CONCORDIA
THEOLOGICAL
QUARTERLY

CTQ

Volume 58: Numbers 2-3

APRIL-JULY 1994

Book Reviews

DIFFICULT PASSAGES IN THE NEW TESTAMENT. By Robert H. Stein. Grand Rapids: Baker Book House, 1990.

While Lutherans and others in Christendom teach and preach the doctrine of the perspicuity of the Scriptures, most exegetes admit that there are some parts of the Bible that are very difficult to interpret. Some years ago, the now-sainted Dr. William F. Arndt wrestled with such pericopes in his *Bible Difficulties* (1932) and *Does the Bible Contradict Itself?* (1955). In an even more extensive manner Robert Stein tackles these exegetical challenges, but limits his focus to the New Testament.

Stein, who is a professor at Bethel Theological Seminary, is widely respected in evangelical circles for his solid scholarship related to the teaching of Jesus. This volume is a compilation of the three books which he previously published on related topics: *Difficult Passages in the Gospels* (1984), *Difficult Sayings in the Gospels* (1985), and *Difficult Passages in the Epistles* (1988). The first part of this study addresses difficult parallel passages and difficult teachings, actions, or predictions of Jesus. Unlike the emphasis of critical scholarship on discrepancies or contradictions in the gospels, Stein prefers to view these as differences which do not undermine the inspiration or infallibility of the Scriptures. While he certainly offers interpretations that "harmonize" many of these differences in the gospels, his approach is probing and does not gloss over exegetical difficulties. For example, he notes that an apparent difference in the accounts of the healing of the paralytic (where the roof in Mark 2:4 is dug out while the roof in Luke 5:19 has tiles removed) results from Luke explaining this action in terms that a Roman audience (such as Theophilus) could understand. While the reader may not always agree with Stein (i.e., his belief that the evangelists on occasion applied the same sayings of Jesus to different audiences [p. 57], or his understanding of the office of the keys [p. 83]), one will find much here with which to agree. It is refreshing that Stein is not afraid to confess some uncertainty in how particular pericopes should be interpreted!

In the second part Stein carefully deals with the topic of exaggerated language. In order to diffuse the criticism of those who claim that we must interpret each word of the Bible "literally" (even if figures of speech are used), the author carefully explains hermeneutical canons for recognizing exaggeration in the gospels. Stein makes a helpful distinction between readily-recognized hyperbole and often-overlooked overstatement. He also distinguishes between referential language (relating facts) and commissive language (eliciting a reaction) in showing how Jesus effectively used language for His purpose. One's explanation of the teachings of Jesus will be enhanced by reading this section.

Stein concludes his work by venturing into the related difficulties involved in interpreting the epistles. Here he notes the importance of understanding word meaning, grammar, and the context. As with the previous parts, this section is packed with numerous excellent (and some debatable) examples to illustrate his method of resolving difficulties. The language and style of this volume is very accessible to the informed layman. It would prove a helpful addition to a church library and a useful supplemental hermeneutics text for the student and pastor.

Charles A. Gieschen
Traverse City, Michigan

HUMANISTS AND PROTESTANTS: 1500-1900. By Basil Hall. Edinburgh: T. and T. Clark, 1990.

Renaissance humanism and its relationship to the Reformation has been one of the liveliest questions in twentieth-century historical scholarship. In this book Basil Hall of the University of Exeter, formerly professor of Ecclesiastical History in Manchester and Dean of St. John's College in Cambridge, offers his wide-ranging perspective on the subject and does not limit himself to the sixteenth century. The book consists of eleven chapters, some of which can be considered small monographs in their own right and all of which constitute revisions of essays which Hall first presented in the sixties and seventies of this century.

The chapters cover a number of topics. The first tells of Cardinal Jimenez (Ximenes) de Cisneros (1437-1517), the confessor to royalty, political ruler, ecclesiastical reformer, and biblical scholar under whose patronage the first complete printed polyglot Bible was published. The second treats the cardinal's competitor in biblical work—Erasmus, the erudite opponent of all dogmatic theology, whose Roman Catholicism Hall defends against the charges of Jedin and Lortz while also dubbing him a reformer and advocate of renewal in Christian faith and life. Hall admires Erasmus. In a later chapter he asserts that the key to reevaluating the religious colloquies of 1539-1541 is to be found in both Roman Catholics and Protestants viewing Erasmus more positively.

In the chapter entitled "The Reformation City" Hall takes into account work on the subject by Baron, Moeller, and Ozment and adds his own *caveat* that historians should track the social consequences of Luther's theology as well as that of the Swiss. This point is well taken, but for his part Hall seems not entirely to understand Luther's ecclesiology, especially on the priesthood of all believers and the hidden church. (In this chapter,

as elsewhere, Hall is also at pains to show differences between Calvin and "Calvinism.")

Hall takes the chapter on "*Diakonia* in Martin Bucer" as an opportunity to counter the image of Bucer as a proto-pietist, on the grounds that Bucer's Erasmian priority on *diakonia* was to drive Christians into loving service of mankind, not away from it into separate communities. When dealing with another reformer influenced by Erasmus who ended up in England, John á Lasco, Hall tells of that theologian's peculiar mix of ideas, which was notable perhaps as much for the doctrinal points which he ignored as for those which he treated. Hall presents John as a humanist reformer concerned for virtuous living and human dignity—an alternative in many ways to Calvin.

About halfway through the book Hall switches his venue to England, where it then remains until the last chapter. This shift, understandable given Hall's career in an English context, falls in line with his tracing of humanist (specifically, Erasmian) patterns of reform. Hall says that even the Henrician reformation was very close to the principles of Erasmus and so Lutheranism found itself swimming upstream in England, although it made an impression in many ways (even on Cramner for at least a while). Hall pleads for precision in the use of the word "Puritan," which to his mind describes a mid-sixteenth to mid-seventeenth century protest movement which embraced a number of theological positions. Jumping ahead in time, Hall's chapters on Defoe and Swift point out that these men of fictional and satirical letters had genuine Christian convictions and motivations. The last chapter tells of Alessandro Gavazzi, a little-known Italian Roman Catholic reformer in nineteenth-century Italy.

Hall is perhaps at his best when writing in the mode of narrative history, a trait far too uncommon these days. His chapters on Ximenes, á Lasco, and Gavazzi provide a wealth of information not readily available in English. On the other hand, the chapters on Erasmus, the Reformation city, and even Bucer are more remarkable for the way in which they are framed than for the actual data in them. The collected essays present a unified *tendenz* (except, arguably, the last one). The greatest weakness of Hall's work is his failure to define, briefly and "without horns," precisely what humanism is. (In fact, the same *lacuna* mars many works on the subject.) From some of the chapters, especially the one on á Lasco, one can infer that, for Hall, humanism is not just a program of studies (Kristeller), or even opposition to the abstractions of scholasticism (Bouwsma); it also has a positive content which centers on the worth of

man, exalts simple common sense, and downplays sin. Such was the view of Erasmus, to be sure, and Hall likes this view—but can it be taken as a description of humanism in general? Hall would seem to say "yes," but it would have been better if he had addressed this issue directly.

Ken Schurb
Ann Arbor, Michigan

TELEVANGELISM AND AMERICAN CULTURE: THE BUSINESS OF POPULAR RELIGION. By Quentin J. Schultze. Grand Rapids: Baker Book House, 1991.

Quentin Schultze, a professor of communication arts and sciences in Calvin College of Grand Rapids, Michigan, is a recognized authority on the relationship between the medium of television and Christianity. He is the author of *Television: Manna from Hollywood* and a contributor to *Christianity Today* on issues related to media. *Televangelism and American Culture: The Business of Popular Religion* examines how and why televangelists are helping to transform American Christianity from a church into a business, from a historic faith into a popular religion. In addition to providing a helpful look into the ministries of an impressive number of televangelists, the book examines the cultural currents that carry them and American religion in general down the same rivers of values, beliefs, and practices. Among the more interesting chapters are the ones dealing with the distinction between televangelists and religious broadcasters, the formation of religious personality cults, and the impact of televangelism on American religious experience and church life.

Schultze postulates that televangelists are compelled by the constraints of television and the expectation of the audience to abandon law-gospel proclamation and embrace entertainment and mass-media marketing. He demonstrates how the need to raise funds for supporting television ministries forces reliance on strategies borrowed from the world of business. The desire to generate dollars motivates televangelists to assume flamboyant life styles so that viewers can see for themselves that a life dedicated to God can bring material as well as spiritual blessings. Schultze illustrates how television, with its ability to create realities and hold out the promise of the good life, has contributed to the emergence of the gospel of health and wealth. He finds it amusing that most televangelists talk a great deal about winning souls via television when in fact the vast television audience is fundamentally Christian.

This book is helpful because it paints a vivid and well-documented

picture of televangelists today. In fact, the many quotes from well-known religious writers commenting on the impact of the electronic church are one of its greatest values. The quotations are carefully footnoted and the bibliography reflected in the notes introduces the reader to virtually every major religious writer who has addressed the topic of religious television. The book is also helpful because it provides some insights into the expectations which heavy viewers of religious television have of congregational worship and Christian doctrine. Pastors, in particular, can be helped to understand better the feelings of parishioners who continually encourage abandoning traditional Christian worship for worship reflecting the popular religion of television.

The book's final chapter cites six ways in which Christians need to respond to the phenomenon of the electronic church. Among the suggestions are these: (1.) Christian media should do a better job evaluating and assessing televangelism in America. (2.) Religious education desperately needs to address the implications of living in a television age. (3.) Christians should be more careful about which religious broadcasters they support. Anyone interested in the history and evolution of televangelism and the impact of American culture on its theology and practice would benefit from reading this book.

John Frahm
Austin, Texas

COVENANTED HAPPINESS. By Cormac Burke. San Francisco: Ignatius Press, 1990.

The rate of divorce in the United States suggests that the institution of marriage is no longer providing, for many, the lasting satisfactions they seek. In *Covenanted Happiness* Fr. Cormac Burke addresses this phenomenon, offering a forceful exposition of the traditional Roman Catholic stance on a constellation of issues surrounding marriage, human sexuality, the bearing and raising of children, and family life. Drawing on over thirty years as a theologian and pastoral counselor, Burke argues that society's increasing reliance on contraception, abortion, and divorce represents an abuse of freedom and a departure from divine intention. The result of these violations of God's natural "laws of happiness" is predictable: the loss of marital happiness itself and the erosion of the family. It is Burke's purpose to re-direct persons to the permanence, satisfaction, commitment, and genuine happiness to be discovered in the covenant of marriage as understood in the church.

Burke traces the crisis in marriage to three related causes. First, people tend to deify the love which draws them together and to regard it erroneously as sufficient in itself to sustain them. The omission of God's purposes as a foundation for marriage is always a damaging, and often fatal, oversight. Secondly, Burke points to a prevailing confusion of ends in marriage; human love and its enjoyment are viewed as a primary end and children as merely a secondary, unrequired option. Finally, there is a tendency to regard these two ends not only as unconnected, but in tension with one another. Married love, many believe, is burdened by the responsibility of offspring, weighed down by the emotional and financial obligations of child-rearing. But children, Burke argues, are an end of marriage itself, a fundamental dimension of its purpose. The presence of children does not erode the marriage but nourishes it and forges an indissoluble link between the unitive and procreative dimensions of married love. A "contraceptive love" which deliberately avoids children is not a responsible alternative, but a selfish, dying love cast adrift from its purpose.

The latter half of the book examines the moral formation of children. Here Burke examines the teaching and disciplining of children, parental example, instilling objectives and ideals in the young, and the significance of Christ in the home. He concludes with a brief appendix on abortion, condemning current practice and asserting that because the unborn child is innocent "one cannot directly kill it for any cause whatsoever." There are no surprises here.

In essence, Burke rehearses the position of *Humanae Vitae* on human sexuality, shedding little light on the discussion it provoked, both inside and outside the church. As a result, his dismissal of contraception offers virtually nothing in the way of persuasion to those who find *Humanae Vitae* an unconvincingly argued document. His views on divorce and abortion are also re-statements of the church's traditional stance. On the raising of children, however, his remarks are useful to a broader audience, particularly when he writes on the importance of parental example and the need to instill ideals, and not merely objectives, in our young. Here Burke is at his best, subtle and perceptive. Burke's book speaks firmly and clearly on matters of deep concern, and would be a valuable resource to laypersons seeking to be informed on the traditional Roman Catholic view on these issues.

Terrence Reynolds
Georgetown University

CHRISTIAN EXISTENCE TODAY. By Stanley Hauerwas. Durham, North Carolina: The Labyrinth Press, 1988.

Stanley Hauerwas is a prolific advocate of a character-based Christian ethic grounded in specific traditions, communities, stories, and forms of life. He continues to clarify and defend his position in *Christian Existence Today.* The fourteen essays in this collection have all appeared previously and traverse a rather broad range of subjects. Nonetheless, the common thread woven throughout is that there is no tradition-free account of practical reason; all traditions are forged by communities which make "the activity of moral reflection intelligible."

The introduction to the book is particularly valuable. Here Hauerwas responds to James Gustafson's critique of his work and sets their differences in bold relief. Essentially, the debate centers on the existence of a transcultural basis for moral deliberation. Arguing that Hauerwas represents a "theological fideism" grounded in the thought of Wittgenstein, Holmer, and Lindbeck, Gustafson objects that the approach leads to "sociological tribalism" and a "sectarian withdrawal" from public ethical discourse. If community fundamentally shapes our perspectives on the world, and if our socialization into forms of life is as complete as Hauerwas suggests, then the Christian story can no longer play a useful role in publicly addressing the "critical ambiguous choices" confronting us. Gustafson's fear is that Hauerwas offers a prescription for moral relativism and skepticism; moral objectivity will be replaced by appeals to "story." Without a clearly delineated doctrine of God and creation, Hauerwas cannot draw upon or relate to the commonalities of human experience which inform ethical discourse, and he is thereby left without adequate standards of adjudication and authority.

Hauerwas largely rejects this approach as one more "standard account" of reason's universality. He is convinced that Gustafson has not seen with sufficient clarity the problems inherent in his defense of shared human experience. There are no neutral tools of interpretation, no common ground on which to stand. All values, principles, perspectives, desires, and character are formed in communities. Hence, Gustafson's approach offers only an apparent escape from the relativism which he fears. Gustafson, in turn, looks in vain in Hauerwas for a reliable basis upon which to assess the "truthfulness" of the moral life. How can one determine the relative merits of divergent "stories" when standards of adjudication are themselves tradition-bound? Are there not, in fact, many versions of the Christian story? How far can the proclamation of differing

stories take us in moral discourse? Gustafson's charge of sectarianism derives from these sorts of concerns.

However one construes the debate, it serves to illuminate the subtleties involved in Christian dialogue with the world. For Hauerwas, one does not withdraw from the larger web of communities which shape one's life, but participates as an "alien citizen," a phrase he borrows from Rowan Greer. This does not entail a rejection of the secular order, but rather a recognition of its limited legitimacy, of its penultimate status. Gustafson affirms a larger role for the institutions in society and culture, for they "furnish symbols and constructs that interpret the same reality that Christian faith and theology does . . ." The world can inform the church; their conversation is more balanced. In summary, Hauerwas offers a vivid portrayal of the theory and practice of his Christian ethic which refines his earlier work. *Christian Existence Today* will not satisfy his critics, but it will foster continued discussion on matters of profound importance in Christian ethics.

Terrence Reynolds
Georgetown University

THE PRE-CHRISTIAN PAUL. By Martin Hengel. In collaboration with Roland Deines and translated by John Bowden. Philadelphia: Trinity Press International, 1991.

Martin Hengel of Tübingen, a student of early Judaism and the New Testament, has the widely-recognized ability to shape carefully a few fragments of historical data into a scholarly monograph. The data he sifts in this volume involves what can be known about the Apostle Paul before his conversion. While many modern Pauline scholars give only cursory attention to this period of Paul's life because of skepticism about the historical reliability of Acts, Hengel returns to the autobiographical references in Paul's epistles, to the accounts of Paul's conversion as well as his speeches in Acts, and to other historical data from literature and archeology in order to reassess in an erudite way what can be known about Saul the Jew (i.e., the pre-Christian Paul).

Hengel presents his research in five sections. First, he examines Paul's place of origin and his Roman citizenship. He sees no valid reason to doubt the traditional placement of Paul's birth in Tarsus and argues that Paul's Roman citizenship, which probably came to him through his parents, is not in conflict with the depiction of Paul as a faithful Jew. Secondly, Hengel locates Paul's education in Jerusalem and asserts that

the move from Tarsus came in Paul's adolescence rather than in his early youth. Hengel treats Paul's Jewish and Greek educational influences with proper balance; he neither makes Paul a product of hellenistic rhetoricians nor a disciple of pure Mishnahic rabbis. Thirdly, Hengel addresses the complex question of Pharisaism before 70 C.E. and its influence on Paul. While Hengel is careful not to understand Paul exclusively through the lenses of later rabbinic literature, he nevertheless mounts a defense for using rabbinic sources. On page 47, for example, he extols the value of Strack-Billerbeck which has come under harsh criticism in the past two decades. Although he acknowledges the pluralism and distinctiveness of Pharisaism before 70 C.D., he does not deal with the influence of Jewish apocalypticism and Jewish mysticism upon Paul. Fourthly, Hengel addresses Jerusalem as a Greek-speaking city that had Greek-speaking synagogues frequented by pilgrims. Such a setting certainly could have impacted Paul's ability to engage in Jewish-Greek rhetoric when he frequented far-flung synagogues on his later missionary journeys. Lastly, the role of Paul as a persecutor of early Christians is examined. Most thought-provoking here is the assertion that "the seven" of Acts 6:5 should be understood as the leaders of a predominantly Greek-speaking group of Christians. Hengel notes that Stephen and Phillip are not pictured as Christian waiters in Acts, but as Spirit-filled community spokesmen. Hengel's reconstruction theorizes that Paul sought to weed out these "hellenist" believers who had fled to synagogues outside of Jerusalem after Stephen's death. While a good student of the Bible will find little that is startling in this volume, its value lies in the careful reclaiming of the historical reliability of several biblical texts by a thorough scholar. The copious notes of Roland Deines that are appended to this 84-page study will reward those who desire to probe more deeply into Paul's past.

Charles A. Gieschen
Traverse City, Michigan

JESUS, PAUL, AND THE END OF THE WORLD: A COMPARATIVE STUDY IN NEW TESTAMENT ESCHATOLOGY. By Ben Witherington III. Downers Grove, Illinois: Inter-Varsity Press, 1992.

In this work Witherington has offered a substantial exegetical treatment of aspects, topically arranged, of New Testament eschatology. In brief, the organization of his 242 pages of text is as follows. The seven major parts, each with chapter sub-units, are entitled "The Language of Imminence," "The Dominion of God," "The Community of Christ," "Paul, Jesus, and the Israel of God," "The Day of the Lord," "The Resurrection

of the Dead," and "Jesus, Paul, and the End of the World." Appended to the body of the work is an appendix of twelve pages, "Old Testament Prophecy: Its Historical Character and Context"; endnotes; bibliography; and an index of biblical references. The organization of each major section is the same. After introductory comments, Witherington offers a discussion of Pauline evidence pertinent to the topic at hand, followed by an examination of texts from the synoptic gospels that he judges as true to the teaching of the historical Jesus. Each major section then concludes with a brief comparison of the teaching of Paul and of Jesus.

Witherington's presentation contains so many detailed and valuable exegetical arguments that it is not possible to summarize them in a brief review. By way of "spot-checking," however, we may note the following. In "Part One: The Language of Imminence," he begins with a helpful clarification of the (often) muddy discussion regarding "apocalyptic" and "eschatology." Witherington also shows that, whereas Jesus and Paul both taught that the eschatological consummation certainly could happen within the lifetimes of those who heard them, it cannot be demonstrated that either Jesus or Paul taught that the end certainly would come that quickly. Anyone acquainted with the twentieth-century debates over the eschatology of Jesus and Paul will appreciate the importance of Witherington's discussion. Regarding Paul's view of the parousia, there is an interesting exegesis of 1 Thessalonians 4:17, "to meet the Lord in the air." Noting the syntagmatic meanings of "meeting" (*apanteseis*), Witherington concludes that the believers alive at the parousia will meet the Lord in the air and then come with Him to the earth for the judgment. This conclusion effectively undercuts the dispensational exegesis. Helpful also are Witherington's comments in Part Six, where he dismantles the common assertion that Paul's eschatology underwent a significant development, away from historical eschatology and bodily resurrection and toward personal eschatology (p. 214). Page after page, chapter after chapter, Witherington offers substantial exegesis of specific passages. This is a valuable book—but let the lazy reader not think that he will be able to skim the pages with profit!

