

# CONCORDIA THEOLOGICAL QUARTERLY



Volume 68:2

April 2004

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## Book Reviews

*Christian Contradictions: The Structures of Lutheran and Catholic Thought.* By Daphne Hampson. Cambridge/New York: Cambridge University Press, 2001. Cloth. xi + 323 Pages. \$59.95.

There are books that need to be read. This book is one of them because of its thesis, the vigor of its argument, the comprehensiveness of its argument, and—simply—it is important. The thesis is provocative and possesses immense ecumenical significance. The thesis, briefly put, is this: the structure of Lutheran theology and the structure of Roman Catholic theology are utterly incompatible. Significant chapters on "Luther's Revolution" (9-55) and "The Catholic Alternative" (56-96) provide trenchant, lucid expositions of Luther's understanding of "extrinsic" righteousness by faith and of the Augustinian, linear ("in via") understanding of righteousness through love and justice. These two understandings, argues Hampson, are expressions of two incompatible structures of thought concerning the reality of the human self and the relation of the human self to God. The ecumenical significance of this claim, obviously, lies in the fact that, if correct, it lays bare the incoherence of the Lutheran-Catholic "Joint Declaration on the Doctrine of Justification" (signed October 31, 1999). Hampson presents, in fact, an excellent chapter of the debates leading up to the joint approvals of the "Joint Declaration" (176-222). Especially important here is Hampson's report and analysis of an exchange of views between Gerhard Forde and Carl Peter, which reveals, argues Hampson, the ongoing Catholic failure to understand the Lutheran understanding of justification by faith and its hermeneutical use. With great clarity Hampson details the failure of the "Joint Declaration" to take seriously the critical function of justification by faith and the tendency of the "Declaration" to make justification one "criterion" alongside other criteria. Ms. Hampson herself has clearly understood the Lutheran insistence that justification by faith is not merely a doctrine among other doctrines, but rather a statement of the gospel itself by which a relationship of man before God is established in which relationship the human self itself is grounded and defined.

However, Hampson's book is not merely a study of the Lutheran and Catholic structures of thought. Nor, she wants to make clear (293), is she claiming a hopelessness for further ecumenical engagement between Catholics and Lutherans. Hampson's book is also, and perhaps especially, an exercise in theological method concerning a question of existential importance: "It is my conviction that we need to think through theological questions in structural terms and at the kind of existential depth which I have attempted here" (293). By "structural" she means that "doctrines are only to be comprehended in relationship to the structure in which they are placed" (285), or "the way in which different doctrines are arranged in relation to one another" (1). The question of existential importance for Hampson is the question of the human "self" and how that "self" relates to God and what implications arise from the structure of thought which articulates that relationship.

Hampson's analysis of the Lutheran and Catholic structures of thought, therefore, is not only a discussion of historical theology, but it is a systematic attempt to think theologically about the human reality by showing how two

significant, but contradictory, paradigms of Western Christianity have structured their views of the human person. She begins her analysis with a truly outstanding discussion of Luther's understanding of the Christian as one who lives "extrinsically" in Christ: "That the Christian lives 'not in himself' but 'in God' is ... nothing less than what it means to be a Christian. The Christian has a new sense of self, which is not a sense of self as a self-subsisting entity but rather a sense that he lives excentrically to himself (9-55, here 12). This chapter would itself serve admirably as an introduction to the controlling center of Luther's thought. Hampson believes this insight of Luther constitutes a "revolution," a "major disruption" in Christian thinking. Luther's new understanding represented, quite simply, a new form/structure of Christian thought, "a shift in paradigm compared with that which preceded it." That which preceded it was an Augustinian, linear notion according to which the Christian is "in via" ("on the way") toward righteousness (Chapter 2, "The Catholic Alternative," 56-96). In this view, although creation is distorted by sin, there remains at root a fundamental goodness in man which is assisted by (infused) grace, so that man retains always a certain level of potential for the acquisition and reception of salvation. Hampson's conclusion: "It would appear almost impossible for Catholicism to accept the basic Lutheran proposition, that God accepts sinners. [For] it is fundamental to the Catholic structure of thought ... that our relationship to God is founded on our likeness to God" (99). Therefore, for the Catholic, man must be "right in himself" in order to be in relation to God, while, for Luther, man is "right" when "outside himself" in Christ. Says Hampson, "We see that the two systems are strictly non-comparable" (91). Throughout these chapters, Hampson gives an insightful contrast and comparison to the morphologies of Lutheranism and Catholicism. Were we to consider them merely as exercises in theological description, we would have to declare them outstandingly clarifying and honestly sympathetic.

