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Book Reviews

EARLY ISRAEL: A NEW HORIZON. By Robert B. Coote. Minneapolis: Fortress Press, 1990.

In this work Robert Coote deals with the issues of how Israel originated and what Israel was in the early phases of its existence. He summarizes the understanding of early Israel that has been put forward by certain scholars based upon research (primarily archaeological) of the last decade. Coote also adds his own views, some of which are new to the discussion.

For his reconstruction Coote first of all puts aside the picture of Israel's history presented by Scripture since, he asserts, the biblical narrative does not give a true account of early Israel. The periods of the patriarchs, exodus, conquest, and judges, according to Coote, never existed. He also rejects the model of Alt and Noth (an infiltration of disparate nomads into the Palestine hills, merging gradually in a tribal league) and that of Mendenhall and Gottwald (a peasant revolution).

Setting his time frame for the discussion as the thirteenth century through the end of the eleventh century B.C., Coote holds that Israel (early or otherwise) never had any unique ethnic, national, religious, moral, or social character. The beginnings of Israel were, rather, totally within the framework of typical political relations in Palestine, involving peoples who were indigenous to Palestine. Israel originated, Coote proposes, as the name for a complex, variable tribal affiliation of Palestinian farmers and pastoralists under the lordship of tribal sheikhs, in the north of Palestine. As an organized power, Israel grew in official importance during the thirteenth century B.C., when, according to Coote, Egypt dealt with Israel's tribal heads to create a semi-cooperative surrogate force in the border zone between the Egyptian and Hittite imperial spheres. Moses, in fact, was an agent of Egypt. The fall of Hatti, the incursion of "Europeans" (e.g., the Philistines), and the drastic decline of Egypt in Palestine led to the spread of Israelite tribal villages on the highland frontiers of settlement during the twelfth century. The Israelite center of gravity shifted to the highlands of central Palestine.

Thus, by the end of the twelfth century two main groups faced each other. The Europeans (chiefly Philistines) were in control of the lowlands—the coast, Bethshan and its territory, and parts of the Jordan Valley—and the chiefs of Israel were in control of the central highlands. Both camps were engaged in a struggle for sovereignty over the whole of Palestine. By the end of the eleventh century the Europeans looked as if they were ready to win the struggle. They had helped, however, to establish a highland outlaw named David, who eventually turned the tables on the Europeans and established sovereignty over greater Palestine in the name of the tribes of Israel. The Hebrew Scriptures began to be formed

in the court of David, written in part as propaganda for David and reflecting the new political reality (thus, the anti-Egyptian elements in the "J" document), but giving no actual historical account of Israel's origin and early history.

Coote's book is an indication, in this reviewer's view, of what will become an increasingly strong trend in scholarship on the Old Testament, namely, to discard the traditional phases of Israel's history (patriarchs, exodus, conquest, judges), as presented by Scripture, in favor of a vastly different reconstruction. The pastor reading this book will want to review the discussions of the archaeological evidence already set forth by more conservative scholars. *Early Israel: A New Horizon*, furthermore, shows the need for future studies of new finds in Palestine by those regarding the biblical record as accurate. These studies undoubtedly will set forth legitimate interpretations of the evidence which will be a counterbalance to the interpretations of those scholars in the same school as Coote.

Walter A. Maier III

PAUL AND THE RHETORIC OF RECONCILIATION: AN EXEGETICAL INVESTIGATION OF THE LANGUAGE AND COMPOSITION OF 1 CORINTHIANS. By Margaret M. Mitchell. Louisville, Kentucky: Westminster-John Knox Press, 1993.

This book is a revision of Mitchell's doctoral dissertation presented to the University of Chicago Divinity School in 1989. Her advisor was Hans Dieter Betz, known for his rhetorical analyses of Galatians and 2 Corinthians. Betz encouraged her to undertake a similar investigation of 1 Corinthians. Mitchell argues that 1 Corinthians is a unified composition by a single author, Paul, who urges the congregation to become reunified. Paul's key text, his "thesis statement," is 1:10, "I urge you . . . to all say the same thing, and to let there not be factions among you, but to be reconciled."

With this proposal, Mitchell is contending on two fronts. First, she is opposing the "proliferation of partition theories" which have questioned the unity of 1 Corinthians, especially since the commentary of Johannes Weiss in 1910. Her careful linguistic studies have demonstrated, successfully in my view, that at least one of the pillars of partition is untenable, namely, "that chapters 5-16 are lacking in reference to factionalism." The other front is the position of Johannes Munck (1959) and Gordon Fee (1987), who deny or (at least in Fee's case) understate the presence of factions in the Corinthian church. Mitchell's corrective

at this point is to be welcomed.

Mitchell has drawn on a rich amount of material from Greco-Roman rhetorical handbooks, speeches, and letters. Key terms in advocating peace and concord rather than war and factionalism—words like *schisma* ("schism"), *homonoia* ("harmony"), *sōma* ("body"), and about thirty others—are analyzed in order to throw light on Paul's use of such language in persuading his people. We need not be surprised that Paul, who was so well versed in the language and culture of his day, would draw on terminology that was common coin in contemporary political and social contexts. On pages 180-182 Mitchell gives a useful summary of political and social terminology used in the epistle, beginning with Paul's appeal for "oneness" (the word "one" appearing "a remarkable thirty-one times").

Another welcome aspect of the book is the careful exegetical work in numerous places. Two examples may be mentioned. One is Mitchell's analysis of the *peri de* formula (7:1, 25; 8:1; 12:1; 16:1, 12), in which she maintains it may sometimes be simply a shorthand way of introducing the next topic rather than always being a reference to a previous letter (191). A second example is Mitchell's response to Fee's rejection of the authenticity of 1 Corinthians 14:34-35 (281).

This reviewer's concerns with the book in hand apply to two major (and related) areas. (1.) There is, in the first place, the emphasis on social and political terminology, without giving comparable attention to the epistle's religious terminology and argument. Mitchell herself is aware of the limitations of her study in this respect: "1 Corinthians is [not] merely a pile of political commonplaces strung together, nor is it [true] that political *topoi* (topics) are the only sources of Paul's arguments . . . Throughout 1 Corinthians Paul draws heavily upon traditional Christian material." These cautions, however, do not remove the impression that Mitchell's study is another exegetical work (as Markus Barth's *Ephesians*) focusing on "horizontal reconciliation" between divided groups of human beings and so lacking sufficient sensitivity to the vertical dimension which gives its characteristic stamp to the gospel, which is God's reconciliation of sinful humanity to Himself through the cross of His Son.

(2.) In seeing 1:10 as the theme verse, secondly, Mitchell is at variance with the traditional Lutheran emphasis on the cross, which finds the epistle's thematic statement in 1:18. A thorough response to Mitchell's argument would take us beyond the limits of this review. We may point briefly, however, to the emphasis on "grace and peace from God" in the

epistle's opening (1:3; comparing 1:4, 7) and on the role of the cross in undergirding the appeal for unity in 1:13, 17, 23; 2:2. Paul states clearly in 1:17 that his primary mission is to preach the gospel of Christ crucified. Mitchell is able to cite 1 Clement, Ignatius of Antioch, the Muratorian Canon, Origen, and John Chrysostom in support of her contention that the epistle's chief purpose is to combat factionalism. Yet she also cites (page 19) W. Bauer's response to the fathers: "It is really rather peculiar and in need of explanation that this extensive and multifaceted epistle is supposed to have had only this purpose."