The generally positive tone of this review should not mislead the reader. The reviewer found many occasions for disagreement with Witherington's book, including his discussion on Paul's view of "Israel according to the flesh" in the on-going purposes of God (pp. 121-128). Also, because of his methodological constraints, Witherington's discussions concerning Paul's teaching are often much more extensive than his treatment of the teaching of Jesus, and this phenomenon is a drawback of the work.

Perhaps most significantly Witherington's book attempts two important tasks, one relating to content and one to method. First, Witherington's hope is that "this study may in some small way further the recovery of New Testament eschatology in the church and elsewhere today" (p. 242). This reviewer agrees that such a recovery is of vital importance. Secondly, this book represents an offering by one who is clearly personally more conservative on questions of history and authenticity than the method which he has chosen allows him to be. The author knows that his use of the historical-critical method results in a "cautious" approach to historical data regarding Jesus—at times even a minimalist approach. His purpose in limiting himself, however, is "to address the widest possible audience within the Christian community" (p. 11). In so doing, Witherington shows that many of the more radical opinions that are widespread in the discussion of the eschatology of Jesus and Paul find no secure foundation in the texts that have been adduced for their support. In this endeavor, reminiscent of the later work of J. A. T. Robinson on the isagogics of the New Testament as a whole and the Gospel of John in particular, conservative exegetes may perhaps find an acceptable paradigm for their own contributions to the issues of modern biblical scholarship.

Jeffrey Gibbs
St. Louis, Missouri

HOMILETICS. By Karl Barth. Translated by Geoffrey W. Bromiley and Donald E. Daniels, with a foreword by David G. Buttrick. Louisville: Westminster-John Knox Press, 1991.

When the outstanding theologian of this century offers observations on something every pastor does every week, it demands serious attention. Many will no doubt be surprised to learn that Karl Barth ever ventured to comment in a field as practical as preaching. Barth did, in fact, lecture on sermon preparation at Bonn in 1932. Gunter Seyfferth, in consultation with the professor himself, edited the materials from those lectures for publication in German in 1965. Translators Bromiley (well known for his translation of Barth's *Church Dogmatics*) and Daniels have given us the present work in English.

Barth's main thrust is the word in action, indeed the Incarnate Word in action, in the proclamation event: "Not the mere word, 'Christ,' not a mere description of Christ, but solely what God has done with us in Christ, Immanuel, God with us—this is the central point of all preaching" (p. 51). Therefore, preaching must be nothing but exposition of the

Scriptures: "I have not to talk about Scripture but from it. I have not to say something, but merely repeat something" (p. 49). As a result, in perhaps his most profound observation, Barth demands that preaching point to the word made visible: Preaching "is legitimate, then, only when it does not seek to be anything other than a commentary, an interpretation of the sacraments, a reference to the same thing" (p. 58).

One should be aware that, as the leading figure among the "Word of God" theologians, Barth's position on the historicity of the Bible deviates from traditional orthodoxy. In *Homiletics* he repeats the much controverted expression, "The Bible *becomes* God's Word" (p. 78, emphasis his). Nevertheless, he insists, "There has to be absolute confidence in Holy Scripture" (p. 76).

Homiletics is surprisingly practical. A real strength of Barth's work is the encouragement which he offers the pastor: "Church boards should show flexibility in giving pastors more time for preaching, for sermon preparation is time-consuming labor" (p. 77). "Preachers must love their congregations" (p. 84). "They are simply to be themselves" (p. 82). "We cannot preach without praying" (p. 86). "Preachers must not be boring" (p. 80).

Still, this book is by no means a textbook which will teach beginners how to preach. The instructions are painted in strokes much too broad. Some of Barth's counsel will strike today's preacher as highly unconventional: "Basically the sermon should not have an introduction" (p. 121). "The sermon should not be for a specific purpose" (p. 94). The usefulness of this book to the preacher is its affirmation that he has always to rely on a power far greater than his own ingenuity or his pen or his 586 P.C. "God Himself wills to reveal Himself. . . . Preachers are drawn into this event" (p. 50).

Carl C. Fickenscher II
Garland, Texas

THE FIRST AND SECOND EPISTLES TO THE THESSALONIANS. Revised Edition. The New International Commentary on the New Testament. By Leon Morris. Grand Rapids: William B. Eerdmans Publishing Company, 1991.

The first edition of this commentary on the Thessalonian correspondence by Leon Morris appeared in 1959. The present volume, which utilizes the text of the NIV instead of the ASV of 1901, is a moderate

revision of that earlier work. Like its predecessor, its strength lies in its careful and thorough treatment of the grammatical nuances of the Greek text (which is not reproduced). But a good commentary will do more than debate the particulars of verbs and prepositions. It must go behind the text and into the thought-world of writer and reader alike. In this respect the work under review falls short.

Much has occurred in the world of biblical scholarship since 1959, not the least of it in the area of Hellenistic Judaism and apocalyptic thought, not to mention Qumran. These areas are touched, however, only incidentally in a volume which proposes to present us with an "updated" exegesis of early Paul. Since both First and Second Thessalonians deal heavily with the *parousia*, one would have expected a more thorough exploration of the possible underlying Jewish scenarios of the end, the resurrection, and the Messianism. Why is it that Paul in both letters must retrace his steps so carefully with respect to the last things? Arguments that he did not have sufficient time to do so while with the Thessalonians in person are not convincing. Morris himself posits that the apostle may well have spent up to six months with the new believers. Even if the stay were shorter, as Acts 17:2 seems to imply, were there no notes taken—no catechizing even in a primitive sense? A solution must be found in deeply-rooted beliefs that may well have been in place among those who had frequented the synagogue. Nothing is so hard to shake as one's notion of the afterlife. While Morris does an eloquent job in contrasting Pauline teaching with pagan belief, it is Jewish thought that should have received the fuller treatment. Commenting on 1 Thessalonians 4:15, Morris makes the curious statement that "what worried the Thessalonians was not whether their friends would rise, but whether they would have any share in the great events associated with the Parousia" (p. 140), giving no reason why they should have so naturally believed in a resurrection but not a share in the parousia for the faithful who had fallen asleep. Completely lacking is any reference to possible apocalyptic backgrounds (or contrasts or both) to 1 Thessalonians 4:16, "For the Lord Himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first." That 1QM is mentioned only in cursory fashion in a footnote, while the pseudepigrapha is never touched, is a shame, since with the Thessalonian letters we come into contact with the primitive Paul—still rabbinic (even though now Christian). Missing, too, in the same context is any real discussion of the phrase "according to the Lord's own word." These possibilities are, to be sure, entertained: a direct revelatory word

to the apostle himself, uttered by the Risen Christ or the prophetic Spirit; an inspired word uttered by an early Christian prophet; and a saying of the earthly Jesus unrecorded in the gospels (so Morris). All seem to be viable options. What is missing from the discussion by Morris, however, is the relation of that "word" to the creed-like statement in the previous verse ("we believe that Jesus died and rose again . . ."). Such discussion would not affect the understanding of the text in any doctrinal sense, but could shed light on how the early church handed on the *kerygma.*

Any appraisal of scholarship on these two letters will naturally be interested in seeing how the enigmatic "Man of Lawlessness" of 1 Thessalonians is handled. The usual identifications are discussed and (rightly) dismissed. Commenting on 2:4 ("he . . . even sets himself up in God's temple, proclaiming himself to be God."), Morris concludes that "the best way to understand the passage seems to be that some material building will serve as the setting for the blasphemous claim to deity that the Man of Lawlessness will make as the climax of his activities" (p. 224; emphasis added). The theological problem involved here is, of course, how to reconcile the fact that, on the one hand, we are living in the last days and can expect the Lord Jesus to appear now, at any time, with the fact, on the other hand, that Paul introduces a "not yet" into the scenario of the end time. Are we indeed to watch our newspapers for the appearance of some divine pretender into a literal shrine (such as some would see reconstructed on the Haram esh-Sharif in Jerusalem); or can we live in expectation that the Lord could make His appearance today? Two suggestions that Morris does not entertain are the following: (1.) Paul is here sharing a prophetic insight into events which would accompany the destruction of Jerusalem in 70 A.D. (the "desolating sacrilege" of Matthew 24:15 and Mark 13:14; cf. Luke 21:20, "when you see Jerusalem surrounded by armies, then you know that its desolation has come near."), events which were future for him but are now past for us and which Jesus treated as precursory of the end and perhaps also as demarcatory ("the times of the Gentiles," Luke 21:24b). (2.) Paul understands "temple" (and indeed the whole section) metaphorically. A fuller appreciation of the Jewish apocalyptic background of Paul could here again possibly provide helpful insights, especially with regard to the second option. Morris, however, makes us wait.

Patrick J. Bayens
Lexington, Kentucky

NAHUM, HABAKKUK, ZEPHANIAH. A COMMENTARY. By J. J. M. Roberts. Old Testament Library. Louisville: Westminster-John Knox Press, 1991.

If one mentions Nahum, Habakkuk, and Zephaniah, many think first of Habakkuk 2:4, "The just shall live by faith." Some remember that Nahum condemns Nineveh, Habakkuk has laments and responses and a hymn, and Zephaniah talks about the Lord seeking out the wicked among His own people with a lamp. None of these books comes to mind first when most people are in dire straits. Yet they very well could. All three speak clearly of a God who is in charge of all, who will right wrongs, who can be trusted even if it appears that He is ineffective, gone, or spiteful. Each points out the pride of those who serve their own gods, make their own treaties, or beat up other human beings to provide their own security.

J. J. M. Roberts has been very thorough in studying the texts and explicating these three small prophetic books, all dated to times shortly before Judah fell. He comes out squarely against those who treat these books only as literary units and who ignore the settings of the original messages. Habakkuk's oracles, according to Roberts, have a unity discernable in the arrangement of the book. Habakkuk first laments the actions of the wicked within Judah, and God punishes them through the Babylonians—who, however, are even worse and so occasion a second lament, which is answered by the hymn in chapter 3, promising future blessing and God's presence. Roberts contends that 2:4 points to the hymn of confession in chapter 3, which hymn furnishes us with the content of the faith mentioned. The reviewer would disagree with Roberts' view that Judah's rulers caused the first lament. Assyrian oppression, following by Babylonian, would seem more likely. Roberts exerts much effort on the difficulties of the texts of these three books, with ninety-eight notes on the problems of Habakkuk 3 along. Roberts defends Nahum, pointing out that the condemnation of Nineveh is only one of his messages, dating it to 640-630 B.C., before the cracks in the seam of the Assyrian empire were apparent. For a historical critic he is conservative in his approach to the text, treating very few passages as later glosses (although he argues against using the Massoretic Text of "Jamnia" as if it provided the original autographs). He often disagrees with the more radical treatment of the text by Wilhelm Rudolph. Roberts also disagrees with House's assessment of Zephaniah as a prophetic drama, opting instead for a series of oracles.

Roberts clearly identifies the call to trust that the Lord was still in

charge, in troubling times, as the main message of each book. One must first hear what these prophets relayed from the Lord to the people of their own times, and modern readers must be cautioned against expecting God to respond in identical ways in the present. Rather, the God who will bring us through this present era speaks through these prophets with a call to confess and shape our life in light of His lordship, in spite of all appearances to the contrary.

Thomas Trapp
St. Paul, Minnesota

MELANCHTHONS BRIEFWECHSEL: KRITISCHE UND KOMMENTIERTE GESAMTAUSGABE. Band T1: Texte 1-254 (1514-1522). Edited by Richard Wetzel. Stuttgart-Bad Cannstatt: Frommann-Holzboog, 1991.

This volume is the most recent in a gigantic project to present Melanchthon's entire correspondence in a critical edition. The project, initiated in 1977 by the Heidelberg Academy of Sciences, is to include all correspondence received and dispatched by Melanchthon during his lifetime—along with commentary, historical notes, indices, and the like in an estimated seventy-six volumes. This magnificent undertaking will utilize any extant manuscripts and any already existing editions, correct textual and editorial errors, and provide the standard critical documentation.

This project impeccably implements the principles expected of standard critical-editions. Each item is preceded by a full listing of manuscript evidence, printed editions, and translations. The apparatus at the bottom of each page has three sections: "T" handles manuscript evidence, "W" comments on the validity of readings in previously published editions of the text, and "Q" suggests the sources to which reference is made in the text. The various appendices provide helpful information regarding the numerous people named in the letters. The completed edition will include several separate index-volumes.

Apart from the excellent technical features of this volume, the content is especially exciting. As the standard histories of the Reformation generally focus on political events, theological disputes, and published books, the reader often wonders what was happening "behind the scenes." In these letters from the years 1514 to 1522 we see inside the Reformation during its infancy.

Through the end of 1519 we find Melanchthon writing less than we

might expect about famous early events of the Reformation; his letters express more interest in academic and pedagogical matters. For example, we see him as a personal friend of Erasmus discussing the classics and sharing opinions about Luther's reforming efforts. There are several letters from 1518 relating to Luther's debates. But in 1520 there is a noticeable shift to discussion of doctrine and politics.

Many of the letters (about eighty) fall during the time when Luther was staying in the Wartburg. It is evident that Melanchthon served as a significant contact through whom Luther could keep abreast of current events and offer his advice. Although there are definite limits to what can be learned from correspondence, it becomes evident that during this time Melanchthon is functioning increasingly as a leader of the Reformation. His academic correspondence, although not diminishing, is now overshadowed by his role in the Reformation.

Although the volume is truly magnificent, it is self-evidently directed to scholars specializing in the Reformation. In addition to the expense of the volume (now about $240), facility in Greek, Latin, and early modern High German is needed to use it. This volume (and the others in this series) will be purchased only by libraries and specialists.

Alan Borcherding

JOHN'S THOUGHT AND THEOLOGY: AN INTRODUCTION. By Daniel J. Harrington. Good News Studies, 33. Wilmington, Delaware: Michael Glazier, 1990. 120 pages. Paper.

This slight book intends to be a guide to John's Gospel for those "who want to understand its vocabulary and logic, and so to enter the world of the Johannine community and Johannine theology" (p. 7). It is intended, therefore, for the non-specialist. Yet the author wants to present the results of scholarship "in such a way that non-specialists can see what Johannine scholars do and perhaps themselves move into the more technical presentations listed in the bibliography" (p. 7). At this point one begins to recognize that this book attempts too much for its size. Indeed, there is nothing in this book which especially prepares anyone to move into the "more technical" books listed in the bibliography, nor after reading the book does one have any greater insight into "what Johannine scholars do."

There is greater success in presenting John's vocabulary and logic. Yet, here too, this book largely disappoints. The approach is to move through

the entirety of John's gospel in an almost summarizing manner, interspersing now and then tidbits from historical, literary, and other criticisms. As a summary of the gospel with brief interpretative insights added, this book is not without its merits and could, with appropriate guidance, be used for interested adults. Nonetheless, its method of presentation does not leave sufficient room for meaningful discussion of Johannine terms and themes which would vindicate the book's title.

Generally, Harrington adopts modern critical positions which believe that John's Gospel is the result of several decades of growth and reflection from within a Johannine school founded by or at least foundationally influenced by "the beloved disciple." This disciple is not identified with John, son of Zebedee. Unfortunately, Harrington does not allude in his discussion nor does he list in his bibliography J. A. T. Robinson's *Priority of John*, which presents a reasoned alternative to this prevailing viewpoint. The reviewer concurs with Harrington's posture that John's Gospel is largely independent of the Synoptics. However, the reviewer thinks the view of Harrington is overdrawn that John's Gospel reflects the "crisis" of Christian-Jewish relations after the destruction of Jerusalem in 70 A.D. This event, according to Harrington, forced all Jews (including Christian Jews) to "redefine their Judaism." "In this crisis the exalted claims of the Johannine community about Jesus led to their expulsion from the synagogues and a strained relationship with other Jews" (p. 11). Yet strained relations with the Jews, including what can only be called separation from the synagogue, is already evinced in the stories about Stephen and Paul. One does not need the post-70 situation to understand stories such as the cleansing of the temple and the man born blind. Finally, Harrington's discussion of the Paraclete is confusing. He speaks of the Paraclete as a "stand-in" for Jesus, even to the extent of suggesting that Jesus and the Paraclete cannot be in the same place at the same time (which would certainly be a false understanding). Yet in the next sentence Harrington writes that the presence of the Paraclete will "enhance rather than diminish Jesus' presence among his own" (p. 93). This confusion is perhaps what happens when space constraints overwhelm the requirements of clear discussion.

William C. Weinrich

THE PROFESSION OF THE RELIGIOUS AND THE PRINCIPAL ARGUMENTS FROM THE FALSELY-BELIEVED AND FORGED DONATION OF CONSTANTINE. By Lorenzo Valla. Translated and edited by Olga Zorzi Pugliese. Renaissance and Reformation Texts in

Translation, 1. Toronto: Centre for Reformation and Renaissance Studies, 1985.

SEVEN DIALOGUES. By Bernardino Ochino. Translated, with an Introduction and Notes by Rita Belladonna. Renaissance and Reformation Texts in Translation, 3. Ottawa: Dovehouse Editions, 1988.

THE LAYMAN AND WISDOM AND THE MIND. By Nicholas of Cusa. Translated, with an Introduction and Notes by M. L. Fuehrer. Renaissance and Reformation Texts in Translation, 4. Ottawa: Dovehouse Editions, 1989.

A REFORMATION DEBATE: KARLSTADT, EMSER, AND ECK ON SACRED IMAGES. THREE TREATISES IN TRANSLATION. Translated, with an Introduction and Notes by Bryan D. Mangrum and Giuseppe Scavizzi. Renaissance and Reformation Texts in Translation, 5. Ottawa: Dovehouse Editions; Toronto: Centre for Reformation and Renaissance Studies, 1991.

There is no more helpful enterprise than making accessible significant historical and theological texts to students and interested laypersons who do not command the linguistic skill required for reading the original. Increasingly, of course, such linguistic skill is absent from seminary and university students, and this situation has made necessary such praiseworthy undertakings as that of the Centre for Reformation and Renaissance Studies at Victoria University of Toronto (Canada), in translating texts from the Reformation and Renaissance periods. The works listed above are four of the first five volumes which have been published thus far. A fifth volume, the second in the series, is reported to be *Galateo* by Giovanni Della Casa.

Of the four volumes mentioned perhaps our readership would be most interested in the three treatises by Karlstadt, the radical companion of Luther, and by Emser and Eck, two representative Roman Catholic contemporaries (and strong opponents) of Luther. The issue of sacred images involved, of course, not only an interest in the propriety of images in the church, but also questions of the Christian attitude toward the created order and the use of creation by God (sacramentality). Of great interest too is the work of Valla, especially his argument that the Donation of Constantine was not authentic. The legal basis for the powers of the papacy was in the Middle Ages often thought to rest in the transference of imperial power from Constantine to the pope, a transaction described in the Donation.

In addition to the translated text each volume provides an historical introduction which discusses the context and significance of the text. The Centre for Reformation and Renaissance Studies can describe its own purpose for these volumes: "The purpose of this series is to provide translations in modern prose of important Renaissance and Reformation texts in a modestly priced, paperback format, 60-120 pages in length, for the use of senior undergraduate and graduate students and their instructors. We are particularly interested in texts which illustrate some important aspect of Renaissance thought, especially humanism and the humanist strain of the Reformation." These volumes conform admirably to that purpose, and we look forward to other volumes in the future.

William C. Weinrich

THE MAKING OF THE CREEDS. By Frances Young. London: SCM Press; Philadelphia: Trinity Press International, 1991.

In 1935 Alan Richardson wrote his *Creeds in the Making*. It has been a popular, much-read book, as is evidenced by its fifteenth printing in 1990 by SCM Press and Trinity Press International. All the more remarkable is it, then, that these two publishing companies have printed this new book (by invitation, according to the introduction) which is explicitly intended to be a successor to the Richardson volume. Young gives adequate reason for the new venture. Richardson wrote his book when scholarly interest in the question of "historicity" was high. His book entertained the thesis that doctrines and creeds were intended to explain the facts of history, primarily the death and resurrection of Jesus. He also wrote when the distinction between the God of the Bible and Greek philosophy was clearly drawn. And he wrote when christology (a la Barth) was understood to be the center of all theological focus and the primary *principium cognoscendi.*

But, writes Young, times have changed and the need for a new account is patent. She is right, and the product of her efforts is a splendid book, which is clear, informative, and fair. Young indicates four areas which require her new effort. (1.) New discoveries such as the Dead Sea scrolls and the Gnostic Nag Hammadi library have effected our understanding of primitive Christianity and therefore the impetus toward creed-making. (2.) The antithesis between the "God of the Bible" and Greek philosophy is differently evaluated today, with the use of Greek culture and concepts less negatively evaluated than it was during the post-Harnack period. (3.) There has been a change in our understanding of history. History is

understood less as "that which actually occurred" than as an "interpretive patterning" of events which reflects social and cultural interests and concerns (p. x). (4.) There was earlier an over-emphasis on christology as the prime mover in creedal formation. Rather, argues Young, it was the doctrine of creation which moved early Christian theology and creed-making: "Creation-doctrine ensured that, despite the temptation to treat resurrection as merely spiritual, its physical character was persistently affirmed, and the sacraments became truly sacramental, the spiritual being mediated through the material creation" (p. xi). Even the doctrine of salvation, which was often uppermost in the minds of the early fathers and councils, "was understood in a particular way because it was also affected by the doctrine of creation" (p. xi). On this point Young's concluding word is a good one and a healthy reminder to those who wish to appreciate the very real contribution of the fathers to Christian orthodoxy and confession. "For in this period the primary issue concerned the nature of God conceived as transcendent yet in relationship with the world, the whole cosmos, material and spiritual, the whole of humanity, flesh and spirit. In a profound sense the doctrine of creation undergirds the developed pattern of patristic theology, expressing its grasp of God's gracious being, nature and activity, as well as its perception of the world's contingency and need for saving union with the divine, a union effected in the being, nature and atoning activity of the incarnate Word" (p. 103).