Honestly sympathetic to be sure. But Hampson has a critical edge as well, and no where is this more visible than in the chapter "Catholic Incomprehension" (97-142). Here she details, I believe with great lucidity, the failure of Catholic scholarship to understand Luther's understanding of justification by faith. As she shows, neither von Balthasar, nor Schmaus, nor Rahner, nor Küng, nor Pesch, nor Dulles have ever actually grasped the dialectic of Luther's thinking. These are big names; yet in the light of Hampson's discussion they do seem to be guilty of her charge. Typical of her argument here is this statement:

Catholics seem to think that they can separate 'justification by faith' from 'extrinsic righteousness', saying that they accept the former while they must deny the latter. However, by 'justification by faith' they understand what they conceive to be the Lutheran way of saying that we are justified by God (that is to say the Lutheran equivalent to a Catholic saying that all grace comes from God). Indeed Lutheran 'faith' is frequently commuted into 'grace', as though these were simply equivalent. But in speaking of 'justification by faith', Lutherans are not referring to virtue infused by God which thenceforth becomes an intrinsic property of the human. They are referring to that act

whereby I trust in another and not in myself. In other words they are proclaiming the Christian to live by an 'extrinsic' righteousness. The Christian is accepted on account of Christ's righteousness and not on account of anything about the way that he or she is. In this situation to say that Catholicism too is not Pelagian, that Catholics proclaim all grace to come from God, is simply beside the point. What is pivotal to Luther is to have escaped the kind of introspective concern which an interest in receiving grace implies (98-99).

Clearly Hampson sees through easy accommodations.

Additional chapters detail the Lutheran theology of Anders Nygren (and his critics, including Karl Barth, 141-175) and the Lutheran theology of Rudolf Bultmann (223-248). It is in these chapters, and especially the latter, that Hampson moves more decisively to the discussion of her systematic interest in the existential question of the human self. She believes Bultmann to be a true Lutheran voice that can speak to the modern world. Like Luther, Bultmann believes the Christian life to be one of "radical discontinuity, chosen once and again." The certainty of one's past must always be shattered by the new life in faith which never itself becomes an endowment or possession, but which is ever renewed by the decision of faith. Bultmann, too, understands the Christian life extrinsically: "Exactly as in the case of Luther, we are present for the world in a wholly new way on account of our having based ourselves beyond the world" (231). Let me say again that Hampson has been an insightful and sympathetic expositor of the Lutheran interest. It is, however, in this discussion of Bultmann that Hampson reveals her own opposition to Luther's structure of living "extrinsically." Hampson denies Bultmann's claim that through the preaching of the death and resurrection of Jesus the human person is set free: "I should not wish to base myself on that which lies outside myself and which is other than myself. I see no need to break my sense of self" (237). Hampson is aware that for Luther the human being must "first be broken before the possibility is opened up of being grounded in Christ in God." Here Hampson, rightly, sees the crucial importance of revelation. "It follows that if we are to hold that the self cannot be itself except as it is grounded in God, the self as we know it must be shattered in order to be based in God revealed in Christ. To take revelation seriously is to hold that the self cannot come to itself apart from this revelation" (237). Now Hampson reveals her own stance. Partly influenced by feminist writing, she is first interested in being "'centered' in oneself" and secondly is concerned for the "transformation of the self, rather than the breaking of the self." She wishes to assert "a self being able to be centred-in-relation." Such a centredness "allows one in turn to be open towards other people." It is part of the unfinished agenda of Hampson that she does not explain just what it is in this centered self that "allows" the move toward others. Perhaps Hampson would have to discuss more thoroughly than she has the reality and nature of sin. Certainly she is aware of the central importance for Luther of the forgiveness of sin. However, the nature of sin and the reality of death never, it seems to me, take the center stage which they demand in her discussion. In my opinion, a scar on an otherwise profoundly provocative discussion is Hampson's assertion that the Lutheran position is a

"profoundly masculinist description, in which the self, in its isolation and consequent insecurity, pits itself against the world and God" (238). Shortly afterward she claims that women have often lacked an "adequate sense of self," as well as men who do not "conform to the white, bourgeois, heterosexual norm" (238). I respectfully submit that this line of thought is not capable of forwarding Hampson's quest for the true self. If there is such a thing as a "human" self, then the intrusion of feminist, gender-laden categories would seem inadequate. And this, even if one must acknowledge that every human self is also a gendered self. For Luther as least, the insecurity of the human self is not a male problem. It is rooted in the fact of mortality and death, which, last I looked, plagued women as much as men. As Luther said in the first thesis of his *Disputatio de homine*, the person who is defined by what he possesses in himself (philosophical man) is the one who dies. *That man does not live eternally*. I think this aspect might have occupied Hampson more than it seems to have done.