Gregory J. Lockwood

DANIEL: AN ACTIVE VOLCANO. By D. S. Russell. Louisville: Westminster-John Knox Press, 1989.

D. S. Russell believes that the interpretation of an Old Testament book should be "dynamic, showing new insights and understandings in each succeeding generation by the illumination of the Holy Spirit" (page 9). That viewpoint, coupled with his seeing Daniel as a paradigm of how God deals with individuals and nations throughout world history, has resulted in *Daniel: An Active Volcano*. Throughout this work Russell reflects on the text of Daniel in the light of both the New Testament and our present world, making applications to the contemporary situation.

His primary aim, therefore, is not a scholarly treatment of Daniel, but one that is confessional, homiletical, and devotional. Two central themes comes through in Russell's discussion of Daniel: first, that being faithful to God may not lead to earthly prosperity but to suffering and death; and, secondly, that in the end, the will of God will prevail, He is in control, and thus the believer can take comfort.

While those themes will find acceptance with many readers of this journal, those conclusions of Russell which are based on historical criticism will not. Russell holds to a date in the second-century B.C. for the authorship of Daniel, and this view colors much of his writing and interpretation. In dealing with the meaning of a passage, furthermore, Russell often presents the original understanding of Daniel's author as being notably different from the later understanding of the Christian church. Russell explains, for example, that the "son of man" of chapter 7 was originally meant to be the representative of those Jews persecuted by Antiochus Epiphanes (page 86). In the course of time Christ and the church applied a messianic significance to the "son of man" (pages 86-87). The conservative exegete will be uncomfortable with a number of

Russell's expositions and applications to the contemporary scene.

Throughout his book, nevertheless, Russell displays a Christian outlook, holding firmly to the centrality of the resurrection of Christ to the interpretation of history. He has interesting insights and makes astute connections between passages in Daniel and verses in the New Testament. The pastor who uses Russell's work cautiously will undoubtedly be rewarded with some helpful ideas for sermons and classes on the Bible.

Walter A. Maier III

LEAVING HOME. By Herbert Anderson and Kenneth R. Mitchell. Louisville, Kentucky: Westminster-John Knox Press, 1993.

Leaving Home concerns itself, primarily, with the leaving home of young adults, as both event and as process. The volume is a provocative study, part theological and part sociological, about pastoral ministry to persons who are leaving home and to the families that are left behind. The authors have provided readers with a thorough study of the process of leaving home. There is discussion about the nature of one's home of origin and about leaving home both physically and emotionally.

The authors deal with the necessity of leaving home as part of the individuation of adult personality. They contend that leaving home is necessary for a person to pursue God's calling for that individual. They explore the grief experienced by the family when a member leaves. They discuss as well the advisability of a spoken "blessing" of the "leaver" which both "frees" the individual to leave home and also to return home when appropriate.

Chapters are devoted to the theological implications of leaving home and to pastoral counseling interventions in the leaving process. The Christian educational-nurturing functions of the family are mentioned; the "home" is viewed as the launching place for the adult. Both "leavers" and those who are left are reminded of God's continued presence and care. It is suggested, finally, that congregations ritualize the home-leaving process. This idea is something to which pastors might attend particularly as they plan worship in the late summer and early autumn.

One of the authors, Kenneth R. Mitchell, died before publication of the book. His death, however, occurred only after he and the co-author had planned a series of books entitled *Family Living in Pastoral Perspective. Leaving Home* should be priority reading for parish clergy and pastoral counselors. It is also to be hoped that this fine book is an indicator of the

quality of the series of volumes currently being authored.

Gary C. Genzen
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MASTERING GREEK VOCABULARY. By Thomas A. Robinson. Second Revised Edition. Peabody, Massachusetts: Hendrickson, 1991.

The year 1990 saw the publication of two fine guidebooks to Greek vocabulary via cognate groups (word families): Robert E. Van Voorst's *Building Your New Testament Greek Vocabulary* (Eerdmans) and the first edition of Thomas Robinson's *Mastering Greek Vocabulary*. The attractive volume by Robinson, Associate Professor of Religious Studies at Lethbridge University, now appears in revised form.

Robinson builds on word-frequency principles adopted by Bruce Metzger's *Lexical Aids for Students of New Testament Greek* and John Wenham's excellent grammar, *The Elements of New Testament Greek*. He lists cognate groups according to frequency in the New Testament, beginning with the definite article (21,117 occurrences), *kai* (9039), and *auto* (5943). Memory aids are provided. Under *auto*, for example, the aids are "autobiography, autograph, automatic, autistic." Robinson's chapter on cognate groups takes up most of his book (pages 9-118).

His short first chapter ("Identical Greek/English Words") is a gem. From this chapter the student can immediately gain— "without study!—a vocabulary of about 250 words," inspiring "some confidence that Greek is not entirely foreign." The list begins with *abba*—"abba," *abyssos*—"abyss," and *angelos*—"angel." Section 3 lists about four hundred "Derived English Words" ("acolyte," "acoustic," *et cetera*). Sections 4 and 5 explain Greek prefixes and suffixes. Section 6 lists low-frequency words not in the main cognate lists. An appendix explains Grimm's Law of sound-shifts in Indo-European languages. *Mastering Greek Vocabulary* may be highly recommended.

Gregory J. Lockwood

APOSTLE TO THE GENTILES. By Jürgen Becker. Louisville: Westminster-John Knox Press, 1993.

Jürgen Becker intends to provide in this work a study of Paul that takes him "seriously as a human being and as a person of profound religious conviction" (page ix). The reader who takes seriously the New Testament will, however, have difficulty recognizing the Paul that Becker presents.

Becker paints a picture of a Paul who had no idea whatsoever of the importance of his letters (page 8) and who would have been amazed and "perhaps even embarrassed" that his letters are included in the canon of the New Testament (page 9). Becker removes Ephesians, Philemon, 1 and 2 Timothy, and Titus from the list of Pauline letters and expresses doubts about Colossians and 2 Thessalonians.

Further complicating his task of understanding Paul is the unreliability of Acts, a book written "at the earliest" a generation after Paul by a man who did not know Paul and had probably not read any of his letters (pages 13-14). Becker believes that the author of Acts reports Paul's martyrdom "only quite incidentally (Acts 20:25, 38; 21:13)" (page 15) and records a (fictitious) Apostolic Decree (Acts 15) of which Paul knew nothing and with which he would not have agreed if he did (page 14). Readers of Becker's book will be surprised to discover that Paul conducted no extensive collection for the relief of Jewish Christians in Jerusalem (page 23). Becker suggests that the author of Acts falsified this information (page 26). The Paul pictured by Becker was a linen-worker who was never instructed in the law as a regular rabbinical student (page 37). This Paul was never confronted by Jesus on the road to Damascus (the author of Acts records only a fictional legend in Acts 9, 22, and 26, reflected also in 1 Timothy 1), although he did convert to Christianity at some point in the past (page 73).