In six chapters Young provides a brief, concise, but valuable discussion of those early debates which formed the church's creeds. In these chapters we meet the threats and alternative visions of Gnosticism, modalism (a la Paul of Samosata and Sabellius), Montanism, Arianism, and Nestorianism. In these tests of the church's mind the Christian understanding of God, of the church, and of salvation were clarified; and the church expressed its understanding of these basic, foundational verities in the worship of its creeds. Young is perhaps most helpful in her first chapter, "Making of the Creeds," where she discusses the relationship between creeds and Scriptures and the context of creeds in catechesis and baptism. Creeds are, notes Young, born in doxology, and as statements of praise and worship demand also to be tests of orthodoxy (truth and worship). Happily, and no doubt correctly, Young insists that creedal development was not a later development (which, for many scholars, also means an unnecessary, secondary, even illegitimate development which no longer has a claim on our allegiance), but was already present in the earliest primitive Christian communities and is reflected in the writings of the New Testament.

In her "Concluding Reflections" Young is clearly aware of the dangers of the church having tests of orthodoxy which may become mere laws of truth, substituting for theological reflection and providing the rationale for hasty exclusion of new, necessary, but unfamiliar thought. Yet she wishes to maintain as well the legitimacy and the need for creeds as tests of orthodoxy, for "there are issues of truth and identity which matter and which belong to the whole corporate life of the Christian community through history, and which cannot appropriately be decided by discrete free-thinking individuals (p. 103). Thinking of the process of creed-making as involving "a process of community self-definition," Young is aware of the fact (although she does not discuss it directly) that the church is always in the process of creed-making. Reflecting the concerns which move the church today, Young discusses briefly why the classical creed-making of the church did not grapple "with the issue of the Christian identity of women" (p. 101). Her remarks here are tantalizingly brief but sane. She is aware that the "story" of the church's history is in some way bound to its own culture, but to criticize that culture wholesale is "uncritical, and responsible history requires that judgment is balanced by an attempt to enter that world and 'think their thoughts after them'" (p. 102).

Frances Young is a significant and respected female voice in patristic studies. Her book *From Nicaea to Chalcedon* is a classic introduction of the Greek Fathers, their thoughts, and their writings in that period. That book is Young at her scholarly best. In this book her erudition and breadth of learning are placed into the service of the layperson and the student. For those interested in the "why" of the Christian creed, there is no better place to begin.

William C. Weinrich

JESUS AFTER THE GOSPELS: THE CHRIST OF THE SECOND CENTURY. By Robert M. Grant. Louisville, Kentucky: Westminster-John Knox Press, 1990.

After a long and distinguished career, Professor Grant is producing books which simply yet eruditely summarize his considerable learning. His earlier books, *Gods and the One God* and *Greek Apologists of the Second Century*, demonstrated Grant's interest in illuminating the fundamental consensus of early Christian thought, even though that consensus became evident only through doctrinal struggle and real intellectual development. Not insignificant in this early Christian move

toward clarity was the engagement with and meaningful appropriation of Greek thought, which was the primary vehicle of conceptual expression available to the Christian church. This same interest is evident also in this most recent of Grant's works, which is the published version of the Hale Memorial Lectures of Seabury-Western Theological Seminary in 1989.

The continuity which exists between the New Testament and the emerging consensus of the church at the end of the second century is a continuity which begins in the unsystematized proclamations of the New Testament writers and "concludes" in the writings of Irenaeus, for whom there is a unified New Testament canon interpreted through a doctrinal consensus of creed and rule of faith. It is this continuity that Grant studies, beginning with the basic blocks of christology in the New Testament. The Synoptic gospels possess what Grant calls a "latent Christology," a doctrine based on the humanity of Christ. Here the royal messianism indicated by the title "Son of David" is especially important. Luke adds the important notion of Jesus as the prophet. Other titles such as "Son of Man" and Paul's notion of Jesus as the second Adam are equally important for elucidating the meaning of Jesus' humanity. The divinity of Jesus is indicated in the New Testament especially in those sections which connect Him with creation. Here the concepts of "image," of Jesus as the "Word" or "Wisdom," of Jesus as the "Son of God" and "Lord" are important. In this discussion Grant is largely descriptive rather than interpretative. Sometimes he is too beholden to minimalistic assessments of modern scholarship, such as his assertion that Luke's gospel has no doctrine of atonement.

The two sides of the New Testament picture of Christ, His humanity and His deity, appealed differently to different groups. The deity of Christ was uniquely valued by the Gnostics who had no place for the true humanity of Christ. Chapter three (pp. 41-53) presents a concise summary of the christologies of representative examples of Gnostic thinkers: Simon Magus, Saturninus, Basilides, Marcion, the Valentinians, and Carpocrates. It is in the light of Gnostic enthusiasm that Grant discusses the christology of the Apostolic Fathers and of Justin Martyr. The *Didache*, Clement of Rome, Hermas, and Ignatius of Antioch respond to the Gnostic challenge largely with the traditional formulae of the New Testament apostolic preaching. Most important here is Ignatius who "takes a significant step in the development of doctrine, for he insists upon the reality of Christ as both God and human and upon His role in both creation and redemption" (p. 57). In Ignatius the outlines of the orthodox picture of Christ become apparent. Justin Martyr similarly based his christology on the "creedal"

material of the New Testament. Yet his creative contribution to the church's developing christological vision lay in his development of a doctrine of the Logos which had its basis in Paul's use of "wisdom" (as reflected in 1 Corinthians 8:6) and in John's prologue. Justin also was able to employ the thought of the Jewish philosopher, Philo, and of the pagan philosopher, Numenius, in his idea of the generation of the Logos (pp. 59-66). In Justin's "speculative analysis" we see the clear beginnings of the doctrine of the Nicene Creed and of Athanasius.

This development emphasizing Christ's divinity was not, however, the only christology prominent in the second century. Theophilus of Antioch, along with Theodotus of Byzantine (Rome) and the Clementine literature, represented a continuing Jewish Christian christology which did not identify God's Word with the man Jesus but, it seems, thought of Jesus as the bearer of the Divine Word. Yet Theophilus was a bishop of the church at Antioch even as earlier Ignatius had been. "At Antioch there was thus a sharp break between the incarnational Christology of Ignatius and the reticent monotheism of Theophilus." This break shows the "startling diversity in Christological doctrines even toward the end of the second century" (pp. 81-82).

It is in the chapters entitled "Heresy and Christology" (pp. 83-95) and "Irenaeus' Theology and Christology" (pp. 96-110) that Grant summarizes the movement toward the definition of consensus. In the former chapter he describes the notion of heresy and orthodoxy in the Apostolic Fathers and in the Apologists. Here too the growing role of the church in Rome is discussed as is the idea of consensus in Irenaeus. But it is in the christological thought of Irenaeus himself that the church found the unity of Christ's humanity and divinity meaningfully expressed in relation to creation and redemption. Eschewing both the excesses of Gnosticism and of the philosophical Judaizing of Theophilus, Irenaeus was able to assert that the man Jesus was Himself the revelation of God the Creator, who is the source of all good things.

This slight volume is a summary, much like an entry in an encyclopedia. It exudes the learning which lies behind it but without making that learning explicit. At times, therefore, Grant's presentation may appear scanty, as in his paragraphs on the *Didache* and the Clementine literature. Yet if one follows the notes and takes the time to read the sources of which Grant speaks, this little volume can serve as a treasure which is there for the taking.

William C. Weinrich

THE EUROPEAN REFORMATION. By Euan Cameron. Oxford: Clarendon Press, 1991.

Historians write all sorts of books but two kinds are especially important. First, there is the work that innovates either by uncovering an important source of information hitherto overlooked or else by employing a new but convincing method to explain the past. Secondly, there is the kind of book that breaks no new ground but rather pulls together the work of others, particularly specialists working on narrow slices of the past, to present a new explanation of a major historical episode. Euan Cameron's *The European Reformation* is a work of the second kind.

Those familiar with recent approaches to the religious history of the sixteenth century will find little that is new here except that it is *all* here in a powerful and comprehensive synthesis that provides both a survey of what happened and an explanation of how it happened. Intellectual history, political history, and social history all appear; and the arguments of Heiko Oberman (pp. 79-87), Bernd Moeller (pp. 303-304), Lewis Spitz (pp. 179-185)—and many others—all make their presence felt. Cameron's work displays an intimate acquaintance with the latest research in an enormous field, and he presents it in such an organized and succinct fashion that his achievement is an impressive tour de force of contemporary historiography.

Although many books of this sort run the risk of being simply a compendium of the ideas of others, Cameron avoids that danger by organizing his work around his own explanation of how the Reformation occurred; and here one might find his achievement a little disappointing in that he locates the success of the Reformation not in the power of its theology nor in its correspondence with modern economic or social realities but in its flattery of laymen: "The Reformation 'flattered' its hearers by treating them as fit to hear and to judge the most arcane doctrines of the religious elite, and by portraying the layman as the true custodian of biblical truth" (p. 311).

Of course, Cameron does not deny that there were many authentic conversions to one form of Protestantism or another or that the Reformation proved to be a vehicle for advancing a political or personal agenda in one place or another; but for him, the key to its success in the first half of the sixteenth century lay in its appeal to the people to decide for themselves. Furthermore, Cameron also explains some of the difficulties encountered by reformers late in the century as the failure of laymen, especially those in positions of power, to continue their support of

religious leaders on account of different priorities once the authority of Rome had been reduced: "While the early Reformation movements often consolidated political loyalties within a state, the 'confessional' movements set up an external standard of a 'perfect church,' and so tended to strain or even divide those loyalties" (p. 361). While politicians wanted a unified state, reformers wanted a pure church, and so cooperation turned into conflict. Summarizing thus the argument of a five-hundred-page book obviously leaves something to be desired, and so everyone is encouraged to read Cameron's book for himself. Even if one is not persuaded by his argument, one will be impressed by his scholarship and learn much of what is new in Reformation studies.

Cameron A. MacKenzie

HISTORICAL CRITICISM OF THE BIBLE: METHODOLOGY OR IDEOLOGY? By Eta Linnemann. Translated by Robert W. Yarbrough. Grand Rapids: Baker Book House, 1990.

A motorist trying to enter an Australian freeway from the wrong direction is confronted by a huge red warning sign: "GO BACK. WRONG WAY." The only course is to reverse out of there. The warning signs that those who practice historical-critical theology are on the wrong track have long been in place. Peter Stuhlmacher, professor of New Testament in Tübingen, has warned of the serious consequences of historical criticism, which he believes is "the agent of a repeated and growing rupture of vital contact between biblical tradition and our own time" and of "an enormous and at times even alarming uncertainty in their [colleagues', pastors', and students'] use of Scripture." But he claims we cannot go back. "The thesis of Protestant Orthodoxy regarding verbal inspiration of the Greek and Hebrew text is ruined beyond hope." We can only go on, confident that "the strength of the critical biblical sciences has always been their capacity for self-correction."

Eta Linnemann, former student of critical theologians Rudolf Bultmann and Ernst Fuchs, and honorary professor of New Testament at Marburg, Germany, is one who has gone back. Profoundly disillusioned by her discovery of the anti-Christian character of historical criticism, she became enslaved to television and alcohol. At that point she met Christians whose witness made a deep impression. In 1978, repenting of the way she had misled her students, she threw her book on the parables and other publications into the trash. Now she teaches at a Bible institute in Batu, Indonesia.

Quite deliberately Linnemann's new book is no formal academic work, but an impassioned call for repentance: "Let us reverse course if we are headed in the wrong direction" (p. 151). Her forceful manner is appropriate in what she believes to be a perilous situation. This is a highly readable book. It is not without blemish—some traces of a "charismatic" tendency (in over-reaction to criticism's scepticism of the biblical miracles), a failure to distinguish special revelation from general revelation and truth, and some overstatement (e.g., "one can no more be a little historical-critical than a little pregnant," p. 123)—but the blemishes do not detract significantly from the force of her argument.

Part 1 ("Christianity and the Modern University") is a critique of the university, beginning with a chapter entitled "The Anti-Christian Roots of the University." Whether it was anti-Christian for scholars at the first university in Bologna to study Justinian's laws may be debated. But Linnemann is certainly on solid ground as she describes the rise of humanism, the Enlightenment, and idealism and their influence on universities. Her call is for the development of alternatives—"an academic education that is Christian in design" and for a growing number of institutions like those at Krelingen and Breklum, in Germany, which provide "one year of concentrated study from a Christian point of view" (p. 57) designed to prepare and forearm students planning to enter secular universities.

Linnemann is at her best in Part 2: "God's Word and Historical-Critical Theology." Here she focuses on the university departments which she knows best, the departments of theology. She begins by stating that the presuppositions of critical theology are atheistic, despite its "vaunted objectivity" and claims to be scientific. She shows in detail how the system works. Scholars generate hypotheses, in order to make a name for themselves as much as anything, and hypothesis is then built on hypothesis until we have a "house of cards" (e.g., the late-date hypothesis for the P-Source of Genesis, which began as the product of E. Reuss's intuition, but soon gained acceptance as "fact," pp. 130ff.). Linnemann describes the system's monopolistic character, asking how it was possible, for example, that friends and students of R. Bultmann occupied most of West Germany's New Testament chairs in the 1960's (p. 136, n.17). She outlines the process by which young students of theology are won over for historical criticism. With W. G. Kuemmel's *The Theology of the New Testament* as key witness, she demonstrates how "the insight" that "the Bible is a book written by men" (and therefore only accessible to the methods of historical science) leads to the atomization of Scripture and the

loss of its living content (pp. 114ff.). She describes the process of "pseudomorphosis," whereby concepts like sin and redemption, faith and prayer, are given new meanings. Only one concept dealing with salvation is spared this confusion of terms—the blood of Jesus. "This has not been redefined but simply rejected" (pp. 100-101).

Linnemann's last chapter is a positive exposition of the biblical doctrine of the word of God to which she believes the church and its institutions must return. The sub-headings read like a chapter from a seventeenth-century dogmatics: "God's Word Is Inspired," "Verbal and Personal Inspiration," "Denials of Inspiration," "Freedom from Error," "God's Word Is Homogeneous" (i.e., it has a "wondrous unity"), "God's Word Is Consistent," "God's Word Was Revealed," "God's Word Is Sufficient," "God's Word Is Effective," "God's Word Mirrors God." Throughout the book Linnemann supports her argument by ample and appropriate use of Scripture. "After all," she argues, "Holy Scripture is the Father's word to us. The way we treat it is the way we encounter our Father in heaven" (p. 112).

Gregory J. Lockwood

A FUNDAMENTAL PRACTICAL THEOLOGY: DESCRIPTIVE AND STRATEGIC PROPOSALS. By Don S. Browning. Minneapolis: Fortress Press, 1991.

Theology, according to Don Browning of the University of Chicago, is practical to its core. Pastors and seminarians often find themselves in a mire trying to figure out what theology has to do with the practice of ministry in the congregation. Browning's book certainly gives additional form to a growing conversation about the nature of practical theology. He believes that viewing theology as a practical discipline through and through leads to discoveries that will benefit theology, the churches, and theological education. He wants to probe into a new way of thinking about theology and its relation to practical action. He proposes a new organization of the theological disciplines and practices in *A Fundamental Practical Theology.*

Systematic theology typically organizes the theological disciplines as theory and practice. Theologians in practical theology in this scheme are given the task of mediating between the tradition of the religious community and modern insights. But the epistemological climate has changed. Receiving impetus from the rebirth of practical wisdom or reason (associated with Aristotle, Augustine, Aquinas, Hume, Kant, James,

Dewey, Rorty, and Bernstein), Browning claims that this communal tradition exhibits both memory and wisdom. He articulates, therefore, a theological method that begins with practice, makes practice the focus for theological reflection, and returns with theologically informed propositions for transformed practice. Theology, then, is not structured as theory-practice but as practice-theory-practice.

Browning's thinking about theology as a whole as genuinely practical is influenced by the hermeneutic theory of Hans-Georg Gadamer, the critical theory of Jurgen Habermas, and the communitarianism of Alasdair MacIntyre, among others. According to Browning's contention, when Gadamer's theory of hermeneutics is properly understood, hermeneutics becomes genuinely practical. Gadamer structured all human understanding under a model of "dialogue" and "conversation." But he also understood this dialogue or conversation to be basically practical. Application to practice is not an act that follows understanding. It guides the interpretive process from the beginning, often in subtle, overlooked ways. In light of Gadamer's theory of understanding, Browning believes that theology should be conceived as a fundamental practical theology.

Therefore, Browning has advanced the idea that theology should be reconceived as having four submovements within it. He calls these four submovements descriptive theology, historical theology, systematic theology, and strategic practical theology. Descriptive theology employs the human sciences to describe the contemporary theory-laden practices that give rise to the practical questions that generate all theological reflection. The description of these practices generates questions about what we really should be doing and about the accuracy and consistency of our use of our preferred sources of authority and legitimation. Historical theology seeks to norm practice on the basis of Scripture and church history. Systematic theology assists in relating the normative Christian tradition with the contemporary situation, investigating general themes of the gospel that respond to the general questions that characterize the situations of the present. Strategic practical theology formulates specific strategies and rationale for renewed practice.

Questions animate thinking. Questions are formed by the problems of life that impede our action. There are at least four basic questions, Browning claims, that drive us to strategic practical theological thinking. First, how do we understand this concrete situation in which we must act? Second, what should be our praxis in this concrete situation? At this stage strategic practical theology builds on the fruits of descriptive, historical,

and systematic theology. Third, how do we critically defend the norms of our praxis in this concrete situation? At this point Browning advances his five dimensions of practical theological thinking (the visional, the obligational, the tendency-need, the environmental-social, and the rule-role). Fourth, what means and strategies should we use in this concrete situation?

A helpful approach in Browning's exposition of his method is his examination of three actual religious communities or congregations. Religious communities are treated as carriers of practical wisdom in his theological method. By weaving the descriptions of these communities into his discussion, he helps demonstrate the practical relevance of his work. The practical nature of his book is demonstrated also in his suggestions of how to use this method in teaching courses in seminaries.

A Fundamental Practical Theology integrates quite well the more academic theological concerns and the practice of ministry. If you are among those who might struggle with the relevance of theology today, you will find this book challenging your opinion. Browning also calls upon the theologian in academia to get away from pure academic discourse and take up the cause of congregational ministry.

This book is definitely one of *the* ones to read this year. Browning makes no apologies for getting into the abstract and the philosophical in order to examine fully the theological task. His presentation in a Faculty Forum and also in a Student Convocation at Concordia Seminary, St. Louis, sparked a spirited conversation—which continues—on the nature of practical theology.

L. Dean Hempelmann
St. Louis, Missouri

HOW LONG, O LORD? REFLECTIONS ON SUFFERING AND EVIL. By D. A. Carson. Grand Rapids: Baker Book House, 1990.

D. A. Carson is professor of New Testament at Trinity Evangelical Divinity School, Deerfield, Illinois, and a well-known author in New Testament studies. This book is to provide "preventative medicine" to help Christians be prepared for tragedy. It is not intended to counsel those who are now experiencing tragedy, since they are not in a position to understand the situation analytically. This is a strictly theological analysis of evil, and Carson does not undertake a philosophical analysis of theories of evil.

Part One establishes the Christian mindset which is required to consider properly the problem of evil. He specifies various faulty opinions which people gather from experience and from non-Christian points of view. Part Two considers specific issues involved in the problem of evil, such as poverty, war, death, and illness. He analyzes these issues from the biblical texts, and provides insights into the fundamental problem of the effects of sin. Part Three attempts to consolidate the foregoing materials by considering the biblical doctrines of providence and the sovereignty of God.