Hampson's Epilogue, I think, reveals the fact that Hampson has not come to any certain conclusions, except perhaps that finally Lutheranism is not the way to go in defining the self. This is a tightly argued book with many insights and many claims. It is worthy of a careful reading, and profitable if one takes that effort.

William C. Weinrich

*First and Second Timothy and Titus*. By Thomas C. Oden. In *Interpretation: A Bible Commentary for Teaching and Preaching*. Louisville: John Knox Press, 1989. v + 190 pages. \$16.95.

The commentaries in the Interpretation series are especially designed to be helpful to teachers and pastors. They built a bridge from the world of hermeneutics to the fields of pedagogy and homiletics. Thomas C. Oden, Henry Anson Buttz Professor of Theology, Theological School and Graduate School at Drew University, wrote this volume. Two things in particular engage the reader.

Oden's skill in the use of language strikes the reader almost immediately. He knows how to capture the attention of the reader with effective and emotive language. When Oden writes of Paul's first defense at the end of Second Timothy (4:16), he says, "... no one took his part. No one stood with him; no advocate came to help; no patron provided assistance or support; no one 'seconded' his plea." Why was Paul put in this undefended position? Oden continues with this counterpoint, "No one else stood by me—the Lord stood by my side. No one visited me—the Lord attended me. No one encouraged me—the Lord gave me strength." Oden concludes, "Paul seized the opportunity of a trial for his life to attest Christ ... the last public opportunity that he had to witness to Jesus Christ amid the life of the nations."

A second engaging characteristic of this volume is that Oden deals topically with the material in the Pastorals. He does not treat the three books, First Timothy and Second Timothy and Titus, in canonical sequence, but he blends the insights of all

three books under topics. The five topics are the "Authority of the Apostolic Tradition," the "Heart of Christian Preaching," "Pastoral Care," the "Right Ordering of Ministry," and "Paul Concludes His Letters to Timothy and Titus." Throughout the commentary, Oden makes constant reference to classic Christian interpreters of the pastoral letters, e.g., Athanasius, John Chrysostom, Augustine, Jerome, Luther, Calvin, and Wesley. He finds these interpreters to be "more attentive to a received tradition of consensual exegesis and less distracted by speculative theories." He treats the text as word of God. On the other side, Oden characterizes modern speculative criticism as "... especially defensive toward the Pastorals,..." singling them out for "... some of the most unreasonable and virulent attacks and speculative pseudo-scientific treatment of all New Testament documents." Oden largely eschews the historical critical method and attempts to rise to a higher and more rigorous standard, grounded in the classical and consensual tradition of interpretation, thereby challenging the speculative excesses of the historical critical method. Oden interacts, though briefly, with people in the critical literature—Bultmann, Dibelius/Conzelmann, Easton, Harrison, and others—but himself upholds Pauline authorship of the Pastorals with the likes of Zahn, Lock, Schlatter, Jeremias, Spicq, Kelly, Guthrie, Fee, and others. I think Oden should be respected for his divergence from the standard critical approach. If a person walks with the standard critical and speculative crowd, they can readily find that perspective in other commentaries.

Since the commentary is now over a dozen years old, the book is not entirely current on the state of biblical studies in the Pastoral Epistles. Also, the topical approach to the Pastorals, Oden's attempt to make them "more accessible for preaching and teaching," may not be the best if, in fact, these books are three separate letters from Paul. Taken separately, they are not one document and should not be treated as though they were.

However, for the pastor who wants solid scholarship and meaningful insights for teaching and preaching, this volume will offer them. While there are more recent conservative commentaries available that will also help you in preaching and teaching, e.g., Knight, Johnson and Stott, Oden's commentary will stimulate, challenge, and uplift you by its call to the text, "... God's word.... the veritable address of God for us today, cutting to the heart of the matter of ministry. The Spirit speaks to us through the written word."

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*Genetic Testing and Screening: Critical Engagement at the Intersection of Faith and Science.* Edited by Roger A. Willer. Minneapolis: Kirk House Publishers, 1998. 210 pages. \$10.00.

C. S. Lewis wrote: "Each new power won *by* man is a power *over* man as well. Each advance leaves him weaker as well as stronger. In every victory, besides being the general who triumphs, he is also the prisoner who follows the triumphal car" (*The Abolition of Man*, 71). Perhaps the truth of Lewis' observation is nowhere better illustrated than in the realm of genetic technology. The contributors to this volume, all member of the Evangelical Lutheran Church in America (ELCA), represent the disciplines of theology, genetics, counseling, medicine, and business. Under the sponsorship of their church body's Division for Church and Society, these nine writers seek to inform pastors and laity of the state of genetic research and application as well as provide theological reflection and guidance for pastoral care and decision-making.