Becker suggests that Paul lost the argument with Peter and the Judaizers (Galatians 2). This defeat motivated Paul to begin independent missionary work among the Gentiles (page 125). Paul was wrong to expect an imminent return of Jesus, a view shared by the early church (page 132). With this picture of Paul it is not surprising that Becker understands the doctrine of justification by grace through faith in Jesus Christ as merely a "battle doctrine" which Paul employed in polemical sections of his letters (pages 270, 279-304).

Becker's goal throughout the work seems to be to reconstruct a "flesh-and-bone" Paul, a man who felt called to present the gospel to the Gentiles. There is certainly a need to understand Paul as a human being and to avoid the two-dimensional caricature generated by many well-meaning conservative Christians. A true picture, however, of this apostle to the Gentiles must be drawn from all his letters, not just a few. Luke's account of Paul's ministry in Acts must be given full weight as well. And, finally, to misunderstand the place of justification in Paul's theology is to misunderstand his entire theological framework. Becker's book will

be of interest to those who wonder what is being taught in some German theological circles and reminds us of the hermeneutical question which every interpreter faces as he opens his Bible.

Lane Burgland

DIE RECHTFERTIGUNG DES SUENDERS: RETTUNGSHANDELN GOTTES ODER HISTORISCHES INTERPRETAMENT? By Gottfried Martens. Goettingen: Vandenhoeck und Rupprecht, 1992. *Forschungen zur systematischen und oekumenischen Theologie*, edited by Wolfhart Pannenberg and Reinhard Slenczka, Volume 64.

This book is essentially the author's doctoral dissertation, accepted by the theological faculty of Erlangen in 1990. It is an impressive achievement, just because it is not a tedious array of pedantries, but an illuminating treatment of the heart of the faith by a keen theological intelligence.

Roughly the first third of the text is devoted to a painstaking determination of just what it was that the Reformation, on the one hand, and the Roman Catholic Council of Trent, on the other hand, meant by justification. Special attention is given here not simply to the respective confessional or conciliar texts, but to vital background—first of all in the final negotiations at Augsburg and in the agreed formulas of Worms and Regensburg a decade later and then also in the work of Chemnitz as both confutator of Trent and main author of the Formula of Concord.

From this carefully constructed foundation Martens now proceeds to describe and evaluate some significant contemporary treatments of justification. First comes a thorough analysis of the formulation of the Lutheran World Federation in 1963. Next, four "ecumenical" documents are examined in respect of their treatments of justification: the "Malta-Report" (Roman Catholic and Lutheran [Vatican and LWF], 1971), the "Leuenberg Concord" (European Lutheran and Reformed, 1973), "Justification by Faith" (American Roman Catholic and Lutheran, 1983), and "Lehrverurteilungen—kirchentrennend?" [Doctrinal Condemnations—Church-Divisive?] (German Roman Catholic and EKD [Lutheran-Reformed-Union], 1986).

The various notions of justification are classified broadly into the two categories of the book's title: either God's salvific activity (if preaching, one might be tempted to say, "rescue-operation") or else a piece of historical interpretation. It turns out that Trent and the Lutheran Confessions had at least this in common, that both treated justification as

God's saving action, in the context of worship (*Gottesdienst*). By contrast, the modern documents—despite vestiges of the former approach, particularly in the American paper—treat justification as an intellectual construct, subject to the flux of endless re-interpretations, according to the dictates of modern historicist thinking (in the Continental sense).

It is not surprising that the boldness of this scheme provoked some fury within the academic establishment, as one gathers from Professor Slenczka's commendatory introduction. The approach was, for example, dubbed "a nonsensical alternative." Martens was also accused of a "fundamentalism of the means of grace." It is difficult to imagine a higher tribute to his work.

Given the wealth of data and analysis in the book (the bibliography comprises nearly a hundred pages), any selection of topics for special notice must needs be arbitrary. This review will take up three: (1.) some details of the historicising interpretation, (2.) the *status controversiae* between Trent and the Church of the Augsburg Confession, and (3.) an envisaged broadening of the ecumenical scope to include a comparative study of the theme of "deification" in Luther and Eastern Orthodoxy.

I.

Despite positive elements of the discussion in Helsinki (such as the renewed stress on the link between justification and baptism), Martens notes that the official theme, "Christ Today," came to be distorted into a preoccupation with "today" and therefore with that mythical creature, "modern man" (before, of course, the rise of the "femspeakers," who would rather be "chairs" than "men" of any sort). The "deep chasm" between past and present was thought to prevent reception of the message of the past concerning justification. The gap had to be bridged, instead, by human efforts at making justification "relevant." An obsession with "communication" in turn makes techniques central. If "we" are to "make" the "mere word" "effective," "lively," and "credible," then Martens is quite right to speak of a usurpation of the place of the Holy Spirit and of a "hermeneutical semi-pelagianism" (page 149). Our mediating, communicating activity then also takes over the function of the means of grace. As Martens reminds us, however, "the dialectic of law and gospel cannot in principle be translated into the methodology of detergent-commercials" (page 337).

One result of a further distortion was that "the experience of "today" was made a constant of theological assertions, and the form of the

proclamation of Christ a variable" (page 127). Since "modern man" does not believe in a last judgment, he naturally does not find justification in that sense "relevant." One of the major attempts to secure such relevance was Tillich's method of "correlation," in which Christian symbols are reconceived as answers to questions which "modern man" is allegedly asking. Martens comments trenchantly that "man sees his needs and questions satisfied precisely in *sin*" (page 142). Deploring the substitution of this thin gruel for God's own two-fold action in law and gospel, Martens cites Braaten's astonishing view: "Tillich's method of correlation is a contemporary methodological reformulation of the Lutheran principle of law and gospel" (page 142n).

One theologian (Poehlmann) thought that "overemphasis" on justification was an "intellectual image-cult" which "puts the cult of Mary in the shade" (page 145n). Indeed, the submission of the Theological Commission to the Lutheran World Federation in Helsinki, following the scheme of Warren Quanbeck, had reduced justification to "one of the pictures" for what is central in the New Testament. The references to "pictures" were later, in response to criticism, taken out of the final (unaccepted) report (page 145). Yet the fatal split between "concept" and intended "reality," and the reduction of God's rescuing forgiveness to bloodless abstractions, to be "interpreted" in this way and that, went on apace. As its Theological Commission reported to the next Assembly of the LWF in Evian (1970): "Historical thinking . . . lets us recognize the historical contingency of the biblical statements, as of the ecclesiastical confessions, and thus relativises their validity for the present situation" (page 131).