He advises caution in asserting what God may be trying to accomplish in permitting us to undergo specific instances of suffering (p. 72). His treatment of the book of Job in Chapter Nine yields the conclusion that, while we may be certain that God is in control, there will always be mysteries to suffering in this life. Chapter Ten points us to the suffering of God in the person of Christ, detailing a theology which points us to take comfort in the fact that our Lord has Himself lived through suffering in this world. An appendix on AIDS serves as a case study to apply the ideas developed earlier in the book.

Carson's aptitude as an exegete gives him the facility to handle the biblical data expertly while showing ample pastoral awareness. The inclusion of study questions at the end of each chapter suggests that this book may be well used in an adult study group. It is written in a simple, nontechnical style which should be accessible to laypeople. Although specific points could be questioned, he accomplishes his task admirably. This book deserves high recommendations to both pastor and laity.

Alan Borcherding

ARCHAEOLOGY AND THE NEW TESTAMENT. By John McRay. Grand Rapids: Baker Book House, 1991.

How does the New Testament "come alive" for a reader removed by two thousand years, ten thousand miles, language, and culture? John McRay answers that question with this volume in which he invites readers to enter the world of archaeology as it relates to the New Testament. He provides information that gives us a better picture of the world of that age from the perspective of a man who has supervised several excavations in the Near East (Caesarea, Sepphoris, and Herodium) and taught graduate-level archaeology for more than thirty years.

The author introduces the reader to the techniques and methods of

archaeological investigation and proceeds to give detailed examples of city and civic structures, religious and domestic buildings, and Herod the Great's contributions before turning his attention to the life of Jesus. He takes the reader to several of the cities which St. Paul visited on his journeys and highlights points of contact between the results of excavations and specific passages of the New Testament. In his eleventh and final chapter McRay chronicles the discovery and importance of ancient papyri to the ongoing task of establishing the best text of the New Testament.

John McRay writes with a clear and lively style so that students with little or no experience with archaeology will find his book very helpful. The pictures and diagrams in the work provide the next best thing to visiting the sites personally, and the glossary and charts at the end provide a handy reference guide to the history of the New Testament era and the terminology of archaeology. Especially interesting is his final chapter on papyri discoveries. Writing about the Nag Hammadi Papyri, he notes: "Their history contains all the ingredients of a first-rate novel that could have been penned by Sir Arthur Conan Doyle" (p. 357). He then relates the fascinating story of what certainly would have made a good case for Sherlock Holmes. The book is well worth the price for the student of the New Testament.

Lane Burgland

A CRITICAL AND EXEGETICAL COMMENTARY ON THE GOSPEL ACCORDING TO MATTHEW. The International Critical Commentary in Three Volumes. Volume II. Commentary on Matthew VIII-XVIII. By W. D. Davies and Dale C. Allison, Jr. Edinburgh: T. and T. Clark, 1991.

In his first volume on Matthew (1988) and his *Setting of the Sermon on the Mount* (1964, 1989), Davies set forth his preliminary understanding of this gospel as coming from the end of the first century as a response to Jamnia. Only at that time was the title of rabbi put in place, and from there it intruded into the Matthean community (1:135). (If this were really so, then one would expect that other Christian leaders would have conferred upon themselves a similar dignity. They did not. Debate about the gospel's origin properly belongs to a review of the first and not the second volume. Let it be said that Davies' position is hardly universal.) A late dating for Matthew rarely affects Davies' exegesis for particular passages and need not affect the discussion here.

This second volume, even with a supplementary biography (2:xiii-xvii), presumes the inclusive biography (1:xv-clvii) and exhaustive introductory material (1:1-148) of the first. The material for all three volumes appears to have been in place before going to press with the first and now the second. The material for Matthew 8-18 is blocked off into 41 chapters and continues the enumeration of volume one to allow the use of all three volumes as one work. Placing indications of chapter and verse at the top of alternate pages allows for easy access. The lack of an English translation at the beginning of each chapter might limit the audience, but the inclusion of the Greek, especially in bold print, is a bonus. Hebrew and Aramaic words are only transliterated. Each chapter is divided according to verses and within the verses particular phrases and words are discussed in regard to grammar and similarity and dissimilarity with other biblical (including septuagintal) and non-biblical sources (e.g., the rabbinic *Mishnah* and early Christian literature, such as the *Didache*, which is dated after Matthew). These smaller sections more often than not include discussions of the positions of Stendahl, Gundry (who is a favorite) and others. Each chapter has its own smaller bibliography, a plus for additional investigation. In a glance the reader has a wealth of material at his finger tips. The careful grammatical detail stands in contrast with the fourteen excursuses in which an exegetical issue is set within historical and theological issues.

"Jesus, the Messiah and the Son of God, Founds His Church," discussing Matthew 16:13-20 (pp. 602-652), with fifty pages, illustrates how Davies and Allison proceed with encyclopedic breadth and detailed precision. First there is a discussion of the pericope's structure, then a discussion of the sources (showing a commitment to the documentary source hypothesis), and finally the verse-by-verse exegesis, which alone covers forty pages. The bibliography of this chapter alone has over a hundred listings. Excursus XIII, "Peter in Matthew," is appended to the chapter. In the debate over the significance of "rock" in verse 18, Davies comes down on the Roman Catholic side in favor of Peter, but in a way new to this reviewer (pp. 625-630). After Peter has revealed *something* about Jesus as the Christ, Jesus in turn reveals *something* to Peter. This parallel is often overlooked. The renaming of Simon as Peter parallels the giving of the name of Abraham in Genesis. Both men stand at the head of the people of God. Included in this discussion are other historical possibilities, including a suggestion of Melanchthon's that the rock was Peter's preaching office. For this intriguing bit of information, we are directed to Cullmann's *Peter* (p. 168). The word *petra* referred not

simply to stone in general, but more specifically to the stone foundation of the temple. Earlier inclusions of the name Peter in the gospel are not taken to mean that he had the name before, but rather are explained by the evangelist's role as narrator. The use of nicknames by rabbis and Jesus is also discussed, but the word-play involving *petros* and *petra*, which would have been clear in the Aramaic also (using *cepha*), has a theological purpose indicating a significant change in one's life. The gates of hell are interpreted as the powers of the underworld, which are unable to defeat the church.

In nearly all cases the authors set forth the opinions of others along with their own and the necessary bibliographical data to allow the reader to examine the conclusions. This commentary will be valuable at several levels. As the authors engage other commentators, ancient and modern, it serves as a door into the world of Matthean studies. For those who preach and lead discussions of the Bible old thoughts are expanded and new ones introduced. This joint project does not reveal which of the two writers deserves the most credit for the research, detail, and creative thinking. In any event this work is happily received.

David P. Scaer

THE INFLUENCE OF THE GOSPEL OF SAINT MATTHEW ON CHRISTIAN LITERATURE BEFORE SAINT IRENAEUS. Book 1. The First Ecclesiastical Writers. New Gospel Studies 5:1. By Edward Massaux. Translated by Norman J. Belval and Suzanne Hecht. Edited with an Introduction and Addenda by Arthur J. Bellinzoni. Macon, Georgia: Mercer University Press, 1991.

Massaux's doctoral dissertation, originally presented in 1950 in Louvain and published in an expanded version of 854 pages with a supplementary biography in 1986, is now being made available in English translation in the first volume of a three-volume set by Mercer. The original work by Massaux, now the emeritus rector in Louvain, was soon expanded by an extensive bibliography of now nearly two hundred pages, including a cross-referencing of the New Testament in the early church fathers by Dehandschutter. Translation into English was begun by Belval, the director of the Archdiocese of Hartford, reworked by Hecht, and polished by Bellinzoni, who translated the Greek passages into English and provided his own notes. The latter two are professors at Wells College. This seemingly modest production (in this first volume) of 172 pages has already gone through five hands during more than forty years to reach the

English reader. Why all the fuss?

The debate concerning the origin of the gospels continues to rage with no hope of abating. Were they productions of the apostles or men directly associated with them and soon recognized as authoritative for the church, or were they productions of later communities which only became authoritative through a longer process? The latter position, easily recognized as Bultmann's and currently holding the position of command in New Testament studies, is challenged in this book, even though such a challenge was not the author's intention. Since Massaux shows that the earliest post-apostolic writings show a greater dependence on Matthew than on the other synoptics, it is no wonder that the original French version is rarely cited in the debate about the gospels. Those who see the gospels as later than other productions understand that the stakes in this game are high. The two-source hypothesis of Mark and "Q" is laid open to serious re-evaluation. Massaux does not enter this debate, but his research provides the support for those who are not satisfied with the aforesaid theory.

Where Massaux proposes a direct dependence on Matthew in citations of the early church, other scholars propose that the earliest fathers were dependent on the same sources available to the canonical evangelists. Thus, the source theory used in gospel studies is extended to the first apostolic writings. Any distinction between canonical gospels and post-apostolic writings becomes inoperable, as it is already for Koester, who sees no special place for religious writings at all. Bellinzoni's introduction helps to bring the reader up to date in this debate. Helmut Koester of Harvard, a disciple of Bultmann, makes no mention of Massaux's work, as Bellinzoni points out in a devastating way in his introduction.

This first of three volumes examines references to the New Testament in Clement of Rome's Letter to the Corinthians, the Epistle of Barnabas, and Ignatius of Antioch. Each of these sections is divided into two sub-sections—Matthew and the other writings of the New Testament. A preliminary chapter explains the reason for excluding the Didache from the section treating the earliest post-apostolic writing and placing it in a later section (along with Justin) which is to appear in what will be the third volume in English. The traditional view that the Didache appeared *circa* 100 A.D. has been challenged with the suggestion that it may be even earlier than Matthew. There is, in addition, the problem of whether the Didache was the product of a longer process, arching the first two centuries. The similarities between the Didache and Matthew are obvious,

but there is no unanimous opinion on the relationship between them. Massaux has chosen the best path in avoiding the controversy at this point.

Clement's letter, generally dated before 100 A.D., receives the most attention. Its chapter is divided into three sub-sections: citations solely from the Sermon on the Mount, other passages cited from Matthew, and other texts frequently and probably erroneously seen as dependent on Matthew. Possible allusions in Clement to Luke, the Johannine writings, the catholic epistles, and Paul's epistles are handled in special sections. After setting forth the relevant words of Clement in Greek, for which Bellinzoni helpfully provides an English translation, Massaux offers his critical analysis of the citations. Massaux explains Clement's lack of precision in his citations of the New Testament, only rarely quoting the texts directly, as a dependence on memory. Koester explains the same phenomenon as Clement's dependence not on a written "canon" but on oral tradition.

Frans Neirynck's foreward to the French edition of 1986 mentions the rarity of reprinting a 1950 dissertation. The same could be said of providing an English translation in 1991. The intervening forty years have not been a dead period for the manuscript, since it was updated, edited, and then finally translated by reputable scholars. It would be a risky business to make a wager on whether Massaux will win any converts to his position that the earliest church fathers relied on Matthew and that their reliance on Matthew far exceeded reliance on other New Testament book. Massaux's research raises a few questions. If Mark was so influential in the writing of Matthew and Luke, how does one account for the fact that Matthew and not Mark is virtually *the* gospel for the church at the end of the first century and in the second century? Why did the early church fathers show less respect for Mark than for Matthew and Luke? The question is even more acute if Mark is dated, as is customary, between 70 and 80 A.D. How does one explain that Matthew, supposedly written between 80 and 90 A.D., is a recognized authority in Rome by the mid-nineties? Why does the passing from the scene of an "authoritative" Mark (supposedly replaced by Matthew) go unnoticed? Where did it happen? Why replace the more Gentile Mark with the more Judaic Matthew in a church which was quickly shedding its original attachment to Judaism? Is it not probable that in quoting Matthew Clement was only following the examples of Luke and Mark who had done so first? Massaux's research and conclusions are revolutionary, since they suggest that Matthew was written first and much earlier than the majority of

scholars currently allow. Massaux leaves us with two alternatives—challenging the critical orthodoxy of Markan priority or ignoring Massaux. Since the former would require mass academic self-annihilation, the critical majority will follow the lead of Koester and ignore Massaux. Even if, however, scholars do not adjust their views or give Massaux the minimal credit of a footnote, they will probably make use of this monumental work which has now been made more widely available.

David P. Scaer

JESUS, PAUL AND THE LAW: STUDIES IN MARK AND GALATIANS. By James D. G. Dunn. Louisville, Kentucky: Westminster-John Knox Press, 1990.

James Dunn is Professor of Divinity at the University of Durham in England. Among his notable writings are *Baptism in the Holy Spirit, Unity and Diversity in the New Testament*, and his commentary of 1988 on Romans. Dunn's latest book is a collection of nine journal articles and seminar papers (1982-1988) on the New Testament understanding of the law. To each essay but the last he appends an "Additional Note," consisting of responses from Hans Huebner, Heikki Raisanen, Ed Sanders, and other scholars, with concluding comments from Dunn himself. Thus, the book gives a good insight into one of the most controversial debates in New Testament scholarship during the 1980's.

Dunn has clearly been stimulated by Krister Stendahl's essay, "The Apostle Paul and the Introspective Conscience of the West" (1961). He cites Stendahl frequently and always uncritically. From Stendahl comes the claim that it is not legitimate to interpret Paul's attitude to the law in the light of Luther's struggle with his conscience. We should not view Paul through the spectacles of the Reformation. Unlike Luther, Paul had a "robust conscience." He was not concerned with the law as God's "moral imperative," but only with "its specific requirements of circumcision and food restrictions" as a barrier to including Gentiles in the church. On the Damascus Road, Paul did not experience "first a conversion, then a call to apostleship; there is only the call to work among the Gentiles" with this law-free message (Stendahl, *Paul Among Jews and Gentiles and Other Essays*, pp. 84-86).

On this basis Dunn argues that Jesus' and Paul's criticism of "works of the law" targeted circumcision, food laws, and Sabbath observance as "badges" of covenant membership which excluded sinners within Israel (Jesus' concern, according to chapters 1-3) and Gentiles (Paul's concern,

according to chapters 4-9). They criticized the law's "social function" as a racial-national barrier to sinners and Gentiles. They were not concerned with the law as a moral claim. This view of the law's function, Dunn admits, is "surprisingly narrow" (p. 229).

While the book contains good word-studies (in chapter 5 on Galatians 1 and 2) and valuable insights from Josephus, Philo, and others into the first-century background of the New Testament, its largely sociological approach to law-gospel issues leaves Dunn vulnerable to the charge of being too "narrow and specific" (p. 229). His argument rests on a false antithesis (the law must be either a "badge" or "a moral claim"). Peter Stuhlmacher reminds him of the broader understanding of the law in Romans 2 and 3:9-20, and of Paul's understanding of justification in Philippians 3:4-11. Dunn's brief reply is not convincing (pp. 210-211). He is not sufficiently aware of the New Testament's vertical perspectives—the law as God's total claim on us and the gospel as God's justification and forgiveness of sinners. For Dunn, the gospel amounts to the news that we have "liberty of action" (p. 157). It also lays down "requirements"—good works done in love (p. 155). For when Paul says we are justified by faith, without works, the works he has in mind to exclude from a role in justification are specifically the badges of covenant identity—circumcision, food laws, and the like. He is not "opposed" to the law's general requirements *per se*, nor to good works (love) *per se* (p. 200). This last assertion is correct, of course, but it scarcely follows that Paul allows good works a role in justification. Dunn's argument is not sufficiently precise at this point (ibid.).

A critical approach to Scripture is evident in the first two chapters, which become stalled in analysis of the "tradition-history" of Mark 2:1-3:6 and 7:15. One must not be misled by the title of chapter 1: "Mark 2:1-3:6: A Bridge between Jesus and Paul on the Question of the Law." Dunn eliminates 2:1-12 ("the Son of Man has power to forgive") from the discussion "in view of the uncertainty" as to whether these verses "belonged to the original pre-Markan unit" (p. 17). Chapter 3, on the other hand, "Pharisees, Sinners, and Jesus," is a thorough response to Ed Sanders.

Dunn's chapter (6) on the incident in Antioch (Galatians 2) demonstrates that criticism in the fashion of Tübingen is alive and well. (Dunn acknowledges his debt to F. C. Baur and Tübingen on page 163 [note 3]). He claims that "Paul's rebuke of Peter was unsuccessful," leading to a breach between Paul and Peter, between Paul and his home church at

Antioch, and between Paul and Barnabas. Petrine and Pauline theology went their separate ways until Luke and others presented their syntheses (p. 178). When Cohn-Sherbok responds that a proper evaluation of Peter's attitude to Gentiles needs to take into account his sympathetic approach to Cornelius, Dunn's rejoinder is unconvincing (ibid.). These studies contain profitable reading for anyone interested in knowing more about contemporary debates among New Testament researchers. Those who want edification should read something else.

Gregory Lockwood

MARTIN LUTHER: SHARING AND DEFINING THE REFORMATION: 1521-1532. By Martin Brecht. Translated by James L. Schaaf. Minneapolis: Fortress Press, 1990.

One can only be impressed with the scholarship evidenced with this second volume in a trilogy produced by Martin Brecht, professor at the University of Muenster, on the life and work of Luther. The first volume, *Martin Luther: His Road to Reformation: 1483-1521*, already presaged what was to come; the third volume, which is now being translated, will trace the rest of the story down to Luther's death in 1546. The volume now under review first appeared in German in 1986. Brecht sums up the crucial years in Luther's life between his stay at the Wartburg and the uneasy peace attained in 1532 as follows (p. 459):

> The eleven years between the Diet of Worms in 1521 and the Nuremberg Standstill (Religious Peace) in 1532 have a dual character. In this period of time Luther was able to give his reformatory desires a specific form, and to that extent this period was one of great accomplishments. However, this had to be done against enormous resistance and then continually maintained. The results that were achieved did not measure up to ideal expectations and brought new problems with them. . . The preaching of the Gospel had spread in Germany and beyond, and the new movement possessed a stronger dynamic than Luther himself realized. Yet the Gospel had not readily triumphed over the resistance, as he had originally expected.

Reasons for this phenomenon include the following: the continuing opposition, persecution, and aggressive political measures of the Roman Church; the appearance of divergent opinions in Luther's own camp; the difficult socio-political-religious crisis of the Peasants' War; the task of introducing reform measures into the university, the parishes, and the

schools; the challenge of major theological proposals (such as that of Erasmus in his *Freedom of the Will*) that cut to the heart of the Reformation, threatening the doctrine of justification before God *sola gratia* and *sola fide*; radicalism and fanaticism on the part of leaders like Karlstadt Muenstzer; the bitter sacramentarian controversy which led to a serious break in the Protestant camp; the rise and impact of the Anabaptist movement (with its various strands). At issue were fundamental articles of Christian theology—not only the nature of the sacraments, but christology and anthropology as well.

Brecht leads his readers through this maze of events in Luther's life and ministry in an admirably lucid manner. Very little seems to escape the author in detailing significant happenings as Luther deals with these in his writings, sermons, letters, and conversation. The picture which Brecht sketches excels most other biographies of Luther in this century by virtue of the intricate weaving together of bits and pieces available in the sources. The result is that the reader is convinced that he has a reliable image of the Reformer, his life, his work, and his impact upon the world. If one were to look for a guidebook through the voluminous writings of Luther, I do not believe that Brecht's book could be surpassed. It is a pleasure to recommend this very readable book to every serious student of Luther.

Eugene F. Klug

PURITAN CHRISTIANITY IN AMERICA. By Allen Carden. Grand Rapids, Michigan: Baker Book House, 1990.

Allen Carden's *Puritan Christianity in America* is an excellent attempt to summarize the theology and ethical teachings of American Puritans in only 239 pages. Those familiar with current scholarship on the topic will find little that is new or provocative here; but those not so familiar will find this book an excellent introduction to that form of colonial religion that stamped itself so indelibly on the American character. Puritanism, of course, arose first in the context of the English Reformation and so Carden begins his treatment with a brief sketch of its origins in England; but it is the *American* Puritans who interest him, so that he devotes the bulk of his book to those who settled New England in the seventeenth century, particularly—though not exclusively—to the clergy since they were the ones who articulated a theological rationale for leaving their homeland for the wilds of America. More than simply desiring to escape a bad situation in England, the Puritans intended positively to build a

society based upon Christian principles as derived from the word of God and so to demonstrate what thorough-going reformation means for families, government, and especially the church.