Three of the essays introduce the reader to the field of genetic testing. Kevin Powell, a pediatrician, with a doctorate in medical engineering, provides a road map to the scientific discoveries that have emerged since the identification of DNA over a half-century ago. A genetic counselor, Kirstin Finn Schwandt, lays out several case studies from her own practice. "Genetics in the Market Place: A Biotech Perspective" is authored by John Varian, an executive of a biotechnology firm.

Four theologians engage the topic. Philip Hefner sees the genetic "fix" as a challenge to Christian faith and community that can be addressed from the perspective that human beings are "created co-creators." According to Hefner this allows Christians to embrace genetic testing and intervention. Hard decisions will be made, including the decision to abort a genetically defective fetus in some cases. All of this, however, can be embraced within "Christian friendship" that characterizes the church as a "supportive community."

An evolutionary understanding of creation underlies Hefner's article. He writes "We are thoroughly creatures of natural processes, just as surely as are the plants and other animals on our planet. The billions-of-years long process of nature's evolution has made us what we are—it is the means God has employed to create us" (77-78). Similar evolutionary perspectives are found in the essay by Robert Lebel who draws heavily on Teilhard de Chardin.

The feminist theologian Elizabeth Bettenhausen provides a chapter under the title "Genes in Society: Whose Body?" Asserting that our bodies are uniquely "our own," Bettenhausen's arguments focus on issues of inclusiveness and social justice. Completely lacking is any attention to the trinitarian truth that the human body is created, redeemed, and sanctified by God.

Ted Peters' chapter is a forecast of "free market eugenics" (116) where children become commodities. The "perfect child syndrome," Peters worries will lead to a "downpour of selective abortions" (117). While Peters generally argues that care



should be extended to those who have not yet had the opportunity to be born, he does suggest that the principle of *beneficence* might be invoked in some cases where the child would be born into a life of "unbearable suffering" (124).

The most substantial theological work included in this volume comes from Hans Tiefel. Tiefel observes that American individualism has shaped much contemporary Christian thinking on all moral issues—especially bioethical issues. The language of the faith, that is, the vocabulary of the Scriptures, creeds, and liturgy of the church—not the language of the laboratory and clinic ought to shape our discourse on the begetting and care of children. In contrast to the other essays in *Genetic Testing and Screening*, Tiefel's "Individualism and Faith: Genetic Ethics in Contrasting Perspectives" represents a biblically informed response to the challenges of genetic technology.

A final chapter by retired hospital chaplain, Lawrence Holst, sees the role of the pastor as providing companionship in order to clarify values, commitments and options for those who suffer genetic tragedies. Abortion is held up as one of those options. As Tiefel's chapter was rich in the use of the church's language, by way of contrast, Holst's essay is impoverished by the vocabulary of Paul Tillich and Carl Rogers.

Apart from the essay by Hans Tiefel, the confessional Lutheran pastor will find precious little that is useful for catechesis and pastoral care in this volume. Much more helpful is the profound reflection on these issues by Leon Kass in his book, *Life, Liberty and the Defense of Dignity: The Challenge for Bioethics* (Encounter Books, 2002).

John T. Pless

***The Bible in Translation: Ancient and English Versions.* By Bruce M. Metzger. Grand Rapids: Baker Academic, 2001. 200 Pages.**

Why did Bruce Metzger publish this book? Interestingly, he never tells us. Perhaps that's one reason why this work lacks a theme. Instead, it reads almost like a dictionary—one Bible version after another, from the Septuagint to Eugene Peterson's *The Message*, each presented with just a little bit of background and characterization before we are off to the next!

Obviously, there's nothing *wrong* with this sort of work and it might make sense as a kind of reference volume—a place to look, for example, if someone mentions the Gothic version of the Scriptures and you want to know a little bit more about it. But this may not be the best place to look. Although Metzger tells us about the Arian bishop Ulfilas and his translation, he does not suggest any additional sources if you want to read more. But a good reference book would do just that.

Occasionally, Metzger provides a footnote that points his reader to more information but this is rare, and it is not clear why he does so only some of the time. For instance, he suggests that readers look to his article in *Theology Today*

(1960) on the Geneva Bible “for a fuller account” than that provided in this work—which is fine. But why no comparable note for the Bishops’ Bible or Tyndale’s versions from the same period? Even more surprising is the fact that in a section dealing with ancient versions, he fails to mention his own, excellent work, *The Early Versions of the New Testament* (Clarendon Press, 1977). Too often in the work at hand, the reader is left to his own devices if he wants to do additional research.