The "Malta-Report" treated this discounting and relativising of everything "historical" as an axiom. Fixed doctrine was in principle impossible, since the "gospel" always "incarnates" itself anew into a situation (page 189). To cope with the welter of diverse theologies, interpretations, and understandings, even within the New Testament itself, Malta adapted the notion of the "centre of the gospel" from the traditional Lutheran talk about the "centre of Scripture." In sum, "the Pauline proclamation of justification is to be understood as a 'polemic' and a 'sharpening,' which Paul developed in a particular situation and which, accordingly, is not to be regarded as *the* centre of his proclamation even in his own view; rather, it is *one* interpretation of the saving event among others and must let itself be corrected by them" (page 205).

The "Leuenberg Concord," while at least treating justification as a matter for joint confession, also succumbed to the bane of historicist

relativism. Its "dynamic concept of doctrine" replaced the contrast between God's word and man's word with the categories of "ground" and "expression" respectively. The radical contrast between divine truth and human opinion was thus dissolved into the grey sameness of "historical development" (page 226). Once law and gospel are, as also at Malta, bracketed as a mere confessional peculiarity, justification turns into an abstract ghost of itself, open to reinterpretation in sentimental terms and social action (pages 234-237).

The American document *Justification by Faith* receives high praise for actually tackling, in its historical portion, the dogmatic differences in detail. The biblical-exegetical component, supplied by John Reumann, is characterized by Martens, on the one hand, as a "basically superb collection of materials" (page 271), but, on the other hand, as a use of historical-critical methodology "to veil and supplant the necessity of theological judgment in exegesis" (page 246). Scripture, indeed, cannot function as rule and norm "where its pneumatic dimension as word of God is not taken into account at all" and "the aim of exegetical investigation consists simply in a demonstration of the diversity of the theologies and theological interpretations in the New Testament" (page 247).

Theologically the document achieves "convergence" by going beyond the supposed surface-level of doctrinal conflict, to that of the underlying intent or "concern," where a happy compatibility and complementarity prevail. The Roman Catholic understanding of justification as a process and the Lutheran confession of justification as shaped by the contrariety of law and gospel are regarded simply as different but complementary conceptual and linguistic ways of expressing the same thing (page 254). The Lutheran "concern" is then assimilated to the Tridentine teaching, so that the mutual "convergence" is expressed largely in the very wordings of Trent (page 260). The position of the Reformation may represent a "legitimate concern," but in itself it is no more than a Lutheran peculiarity and certainly not the *doctrina catholica and apostolica* which it claimed to be (page 273). The clash between true and false doctrine has been defused into a comparison of "then" and "now" within one evolutionary continuum (page 271). A similar "self-surrender" (page 312) on the part of the Lutherans (joined now by Reformed and Union forces) is registered by Martens in the final document which he considers, which sets aside the "mutual" condemnations of the sixteenth century. The summary here is, of course, sketchy and selective and, therefore, cannot do justice to Martens' exquisitely nuanced argumentation.

II.

The contrast between the Lutheran understanding of justification as divine forgiveness, forensically applied, and the Tridentine scheme of a progressive process, therapeutic and meritorious, is, of course, familiar. Martens, however, does not stop there. He traces the discord also to two incompatible views of reality. Trapped in Aristotelian ethics and metaphysics, Trent was unable to think of imputation as sufficiently "real." Faith was empty unless filled, or "formed," by love. For Luther, on the other hand, that which "forms" faith and gives it its justifying power is Christ Himself in the fulness of His redeeming work. It is this Christ—cross, resurrection, and all—who is present *in ipsa fide*, in faith itself. What faith has, therefore, is not less real but infinitely more real than any love or ethical renewal in us.

Despite, furthermore, its laudable anchorage of justification in baptism, Trent neglected the power and efficacy of the gospel itself (page 74). A corresponding deficiency in the estimation of the "word-event" may be noted already in the Worms-Regensburg discussions, where, as Martens expressly points out, Calvin's presence ruled out unanimity in this matter on the part of the Protestants (page 65n).

The "battle over justification" is "the battle over the right worship of God [*Gottesdienst*]" (page 113). Here is Martens' ringing opening declaration: "'Justification' signifies in the Confessions as *doctrina* that event [*Geschehen*, happening] which implements itself in the church's essential constitutives, word and sacrament, as well as its content" (pages 23-24). And in his conclusion Martens formulates the view in the Lutheran Confessions of justification as "grounding event" (*Grundgeschehen*) splendidly thus: "Justification is throughout proclaimed and confessed as the act of the Triune God upon sinful man, which is implemented in word and sacrament, thus in baptism, sermon, absolution, and supper, and therefore has its place in the worship [*Gottesdienst*] of the Christian congregation" (page 322).

This liturgical determination of justification is vital in an age which habitually misreads "faith" as mere interiority or "spirituality" in the modern sense. Contrary to this conception, the external, objective evangelical channels of salvation (*media salutis*) are essential and constitutive for justifying faith and so for justification itself in accord with the apology to the Augsburg Confession (IV, 53) and the Solid Declaration of the Formula of Concord (III, 25).

Following Chemnitz, Martens knows well and often deploys this litmus test: What precisely is it that can alone secure our acquittal before the judgment seat of God? And in his treatment of the modern ecumenical discussion, the Roman-Lutheran contrast is sharply drawn. Yet the handling of the Council of Trent itself seems done surprisingly gingerly. Of the dreadful Canons 24 and 32 which have good works "increase" justification and "truly merit" eternal life, only one is mentioned, and that in a footnote. The issue of "merit" is dispatched with more excuses than criticisms. At this point words like "problematical," "insufficiently," and "danger" (page 82) have a distinctly trivializing effect. And the plausible weaving together of an "inner-biblical net of correlations [*Beziehungsnetz*]" capturing "central New Testament sets of facts [*Sachverhalte*]" (page 76) is not, of course, unique to Trent. We have all seen such perversely ingenious "nets," for instance, in the case of Jehovah's Witnesses, who learnt the art from the Arians.

On the other hand, one might wish that more leniency had been extended to Martens' fellow-confessional Lutheran, Dr. Gottfried Hoffmann, even if public expression of disagreement had been deemed necessary. The undersigned sees no vitiation of Hoffmann's view of Apology IV:72 in his recasting of the passive *iustum effici* into the active form, *iustum efficere*, for his title (page 34n). Hoffmann also rightly criticizes Schlink for extending the meaning of "regeneration" in the Apology's treatment of justification beyond the creation of saving faith to humanly observable change (see page 45n). In his distinction, moreover, between justification and sanctification in respect of *nova vita* in Apology IV (page 43n), is Hoffmann doing anything other than insisting, with Luther, on "the clear distinction of grace and gift," lest the two be fudged into "a *mixtum compositum*," as Martens himself puts the matter so well on page 312? Such, at any rate, are the reviewer's humble perceptions. These incidental reservations, however, are not meant in the least to gainsay the genuine significance and brilliance of Martens' treatise.

III.