Although the church and ministry were at the center of the Puritan complaint against the Church of England, Carden's description of the Puritan faith proceeds systematically from the doctrine of the word to christology and soteriology before arriving at ecclesiology. In so doing, he is able to demonstrate very clearly that Puritanism belongs theologically to Reformed Protestantism. More than fifty years ago, of course, Perry Miller did the same thing much more thoroughly in his magisterial *The New England Mind: The Seventeenth Century*. Yet whereas Miller's analysis sought to show that what was distinctive about Puritanism was its use of Ramist methodology (logical demonstration through the use of dichotomies) in the service of federal theology, Carden is much more concerned to locate Puritanism within the mainstream of Protestant Christianity through its emphasis on the threefold *sola* and the sanctified life. The "covenant of grace" *was* important to Puritan divines, argues Carden, but only because they believed first of all that it was a *biblical* way of describing God's plan to justify sinners through faith in Christ.

In his chapters devoted to Puritan ethics, Carden's aim is to correct a number of popular misconceptions regarding these seventeenth century colonists. They did not, for example, identify worldly wealth and success as a sign of Christian faith and election. They did not look down upon all forms of leisure or beauty. They were strong proponents of mutual love and respect as the basis of marriage, and they viewed sexual activity within marriage as a gift of the Creator. Nor did the clergy rule New England. They were certainly the voice of moral authority in the community, but as citizens they were subject to civil government; and, indeed, the government not only supported the churches but also in part regulated them (e.g., summoned synods and authorized the establishment of new congregations).

Carden also discusses briefly the ultimate failure of the Puritan experiment in New England, since by the end of the seventeenth century Puritan government had been replaced by royal governors and Puritan churches had to compete with Anglican ones and others while most of the population remained unattached to any form of organized Christianity. This development, however, raises the obvious question: If Puritanism failed, how is it relevant to the understanding of America and American Christianity? In a concluding chapter Carden attempts to answer that

question by listing fifteen ways in which Puritanism has had a lasting impact upon American history. This chapter is clearly the least satisfactory part of the book, since Carden develops these insights so superficially. What he really needs to do is to write another book.

In addition to the basic discussion, Carden also provides an index, a good bibliography of secondary literature, and a biographical listing of the New England ministers quoted in the text. Carden's *Puritan Christianity in America* is not the last word in contemporary scholarship. As an introduction to the topic, however, it is a book worth reading.

Cameron A. MacKenzie

PAUL'S USE OF THE OLD TESTAMENT. By Earle E. Ellis. Grand Rapids: Baker Book House, 1957; reprinted in 1981.

The fact that this reprint of a work originally published in 1957 is now in its third printing since 1981 is ample testimony to the enduring value of this study of New Testament exegesis. It masterfully collates a wide field of research on the Pauline epistles as it discusses Paul's attitude towards "scripture," his relationship with Judaism and the early church, and his exegetical method. This book is the seminal doctoral work of a now prominent New Testament scholar who used this study as a foundation for much additional research in the field, such as his *Prophecy and Hermeneutic* (1978) and *The Old Testament in Early Christianity* (1991).

The Jewish background of New Testament authors and its influence on their writings is too often overlooked in the modern-day focus on what a text "means to me." While there are times when Ellis overprotects the distinctiveness of Paul's exegetical method, he convincingly demonstrates that Paul is dependent on contemporary Jewish exegetical methods in his use of the Old Testament. Rather than focusing exclusively on the influence of rabbinic methods on Paul, Ellis also draws attention to hermeneutical tools found in the early church and in other Jewish literature, such as the Midrash Pesher method present in the Dead Sea Scrolls. Several fascinating examples of Paul's interpretive skills are discussed: the doctrine of the fall in Romans 5:12-21; the Second Adam of 1 Corinthians 15:45; the Following Rock of 1 Corinthians 10:4; and the Seed of Abraham in Galatians 3:16. Ellis shows the profound respect which Paul had for the text of the Old Testament; however, he is unduly cautious in his assessment of Paul's use of non-canonical writings. A considerable number of pages are expended on what is now an outmoded discussion of hypothesis of a "testimony book" proposed by Rendel

Harris, which Ellis counters by drawing on C. H. Dodd's helpful analysis of the early church's characteristic use of particular blocks of Old Testament material. Several valuable appendices conclude this slender, inexpensive volume. Thus, even though this book has a very dated bibliography and fails to address some important issues current in Pauline studies, its research remains relevant.

Charles A. Gieschen
Traverse City, Michigan

THE TRIUMPH OF GOD: THE ESSENCE OF PAUL'S THOUGHT. By J. Christiaan Beker. Translated by Loren T. Stuckenbruck. Minneapolis: Fortress Press, 1990.

With the publication of *Paul the Apostle: The Triumph of God in Life and Thought* (Fortress, 1980), Christiaan Beker of Princeton Theological Seminary established himself as one of the major scholarly voices in the current interpretation of the pauline epistles. The volume under review is an abridgment and updating of this longer seminal study. It first appeared in 1988 as Volume 132 of the German *Stuttgarter Bibel-Studien* series. Thus, this translation is the most succinct and recent window to Beker's understanding of Paul.

In his preface Beker states: "This book posits two pillars as the foundations of pauline thought: (1.) the interaction between coherence and contingency in Paul's interpretation of the gospel, and (2.) the apocalyptic character of his gospel" (p. x). In his effort to articulate these two pillars Beker seeks to let the "authentic, historical Paul" speak as opposed to the "catholic, synthesized Paul" who is constructed from Acts and the so-called deutero-pauline letters (Colossians, Ephesians, and the Pastoral Epistles) in addition to the rest of the pauline corpus (p. 8). Such language may cause many confessional Lutherans to place this volume back on the shelf, but the reviewer encourages them to read on in spite of disagreeing with these suppositions and certain specific instances of exegesis. Beker has something to say to those of us who tend to read all pauline epistles as systematic explications of the doctrine of justification. Furthermore, his thesis challenges a growing scholarly perspective that Paul's theology does not have a coherent or systematic center (so H. Räisänen and E. P. Sanders), but is completely contingent upon the particular situation he addresses (i.e., situation ethics).

In view of such perspectives, Beker proposes his "contingency and coherence" model for understanding Paul's epistles. He defines this

nomenclature in this way: "By *coherence* I mean the unchanging components of Paul's gospel, which contain the fundamental convictions of his gospel [. . .] *contingency* denotes the changing, situational part of the gospel, that is, the diversity and particularity of sociological, economical, and psychological factors that confront Paul in his churches and in his missionary work and to which he had to respond" (pp. 15-16). Such a hermeneutical model is a thoughtful way of balancing the constant interplay in Paul's epistles between the fundamental *contents* of his theology and the diverse *contexts* to which he speaks. Beker's illustration of the aspect of contingency in the model with a comparative exegesis of Paul's view of the law in Galatians 3 and Romans 4 is very instructive. The criticism here is the general and confusing way in which Beker uses the term "gospel"; it is repeatedly used interchangeably with "thought" or "theology" in this volume.

Beker does not locate the "coherence" or normative center of Paul's theology in any single concept of the epistles (i.e., justification), but rather in the collective motifs that present the Christ-event as the apocalyptic triumph of God (such motifs as the theocentric focus in the faithfulness and vindication of God, universal or cosmic salvation, the dualistic structure of the world, and the future focus of an imminent *eschaton*). The use of apocalyptic motifs—from the Old Testament and Jewish apocalypses—as a foil in understanding Paul's theology is a necessary corrective to interpreting Paul through purely rabbinic, hellenistic, or dogmatic lenses. Baker applies this corrective, however, to the point of losing the delicate balance in Paul between what Christ has accomplished and what is yet to be consummated (the latter is emphasized). The language and content of this slim book is both accessible and stimulating for pastors and students seeking a broad analysis of Paul's thought.

Charles A. Gieschen
Traverse City, Michigan

HEIRS OF PAUL. By J. Christiaan Beker. Minneapolis: Fortress Press, 1991.

J. Christiann Beker, Professor of New Testament Theology in Princeton Theological Seminary, addresses a question that should resonate well in Lutheran circles: How can the church of today reclaim the message of Paul in its preaching and theologizing? The query is an important one not only because of the foundational pauline emphasis on the doctrine of justification by grace through faith, but also because the person in the pew

these days is rarely challenged to grapple with pauline texts. Beker rightly rejects feminist approaches which limit the biblical text to a prototypical status, thus eroding its normative character.

As a model for applying the theology of the "real" Paul to contemporary man, however, Beker takes what he sees as the first reinterpretation and application of Paul: the theology of the Pastoral Epistles, Colossians, Ephesians, and 2 Thessalonians. His paradigm would work were it not for the fact that the letters in question are not pseudonymous "reinterpretations" of the apostle's thought at all, but the genuine letters of Paul. A more compelling approach that might yet be undertaken would be to examine the early church's use of Paul, particularly in the pre-Constantinian era. What did the fathers find most "useful"? What did the heretics find most "useful"? What texts and themes, if any, were "foundational"? Which epistles were more readily received and why? If we reject Beker's premise that Paul must be adapted to our day and age in the same way that the authors of the so-called pseudonymous pauline writings changed genuine pauline emphases in order to meet changing circumstances in the post-apostolic era, how do we make Paul speak to our world today? Retranslation, it would seem, needs to be accompanied by the kind of historical inquiry which Beker initiates, even if his focus of study is directed at the wrong texts.

Patrick J. Bayens
Lexington, Kentucky

THE ULTIMATE CHURCH: AN IRREVERENT LOOK AT CHURCH GROWTH, MEGACHURCHES, AND ECCLESIASTICAL "SHOW-BIZ." By Tom Raabe. Grand Rapids: Zondervan Publishing House, 1991.

This book is definitely more amusing than Job. It is certainly shorter than the *Triglot* (although it contains as much Latin.) No, *The Ultimate Church* will never become the companion volume to *The Church and Her Fellowship, Ministry and Governance*. Yet it does not diminish its importance to suggest that it is something like a *Mad Magazine* version of the latter book by Kurt Marquart.

Does the publication and popularity of this book suggest that Church Growth, as a serious theological concern, has been dismissed with a laugh? Of course not! Church Growth was never a serious theological concern. So why has Church Growth commanded so much attention, energy, and money among us? Notebooks! The ministerium of the

LCMS nurses an idolatrous affection for loose-leaf notebooks, most of which once contained Church-Growth material. But alas, Tom Raabe (obviously a notebook iconoclast) has demonstrated why we must pull up our socks and call a halt to Church Growth even if it means facing the future with fewer notebooks.

That an amusing book dismissing Church Growth has been written means the movement has been around long enough to manifest certain ironies if not plainly ridiculous patterns. One example is the inordinate attention given to the friendliness-factor. Raabe's survey, meant to determine a church's unfriendliness-quotient, offers good common-sense counsel aimed at making visits to church less threatening. But when Raabe gets hold of Church-Growth solutions to unfriendliness, we discover there are two sides to every *koinonia*.

What August Silage *et alii* discovered in the *Church Growth Inferno* was how singularly unfriendly mega-churches can be to those committed to the strength and beauty of tradition. And in the "what's wrong with this picture" section we find that the answer to impersonal unfriendliness is bigness replete with high-rise parking lots, name tags, and an uninterrupted flurry of carefully orchestrated activity designed to fill any uncomfortable dead space where one might actually be encouraged to carry on a genuine conversation. This "spiritual Amway" approach to visitors may have an appeal if one cherishes the superficial, but does anyone really consider the unctuous affability of an insurance salesman "friendliness"?

The claim of Church Growth to "relevance" and "meaningfulness" is treated with the full-bodied burlesque that it deserves. The "Love Tour" raises the question of how those who are devoutly attached to tawdry *kitsch* would know what is meaningful in any meaningful sense of the word. Those who glibly dismiss the tradition of cathedral worship as an icon of irrelevant dead orthodoxy are found awestruck by parking lots—miles and miles of relevant asphalt. They may be unable to appreciate the Sistine's frescoes, but they can spot a crooked parking line from a hundred paces. Sweeping Church-Growth judgments on what is meaningful in music finds J. S. Bach unable to compete with "Christian" rock. And law-gospel homiletical concerns are pushed aside in order to make way for the proclamation of pragmatic principles.

Raabe tells the truth but he tells it obliquely. As Nathan's parable cleared the way for David's repentance, perhaps the laughter generated by *The Ultimate Church* could serve the LCMS in the same way. The

Church-Growth narrative in the Missouri Synod is not merely a story of changes in form. It is a narrative of how a church occupies herself when she has become suspicious of the "effectiveness" or "meaningfulness" of God's word and sacraments. The Church-Growth narrative concerns our flirtation with the relativistic spirit of the age and its unwavering dedication to entertainment and leisure. Instead of accepting the arduous task of combating relativism by teaching the people to mean what the liturgy says, we take the easy way of devising quasi-liturgies that presume to say what the people mean. Instead of providing a sanctuary of repentance and absolution for an entertainment-gorged culture, Church Growth has promoted more of the same poison ravaging their humanity anon.

While Raabe's book is humorous, would that it would also shorten the silly season that has gripped the LCMS. If our ridiculous attempts to be meaningful can make us laugh, maybe we can again give thanks to God for the gifts of doctrine, music, and liturgy that He has entrusted to our stewardship. Perhaps we can again attend to the declaration of His grace with renewed vigor. *Kyrie eleison.*

David Weber
Bozeman, Montana

THE GOSPEL OF JOHN: CHAPTERS 1-11. PASTORAL AND THEOLOGICAL STUDIES INCLUDING SOME SERMONS. By Ronald S. Wallace. Edinburgh: Scottish Academic Press, 1991.

Ronald S. Wallace offers an interpretation of the first eleven chapters of John's gospel which has developed over a span of more than fifty years of pastoral ministry. Written in an accessible style that reflects its homiletic roots, Wallace's work echoes what has come to him through his study of the fathers, the Reformers, and more recent interpreters (of whom he credits in particular Edwyn Hoskyns and Raymond Brown). His intent, however, is especially to offer a personal testimony to that which he has heard and seen as he himself faced the text with his own needs and those of his hearers in mind.

Wallace's testimony begins, then, by regarding with skepticism the frequently held view that the narrative of the fourth gospel is, when compared with that of the synoptics, of lesser historical value. In fact, written under the guidance and close supervision of the Apostle John, John's gospel evinces the most convincing historical framework of any of the gospels. (Wallace finds helpful the suggestion that there was a

Johannine circle of disciples who were active in preaching and teaching the gospel under the apostle's leadership.) The tradition circulated through the other gospels was known to John. And he confirmed the same where he could. But John had other things to say than had been already said. John's mission, therefore, was to give his own independent witness concerning the life, death, and resurrection of the Son of God, a witness uniquely tailored to the circumstances which moved him to write.

Thus there is no need, argues Wallace, to conclude that John's portrait of Jesus is in any way an artificially constructed one of which the purpose is merely to emphasize a theological point. That his gospel received its final form years after the events it relates need not mean that its witness is any less reliable, historically or otherwise. Indeed, the remarkable achievement of John is that, as we turn from the spoken words of Jesus recorded in the synoptics to the discourses relayed to us in John, we know ourselves to be still listening to His one authentic voice.

Bruce G. Schuchard
Victor, Iowa

FOUNTAINHEAD OF FEDERALISM. HEINRICH BULLINGER AND THE COVENANTAL TRADITION. By Charles S. McCoy and J. Wayne Baker. Louisville: Westminster-John Knox Press, 1991.

McCoy and Baker trace the origins of the concept of federalism—so vital to the American understanding of government and society—back to the theology of Heinrich Bullinger. They also provide the first English translation of his *Brief Exposition of the One and Eternal Testament or Covenant of God* of 1534, well-annotated, in this volume. Theirs is not a complete analysis of the range of sources from which American political federalism stems, but a strongly-put argument for the significance of this key element of Reformed theology to the American perception of reality. Their careful tracing of the roots of a "federal" concept of society emphasizes the necessity of cooperative community, a healthy antidote to the current overemphasis on individual rights. The implications of their argument thus undermine the contemporary assertion of liberal individualism within the public thought of this country.

Lutheran readers will reap at least one important theological by-product here. Baker and McCoy note that Bullinger's concept of covenant departed from Luther's hermeneutical principles of the proper distinction of law and gospel, the bondage of the will, and the concept of passive and active righteousness, as well as from Calvin's doctrine of double

predestination. Without theological analysis of the biblical understanding of covenant in the light of ancient Near Eastern suzerainty treaties, the authors make it clear that the conditional elements of later conceptualizations emerged in the Reformed concept of covenant, particularly in the full-blown covenantal or federal theology of Johannes Cocceius. Both as a survey of Reformed "federal" or covenantal theology and as an argument on behalf of an oft-neglected element in the formation of American political thought, this volume commands a reading.

Robert Kolb
St. Louis, Missouri

WHEN THE CRYING STOPS: ABORTION, THE PAIN AND THE HEALING. By Kathleen Winkler, with meditations by Harold L. Senkbeil. Milwaukee: Northwestern Publishing House, 1992.

Kathleen Winkler lifts both the understanding and the discussion of abortion to a newer, higher, and more useful level with this book. She does so, first, with a useful introductory overview of what abortion means to God's people. She then demonstrates her position with the stories of nineteen women ages twenty-two to sixty-three, from many different locales and circumstances of life, who recall their experiences of abortion. The stories contain remembering, remorse, and regret. There is also the golden thread of how repentance happened, how forgiveness was found, and how the crying stopped.

Is this book useful to the pastor? First, it will help him see the unexaggerated reality of abortion's post-partum pain. (But it is not a strident screed.) In addition, the pastor could offer this book to a youth or adult class wanting a reflective entree to the issue of abortion. It could be used as a basis of discussion. Again, the pastor would certainly offer it to anyone teetering on the brink of having an abortion. The tone of the book encourages thought and guides to right conclusions. Again, when a high school student who has accepted the challenge of presenting a response to abortion in a class comes looking for resources, the pastor can confidently give this book to him or her. These true stories of Christian women who have dealt with painful second thoughts will add authenticity to any discussion of abortion.

As to Harold Senkbeil's psalm-like poetic interludes, while lacking the same bite as the stories, they are sensitive interpretations of experiences to which he liberally brings the Balm of Gilead. Any pastor, teacher, counselor, or parent would do well to buy this book and put it on a shelf

within easy reach. It ought to be used.

Charles S. Mueller, Sr.
Bloomingdale, Illinois

LUTHER'S EARLIEST OPPONENTS: CATHOLIC CONTROVERSIALISTS, 1518-1525. By David V. N. Bagchi. Minneapolis: Augsburg Fortress, 1991.

Every year on October 31, Lutherans around the world celebrate the anniversary of the Reformation. On that day in the year 1517, Luther sent shock waves throughout Christendom as he nailed his 95 Theses to the door of the Castle Church in Wittenberg. Even an amateur Luther scholar knows, however, that the beginning of the Reformation was not nearly that simple. Luther's evangelical thought had been developing for some time, and the theses which he submitted for discussion were far from the last word on the matter of reforming the church.

It is the thesis of David Bagchi that during the years 1518-1525 the Roman Catholic writers who responded to Luther did much more than simply react to his initiatives; they helped set the agenda for the debate that followed. In general, little attention has been paid to these Catholic controversialists because of their apparent lack of literary success. Bagchi remedies this oversight through a thorough examination of their writings. His conclusion is that "the Catholic polemicists were not attempting to do the same thing as Luther and his colleagues, and they therefore cannot be dismissed as failures by comparison" (p. 11).

What Bagchi finds is a "complex, interactive relationship" between Luther and his opponents where "each probed what they believed were the others' weak or sensitive spots" (p. 263). One important example is found in the reaction to the Ninety-Five Theses. Because of a lack of dogmatic definition concerning indulgences, the Roman Catholic controversialists attempted to avoid debate on that subject by charging Luther with limiting papal jurisdiction. In this and other controversies Luther's opponents continued to try to box him into a corner by allowing him only two options, "either to return to the fold or take a yet more radical step" (p. 256).

Some might suggest that a book with such a narrow focus is beyond the purview of the average parish pastor. For those, however, who enjoy the study of Luther, this book has much to offer. First, Bagchi gives generous translations of many of the writings of Luther's opponents,

writings which would otherwise be accessible only to those who have the ability and the time to read the original Latin. Secondly, and even more importantly, Bagchi fine-tunes our understanding of Luther's thought. As Luther himself would have demanded that an exegete know the context of a text that he was expounding, so has Bagchi shown us the value of placing Luther's thought in its proper context. To that end, he demonstrates how even Luther's opponents can help us better understand and appreciate Luther.

Paul J. Grime
Milwaukee, Wisconsin

AFTER MODERNITY . . . WHAT? AGENDA FOR THEOLOGY. By Thomas C. Oden. Grand Rapids: Zondervan Publishing House, 1990.