Another problem with treating *The Bible in Translation* as a reference work is the occasional inaccuracies that one meets. I noted several of them in chapter three, “English Bibles Before the King James Version.” For example, in his treatment of the Wycliffite Bible, Metzger says bluntly: “Two complete versions of the Scriptures were produced by his pupils and colleagues, John Purvey and Nicholas Hereford” (57). Although there is some evidence of Hereford’s involvement, there is none at all for Purvey. Metzger’s statement is the conjecture of an earlier generation, but it has been thoroughly debunked by more recent scholarship (see Anne Hudson, *The Premature Reformation* [Clarendon Press, 1988], 241-42). Other slips include: Coverdale dedicated his 1535 Bible to the king and not to the “king and queen” (60), William Whittingham was not Calvin’s brother-in-law (64), the Great Bible’s Psalter was incorporated into the Bishops’ Bible in 1572 not 1568 (61), and Gregory Martin was not a Jesuit (67).

Obviously, none of these miscues is all that important, but present as they are in just one chapter, they do raise questions about the reliability of the work as a whole. One hesitates to criticize someone as renowned in biblical scholarship as Bruce Metzger, but this work certainly could have used some careful fact checking before it was published.

In spite of these criticisms, however, I did find many interesting things in the book. After all, Metzger describes and evaluates briefly forty-five English versions as well as the principal ancient versions. Coming from someone who has spent much of his life working on translation projects (he was the chairman of the New RSV translation committee), his comments on the various versions reflect both erudition and experience. His style is clear, and the book is well-organized. So I might very well use *The Bible in Translation* the next time someone refers to Ulfilas’s version. I just wouldn’t cite it in a term paper.

Cameron MacKenzie

***The American Paradox: Spiritual Hunger in an Age of Plenty.* By David G. Myers. New Haven: Yale University Press, 2000.**

For those who love to ply their sermons with statistics and sound bites about how the spiritual and cultural landscape of America has changed in the past fifty years, this book will prove to be an almost never ending resource of survey results and pointed almost up to date illustrations. Those looking for a more substantive treatment of the subject will be generally disappointed by a book that is big on

observation and short on analysis. It should not take a mountain of statistical data to point out the obvious fact that American culture in general is morally bankrupt.

Myers begins with the assertion that we live in a paradoxical time. Americans have more material goods, more access to education and information, and more equality between the races and the sexes than ever before. At the same time we are facing a culture that is in erosion. Using 1960 as the benchmark he points out rising trends in divorce, teen suicide, violent crime, prison population, single parent families, and cohabitation. The big culprit behind these and other problems facing our culture, according to Myers, is the radical individualism that is at the background of what it has historically meant to be American.

Myers' thesis is that the start of all these problems can be traced to the sexual revolution and the decline of marriage that began in the 1960s. He then links the trends started in the sexual revolution to problems with poverty, children, and violence. Myers also offers chapters on money (it apparently doesn't buy happiness), the media, and education, concluding with a chapter on faith and society.

In the midst of the carnage that the decade of the 60s wrought in our culture, Myers does find hope. He believes that most of the problem trends have crested and are even beginning to reverse. His optimism, however, is somewhat misplaced as it is overly tied to a pre-9/11 view of the world.

The network news, cabled into my home on one of the dozens of available channels, has recently headlined new peace treaties. Northern Ireland is resolving years of strife. Russians and Americans, Israelites and Palestinians, South African blacks and whites, have taken steps toward a new world order by agreeing to turn more swords into plowshares. Communism is dying. Democracy is thriving. Military budgets are shrinking and bases are closing. Not facing (as I write) wars overseas or riots at home, we get our blood pumping with movie images of dinosaurs, extraterrestrial assaults, mutants, and icebergs (2).

Myers' solution for the problems facing America is "more we think than me think." Myers sees community as the answer. There is nothing wrong with this, but he offers no real solution on how this community is to be created, or what will keep it together. He holds that religion is the catalyst that can help to create this community but for Myers this is not any one religion, only religion in general. People of faith, he points out are more likely to be "we think" people, to volunteer more, and to have a higher moral character. Religion for Myers seems to serve a more pragmatic role in creating the kind of culture he envisions. It is good because it works, not because it is true. In the end Myers leaves the paradox in place and the spiritually hungry unsatisfied

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**Eschatology.** By Hans Schwarz. Grand Rapids: William B. Eerdmans Publishing Company, 2000. xv + 431 pages. Paper.

