by which and through which the message of the Bible has been transmitted to us. The result is that many conservative Christians have "lost a sense of worship" and also a "sense of doctrine" (p. 9). Hence the title and the ruling thesis of this book: "it is the author's conviction that the creeds and councils of the Early Church remain the unique historical basis for our present understanding of Christian truth" (p. 10).

To counter the modern tendency to divorce Scripture from the dogmatic tradition of the church, Bray contends that the history of the early church demonstrates a consistency between the apostolic writings and the credal formulations of the first four "ecumenical" councils. Furthermore, Bray contends, this movement from the apostolic writings to the creeds was not a deviation from the original intention of Christ nor simply the creedal fallout of ecclesiastical rivalry but rather it was the "logical response to the question which Jesus asked his disciples in Matthew 16:15." Indeed, "the entire achievement of early Christian theology can be explained as the answer to this question" (p. 71).

The chapters in which Bray attempts to substantiate his claim are not of equal value. The chapter on the "The Canon of Scripture and Christian Doctrine" (pp. 39-65) is a largely unconvincing discussion of how and why there developed a canon in view of early Christian "pluralism." The chapter entitled "The City of God" (pp. 119-144) discusses the fusion of church and empire and the split between Eastern and Western Christendom, but exactly what value this discussion has for the major purpose of the book remains unclear. Much better is the chapter, "The Spread of the Gospel" (pp. 66-91), which discusses the beginnings of Christian "academic theology" in Tertullian and Origen. It is here that Bray tries to explain the movement from simple Christian confession and worship language to the intellectual conceptualization of the Faith. Against the view of many scholars that "orthodoxy" is simply the view of the most powerful or winning early church party, Bray argues that "orthodoxy was *felt* before it was articulated" (p. 74) and thus the emerging orthodoxy at the end of the second century was the fruit of the early church's groping towards an rationale for its faith. Given the importance of this issue for present patristic discussion, it is regrettable that Bray does not discuss this point more fully, even in a popular treatment such as this book is.

The chapter entitled "The Rule of Faith" (pp. 92-118) is an excellent survey of the development of creeds and especially of the creeds of Nicaea (325) and of Constantinople (381). But Bray is not just interested in their historical evolution, but rather in their theological assertions. Thus the latter part of the chapter becomes a commentary on the creeds themselves. Especially good is the chapter, "God Was in Christ" (pp. 145-171). Here Bray discusses the Christology of the early councils culminating in Chalcedon (451). There is a good, albeit short, explanation of principal concepts (nature, being, person) and a fair and accurate relating of the Christological controversy between Antioch and Alexandria which found its orthodox conciliar expression at Chalcedon (of course, with the help of the West in the person of Leo I). A final chapter, "The Theological Synthesis" (pp. 172-194), is primarily an extended commentary on the Athanasian Creed with its trinitarian and christological sections. There is good discussion here. Two appendices provide the text of the major creedal statement of the early church and an evaluation of modern trans-

lations of the creeds.

As with any book, one can find details with which to quibble. But that would detract from the largely positive reception this book should receive. When it addresses large and important considerations, it is on target. For example, Bray recognizes that the "Tome" of Leo I and the Chalcedonian Definition of Faith are Alexandrian rather than Antiochene "at the level of fundamental principle" because they make the Person of the Son the cause of the incarnation and not its result. In this view Bray correctly counters much modern scholarly predilection.

But there is one major shortcoming of this book which still cries out for an evangelical, conservative response. Bray began with a problem, the common disjunction between Scripture and orthodox, traditional creedal statements, between personal faith and an intellectual expression of the Faith. How these two actually demand each other is never clearly answered. The *fact* that the early church moved from simple statements of personal faith to sophisticated conceptualizations of the faith does not in itself explain why that was so or why that had to be so. What remains to be argued are these important questions: Why *for the sake of the Gospel* is the trinitarian thought of Nicaea necessary? Why *for the sake of Gospel* is the Christology of Chalcedon necessary? The answers to those questions will carry within themselves the answer to the question about the relationship between personal faith and the conceptualized faith of the councils and the creeds.

William C. Weinrich

THEOTOKOS. By Michael O'Carroll. Michael Glazier, Wilmington, Delaware, 1982. 278 pages.

The title of this encyclopedic survey of thought on Mary literally means "the one giving birth to God." Its author is an Irish theologian who has devoted some thirty years to Marian studies. While Lutheran theologians have rightly disassociated Mary from the explicitly salvific work of Christ, this volume might correct a minimalistic view of her place in God's plan which has also been associated with Protestantism in general. For example, Luther, even late in his career, could write: "In this work whereby she was made the Mother of God, so many and such great good things were given her that no one can grasp them." Or, "The Blessed Virgin was the most pure worshipper of God, for she glorified God alone above all things." O'Carroll has culled quotations from the earliest church fathers through modern commentators and summarized their postures under each author's name. There are also topical discussions under such headings as "Miracles" (p. 247), "Paganism" (p. 277), etc.

In the current cultural atmosphere where it is often assumed that things "spiritual" are not to be commingled with the "physical" (and hence no *real* presence in the sacrament), it is important that Christians keep the *physical* (real) mother of Christ in view. The incarnation has wed spiritual and physical in a manner which has been contested in every age of the church. By returning Mary to her most "blessed" (Lk. 1:42) position among all women, the specific contours of God's entrance into the flesh will be kept before us. Another accolade might be offered to Mary for her description of Christ's birth with the vocabulary of Israel's history in the Magnificat (Lk. 1:46-55). This hymn is one of the finest texts for uniting the Old and New Testaments into one seamless theological garment.

Dean O. Wenthe