Written for pastors and professional theologians who wish to understand the frustrations of postmodernity, Oden tentatively, yet thoroughly, outlines a recovery of classical Christian orthodoxy, which he calls "postcritical." This revision of *Agenda for Theology: Recovering Christian Roots* provides little for readers of the Missouri Synod who avoided or escaped the traumatic experiences of modernity and historical criticism. For all others Oden presents a wealth of self-critical, orthodox-affirming, polemic, and irenic insights. Oden claims to write in "the genre of entertainment (which must) be tasted, not masticated."

For a quick review, the first section of this three-part book provides the thesis, antithesis, and synthesis of Oden's arguments for speaking the Good News in a postmodern era: modernism is dead; other alternatives are vacuous; only through a return to the truths of earlier eras can one make any sense of the biblical revelation. The second section details Oden's critique of the barrenness of modernity with specific examples in biblical studies, social sciences, and history. Finally, he shows his own understanding of genuine orthodoxy and its possibilities for the post-modern church. This third section is replete with concrete examples and ideas for pastoral use of scholarship and orthodox doctrinal review.

Modernism, Oden is quick to report, is not moral, although it is pathetically accommodating to everything secular and contemporary. Modernity, which "adores today, worships tomorrow, disavows yesterday, and loathes antiquity" (p. 43), is exemplified in biblical historical criticism. This approach pretends objectivity in its investigation of the history of Jesus but produces highly biased reports with self-imposed naturalistic and reductionist values. In their circuitous endeavors and

broken promises, Oden shows, historical critics replace faith with their own prejudices of supposedly critical objectivity, which in effect were merely unrecognized subjective biases.

Oden no longer uses the term "postmodernism," which has come into vogue in art, literature, and cultural studies, or its pluralistic cousin, "deconstructionism." Postmodern deconstructionism rejects any and every central thesis or principle of life for a plurality of centers, and it is actually the extreme opposite of what Oden is proposing. A severe critique of modern biblical study, with its emptiness and chauvinistic rejection of anything ancient, is a recurring refrain throughout this book. Oden calls the modern assumption that premodern peoples were incapable of understanding events correctly "demeaning" (p. 128). He presents convincing explanations and concrete examples of why the historical-critical method of biblical study has failed.

Proposing a reforming of theology in "an old and familiar way" (p. 21), Oden advocates a "returning again to the careful study and respectful following of the central tradition of classical Christian exegesis" (p. 34). He underscores the strong roots of Christian doctrinal belief as evidenced in patristic, conciliar, and medieval texts. He distinguishes his postcritical orthodoxy from neoorthodoxy and fundamentalism, a sort of "paleoorthodoxy," a return to an older and more honest age.

Several themes of his "liberated orthodoxy" (p. 149) will sound attractive to the ears of Lutherans. Oden, a Methodist, strongly emphasizes the necessity of christology for the church's life and praxis and accentuates the cross-and-resurrection event as vibrantly central for Christian proclamation. He illustrates how ecclesiological difficulties can be met with freshness and boldness in a renewed study of the neglected pastoral epistles. Affirming the need to distinguish between heterodoxy and orthodoxy, he carefully encourages pastoral guardianship as a regained process for spiritual leadership, not in a chauvinistic way, but guided by the Spirit through the word. And, finally, he reaffirms a return to sacramental worship and practice in parish ministry.

His proposed postcritical orthodoxy, however, cannot be accepted with open (uncritical) arms. His new form of orthodoxy retains lingering elements of historical criticism and cultural relativism. His rejection of precritical orthodoxy is evidence that he does not understand biblical orthodoxy's own strengths. He assumes that only one who has "most deeply shared in the illusions of modernity may be best prepared to understand the complexities and depth of modernity's challenge to

Christianity" (p. 63). Precritical orthodoxy is unthinkable for him, because it "lacked certain critical-historical data and methods needed to inquire into the transmission of the tradition" (p. 105).

Therefore several questions linger in this reviewer's mind: Does Oden want to introduce young theologians to a dead-end method or show them the power of precritical orthodoxy for contemporary society? Can we avoid defining true orthodoxy as "biblical" in all its fullness, rather than the mere regurgitating of previously held theological opinions? Would a return to biblical orthodoxy, which centers in the actual declared righteousness of all people through the historically-based merits of Jesus Christ, be more meaningful to moderns?

While Oden advocates and gives several illustrations of a return to biblical orthodoxy, this reviewer did not consider his form of orthodoxy as biblical as it could be. His biblical theology is still too systematic and formulaic.

Oden can be thanked for his serious warning to those "modern" Lutherans who are increasingly enchanted by the social sciences, critical biblical studies, and a historical relativity which proves to be lifeless. His proposal should be read and heard by all who seriously wish to engage modern society and its postmodern formulas.

Timothy Maschke
Mequon, Wisconsin

INTEGRATIVE THERAPY. By Darrell Smith. Grand Rapids: Baker Book House, 1990.

While it is true that relatively few books have been written that are of intrinsic value to a Christian counselor, it appears that Dr. Darrell Smith has helped to fill this literary void in his recently published book entitled *Integrative Therapy*. Not only has Smith produced a new theory of therapy, but he has also provided an informative overview of a great variety of therapies, ranging from those of Freud, who in Smith's words, "declared war on religion and Christianity," to the Evangelical psychological therapies of Fournier and Dobson, who have attempted to communicate Judeo-Christian beliefs and values. It is an integration of various therapies, condensed and coordinated, that Smith brings into focus in his book descriptively entitled *Integrative Therapy*.

Before reading this 242-page volume, a question surfaced in the reviewer's mind: "Would this composite of therapies, integrated though

it may be, be much like a multi-tool, a little bit of everything and not much of anything?" These fears were allayed, however, in the course of reading the book.

Smith says it quite well on the back cover of his book: "A basic premise of this book is that no single theory encompasses the complete truth about human personality and therapeutic change. Rather, a truly comprehensive approach to counseling and psychotherapy lies in the integration of biblical principles and elements derived from a wide variety of theories and methods of psychotherapy." *Integrative Therapy* is divided into these three sections: (1.) the foundation and historical background of counseling as related to integrative counseling; (2.) the analysis of "problems in living" and theories of personality which are involved in the dynamics of change in human beings; (3.) the demonstration of the creative use of a diversity of therapies, including the adaptation of "secular methods" to a Judeo-Christian foundation.

As to the much-debated nature of the relationship between psychology and theology, Smith makes every effort to avoid any possible controversy, writing from his own perspective of faith. Unlike some who use theological documentation as mere frosting on the cake, Smith is forthright in defying secular taboos against the concepts of sin and guilt. Smith writes, "*Integrative Therapy* assumes that the ultimate cause of all problems in living can be traced to the entry of sin into the world and the subsequent disruption of the totality of the created order. The whole creation groans in pain, suffering, alienation, and frustration because of sin."

At times, in a somewhat eclectic manner, Smith tends to "pick and choose" whether it be theories of therapists or even theological truths. A case in point is where he speaks of guilt. He refers to the problem of living with an unconfessed sin. While some of Smith's generously chosen references to Scripture may not be the choices of other readers, these references add much Christian character to his therapeutic view. Yet what seems to be missing is the gospel—the good news of forgiveness which removes the sin which causes the problem of living. While *Integrative Therapy* is not an exhaustive work, it is scholarly, informative, and utilitarian in the field of what some therapists call psycho-theology. If "integration" is etymologically to be traced to the Latin *integrare*, meaning "make whole," even the title *Integrative Therapy* has merit.

Ihno A. Janssen
Walnut Creek, California

1 PETER. The IVP New Testament Commentary Series. By I. Howard Marshall. Downers Grove: Inter-Varsity Press, 1991.

Inter-Varsity Press, publishers of the Tyndale Old Testament Commentaries, now offers this new series of New Testament commentaries similar in format and appearance to the Tyndale series. The present work on 1 Peter by the professor of New Testament exegesis at the University of Aberdeen is the first volume which this reviewer has seen in print. The stated objective of the commentary and the series is to deal with the original meaning of the text as well as the application of it to practical life in the contemporary world. Series contributors were selected on the basis of perceived ability to deal adequately with both concerns.

For the most part Marshall's exposition is well considered and to the point. One does note, however, a certain "evangelical" bent and therefore a bias (also against historically Lutheran views) on certain issues (including the sacraments and the ministry). The author's comments on 4:6 are much in order, and his interpretation of 3:19, while it cannot be wholeheartedly endorsed, is helpful.

The bibliographical footnotes so common in many commentaries are replaced with a system of notes like those used in social studies which key references to the bibliography. While this notation eliminates clutter in the volume, it also means that there is generally less documentation than those of us who (in the words of Martin Franzmann) "have acquired the scholar's diseased passion for footnotes" would like. In general, the brevity of the format of this series means that often issues are not discussed in great depth—which is not to say that this is a bad commentary, just less of one than most commentary readers and buyers would like. Rather than a reference on the pastor's shelf, this volume is probably most useful as a theological essay, read from cover to cover in a few sittings.

Paul E. Deterding
Satellite Beach, Florida

EPHESIANS, COLOSSIANS, AND PHILEMON. Interpretation: A Bible Commentary for Teaching and Preaching. By Ralph P. Martin. Atlanta: John Knox Press, 1992.

The format of the series of commentaries called *Interpretation* requires its contributors to devote their efforts to explicating the theological meaning of the section under consideration in rather brief fashion. While this

approach may leave the reader feeling a need for more, it does have the advantage of getting him to the heart of the contributor's interpretation (whether good or bad) without investing a great deal of time. Thus, while the user of the present volume will at times find himself relieved that so little time was wasted, more often he will be pleased to find his time amply rewarded with insightful commentary.

There are some significant problems in this work. Some of the author's comments—on the wrath of God, eschatology, the bodily resurrection, matters relating to what Lutherans would call the doctrine of the two kingdoms, supposedly conflicting theologies in the New Testament, and even the doctrine of the Trinity—will leave most readers of this journal uneasy at best. Most of the objectionable comments are found in the section on Ephesians, the one letter of the three whose Pauline authorship Martin denies, lending credence to his own admission (p. 40) that decisions regarding isogogics affect interpretation.

For the most part, however, Martin provides sober and stimulating commentary on these letters. The author is particularly insightful in dealing with the hymn of Colossians 1:15-20 and in his evangelical handling of the ethical sections of Ephesians and Colossians (using "evangelical" in the customary Lutheran rather than the modern Protestant sense of the term). Attempts to make application of the teaching of these letters to modern issues (the cults, "new age," and astrology) are never artificial and usually hit the bull's-eye. Of special interest is that every reference to "church growth" by this retired professor from Fuller Theological Seminary echoes at least some of the critiques of this movement made within the Lutheran Church-Missouri Synod. At more than a dime a page this volume may not be worth owning. Nevertheless, it is definitely worth consulting.

Paul E. Deterding
Satellite Beach, Florida

THE END OF ANCIENT CHRISTIANITY. By Robert Markus. Cambridge: University Press, 1990.

From time to time at circuit conferences, pastors will speak wistfully of days gone by, noting all the changes since "the good old days." Typically those changes are noted on a very practical level: the number of single-parent and blended families, the difficulty of getting confirmands to memorize, the lack of theological acumen and the increasing desire within the LCMS to imbibe of that wine made water (or grape juice),

which is Protestant worship. There can be no question that the theological landscape is in the midst of a massive shift.

Robert Markus' book, *The End of Ancient Christianity*, is about another time of great transition: the movement from ancient to medieval Christianity. His work is divided into three sections. First, he sets out the crisis of identity encountered by the church when it moved from outlaw status through acceptance to cultural dominance. Then, in the second and third sections of the book, he documents this change in identity as it relates to the categories of time and space.

Markus notes that Augustine's views of time and space were both tripartite. Time was divided into sacred (church festivals), secular (formerly pagan holidays transformed into civic occasions), and profane (pagan festivals). Space, likewise, consisted of the "the heavenly and earthly cities, and a 'third something,' the world of human groups in historical time, the *saeculum*, posed ambivalently between them" (p. 177).

The cult of the saints served as an important bridgehead for the church's progress in both time and space. A significant crisis had occurred when Christianity moved from being an illicit religion, self-defined as a suffering community, to the state religion of the empire. "The blood of the martyrs is the seed of the church," Tertullian had said; but what happens when no more seed is sown? The church affirmed its connection with its past by commemorating the martyrs in its calendar (with saints' days) and in its architecture (with the use of relics).

In the West repressive anti-pagan measures by the emperor together with papal ambitions to make Rome a holy city caused the collapse of Augustine's tripartite schemata. "The trichotomy which had prevailed before the crises . . . vanished, to be replaced by a simpler dichotomy: sacred and profane, or, simply, 'Christian' and 'pagan'" (p. 134). The same happened with regard to space: "The contrast of desert and city prevailed over the more complex tripartite schema . . ." (p. 177). Though the East is outside the focus of Markus' work, he notes that this same collapse did not take place there.

In such a time and place as we find ourselves, a work like Markus' is invaluable. The rise of neo-gnostic movements, the decline of moral standards, and our culture's ignorance of the Christian world and life view seem to point to a time less like that of the Middle Ages and Reformation and more like that of the first centuries. The problem of self-understanding has returned for us in a new form. If we are to continue to confess

"the faith once delivered to the saints," we must learn to understand ancient tongues. Markus' book, like a Berlitz phrase book, can help us to find our way around in that strange land.

Charles R. Hogg
St. Catharines, Ontario

TO EVERY NATION, TRIBE, LANGUAGE, AND PEOPLE: A CENTURY OF WELS MISSIONS. Theodore A. Sauer, project director; Harold R. Johne and Ernst H. Wendland, editors. Milwaukee, Wisconsin: Northwestern Publishing House, 1992.

This work is truly a celebration of a century of mission endeavors by the Wisconsin Evangelical Lutheran Synod. The book provides a detailed history of the many mission activities that have accompanied the rich history of the WELS. This book attempts to relate honestly and objectively the successes and failures of a church body which strongly desires to be about the task of evangelistic missions while maintaining a strong confessionalism. This historical account relates, then, both positives and negatives in the WELS journey into missions.

The introduction, entitled "A Gradual Awakening," sets the stage for the development of a mission mindset that continues down to the present time. A brief history of the origins of the WELS is given, showing that credit for its own beginnings must be given to various mission societies in Germany and Switzerland. The early days of the fledgling synod as it struggled for survival both physically and confessionally in the new world are then described. The book, as always, gives due credit to many of its pastors, missionaries, teachers, and leaders of every kind. The introduction includes the history of the WELS mission among the Apache people in Arizona from its beginnings in the late 1800's down to the present day.

The greater portion of this book is devoted to describing in detail the history of WELS missions in various areas of the world. The book attempts to follow the chronology of these developments. However, due to the overlap of many of the mission endeavors it is possible for the reader to lose track of the precise chronology. Therefore a brief chronology is given on pages 310-321. On the one hand, this chronology is a helpful tool for the reader who desires to see the overall picture of the mission activities of the WELS. On the other hand, to read each chapter independently, immersing oneself in the missionary work conducted in each of the various parts of the world, is an enlightening and intriguing experience.

The outline of the chapters is as follows. After the detailed description of the work in Apacheland, the authors discuss, in "Mission Current One," the change of religious climate going on in Europe during the first half of the twentieth century, through World War II. In fact, the tables turned during this period, so that it was necessary for the WELS to send its own missionaries into the areas of central and northern Europe which had originally given it birth. "Mission Current Two" describes the history of the WELS in West Africa, including the early days of working in conjunction with the Missouri Synod as joint members of the Synodical Conference. "Mission Current Three" describes the WELS work in Japan and the turning point of the convention of 1945, when a major synodical debt was retired and a renewed commitment to world missions was made. The remaining "mission currents" (4-7) successively describe work in Central Africa, early work in Latin America, work in Southeast Asia, and renewed awareness of the potential of Latin America.

The book concludes with the theme on which it is based, "to every nation, tribe, language, and people" (Revelation 14:6), celebrating the people who have been part of this century of missions: the missionaries, their wives, the national Christians, the mission boards and committees, the women's organizations, and the synod herself. The volume looks into the future, to be sure, at the task of mission yet to be done. Finally, however, it is what it sets out to be—a history not of what people have done alone, but of what God has accomplished through them. To that end this book gives all glory to Him, the Lord of the Harvest.

Timothy J. Rehwaldt
Fort Wayne, Indiana

DIVIDED FAMILIES: WHAT HAPPENS TO CHILDREN WHEN PARENTS PART. By Frank F. Furstenberg, Jr., and Andrew J. Cherlin. Cambridge, Massachusetts: Harvard University Press, 1991.

Divided Families is part of a new series issued by Harvard University Press called *The Family and Public Policy*. It is authored by sociologist Frank F. Furstenberg, Jr., of the University of Pennsylvania, and Andrew J. Cherlin of Johns Hopkins University. Additionally, the authors provide suggestions as to how the effects of divorce on children may be ameliorated by means of public policy and legal action.

Using sociological and historical data the authors chart the spiralling incidence of divorce in our nation from the 1960's through the 1980's and into the 1990's. Using some case-study presentations, the book contends

that divorce places emotional stress on the children involved, which often leads to behavioral and educational problems. Indeed, the authors contend that children of divorce may experience emotional and relational problems which extend into their adult lives. The book discusses the causes which led to the breakdown of the "traditional family." Also discussed are the problems and benefits for children of divorce caused by the remarriage of the custodial parent.

The conclusions of this book are unlikely to surprise clergy who more and more have to deal with the problems of parish families associated with divorce. While this is hardly a theological volume, it is easy to read and provides clergy with insights into the problems caused by divorce. There is also much material in the book that might be carefully used in preaching and pastoral counseling. In terms of public policy, the authors contend that better financial support for the custodial parent and for the children involved can particularly help the children in cases of divorce. In addition, the book advocates methods of lessening the parental conflict to which these children are exposed and suggests that more contact between fathers and their children subsequent to divorce may be of some help. Interestingly enough, the authors admit that a religious revival might slow the divorce rate. Readers may wish, instead of acquiring this excellent volume, to borrow it from an academic library. In either case, however, it is vital reading for parish clergy, pastoral counselors, and those who teach pastoral counseling.

Gary C. Genzen
Lorain, Ohio

FAMILY THERAPY: CHRISTIAN PERSPECTIVES. Edited by Hendrika Vande Kemp. Grant Rapids: Baker Book House, 1991.

Family Therapy: Christian Perspectives has seven contributors including the editor, Hendrika Vande Kemp. The contributors are psychologists or family therapists, or are professors of psychology or pastoral counseling, and represent a Judeo-Christian perspective. The book is part of a series called *Christian Explorations in Psychology* being published by Baker Book House. The purpose of the series is to take a scholarly look at the interaction between psychology and religion.

The six chapters of the volume address a variety of topics in the area of family therapy, as well as the integration of psychology and theology. Parish clergy are likely to have little interest in this volume, unless they are doing concentrated and advanced work in the area of pastoral

counseling with families. As the introduction to the series makes clear, this book and other books in the series are primarily intended for professional workers in psychology and counseling or graduate students in those fields. This is not a book for the neophyte pastoral counselor. Indeed, it best serves those with a background of extensive training in psychology who wish to explore more deeply how psychology and religious thinking and values interface.

Chapter four, however, may be of some interest to parish clergy. The author, Dr. Clarence Hibbs, compares the behavior of the local congregation to that of a family. The chapter provides some insights into the actions and attitudes of church members as they interact in the church in the light of findings from studies in family therapy. The contributors do concede a role to religion and pastoral counseling in family therapy. At the same time, however, at least one contributor states that religion may contribute to the pathology of a troubled family.

This particular book is difficult reading for those without a strong background in academic psychology and counseling. Its primary audience is likely to be people doing research in the area of psychology and religion in an academic setting. The book certainly makes a positive contribution to the literature in that area and so belongs in the libraries of seminaries and universities. Clergy, to be sure, unless they have a special interest in the topic discussed, may wish to invest limited funds elsewhere. The book is, however, obviously the product of thorough research and provides a wealth of references for the counseling specialists who will likely be the majority of its readers.

Gary C. Genzen
Lorain, Ohio

PSALMS 51-100. Word Biblical Commentary. Volume 20. By Marvin E. Tate. Dallas: Word Books, 1990.

This volume completes the commentaries on the Psalms in the Word Biblical Commentary. The commentaries by Peter C. Craige (Psalms 1-50) and Leslie C. Allen (Psalms 101-150) were both published in 1983. After a brief introduction to the entire volume, there is a separate commentary on each psalm under the headings of "Bibliography," "Translation," "Notes," "Form-Structure-Setting," "Comment," and "Explanation."