Hans Schwarz's book, *Eschatology*, pursues the discussion of "the last things" through a maze of competing and conflicting views. The subject of "the end" is presented from the perspectives of science, philosophy, political ideology, and even occultism. It includes such topics as physical death, scientific projections of cosmic collapse, near death experience, and non-Christian concepts of life after death. Schwarz's main goal is to present a solid framework in which to set his discussions about Christian eschatology. His thoroughness, which is certainly a scholarly attribute, at times seems to reach a bit too far and cover too many bases. For instance the section on projected ecological disasters bringing about the end of the world seems a bit out of place. Yet behind Schwarz's many tangents on the "end" theme one can see his desire to set off the uniqueness of Christian eschatology.

The most helpful part of this book for those wanting to explore the variety of Christian presentations on eschatology is the third of his seven chapters. In it Schwarz surveys the contributions of major theologians in the field of eschatology and explores the unique insights each has. Chapter six offers another survey of views, this time of the more controversial eschatological ideas. This chapter delves into different types of millennialism and gives an insightful discussion on *Apokatastasis*. It is obvious throughout that Schwarz is well read and has an outstanding academic grasp on the views of the prominent dogmatists.

The most disappointing part of this book is the initial two chapters where Schwarz explores the development of eschatological ideas in Israel. These chapters present the author's opinion that the eschatological hope of Israel as found in the Old Testament evolved gradually by borrowing ideas from neighboring religions such as Zoroastrianism (55-60). He does not entertain the argument that other religions might have borrowed from Israel.

Another disappointment is Schwarz's claim that "the promise of and hope for a Messiah emerged fairly late" in the Old Testament (31). He bases this on several dubious assertions such as the belief that Isaiah ("Deutero-Isaiah") was not identifying the suffering servant of Isaiah 53 with an historic Messianic figure (51), and that the "God-provided figure who will usher in the *eschaton* ... seems to have originated from a retrospective glorification of David and from the promise that was given to him through Nathan" (49). Such conjecture over the evolution of Old Testament Messianic and eschatological doctrine finds more common ground with extreme elements of critical research than it does with credible conservative scholarship.

To the credit of Dr. Schwarz, it is clear that his final goal is a pastoral one. His concluding chapter tries to take eschatology out of the realm of academic speculation and into the realm of daily life. He speaks of the Christian understanding of eschatology as one of "proleptic anticipation," wherein the Christian strives to live openly with the hope of the *eschaton*. With such an open

witness of christological faith Schwarz hopes some of the human impediments to the credibility of the Christian message will be removed.

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***The Vision of the Pope: A Narrative—A Parable about Christian Identity in an Ecumenical Age.*** By Edmund Schlink. Translated by Eugene M. Skibbe. Minneapolis: Kirk House Publishers, 2001. 104 pages. Paperback \$12.50.

The “communion ecclesiology” of Vatican II (Decree on Ecumenism, 1964) has reemerged in recent discussions among Roman Catholics as well as between many ecumenically-oriented Protestant theologians. Communion ecclesiology (and there are several nuanced definitions and distinctions even among those who prefer the idea) emphasizes a relational and sacramental basis for uniting all Christians under “one, holy, catholic, and apostolic church.” The logic of the argument is simple. By participating in joint worship services, particularly by sharing in a common experience of holy communion, the church is drawn together by God’s grace (variously understood and defined) into a unity that transcends doctrinal disagreements and ecclesiastical discord. Schlink’s “vision” embodies that concept in a most winsome (and for this reviewer, worrisome) manner.

Imagine the Pope of Rome directing a truly Christ-serving, gospel-centered, church-uniting ecumenical initiative and you will have the broad vision that Edmund Schlink (1903-1984) vividly portrays in this extended novella. His engaging narrative begins with a physically exhausted and emotionally drained Pope who experiences a bewildering vision of a bleeding broken dismembered body of Christ. Through a series of papal self-examinations, political intrigues, and clandestine visitations, the story concludes with a worldwide trans-denominational ecumenical communion celebration on the island of Patmos on the festival of Pentecost.

Marking the progressive change both in the Pope’s perception and that of his curia, the central drama of this book draws the reader into an enticing ecumenical mindset of magical proportions. As an official observer of the Vatican II deliberations, Schlink was intimately involved in conversations regarding ecumenism and particularly Christian re-unity with the Roman Catholic Church. Roman Catholic scholars such as Yves Congar and Henri de Lubac had toiled for decades on just such a vision which they believed would engage and draw together the Roman Catholic church with the rest of world Christianity.

One example of this ecumenical worldview comes in Schlink’s description of the Pentecost festival event in the final chapter of his parable. He writes: “In the common reception of the body of Christ the assembly *became one body*” [emphasis added]. Furthermore, he delineates what he understood as the principle for unification: “unity, not in uniformity, but in fellowship; the precedence of the

confession of faith in worship over statements based on theoretical reflection" (94). This is not much different than the "communion ecclesiology" espoused by the Dutch Roman Catholic theologian, Edward Schillebeeckx, before Vatican II and practiced and promoted by the World Council of Churches today as "*Koinonia* ecclesiology."