The "ecumenical" discussion of justification considered here is, of course, really an event within the Western church. Perhaps that is not surprising, since the Christian East in a way missed out twice on the debate about saving grace, once in the time of Augustine and again in the time of Martin Luther. Naturally Eastern theologians have assimilated the issues in various ways, and these matters are now pursued in dialogues between churches. The most interesting Eastern-Lutheran dialogue of

recent years is doubtless that between the (Lutheran) Church of Finland and the Russian Orthodox Church. This dialogue, which began in 1970, has been enormously fruitful in stimulating a new and far-reaching departure in the study of Luther, focusing on the patristic "deification" (*theosis*) theme in Luther and its relation to justification.

The pioneering work was done by Professor Tuomo Mannermaa, of the University of Helsinki, and is being continued and extended by his students. Martens lists the relevant material of Mannermaa in his bibliography, as well as the important (deriving from a symposium in Helsinki) volume *Luther und Theosis*, published by the Luther-Akademie of Ratzeburg. Since these materials appeared in 1989 and 1990, however, and Martens' dissertation was completed in 1990, he could obviously not at that late date incorporate a major new component. Even less able to do it justice is this short review. Two observations will at least indicate the import of the new scholarship in Helsinki. There is, first of all, Luther's insistence, in his commentary on Galatians (*Luther's Works*, vol. 26, page 129), that justifying faith does not have Christ simply for its "object," in some abstract conceptual way, but rather that *in ipsa fide Christus adest* (in faith itself Christ is present"). What are the implications for the understanding of justification in Article Three of the Formula of Concord (SD) when that article itself concludes by directing those interested in a more detailed explanation of the matter to Luther's "beautiful and splendid" commentary on Galatians?

Secondly, as Mannermaa's student Risto Saarinen in particular has argued in some detail, there is a systematic flaw in the conventional portrayal of Luther's theology, owing to certain philosophical prejudices adopted by Ritschl and transmitted to the "Luther-Renaissance" initiated by Karl Holl. This bias dislikes essence and substance and talks, instead, of operations, actions, or influences, distorting Luther's views accordingly. His ontologically robust biblical, incarnational, and sacramental realism was starved down to spectral thinness, and the resulting insubstantial wraith then was then hailed as "dynamic."

The implications are, of course, enormous. Martens' work, for one thing, on the ecumenical debate about justification needs to be supplemented with an equally rigorous examination of the christological underpinnings. If, as Marc Lienhard assures us, the Leuenberg Concord, for instance, really meant by the "collapse of traditional thought-forms" the "two-natures doctrine" and "the doctrine of the communication of attributes" (*Lutherisch-Reformierte Kirchengemeinschaft Heute*, page 107),

it is difficult to see what concrete meaning and value could then be left to *any* agreed formulas about "justification."

It is greatly to be hoped that Martens' masterful investigation will soon be made available in English. It is far too fashionable among modern Lutherans to take justification for granted as a non-controversial, even slightly boring, cliche. Martens' work can shake us out of our complacent slumbers. In his introductory commendation Reinhard Slenczka cites these words from Hans Joachim Iwand: "An evangelical church which regards the doctrine of the righteousness of faith as something self-evident, which need not detain us since other questions are more urgent, has in principle robbed itself of the possibility of arriving at consistent solutions in these other questions" (page 5).

Kurt Marquart

TEXTS FOR PREACHING: A LECTIONARY COMMENTARY BASED ON THE NRSV—YEAR B. By Walter Brueggemann, Charles B. Cousar, Beverly R. Gaventa, and James D. Newsome. Louisville: Westminster-John Knox Press, 1993.

The idea of a lectionary commentary certainly seems appealing: by purchasing one volume, a preacher can have on his shelf a reasonably in-depth treatment of every likely sermon text for a whole year. Some may find *Texts for Preaching* to be just such a book. Lutheran lectionary preachers, however, are likely to be disappointed.

The disappointment will not be with the concept. A commentary specifically on preaching texts offers several advantages on which this volume capitalizes. First and most importantly, every text is examined with a view to its place in the ecclesiastical year. An introduction for each Sunday connects the lessons for the day with each other and with the season. These are generally insightful and extremely relevant to preaching. Inclusion of the psalm of the week further enhances this commentary's liturgical usefulness. Secondly, directed as they are toward sermon preparation, the authors often suggest applications of the text which could easily find their way into the pulpit. On the crowd's reaction to the feeding of the five thousand in John, for example: "It is the kind of thinking that skews the reality of grace and seeks to make of Jesus a genie or an errand boy" (page 446). Thirdly, this commentary is designed for easy access by preachers of greater or lesser scholarly inclination. The original languages are assumed, but word studies and grammatical issues are always elaborated in the vernacular.

Nor will there be disappointment with the scholarship of the authors, either. The work is credible enough. Brueggemann in particular is a name familiar to students of the Old Testament.

The fact is that Lutheran preachers will be disappointed with something very much out of the hands of the authors. They have, of course, commented on the lessons assigned in the *Revised Common Lectionary* (1992). Unfortunately, therefore, this commentary simply does not address almost thirty percent of the pericopes in the lectionaries used by most Lutherans, such as that in *Lutheran Worship*. Some of the omissions will be especially missed, such as Genesis 22:1-18 and Romans 8:31-39 (First Sunday in Lent), all the lessons of Pentecost including Ezekiel 37, Mark's passion and account of Easter, Ephesians 5:21-31 (on the Fifteenth Sunday after Pentecost). A number of the omitted texts are included in Years A and C of the *RCL*; Westminster-Knox Press expects to publish *Texts for Preaching* for these years too. The point is that one volume does not meet every Sunday's need.

There are, in addition, exegetical concerns with this commentary. Inerrancy and historicity are questioned (pages 9, 453, *et alia*) and traditional authorship refuted (page 82). Interpretations of the Old Testament vary between surprisingly clear connections to Jesus (page 5, for example) and complete discounting of major messianic passages. ("It is enough to see that . . . [the first Servant Song] models profound faith in a situation of exposure and vulnerability," page 241. Likewise, the poetic interpretation of Isaiah 53 is at once insightful and inadequate.) In many instances the commentary raises questions, challenging grist for the preacher's mill, but avoids answering some of the tougher ones. A preacher devoted to the pericopes—even of the Lutheran cycle—might want this book as a source of material. Most readers of the *Concordia Theological Quarterly* probably would not find it to be the best available source.

Carl C. Fickenscher II
Garland, Texas

BECOMING MARRIED. By Herbert Anderson and Robert Cotton Fite. Louisville, Kentucky: Westminster-John Knox Press, 1993.

This book is the second book in a series about major events of life, viewed from a pastoral perspective. The first book, *Leaving Home*, written several years ago, I reviewed in an earlier issue of the *Concordia Theological Quarterly*. Herbert Anderson is a professor of pastoral

theology, and Robert C. Fite is a pastoral counselor. In this new book pastors are provided substantial "food for thought" concerning issues related to premarital counseling, planning of weddings, and something probably rarely done, scheduled post-marital counseling during the first few years of marriage.

The book advocates the use of an informal genogram as the primary instrument for use in premarital counseling. In the genograms the couples tell their family stories back a few generations. Using this instrument, the couples decide which familial customs, patterns of life-style, and religious values they wish to bring into their new marriage. Instructions on how to do a genogram are provided. The wedding ceremony is viewed as an important public part of the ongoing process of becoming married.