The author is Professor of Old Testament Interpretation at Southern

Baptist Theological Seminary and has served on the translation team of the New International Version. With this type of experience one would expect that his translations would combine solid scholarship with a fresh and natural English. At times they do so, as in these cases: "My soul waits calmly for God" (Psalm 62:2a); "The number of our years may be seventy, or eighty, if we are strong" (Psalm 90:10a). All too often, however, the translations lapse into technical "translationese" of this type: "How put to shame, how disgraced will be those who seek my hurt" (Psalm 71:24b); "May they perish at the rebuke of your face" (Psalm 80:17b). The author continually translates *hesed* as "loyal-love," no matter what its context. This rendering may be designed to avoid dealing with what is, admittedly, one of the toughest hermeneutical problems facing anyone who must comment on the Psalms. Such techniques, however, tend to obscure meaning rather than shed light.

The sections entitled "Notes," "Form-Structure-Setting," and "Comment" involve a thorough presentation of current scholarship. They treat technical points of Hebrew, form (or genre) criticism of the Psalms, and hermeneutical questions (including the historical setting of each psalm). Each section shows the author's intimate knowledge of recent scholarship on the Psalms. The section entitled "Explanation" gives a brief summary of the author's conclusions concerning each psalm and its message, occasionally mentioning its relationship to the rest of Scripture, especially the New Testament.

This commentary, like many in this series, often leaves one with an empty feeling. Although the scholarship is comprehensive and thorough, the approach is sterile and completely lifeless. The pastor who is looking for insights to help in preaching on a psalm or teaching them to his Bible class will find little of value here. The scholar will appreciate the thorough notes and find some useful comments. However, there is little to commend the book as a distinctly Christian commentary.

Andrew E. Steinmann
Bay Village, Ohio

AS ONE WITH AUTHORITY: REFLECTIVE LEADERSHIP IN MINISTRY. By Jackson W. Carroll. Louisville, Kentucky: Westminster-John Knox Press, 1991.

Jackson W. Carroll, a professor at Hartford Seminary, has provided us with a sociological-religious study of clergy authority. The book provides an extensive bibliography and uses a number of case-study examples.

Confessional Lutherans will have problems with some of the book's theological presuppositions. Carroll appears to operate from an historical-critical and neo-orthodox base. An authoritative inerrant Scripture and what it says of the pastoral office are dismissed by Carroll as providing no basis of pastoral authority.

The book contains an overview of the decline of clergy authority. The overview crosses denominational lines. There is discussion of the authority of the pastor based both on his role as spokesmen for the Lord and also on his theological credentials. Carroll notes that the laity seek shared authority with pastors in the local church.

Carroll advocates sharing of authority between clergy and laity, and he views the pastor as equipper of the laity for ministry. He views ministry as a function of the clergy and primarily of the laity. Yet lacking an authoritative Bible, he is unable to build clergy authority on the biblical base of the office of the pastor. For Carroll, clergymen appear to have just a socially mandated function in the church.

The heart of the book is Carroll's call for a reflective style of leadership as the base of the pastor's authority. He builds on earlier studies by Donald Schön. The pastor, using his cultural role as religious spokesman, couples his theological education to a pastoral style which listens to and reflects upon the insights and needs of the laity (specifically, of the local congregation) to build a base for pastoral authority and shared leadership in the parish.

This is a book of some significance. Even though Lutherans operate from a biblical base of pastoral authority, many of the concepts that Carroll presents seem to reflect accurately the situation of the local church of the 1990's. In addition, some of Carroll's ideas, coupled with Lutheran theology, can possibly help the pastor deal with the "authority crisis" in the church. The sociological insights of this book are interesting. Carroll's critique of "church growth" as a cure-all for church problems is also refreshing and should be pondered.

Gary C. Genzen
Lorain, Ohio

WHAT CHRISTIANS BELIEVE: A BIBLICAL AND HISTORICAL SUMMARY. By Alan F. Johnson and Robert E. Webber. Grand Rapids, Michigan: Zondervan Publishing House, 1989.

Two theological professors from Wheaton College have teamed up to

produce a book that is something of a combination of a biblical theology, history of doctrine, and a systematic exposition of the essential tenets of the faith. The work is organized under five key *loci*: the Bible, God, salvation, church, and the end times. Johnson presents the biblical overview for each of the topics treated, while Webber provides the historical-dogmatic analysis. The book's primary target seems to be a college religion class in a neo-evangelical context.

The volume clearly shows the neo-evangelical orientation of its authors in the selection, arrangement, and content of the various *loci*. However, the authors are generally quite ecumenical in their use of sources. Webber's historical work is a very gentle apologetic for an evangelical understanding and appreciation of the church's catholic tradition, especially in liturgy and sacraments. Johnson seems to operate with what might be termed a modified *Heilsgeschichte* approach to biblical hermeneutics, drawing primarily on von Rad for assistance with the Old Testament text and on Ladd, Guthrie, and Michael Green for the New Testament. While Karl Barth is not blindly followed, his imprint is evident throughout the book.

Johnson and Webber intend their volume to be "broadly evangelical," in a way that transcends particular confessional lines. "Evangelicals disagree on matters such as election, free will, and the sacraments—to name a few. Consequently the challenge is to write a general theology that will serve every group of evangelical Christians—a theology that affirms the unity we have in essentials, yet allows for the diversity we hold in matter of secondary importance" (p. ix). It is at precisely this point that the authors fail to deliver. In attempting to write a book that will encompass all the scriptural and historical dimensions of Christian doctrine set within the framework of evangelicalism, the authors succumb to sweeping and often inaccurate generalizations.

The interpretation of Luther's theology is based primarily on the very limited anthology by Hugh Kerr, *A Compend of Luther's Theology*. It should hardly be surprising, therefore, that the understanding of the theology of Luther and Lutheranism is shallow and unconvincing. There is no awareness of the crucial law-gospel distinction in Luther or of the centrality of the theology of the cross. Webber incorrectly asserts that, for Luther, infant baptism was grounded in "the faith of the congregation."

Those looking for a concise and accurate summary of the history of Christian doctrine will be disappointed in *What Christians Believe*. At best this book tells us more about the contemporary interpretation of

Christian doctrine within neo-evangelicalism than it does about the actual biblical content and historical development of that doctrine.

John T. Pless
Minneapolis, Minnesota

EZEKIEL: A NEW HEART. By Bruce Vawter and Leslie J. Hoppe. International Theological Commentary. Grand Rapids: Eerdmans Publishing Company, 1991.

This commentary, begun by Bruce Vawter of DePaul University and completed by Leslie Hoppe of Catholic Theological Union, continues a series which desires to "develop the theological significance of the Old Testament" and "emphasize the relevance of each book for the life of the church." The commentary contains a fairly straightforward higher-critical approach to Ezekiel with many standard critical assumptions found throughout; the exilic date for the composition of the P document, the idea that messianism in Israel was a late development, and the "peaceful infiltration" model of the conquest are but a few examples. These assumptions are even, at times, taken to extremes, as when Vawter and Hoppe imply that the depiction of the ark of the covenant in the murals of Dura Europos is more accurate than that of Leviticus because the authors of Leviticus were theologically motivated (whereas the artist at Dura Europos presumably was not). So wed are the commentators to critical methodology that, although they imply that redaction criticism is not a major concern of their commentary (p. 23), they cannot help but mention redactional activity on what seems to be every second page. Occasionally the authors will depart from critical orthodoxy (as when they observe that the prose nature of some portions of Ezekiel does not invalidate them as genuine prophecies, p. 8).

However, the greatest disappointment is the commentary's failure even to attempt to make Ezekiel relevant to the church today, despite the stated purposes of this series. The closest that the book comes to this goal is when it repudiates the dispensationalist application of the Gog and Magog oracles of chapters 38 and 39. However, repudiating someone else's application is not the same as proposing one's own application. Overall, this commentary offers little more than a short summary of some "standard" higher-critical approaches to Ezekiel.

Andrew E. Steinmann
Bay Village, Ohio

HARPER'S ENCYCLOPEDIA OF RELIGIOUS EDUCATION. Edited by Iris V. Cully and Kendig Brubaker Cully. San Francisco: Harper and Row, 1990.

This major new resource book on religious education is a veritable gold mine of information for lay-people and professionals. It brings together more than 600 entries by 270 experts on the theory and practice of religious education. Using an A-Z format, it examines the terms, tools, techniques, people, practices, history, and present debates in the field.

Beyond simple definition of terms, the book offers help on student-teacher ratios, methods for introducing theological terms and concepts to both children and adults, and many other practical suggestions. Editors are Iris V. Cully and Kendig Brubaker Cully, well-known educators who have written or edited more than twenty-five books. The sections on Luther and Lutheran education are particularly well done by Richard Allan Olson, Secretary for Adult Education of ELCA, and Delbert Schulz, Director of Lutheran School Services and Visiting Professor of Education at California Lutheran University in Thousand Oaks, California. The latter notes the uniqueness of the parochial schools of the LCMS—"the largest Protestant school system in America."

Donald L. Deffner

MINISTRY WITH FAMILIES IN FLUX: THE CHURCH AND CHANGING PATTERNS OF LIFE. By Richard P. Olson and Joe H. Leonard, Jr. Louisville, Kentucky: Westminster-John Knox Press, 1990.

Richard Olson, a Baptist pastor, and Joe H. Leonard, Jr., a Family Life Education consultant, have written an exceedingly important book. The volume explores, from a sociological basis, those factors impacting today's families. It also takes a careful and thoughtful look at changing family patterns in our society and at the response of the church to these changes. This book deserves a reading by parish pastors, seminary professors, denominational executives, and seminary students. With a few reservations, soon to be noted, the book could serve as "required reading" in pastoral theology courses.

The book is a "comfortable read"—something that cannot always be said about books containing sociological insights. It will make the reader ponder the material it presents, but he will not need to reread sections to understand them. Excellent up-to-date references for further reading appear at the end of each chapter.

In ten chapters the authors cover such topics as "cultural factors which affect the family, employment patterns and the family," "remarried families," "single parent families," "couples without children," "families with members who have disabilities," and a host of other issues. Each chapter presents relevant data, followed by suggestions concerning how the local church and pastor can provide more effective ministry to the family situation being discussed. The authors suggest that the book might well be used in study groups within the local parish. It is well-designed for such potential use.

Generally speaking, the reviewer was impressed by this book. The reviewer also has some reservations. In the first place, the authors imply that the Christian faith can transform the culture in ways that seem to go well beyond what Scripture suggests. Secondly, the authors appear to operate with a neo-orthodox view of the Bible—a view unsatisfactory to those in the LCMS. Finally, the book utilizes a "situation ethics" approach to some issues, and appears to express a certain openness to abortion, which is at variance, of course, with the position of the LCMS. These are serious reservations. Yet, if one observes them, the book can help pastors and congregations examine a number of important areas relating to ministry to families in the 1990's.

Gary C. Genzen
Lorain, Ohio

TOWARD A RECOVERY OF CHRISTIAN BELIEF: THE RUTHERFORD LECTURES. By Carl F. H. Henry. Wheaton, Illinois: Crossway Books, 1990.

These are Henry's Rutherford Lectures, delivered in 1989 at Rutherford House in Edinburgh. Written with confidence and erudition, these lectures develop Henry's well-known evangelical presuppositionalist apologetic for the importance of Christianity to the foundations of western society. His thesis is that anti-biblical scholarship has removed the rational Christian element from much of society and that Christians must reassert the centrality of propositional theology.

His specific target is theologians and philosophers who have developed antirational and theologically deviant views of reality. Because these diverge from propositional revelation, the traditional Christian view of God and the world has been undermined and all areas of western scholarship and culture have, in his metaphor, been left at the bottom of an empty well. Henry reaffirms the presuppositionalist apologetic for

basing theology on propositions which are rationally intelligible. He finds this intellectually feasible because scientists, traditionally among the greatest enemies of the rational claims of theology, also begin with axiomatic (purely presupposed) propositions.

Perhaps there is not a great deal of new material here, but the volume does serve as a good summary of his ideas. The theologian who has not yet become acquainted with Henry's theology will find a useful exposition in these pages. Lutherans will be wary of his Reformed emphasis on the rationality of theological foundations, and we must note that his prescription for theological renewal is focused on revelation. The Lutheran tradition is firmly committed to the principle that propositional revelation is a crucial aspect of theology, but we must insist on a christological center for theology. Any prescription for the renewal of theology must be focused upon law and gospel, with Christ (not the affirmation of the rationality of theology) as the center.

Alan Borcherding

EVANGELIZING THE CULTS: HOW TO SHARE JESUS WITH CHILDREN, PARENTS, NEIGHBORS, AND FRIENDS WHO ARE INVOLVED IN A CULT. Edited by Ronald Enroth. Ann Arbor, Michigan: Servant Publications, 1990.

A desire to engage in furious debate is a common attitude toward cult-ministry among evangelical Christians. Working with the cults has often been portrayed as a branch of apologetics rather than missiology. The difficulty with such an approach is that often all the Christian succeeds in doing is destroying the non-Christian's faith in any religious system. Yet there is little value in moving someone from one path to hell to another and seeing to it that he stays there.

In this landmark anthology Ronald Enroth, a respected author in the behavior of cults and their members, brings together veteran witnesses to various cults and new religions. The result is a volume filled with practical advice on dialogue with Hindus, Buddhists, New Agers, Unificationists (Moonies), Mormons, Occultists, Jehovah's Witnesses, Members of Unity School of Christianity, and Scientologists. Enroth's introductory chapter sets the tone for many of the authors. He challenges every Christian to view the task of dialogue with cultists as evangelism. The fact that a non-Christian is committed to another religion does not mean that Christ did not die for him nor remove our obligation to witness to him. "Evangelism," as Enroth defines it, "is simply the act of

accurately and sensitively presenting the Christian faith to non-Christians in such a way that they can understand it" (p. 13). He reminds us that the primary task of the church is "to proclaim the gospel, not fight the cults" (p. 15).

The chapters which follow by and large succeed in illustrating how this proclamation can be done. Every chapter provides a great deal of detail on the world-view and beliefs of the movements described. Some chapters provide helpful summaries of the logical, scriptural, and spiritual weaknesses of the respective religions. Others provide advice on what not to say. Since most of the book is authored by non-Lutherans, it may surprise some readers that some of the chapters are centered on the doctrine of salvation by grace through faith for Christ's sake alone.

As is true of most anthologies, the quality of the work is uneven. Several authors do not break free of the apologetic approach to dialogue with cults. Others have a severely defective view of the doctrines of baptism, conversion, and the means of grace, which, although expected from non-Lutherans, is very disturbing. Some of the chapters are a little disorganized. The bibliography is incomplete and the work lacks an index.

Yet the breakthrough in attitude makes the flaws tolerable. Some of the suggestions are important for all Christian church-bodies to consider. Gordon Lewis, the author of the chapter on the New Age Movement, recommends that Christian mission boards call missionaries to work exclusively with adherents of this religion. Ruth Tucker details the problem of the cults in foreign mission fields.

The reviewer, then, would recommend this work to parish pastors for personal reflection and growth. He would not recommend the work for laymen without a thorough grasp of theology, in view of the defects in some of the chapters. We Lutherans can learn much from this work. Perhaps we might even contribute to the trend of emphasizing the power of the gospel in cult-evangelism by sending our own people into the field.

Robert E. Smith
Fort Wayne, Indiana

READING BETWEEN THE LINES: A CHRISTIAN GUIDE TO LITERATURE. By Gene Edward Veith, Jr. Wheaton, Illinois: Crossway Books, 1990.

This reviewer has one regret with respect to this excellent work. I wish

I had had it years ago for my course "Theology and Modern Literature." It is a superb harmony of history, literature, and theology and an outstanding guide to sound eclectic reading for the Christian. Veith discusses the forms, modes, and traditions of literature. Included is treatment of nonfiction, fiction, and poetry; tragedy and comedy; realism and fantasy. The eras of the Middle Ages, the Reformation, Enlightenment, Romanticism, Modernism, and Postmodernism are examined before a final fascinating chapter on "The Makers of Literature"—writers, publishers, and readers (a warm encouragement to beginning writers).

This rich volume is particularly helpful, since we live in a culture which minimizes reading but which also includes an intellectual elite which is highly literate—and hostile to Christianity. Veith's book is, therefore, not only a brilliant aid to a more aesthetically literate laity, but also a profound instrument for theological dialogue with non-Christian intellectuals. Especially noteworthy is the sound biblical stance from which Veith makes his appraisals. He also writes interestingly, avoiding pedantry and convolution. Of special note are his insightful treatments of C. S. Lewis (pp. 53-55; 138-141; 152-153, etc.), Walter Wangerin, Jr. (pp. 57-58), John Updike (p. 128), and Frederick Buechner (pp. 211-212). A succinct but well-annotated reading list concludes the volume. *Reading Between the Lines* is highly recommended to every pastor and every church library.

Donald L. Deffner

THEY SHALL NOT MARCH ALONE. GLIMPSES INTO THE LIFE AND HISTORY OF THE CHAPLAINCY OF THE LUTHERAN CHURCH-MISSOURI SYNOD. Edited by M. S. Ernstmeyer. St. Louis: Concordia Publishing House, 1990.

What makes this book interesting to a wide range of readers is undoubtedly the many vignettes of chaplains from the Missouri Synod who have served in the Armed Forces all the way back to the Civil War. In his preface Ernstmeyer remarks, "Here you'll read about the first army chaplain of the Missouri Synod, preaching morning and evening in both German and English during a major battle in the Civil War. Another cared for the wounded and dying at Wheeler Field during the Japanese attack on Pearl Harbor, while a brother chaplain was stricken as he prepared to rig for church on board the USS California. Another returned from a mission of mercy on the icy shores of the Bering Sea, arriving at the base chapel just in time to attend his own memorial service!" One could get the idea that service in the military chaplaincy is a continuous

round of exciting events. The fact of the matter is, of course, that, except for the changed circumstances of living in different parts of the world, the work of the chaplain most of the time is quite routine, comparable to that of his civilian counterpart, with its joys and sorrows, tensions and exhausting demands on his time and energy— whether in or out of the pulpit, visiting the wounded and the sick, instructing those seeking the truth and the neophytes in the faith, ministering to and counseling the troubled and battle-fatigued, administering an office on station or in the field. In stating these facts, however, there is no intention to minimize the graphic accounts contributed by the various writers of this book. It is not difficult to share vicariously in the memorable experiences of our chaplains on the various fronts, ships, and stations around the world.

Missing perhaps is some accounting of the notable contribution made by our chaplains in general (and by certain individuals in particular) to the various branches of the military in terms of the distinctive confessional stance and practice of the Lutheran Church-Missouri Synod. These contributions (in the writing of chaplains' handbooks and in many other ways) not only have safeguarded the fundamental religious rights of chaplains and the men they serve, but also have kept the military from adopting a kind of religion in general in tending to the spiritual needs of those serving under the colors. Something else which deserves recording somewhere is the yeoman work performed by the Armed Forces Commission and the men who served faithfully to keep the whole program going throughout the years. That story, like the battlefield episodes recorded in this book, is tied to individual names that would be worthy of mention. The same is true of the service-center pastors who have served all over the world. There is, however, only so much space.

Minor inaccuracies do occur in the text. For example, the undersigned, who served in the Navy during World War II, is listed as having been a chaplain in the Army, thus making a footslogger out of an old salt, as well as demoting him to first lieutenant, the lowest rank of chaplain. In this kind of work, however, there are bound to be mistakes, as every GI remembers from his time in the military. The book is a good memorial, and Concordia Publishing House is to be commended for producing it.

Eugene F. Klug

WHAT ARE THEY SAYING ABOUT JOHN? By Gerard S. Sloyan. New York and Mahwah, New Jersey: Paulist Press, 1991.

The "What Are They Saying?" series is very helpful in summarizing

recent discussions on theological topics and themes and in stating the *status quaestionis* in contemporary scholarly literature. This slight volume by Gerard Sloyan continues the series in admirable fashion, providing a quick but helpful introduction to recent scholarship on the Gospel of John. The book encompasses four chapters. Chapter One discusses briefly major commentary contributions to the study of John in the twentieth century. The "landmark commentaries" chosen by Sloyan include Hoskyns, Bultmann, Barrett, Dodd, Brown, and Schnackenburg. These commentaries, while clearly pivotal, were apparently chosen because of their importance to the questions of John's provenance (Greek or Jewish), John's use of sources (the synoptics or Gnostic materials or a signs-source), and John's purpose (apologetic or missiological). Some major trends may be detected. Earlier confidence that John's Gospel was from a Gentile Greek milieu has given way to a broad consensus that John's Gospel is best understood in terms of contemporary Judaism. Here Sloyan's comment on Barrett's commentary is apropo: "Studies of the last fifty years have concluded that not everything Jewish in the first century was Palestinian and that Palestine was not free of weighty Hellenist influence. Barrett may be the last of a long line of johannine scholars to think that in John the non-Jewish partner dominated" (p. 13).