This small book (less than a hundred pages of actual text) is the first English translation of *Die Vision des Papstes*, which was written over twenty-five years ago, yet it still speaks an enticing word today in our ecumenical age and even more provides a way to understand and critique our American ecumenical scene in light of our post-9/11 environment. (The original work was published pseudonymously in 1975 and was republished in 1997 by Hans Thoma Verlag, Karlsruhe, Germany, which is the version translated here.)

Helpful notes are provided at the end of the book, including a glossary of nineteen terms deemed unfamiliar or important for the reader to understand. A "Translator's Note" on the last several pages of the book would have been more helpful as an introduction to the book, which readers might still skip in their readings, since they provide an informative context for the whole composition. The booklet concludes with six "Questions for the Reader," which would have fit better in an introductory section, most beneficially immediately after the Translator's Note. One final editorial criticism is that of the structure of the chapters themselves; the reader immediately enters the narrative with no introductory remarks and the eighteen chapters are of such various lengths that there could have been a more balanced presentation. These concerns are a matter of format more than content, however.

Yet, the book itself is ensnaringly enchanting—in a dangerously deceitful way. Following the emotionally charged progression of the Pope's unexpected and uncharacteristic decisions toward a communion-based union, the reader is drawn into the logic (albeit absent of a biblical and confessional "theo-logic") of ecumenical unity and eventually papal supremacy. One wonders how Schlink's strong systematic and confessional background could have been so tantalized into an ecumenical position which disregards doctrine almost completely, but that is the whole purpose of the project. When an emphasis on outward relationships overcomes the substance of that relationship, dangerous consequences quickly and inevitably follow.

Modern ecumenists will undoubtedly hail this work by Schlink (and Skibbe's excellent translation), but confessional Lutherans should evaluate the propositional posture of unity-in-diversity, as well as the postmodern predisposition toward relationships over rational arguments. A distinct distortion of God's gracious gift in Christ is at the heart of this narrative. Still, this book is worthy of critical study by pastoral conferences throughout our synod.

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*The Living Text of the Gospels.* By D. C. Parker. Cambridge, Massachusetts: Cambridge University Press, 1997. xv + 224 pages. Paper.

For many of us the textual apparatus on the bottom of the pages of the Greek New Testament is as indecipherable as hieroglyphics. Even if we cannot plough our ways through the data, its presence confirms that there is no one Greek New Testament. The United Bible Societies and the Nestle-Aland versions are not identical. The textual apparatus tells us that we have not found the original texts. That is Parker's first point. His second one is that we will not find it. At the base of his arguments are the plethora of the ancient documents, which are cataloged as Greek papyri, majuscules, minuscules, and lectionaries. Early translations, patristic citations, and harmonies also play a role. Before the printing press texts were read and remembered and then copied (37-38), variants accidentally or deliberately resulted (2). (Weren't they also dictated?) Deliberate does not mean heretical, since some changes were seen as clarifications. The copyists were influenced by oral tradition and other sources like the other Gospels. Though the *Textus Receptus* enjoyed an official status, its formation "was due to accident, ... based on material on which Erasmus happened to seize when preparing his first edition. It does not invariably present the Byzantine or Majority Text" (129).

To demonstrate that the original texts may not have existed, Parker notes that Shakespeare's play *King Lear* existed in several divergent printings. Further adjustments came with the performance (4-5). A similar situation exists with Melancthon's various editions of the Augsburg Confession. Helpful analogies cannot be taken as proofs, but perhaps we can agree that the even the first reading of the Gospel may have differed on this or that point from the manuscript from which it was read. William R. Farmer argued that Mark provided the longer ending for his Gospel after he wrote the first version (130), but adjustments to this or that Gospel could have just as likely come from over-zealous copyists. Parker does not mention that by dictating their documents, the biblical authors provided several copies of same document, which could be the origin of the variants. He makes the important point that the transmitters of the texts were more than mere copyists. Chapter nine, "The Last Three Chapters of Luke," presents the theological implications of textual transmission. In another edition, a word could be said about John 1:13. One set of texts using the plural speaks of conversion. Another set offers the singular and provides the one clear reference to the virgin birth in this Gospel.