The book incorporates a current sociological study of marriage, and also seeks to set forth a general theology of Christian marriage. Lutherans will not likely be comfortable with the sacramental label given marriage, though the use of the term by the authors differs from traditional Roman Catholic usage.

The book deals with the fact that more couples are living together prior to the wedding ceremony. While not endorsing this practice, the implications for the wedding ceremony and for the marriage are discussed. While the authors contend that lifelong marriage may be more difficult in a day when people live much longer, that certainly does not abrogate God's intention for marriage.

The book contains advice about the content of the wedding homily. Also provided is a list of texts of Scripture usable for weddings. There is also advice about the construction of the wedding ceremony. In that area most Lutheran pastors will presumably continue to reach for the *Agenda* pure and simple.

The work is thoroughly furnished with footnotes, which provide suggestions for further reading. This is definitely a book for pastors to read and ponder. It is exceedingly readable and continues the good work done in the earlier book. One can hope that the authors will see the series through to completion. One may not wish to scrap his present pattern of premarital counseling work to use the genogram primarily. Yet one is likely to come away viewing it as an additional modality in such work.

Gary C. Genzen
Lorain, Ohio

A FAMILY OF SERMONS. By Arthur Drevlow. Mankato, Minnesota: Walther Press, 1993.

It is true that a family of writers, six no less, is involved in the production of this book of sermons, brothers and nephews, all of whom bear the surname Drevlow. But the primary author and contributor is Arthur Drevlow, a graduate of Concordia Theological Seminary in 1941, now retired after many fruitful years as pastor chiefly in southern Minnesota. To his credit it must be acknowledged that this conscientious *Seelsorger*, besides tending to his parish and its school, remained a student himself, constantly growing. His sermons evince the love he cherished for the scriptural word, the theology of his beloved church and its leaders, notably Luther and Walther, and the history of the synod which he served. A mere casual reading will soon demonstrate his ability to expound the text (helpfully the texts are printed out) and to benefit his hearers with pertinent comments and lively illustrations. Thus, for example, in preaching on the beginnings of this, he points out in his introduction how on July 4, 1853, the first president of the synod, C. F. W. Walther, gave thanks to God for having made America "the greatest wonder of the century," referencing chiefly the blessings resulting from the religious freedom to worship without let or hindrance. Ten years later, Drevlow goes on, "President Lincoln reminded his countrymen of their Creator's blessings: 'We have been the recipients of the choicest blessings of heaven.'" Drevlow's text was Psalm 33:12, "Blessed is the nation whose God is the Lord, and the people whom He has chosen as His own inheritance" (NKJV). The sermon turns on three poles, the past, the present, and the future (the once, the now, and the tomorrow). Vividly Drevlow makes his points. As regards America's past, for example, he states: "To apply the terms righteous and upright to any nation, past or present, is indeed a mark of God's unlimited love. Think of these terms as you consider the America of by-gone days. Imagine students coming to Harvard University in September 1992 and being greeted by the Rule of September 26, 1642: 'Let every student be plainly instructed and earnestly [advised] to consider well: the main end of his life and studies is to know God and Jesus Christ, which is eternal life, John 17:3.' Think of college students in 1992 being told that Jesus Christ is 'the only foundation of knowledge and learning.'" Obviously we have come a long way from that day, and Drevlow acknowledges "that will seem strange to us" in our troubled times.

Similar sorts of trenchant comments appear in the sermons that highlight the Lutheran Confessions, one of the five sections in the book.

The skill and technique of teaching (in sermons) concerning these confessions was the focus of the author's project-dissertation of the Doctor of Ministry degree of Concordia Theological Seminary a number of years ago. Of the approximately fifty sermons in the book, forty are by Arthur Drevlow; the remaining ones are contributed by other members of the Drevlow family, Adolph, Otto, Ferdinand, David, and Marcus. The book thus becomes a fitting memento of this family that has contributed significantly to the ministry of the word for more than a half century.

Eugene F. Klug

MATTHEW'S CHRISTIAN-JEWISH COMMUNITY. By Anthony J. Saldarini. Chicago: The University of Chicago Press, 1994.

Saldarini maintains that Matthew was intended for a community of Jews of which he was part. Matthew writes with the hope that the Jews, who were not monolithic in their beliefs, may recognize Jesus as the Messiah. This study is fascinating, since Jesus is presented as the Jew He really was. Failure to understand Matthew in this way, as Saldarini has admirably done, leaves important aspects of the life of Jesus untouched.

As valuable as this fundamental principle is, it results in overstated conclusions incompatible with certain understandings. Matthew is so enmeshed in Judaism that the church and the synagogue are no longer seen as fundamentally opposed. Its apologetic against first-century Judaism, the view offered by Davies and Allison, is obliterated. Saldarini's approach requires putting a positive face on negative references to Jews and neutering favorable references to Gentiles. This approach destroys Matthew's literary and theological genius of creating a tension between negative references to Gentiles (e.g., their useless, long prayers) and positive portraits of them (e.g., the magi, the centurions, the Canaanite woman). Matthew creates a similar tension by offering salvation to the Jews who then rarely believe and are finally excluded. One may consider side by side the pericopes of the healed leper who follows Jesus' command to present himself to the priest and of the centurion who requests the healing of his servant. Saldarini correctly sees Jesus as an observant Jew. Ignored is the comparison between the lepers and priests who do not respond to miracles and the centurion who believes without seeing one. Should Matthew's reader fail to see this contrast, he is told the sons of the kingdom will be thrown into outer darkness. Any tension between the two groups is conclusively removed when the Gentiles are said to include Jews. The account of the alleged robbery of Jesus' body

is taken as an apology for the resurrection, which it surely is; but omitted is the repudiation of the perfidy of the Jews who preach their own lie. No mention is made of Joseph's concern with Mary's alleged adultery, which is squarely targeted to Jewish slanders. The removal of the actual tension obscures Matthew's purpose in establishing a basis for the mission to the Gentiles and in warning the Jews of damnation. References to the disciples of Jesus being thrown out of Jewish synagogues challenge this view of a peaceable kingdom of Christians and Jews.

Even if, however, Saldarini takes his fundamental thesis too far, he rightly places Matthew within the vortex of the struggle between two movements. *Matthew's Christian-Jewish Community* is aptly titled and gives a valuable insight into the emerging church. The same evidence, nevertheless, could show Matthew's readers to be believers who struggle with their ties to the synagogues. A secondary audience might be found among Jews who are attracted by Jesus but remain with their synagogues. Matthew, then, still addresses Jews, but this point can not be made without taking the teeth out of his message or softening his indictment of the Gentiles.

David P. Scaer

A HISTORY AND CRITIQUE OF THE ORIGIN OF THE MARCAN HYPOTHESIS 1835-1866. New Gospel Studies, 8. By Hajo Uden Meijboom. Translated and edited by John J. Kiwiet. Macon, Georgia: Mercer University Press, 1993.