Chapter Two discusses one of the most complex questions in contemporary scholarship on John's Gospel, that of John's sources. This question has dominated the historical study of John's Gospel. The question of sources was especially opened by Bultmann, although many of his conclusions were, with some success, refuted by Eugen Ruckstuhl, a Swiss exegete. But Bultmann's view that John had used a "signs" source was not refuted, and this view has recently (1970) received a major proponent in R. T. Fortna, who argued that there was a pre-Johannine "signs" gospel which did not include any teaching of Jesus but did include a passion and resurrection narrative. Fortna, in fact, attempted to reconstruct the Greek text of this signs-source. Sloyan discusses Fortna's work and later works which either modify or advance Fortna's own hypotheses. Here Sloyan summarizes the work of von Wahlde, D. Moody Smith, J. Louis Martyn, and Barnabas Lindars. One significant work, by J. A. T. Robinson, has eschewed the question of sources altogether, although his book, *The Priority of John*, remains something of an *unicum* in scholarly circles. In this second chapter Sloyan also discusses major attempts to establish a "circle" or a "school" of John (exemplified by Oscar Cullmann and R. Alan Culpepper).

Chapter Three discusses recent scholarly work which presents John's

Gospel as "religious literature." Here Sloyan presents the work of Culpepper, who has helpfully applied the method of literary criticism to John's Gospel. The use of irony in John's Gospel has been the focus of Paul Duke and Gail O'Day. Studies in the sociological setting of the gospel (by Rensberger) and the broader communal-traditional "life setting" of the gospel (by Brown and Neyrey) have also proved important. Sloyan finally summarizes the book on mission in the fourth gospel by Teresa Okure. The fourth chapter Sloyan dedicates to those works which have studied specific Johannine themes such as the place of the Spirit (Gary Burge and Bruce Woll), the Law (Severino Pancaro and A. E. Harvey), and christology, soteriology, and the "Son of Man" (Robin Scroggs, J. Terence Forestell and Francis J. Moloney). In this chapter Sloyan also presents a brief annotated bibliography of recent articles in periodical literature and "some helpful books for student, teachers, preachers."

A bibliography presents a good selection of Johannine studies during the last few decades. Sloyan limits his discussion to works written within the last twenty years (1970-1990). He admits that this action is arbitrary, but limits on such an endeavor as this are clearly necessary; and the works which he discusses do represent major contributions in the ongoing attempt to come to terms with the "spiritual gospel." Sloyan's book is a helpful overview of recent scholarship. His own views glimmer through from time to time, but his task is mainly descriptive and in that regard he has succeeded.

William C. Weinrich

CHURCH FINANCES FOR PEOPLE WHO COUNT. By Mack Tennyson. Grand Rapids: Zondervan Publishing House, 1990.

Mack Tennyson is associate professor of accountancy in the School of Business and Economics at the College of Charleston in South Carolina. He wrote this book to serve as a basic handbook for church treasurers, trustees, deacons, and ministry staff. Topics covered include internal control, financial records, taxes, budgets, and financing a building program. These are treated in a popular rather than academic fashion. Appendices include an excellent internal control checklist, a lengthy guide for making bank reconciliations, a sample budget, and basic sample tax forms used by churches.

Clergy and lay church leaders, including treasurers, must clearly understand a church's goals and need to work together as a team in order to attain those goals. That fact is strongly emphasized throughout the

book. Frequent biblical quotations are cited to support principles and procedures of church finance which the author presents.

Anecdotes about Pastor Tim, introducing individual chapters, give the book a folksy tone. They describe, however, a stereotype of clergymen of past decades which is hardly typical of the majority of seminary students who enroll in parish administration courses today. *Church Finances For People Who Count* will help pastors and lay leaders to see their roles in church administration as real contributions to the mission and ministry of the church.

Edgar Walz
Fort Wayne, Indiana

THEY ALSO TAUGHT IN PARABLES: RABBINIC PARABLES FROM THE FIRST CENTURIES OF THE CHRISTIAN ERA. By Harvey K. McArthur and Robert M. Johnston. Grand Rapids: Zondervan Publishing House, 1990.

The first part of this book presents 125 typical rabbinic parables. All stem from the Tannaitic period, roughly 1-220 A.D. The second part consists of ten essays. Essays 1-7 distill the main features of rabbinic parables, while 8-10 show parallels and contrasts between the parables of the rabbis and those of Jesus.

One's first impression is that the rabbis offer a pale imitation of the gospel parables. Dating rabbinic parables is difficult, but the earliest appear to be Numbers 107-108, attributed to Shammai and Hillel, who were contemporaries of Jesus. Most are dated much later. The authors note Joachim Jeremias' view that Jesus' parables were "something completely new," thus serving as the stimulus to the rabbis. But the authors themselves are more cautious. While conceding that "the first known teacher who used narrative parables of the mashal type was Jesus," they believe "the direction of dependence . . . is a moot question" (pp. 197, 162). In this connection it may be of interest that rabbinic parables became a feature of Palestinian Judaism; there was no parallel development among the rabbis of Babylon.

The quality of the parables varies greatly. The best (e.g., No. 114, "The Errant Son," which has been compared to "The Prodigal Son") take the form of good exegesis of Old Testament Scripture or what we may term apt sermon illustration. The ark of the covenant preceding the Israelites is compared to "a viceroy who went before his armies to prepare

for them a place where they should camp" (No. 71). The Egyptian plans and boasts against Israel are compared to a robber's imprecations against a prince (No. 53).

However, the authors concede that "sometimes the analogies and parables used by the rabbis were more playful than serious, and priority was given to ingenuity rather than to strict logic" (p. 136). Number 48, for example ("The Dove, the Hawk, and the King"), charming though it is, adds nothing to the biblical story of Israel and Egypt at the Red Sea. The original story is concrete, memorable, and awe-inspiring enough.

Some parables misinterpret the biblical texts. To compare Jacob favorably with Abraham and Isaac and claim that "all his [Jacob's] sons were honest, as he himself was" (No. 101), clearly flies in the face of the evidence. Number 93 ascribes man's evil nature to the Creator: "The Holy One . . . spoke to the Israelites: I have created the evil inclination for you." According to rabbinic teaching, man's evil nature was "necessary for existence in this world, for without selfishness and aggressive behavior man would not preserve himself" (p. 35). The Torah serves as antidote for the evil nature's excesses. Both the ascription of our evil nature to the Creator and the claim that selfish and aggressive behavior is necessary are at odds with the biblical doctrines of creation and fall.

Most intrusive is the rabbinic doctrine of merit. McArthur and Johnston rightly observe that the contrast with some rabbinic parables "clarifies and underlines the full meaning" of God's free grace in "The Laborers in the Vineyard" (Mt. 20:1-16). But more could have been said about the pervasive references to merit—"the merit of observing the commandment of circumcision" (No. 44); the tribe of Judah meriting "royalty" (No. 47); the parable of "The Beneficent King" proclaiming "the excellence of Israel," not the excellence of God (No. 57); the Israelites serving God "even more than was necessary" (No. 65); the parable of "The Exceptional Laborer," where Israel is promised a larger recompense for its labors than the people of the world (No. 68 in contrast to Matthew 20); Abraham described as a pearl (No. 111); Jacob's words concerning his sons: "Let the merit of each one protect him" (No. A5); Moses' merits leading to his elevation to the leadership (Ex. Rabbah 2:2; p. 185); the pious entering paradise for their good deeds, while the tax collector endures fiery torment (Sanhedrin 6:23c; p. 186); Israel as "fine grain" (p. 118); Israel's reception of the pearl of great price, the law, because no other nation was willing to commit its people "to the required obedience"

(Midrash on Psalm 28:6; p. 188, in contrast to Matthew 13:45-46); Abraham, Isaac, and Jacob receiving their rewards "on the basis of merit" (Pirqe R. Eliezer 53; p. 190).

The slavish mentality which issues from this preoccupation with merit comes to clear expression in Number 78, "The Son Who Was Slave by Redemption." This parable concludes: "The Holy One . . . did not redeem them [the descendants of Abraham] with the view that they should be sons, but slaves . . . He began to issue some light commandments, and some weighty ones . . . Then the Israelites began to protest. He said to them: 'Ye are my slaves! For this reason I have redeemed you, that I might give decrees and ye should keep them.'" Here we have the mindset of the older son in Jesus' parable—"All these years I have been slaving for you" (Luke 15:29, NIV)—a far cry from the New Testament's "spirit of sonship."

The ten analytical essays concentrate on formal characteristics (structure, introductory formulas, etc.) more than comparison of the quality and flavor of the rabbinic parables with the gospel parables. But some observations are helpful: "The rabbinic parables were predominantly exegetical," while the parables of Jesus "appear to have been heavily eschatological . . ., concerned with the anticipated future intervention of God in judgment and redemption" (p. 172). The rabbinic parables sought to "reinforce conventional values, those of Jesus tend to undermine or invert them . . . Jesus the parabler was a subversive" (p. 114). If this is taken to mean His parables undermined self-righteousness in the interest of genuine faith, the authors are on target. The chief merit of this book is the care which the authors take in allowing the rabbinic parables to speak for themselves and the reader to form his own judgment.

Gregory J. Lockwood

THE CHRISTIAN VIEW OF MAN. By H. D. McDonald. Foundations for Faith. Westchester, Illinois: Crossway Books, 1988 (a reprint of the edition of 1981).

H. D. McDonald was formerly the Vice Principal of London Bible College. First published in England in 1981, this compact book is a masterful survey of the history of Christian anthropology. McDonald announces three purposes for the book: to present biblical anthropology, to trace the historical developments in theological anthropology, and to show how much Western culture is indebted to Christian anthropology.

McDonald's work is clearly within the "evangelical" tradition. This is evident in several places, as the following examples will illustrate. His exegesis of Romans 7 (p. 21) takes no account of the Lutheran understanding of this dynamic as involving a simultaneous saint-sinner tension. Regarding Luther's teaching that original sin is primarily a loss of original righteousness, he concludes that Luther's view eradicates the image of God altogether. "Luther's view is difficult to square with the total picture of man in the Old Testament and leaves man altogether without any point of contact for the impact of God's renewing spirit" (p. 38). He advances the theory that our creation in the image of God involves primarily sonship, and this sonship is the image of the sonship of Christ (p. 41). While not typically taught within the Lutheran tradition, this approach would provide some intriguing results if pursued vigorously. It seems fair to conclude from a Lutheran standpoint that his exegetical conclusions need to be tested and challenged.

The real strength of this work lies in its compact historical account of the development of Christian anthropology through the centuries. He writes in a crisp style and avoids the use of foreign languages. Book titles and technical terms are almost always rendered in English. The bibliographic essay which supplements the texts cited in the notes provides welcome additional information.

This is a high-quality survey, useful for a quick summary of the subject and sufficiently detailed to launch further research into the specific topics. This book will be useful to students who need to survey the subject and to pastors who wish to review and refresh their acquaintance with the subject. This fine introductory survey deserves a high recommendation.

Alan Borcherding

1-3 JOHN. By Marianne Meye Thompson. Downers Grove: Inter-Varsity Press, 1992.

The editors (Grant R. Osborne, series editor; D. Stuart Briscoe and Haddon Robinson, consulting editors) seek to offer a commentary which moves from the text to a contemporary application without becoming entangled in "exegetical nettles." Thus, the format establishes a running commentary on the body of the book with frequent textual discussions set in smaller print at the bottom of the page. This approach handicaps the work and places it between a devotional work and a serious exegetical treatment of the Johannine epistles. It has the format of a commentary but is, in the end, too light-weight to be of use to someone who wants to

engage the text.

In addition to this fatal flaw, Thompson is given to such comments as this remark on 1 John 2:28-3:24 (p. 83):

> Here is the unequivocal antidote to smugness and arrogance, to any kind of posturing of superiority over non-Christians: it is in our conduct that we make our claims to be God's children believable. The integrity of our lives speaks more loudly than all the claims we can advance.

Thompson believes that doctrinal issues, while present, are something less of a problem than the resultant issue of fellowship (p. 75):

> There are genuine theological disagreements between these false teachers and the author, and he will soon deal with the issues. But it is not only disagreement about formulations of doctrine that stimulates John to write. It is impossible not to sense his distress and anger over the actual departure of these people as well. The breaking of fellowship is in itself judged quite severely, and seems to have taken a greater toll on the church than the actual reasons for it . . .

John knows that fellowship is established by agreement in doctrine and writes in his epistles that the departure of the secessionists is proof that they have no part in the light, an evidence of their faulty doctrine (particularly christology). A commentary that misses this point has missed the premise of the epistle: true fellowship can be based only on right doctrine and sound christology. Thompson herself, in fact, confuses law and gospel by saying, for example, that "righteousness is the responsibility of those privileged to be God's children" (p. 87; cf. pp. 42, 50, 52, 106, note on 3:18). Understandably, therefore, she misunderstands the relationship of doctrine to fellowship in John's thought and fails to grasp the centrality of sound christology. She makes this note on 1 John 4:1-6 (p. 119):

> But we must remember that the epistle does not give us a detailed explanation of exactly what "Jesus Christ Incarnate" means, nor does it address such issues as the manner of the Incarnation, the relationship of the "two natures" of Jesus and so on. We must be careful, then, on insisting that others believe exactly as we do . . .

If one is looking for a good commentary on the epistles of John, one will

have to look elsewhere.

Lane Burgland

JOHN AMONG THE GOSPELS. By D. Moody Smith. Philadelphia: Fortress Press, 1992.

The debate addressed by Smith surrounds John's relationship to the synoptics. Summarized are the various views of John's dependence on and independence of the synoptics. The position of the early church that John used the synoptics as his sources is reintroduced. Challenged but not entirely refuted is a more recent view of John's autonomy. Throughout Smith remains the referee. He cannot accept contemporary dissatisfaction with the critical orthodoxy of Mark and "Q" as synoptic sources, although some of his arguments lean that way. John is shown to follow Mark's passion outline. A logical, but for Smith not irrefutable, conclusion is John's cognizance of Mark as the last synoptic. Parallels to Matthew and Luke are similarly traced. Essential in determining John's place among them is defining "source." If all four gospels have a common source, John's style indicates at least greater freedom in using it. Smith points out that where the synoptics are so similar as to be confused with one another, John is clearly different, although a common outline distinguishes them all from apocryphal ones. That John does not slavishly follow the other gospels is no reason to assert his complete independence of them.

The technical question of who used whom presents no barrier to the reader who becomes a juror listening to Smith argue all sides. His neutrality may be only formal, however, as he leans to the ancient position, nuanced by Bacon and now Frans Neirynck and the Louvain school (p. 181). Simply by inserting it into the debate, Smith has tipped his hand. "Insofar as John departs from the synoptics his redaction is original, his own composition, and serves a theological rather than an historical purpose" (p. 186). John is back *among* the gospels, as the title says.

David P. Scaer

THE RISE AND FALL OF AMERICAN LUTHERAN PIETISM: THE REJECTION OF AN ACTIVIST HERITAGE. By Paul P. Kuenning. Macon, Georgia: Mercer University Press, 1988.

Monographs in American Lutheranism are always welcome—especially when they are as provocative as Paul Kuenning's *Rise and Fall of*

American Lutheran Pietism, which attempts to revise our understanding of that kind of Lutheranism associated with Samuel Simon Schmucker and Gettysburg Seminary in the first half of the nineteenth century. Other historians have described this approach as a kind of degenerate Lutheranism. Philip Schaff, for example, called it "an amalgamation of Lutheranism with American Puritanism and Methodistic elements"; and Abdel Ross Wentz characterized it as an attempt "to adapt Lutheranism to American soil by divesting it of its distinctive traits and making it conform to the average American type of religion." But Kuenning's argument is that it represented a natural and consistent development from the Lutheranism first planted in America during the late colonial era by Henry Melchior Muhlenberg and his Pietist colleagues from Halle—a Lutheranism that was admirable for its ecumenism and social activism, on account of which it still "contains insights germane to critical issues that currently confront American Lutheranism and, to a lesser extent, the whole of Christendom" (p. 229).

To demonstrate his argument, Kuenning begins by describing the Pietism of August Hermann Francke and his new world disciples like Muhlenberg as an authentically Lutheran movement that grounded its concern for ameliorating human misery in a new, postmillenially-oriented emphasis on sanctification. Although those of us who insist on a confessional definition of Lutheranism may have trouble in accepting Pietism as fully Lutheran, Kuenning is certainly correct from a phenomenological point of view since Spener, Francke, Bengel, Muhlenberg, *et alii* always remained a part of the institutional Lutheran church and saw themselves as remaining faithful to the fundamental insights of Lutheranism.

Kuenning's next point is more problematical since he also contends that the Lutheranism of Samuel Simon Schmucker and those who followed his lead in the middle decades of the nineteenth century was this same Pietism adapted to changed circumstances in the new American nation and not so much an accommodation of American Protestantism. Certainly, there is some truth to Kuenning's position. Schmucker and company were self-consciously the institutional and theological heirs of their colonial predecessors and, insofar as they were aware of varieties of Lutheranism, they affirmed Pietism as their own. Kuenning, however, seems to minimize the significance of the American milieu—all the more important since these Lutherans were using the English language as their language of faith and worship. Experimental religion, revivalism, post-millenialism, sabbatarianism, temperance, and abolitionism all characterized both

American Lutherans and American evangelicals. Clearly, the Pietist origins alone of the former are unable to explain such affinities.

Part of Kuenning's purpose in looking to Pietism as the key to explaining American Lutheranism rather than to American Protestantism is his desire to rehabilitate Schmucker and the Franckean Synod *as Lutherans*, in spite of the former's involvement in the Definite Platform (1855), which proposed "An American Recension" of the Augsburg Confession, and the failure of the latter to affirm the Lutheran Confessions in any way, shape, or form at the time of its founding, while making conversion, temperance, and abolitionism conditions for clergy membership. While Kuenning elicits some interesting information regarding Schmucker's ethical stance (an abolitionist slaveholder!) and the origins of the Franckean Synod, his contention that what bothered the "confessional" party of the General Synod in the 1850's and 1860's about Schmucker and the Franckeans was their ethical activism (abolitionism), rather than their theology, flies in the face of the evidence.

Kuenning is not dishonest. He recognizes the lack of documentary proof for his thesis; but still he cannot understand how "the degree of doctrinal difference that separated the two sides in this dispute warranted the intensity and volume of the rhetoric. Did the vitriolic tones of the debate, the charges of heresy, and the hurling of anathemas correspond to the actual width of the confessional chasm that separated the warring parties" (p. 163)? Previous historians have answered "yes," since among the theological issues separating the two sides was nothing less than the real presence. But Kuenning, apparently unsympathetic with such doctrinal concerns, has sought another explanation in ethical ones. Unfortunately, the evidence for his position just does not exist. Although he can show that the Franckeans alienated fellow-Lutherans with their abolitionism at the time of their founding in 1837; almost thirty years later, when they sought membership in the General Synod, their lack of confessional subscription was the issue as was also the case when the confessional party squared off against Schmucker and his Definite Platform. In the 1990's doctrine may not seem to matter, but it did in the 1860's.

In spite of a flawed thesis, Kuenning's book is worth reading for what it tells us about these early American Lutherans. Kuenning, to be sure, evaluates their example of ethical activism without strong confessional allegiance positively. Confessional Lutherans, however, can learn anew how susceptible is our church to being "carried about by every wind of

doctrine, by the sleight of men" when she forgets her theological core and center.

Cameron A. MacKenzie

PREACHING TO STRANGERS. By William H. Willimon and Stanley Hauerwas. Louisville, Kentucky: Westminster-John Knox Press, 1992.

This reviewer came to *Preaching to Strangers* with expectation, having appreciated some of Willimon's earlier works like *Worship and Pastoral Care*, *Peculiar Speech*, and so forth. He was, however, disappointed. The format is intriguing enough. Willimon presents ten sermons and they are critiqued incisively, albeit collegially, by his friend, theologian Stanley Hauerwas. Willimon is Dean of the Chapel in Duke University and preaches there each week. The hearers are students and "tourists." The latter may or may not be Christians. As is noted in the introduction, "They come to the chapel exactly because they can come, hear the beautiful music, hear an intelligent sermon, and leave without really having to deal with other people and/or their own relationship to the Christian faith" (p. 5).

It is this setting which raises some questions in this reviewer's mind. What an opportunity for a lucid proclamation of the gospel Willimon has! But the sermons at times sound like a theologian talking to theologians. Indeed, the respondent's comments are at times more kerygmatic than the preacher's. Hauerwas says, for example, "I thought that one of the missing theological resources was the whole question of sin" (p. 26).

In brief, although Willimon is well worth reading, this reviewer searched in vain to find a clear proclamation of law and gospel in many of these sermons. A clear call to repentance is not a hallmark of these messages. One can come away being piqued intellectually, but little touched in terms of *metanoia*.

Donald L. Deffner