Published in 1866, this Dutch dissertation surfaced in a seminar under the late Karl-Heinrich Rengstorf in 1979. Meijboom challenges the two-source hypothesis with Mark as the first gospel, then formulated by Holtzmann in *The Synoptic Gospels, Their Origin and Their Historical Character* (1863), which remains basic to research on the gospels. Meijboom (1842-1933), a virtual unknown, began his career when the tumult created by Strauss's *Life of Jesus* (1835) was settling down. Following the latter's critique of the gospels, which savaged the historical Jesus and threatened to emasculate Christianity, scholars attempted a recovery in favoring the shorter Mark who was not disadvantaged by narratives of a miraculous birth and resurrection.

There is good reason to put aside any hesitancy as to the value of a mid-nineteenth-century work. While modern dissertations strive to be detached, Meijboom at the age of twenty-four had no difficulty in showing how the evidence was manipulated to support the Marcan hypothesis. He

divides his work into three parts with the first tracing the development of the hypothesis from its inception in the 1830's to its dogmatization in 1866. The arguments used on its behalf are answered in the second part. No basis for Marcan priority is found in its brevity. Its christology is not primitive but developed. In the final part Meijboom offers an exegetical assessment of Mark.

On several counts this work is fascinating. John J. Kiwiet, the translator and a professor at Southwestern Baptist Theological Seminary, has supplied the footnotes lacking in the dissertation. His introduction serves as a history of theology when the theory of Marcan priority was crystallizing. For ease of reading he expands the translation, but preserves Meijboom's integrity by bracketing the additions. Since Kiwiet makes Meijboom's work his own, the woodenness of a translation is overcome.

A final intriguing feature is Meijboom's exegesis. Mark 9:49-50, for instance, is an enigmatic and uniquely Marcan pericope (included in the new three-year series of pericopes): "For everyone will be salted with fire, and every sacrifice will be salted with salt. Salt is good; but if the salt has lost its saltiness, how will you season it? Have salt in yourselves, and be at peace with one another." Meijboom opines that Christians were held together by an unhealthy desire for martyrdom (an argument for a later date). As martyrdom would not continue, they had to look for inner peace to hold them together.

Along with the author's detailed table of contents, the translator includes his own and adds indices of topics and persons. Meijboom devoted the remainder of his career to social causes and to studies of the early church, favoring Marcion. He may have lost his first love and gave no answer to the form-criticism of Dibelius and Bultmann. The general editor of the series, William R. Farmer, challenges Marcan priority once again by bringing Meijboom into the debate. Only posterity will know the results.

David P. Scaer

CATHOLIC, LUTHERAN, PROTESTANT: A DOCTRINAL COMPARISON OF THREE CHRISTIAN CONFESSIONS. By Gregory L. Jackson. St. Louis: Martin Chemnitz Press, 1993.

This book is clearly a labor of love, and like most good theology, arises out of pastoral experience. When members of different churches fall in love, careful doctrinal guidance is both necessary and difficult. On the

one hand, the spiritual future of a new family is at stake. On the other hand, the rosy illusions of romantic love are notoriously inhospitable to a sober assessment of differences, let alone differences about matters of ultimate import. Dr. Jackson neither waffles nor scolds. He calmly unfolds the essential issues, concerned not only to show the differences between the Roman Catholic and the Lutheran churches, "but also to emphasize how much they have in common."

Gregory Jackson is well qualified to write this book, the title of which at once reminds one of Will Herberg's classic, *Protestant, Catholic, Jew*. A graduate of Yale (S.T.M.) and Notre Dame (Ph.D.), the author also studied at various Lutheran schools, including Augustana College in Rock Island, Waterloo University in Ontario, Concordia Theological Seminary in Fort Wayne, and Wisconsin Lutheran Seminary in Mequon. Jackson's broad perspective reflects this personal odyssey. Knowing perfectly well the vast confusions in all churches today, he wisely concentrates on the official positions of the churches, not on unrepresentative personal opinions.

The book progresses pedagogically from "Areas of Agreement" (Part One) to "Partial Agreement" (Part Two) and then to "Complete Disagreement" (Part Three). One is not surprised to find the Trinity and Natural Law in Part One. The Two Natures of Christ are treated there as well. It might have been good to indicate that the Reformed deviations on christology, which Jackson deplores, are foreshadowed already in medieval scholasticism, which departs from the full incarnational realism of the New Testament and the ancient church, to which Luther returned. It is surprising to find Scripture treated also in this first, agreed, area. This approach is made possible by limiting the issue to the Bible as the authoritative word of God—which all the historic confessions affirm—and by approaching it through appropriate citations from the ancient fathers. This approach is probably most helpful to the interested inquirer, who is thus helped to see the issue not as an eccentricity of the Reformation, but as part of much older common Christian ground. The papal evasions and violations of biblical authority then come in a later chapter dealing with disagreements.

Under "Partial Agreement" the author treats the sacraments as means of grace. While noting the partial agreement here between the Lutheran and the Roman Catholic churches, Jackson stresses the sharp discontinuity between the historic church (including Luther) and Zwingli and Calvin—and thus between the Lutheran and the other Protestant churches.

"American Lutheranism," he writes incisively, "has suffered from such a fear of succumbing to Roman doctrine that many positive, historic aspects of liturgical worship and practice have been avoided or abandoned in favor of Zwinglian rationalism, Evangelical revivals, and Pentecostal praise festivals replete with staged healings and calculated emotionalism" (page 77).

The most detailed discussions, naturally, occur in the five chapters devoted to areas of "Complete Disagreement." These deal with justification by faith, purgatory, papal infallibility, mariology, and the antichrist respectively. A great strength of Jackson's treatment of justification is that he is not afraid to refer expressly to "objective justification"—sometimes derided by superficial critics as a "Missourian" invention—and to make that doctrine central and crucial. Apt quotations from the sources make the issues abundantly clear. (The citation on page 106 from the prime dogmatician of the Wisconsin Synod, A. Hoenecke, should say, in English, not that, according to Rome, "faith is not a means of grace," but that "faith does not justify as means or instrument.") Also quite valuable are up-to-date discussions of the deep affinities between pre-Reformation synergism and that of modern Protestantism. Bracketing Pelagius with Norman Vincent Peale, Robert Schuller, and "Star Wars" (page 112) helps modern readers to see the relevance of ancient heresies.

The chapter on purgatory goes into fascinating historical details, showing the origins of this superstition in Plato's opinions. Also noted are the strong links between that notion and the importance of mariology and the "sacrifice of the mass" in Roman thought. Nor are modern Protestants immune from a superstitious mingling of pagan and Christian elements: Paul Yonggi Cho, much-quoted founder of Yoido Full Gospel Church in Seoul, Korea, taught people to visualize-to-order exactly what they wanted from God in prayer: "Let's order him now. Until you see your husband clearly in your imagination you can't order, because God will never answer. You must see him clearly before you begin to pray. God never answers vague prayers" (page 138).

Similarly instructive is the chapter on mariology. Many modern Roman Catholics—not to mention Lutherans and others—would be surprised to learn that Thomas Aquinas rejected the notion of the Blessed Virgin's "immaculate conception"—that is, her alleged exemption from original sin. Both the "immaculate conception" and the "assumption" of the Virgin Mary were proclaimed as dogmas by papal authority, without benefit even of a council. The one was defined by Pius IX in 1854—already before

he was declared infallible (1870)—and the other by Pius XII in 1950. Yet Jackson does not advocate the typically Protestant over-reaction. He shows the biblical sobriety of Luther's mature position and the contrast with Calvin, who, together with Nestorius, rejected the term "Mother of God." The final chapter defends Luther against his detractors, again with a wealth of interesting historical details, including the quite revolutionary views of Luther held by some leading modern Roman Catholic scholars.

There are few places at which one is tempted to disagree with Dr. Jackson. Perhaps the main one for this reviewer is the apparent surrender of the term "Protestant," which, like the word "Catholic," has, after all, a perfectly respectable pedigree. Yet one cannot gainsay what Jackson has learnt from bitter personal experience: that the blight of modern Lutheranism's self-devastation festers almost entirely in the "Protestant" direction. It is to the church's historic faith and heritage that he eloquently calls us back. All in all, the book is informative, relevantly argued, and well-documented, to be sure. But it is not merely academic or cerebral. It is at bottom a confession of faith, and closes, fittingly, with the author's remembrance of his daughters, Bethany and Erin Joy, who have gone before him to heaven in their baptismal faith. He concludes with the prayer from Bunyan's *Pilgrim's Progress*: "O God! Complete my pilgrimage. Conduct me safely there."

K. Marquart

BEYOND CHARITY: REFORMATION INITIATIVES FOR THE POOR. By Carter Lindberg. Minneapolis: Fortress Press, 1993.

Carter Lindberg is a professor of ecclesiastical history in Boston University. The great value of his study is that it very convincingly shows that Christian love and charity, hence Christian ethics, must be seen as emanating from Christian faith. It was Luther's signal contribution, after all, to show that God's word taught the formula *fides format caritatem* ("faith forms charity") and not the reverse as in Augustine and then in medieval theology, especially monasticism. There the formula was *caritas format fidem* ("charity forms faith").

Lindberg sets the agenda straight. For too long a time Luther's contributions to social welfare have been dismissed. Ernst Troeltsch characterized Luther as engrossed only with theology and somewhat indifferent to social justice and the welfare of the masses. Reinhold Niebuhr, according to Lindberg, chanted the same dirge and portrayed Luther as, for the most part, given to quietism and defeatism in regard to

the social, political, economic structures around him. The reviewer recalls from a conversation in Leipzig with Max Steinmetz (a leading ideologue of the East German communist state) that he, too, deplored Luther's failure to advance the cause of the common man—especially in the Peasants' Revolt after having opened windows for the peasants. Lindberg avers that these are distortions of Luther's theology and praxis; and, without trying to romanticize Luther's contributions, he hopes by his study to stimulate "a fresh look at Luther's contributions to social ethics." Otherwise, contends Lindberg, we shall be left with "a deficit in the contemporary life of the church" (162). "Luther was effective not because he told people what they ought to do, but because he first told them what God has done for them. . . . Luther had the boldness to address structural sources of injustice and to advocate legislative redress of them because his social ethic was rooted in the worship and proclamation of the community. The congregation is the local source in which God 'creates a new world'" (162-163). A key element, according to Lindberg, in Luther's bequest to the church is the way in which liturgy follows upon liturgy among Christian people—the *Gottesdienst* of serving one's neighbor and thus fulfilling the second table of the law flows from the Reformer's conviction, based on God's word, that the *Gottesdienst* of word and sacrament in worship forms the foundation of Christian service of whatever form—relief of the poor, care of the sick, help for the weak (children, women in various circumstances, prisoners, *et cetera*).

The debate on social issues will always go on. How is poverty to be defined, and what is its cause, and how shall it be addressed, *et cetera*? There are always those who, while willing to work, are unable to find work that will support them and their families. Hence throughout history a distinction has been made between the so-called worthy poor and the unworthy. In medieval theology and in the theology of many within Christendom down to the present day the thinking was and is that, on the one hand, there is a special blessedness in poverty and the poor are the favored of God and justified by their poverty (24) and that, on the other hand, the wealthy can earn heaven no more quickly than by charitable works. It was such thinking and preaching that radically undercut the gospel *sola gratia sola fide* and so also the fruits which are to flow from faith for the sake of Christ.

Professor Lindberg has done a unique and necessary work with this study. He has traced the whole story of poverty and charity through the history of the Christian church, with special attention to the Reformation, including valuable references to the church-orders of various Lutheran

cities and territories. He shows what Luther contributed to a genuine sense of individual and communal responsibility in dealing with the social needs which always surround us. Lindberg has researched the matter with evident empathy, written various studies on the question, and gained personal knowledge of the problems involved through his service on several boards and commissions relating to social welfare in his denomination.

Eugene F. Klug

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Robert L. Thomas. *Revelation: An Exegetical Commentary.* Chicago: Moody Press, 1992. xxvii + 524 pages. Hardback. $28.99.

David R. Miller. *Breaking Free: Rescuing Families from the Clutches of Legalism.* Grand Rapids: Baker Book House, 1992. 176 pages. Paperback.

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C. Everett Koop and Timothy Johnson. *Let's Talk: An Honest Conversation on Critical Issues: Abortion, Euthanasia, AIDS, Health Care.* Grand Rapids: Zondervan Publishing House, 1992. 138 pages. Paperback.

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Joel Marcus. *The Way of the Lord: Christological Exegesis of the Old Testament in the Gospel of Mark.* Louisville: Westminster-John Knox Press, 1992. xv + 240 pages. Hardback. $25.00.

Richard Robert Osmer. *Teaching for Faith: A Guide for Teachers of Adult Classes.* Louisville: Westminster-John Knox Press, 1992. 240 pages. Paperback. $13.99.

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Phyllis D. Airhart. *Serving the Present Age: Revivalism, Progressivism, and the Methodist Tradition in Canada*. McGill-Queen's Studies in the History of Religion, 8. x + 218 pages. Hardback. $34.95.

Douglas R. A. Hare. *Matthew*. Interpretation. A Bible Commentary for Teaching and Preaching. Louisville: Westminster-John Knox Press, 1993. vii + 338 pages. Hardback. $22.00.

Thomas W. Chapman, editor. *A Practical Handbook for Ministry. From the Writings of Wayne E. Oates*. Louisville: Westminster-John Knox Press, 1992. xxi + 517 pages. Hardback. $30.00.

David N. Power. *The Eucharistic Mystery. Revitalizing the Tradition*. New York: Crossroad Books, 1993. xiii + 370 pages. Hardback. $29.95.

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Walter E. Rast. *Through the Ages in Palestinian Archaeology: An Introductory Handbook*. Philadelphia: Trinity Press International, 1992. xiii + 221 pages. Paperback.

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David Jasper. *Rhetoric, Power, and Community: An Exercise in Reserve*. Louisville: Westminster-John Knox Press, 1993. xi + 172 pages. Paperback. $19.99.

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