Uniform transmission of texts came first with the printing press, but it also led to the false impression that hand written manuscripts were also uniform. They were not. In the chapter entitled "From Codes to Disc," Parker notes that today's electronic copies of biblical texts now used on computers resemble the scrolls on which the New Testament was first written. (In fact one function on the computer keyboard is called "scroll.") These electronic biblical scrolls make no mention of what their versions are (194). *The Living Texts of the Gospels* addresses the issue of variants in ancient texts, but the struggle about texts continues in churches and scholars agreeing to the best translations. Each translation carries a bias. With each

of our sermons the tradition of *The Living Texts of the Gospels* continues. Parker provides a stimulating discussion that should inform how we look at those documents which preserve and determine the church's faith. Highly recommended.

David P. Scaer

*Intelligent Design: The Bridge Between Science and Theology.* By William A. Dembski. Downers Grove, Illinois: InterVarsity Press, 1999. 312 pages. Cloth.

William Dembski is a leader in the "intelligent design" [ID] movement. In support of ID, his book does three things: develops a program for examining intelligent causation, puts the screws to naturalistic evolution, and explains divine creative activity. Critics of Dembski will accuse him simply of masquerading creationism in new clothing, a garb that he would even dare charade as "scientific."

This is not Dembski's first attempt at outlining such a program. He won critical acclaim for his previous work, published both in journals and in books. Of course, due to the subject matter he also has had severe critics. This book partly responds to such opponents, who while having their objections answered will no doubt continue to object. With earned degrees and accolades in the fields of mathematics, theology, and psychology, one should in any case be foolish simply to label the author as mad scientist or armchair theologian.

This particular volume aids the ID program by illustrating the idea of "specified complexity." The game of Scrabble provides an example. If one saw two tiles lined up together, ME, one could not be sure if they were intentionally arranged: ME is "specified" in order (i.e., recognizable) but it is not yet "complex." Conversely, a grouping of letters such as HZBHWYOYQNBUL is complex, but not specified, since it does not obtain a recognizable pattern. Intelligent design, however, involves both complexity and specificity, such as in the following arrangement: HESHOULDBEAPASTOR. Both complex and specified, this intelligible order leads one to conclude that more than chance patterning was at work. In like manner Dembski argues that specified complexity and ID provide some reliable criteria for detecting the origin of species. Yet, as the subtitle of his book indicates, he recognizes his limitations. ID is "modest" in its attempts to explain (247).

Dembski has organized his work in three parts: history, design theory, and bridging science and theology. One might view this progression as historical, systematic, and practical (with exegetical aspects interwoven). This book has something for everyone, if it is not entirely readable by just anyone. Whetting the reader's whistle are Homer Simpson, Moses, Pharaoh, the Philistines, the ark of the covenant, and the resurrection. Rationalists will be engaged by the discussion of miracles, faith, and prayer that accompanies an assessment of Spinoza and Schleiermacher in chapter two. Briefly put: "Religion properly rationalized and purified had no place for sporadic interventions by a capricious deity" (52). Schleiermacher's "impeccable" reasoning, however, is not without fault (63). Hungry readers can later get a taste of computational reductionism,



irreducible complexity, and dysteleology. With eight chapters, endnotes, and a sizeable appendix devoted to answering objections, there is no shortage of grey matter exhibited here. By chapter five, things get pretty heady. The reader will appreciate the comprehensive index and the substantive endnotes, though on the latter point constant flipping to the back of the book is annoying.

This book will seriously engage those who want both to see God in the creative formula and to see how he scientifically lays out the formulas. The author's underlying views cannot avoid spilling over even if he claims that ID is distinct from creation science—a distinction that he must yet make over and against those who accuse him of repackaging creationism in the form of science-speak. Yet he maintains that ID has “no prior religious commitments” and that it does not use the Genesis account as a starting point (247f.). Rather, ID starts with the empirical data found in nature and proceeds to argue for intelligent causation, which is seen in specified complexity.

A second objection he addresses is put forward by those who claim that ID is not science. To wit, if a “designer” should be discussed, this would be tantamount to implying supernatural explanations—whether it be the “Christian” god or some other god is beside the point—and this is not science. But Dembski asserts that ID does not require miracles: ID can be seen in all sorts of everyday, non-miraculous processes. And since he has “no prior commitments to supernaturalism” he may rightly and properly discuss with colleagues whether an intelligent cause has acted within nature (259). This question is separate from asking if an intelligent cause is located *within* or *outside* nature. The skeptic will not be moved by his answers, strong and clever as they may be. ID is hampered by the truth that, as a movement, it points *beyond* science (“metaphysics”) toward a brilliant architect of some sort. This may make some readers uneasy.

Other objections appeal to “suboptimal design” or invoke the problem of evil. Such may include, “What sort of God would create a structure like that?” and “Did God then design evil as well?” Dembski recalls his limitations and remains consistent in his line of thought: to ask such questions is to move into philosophy and theology. He says: “The existence of design is distinct from the morality, aesthetics, goodness, optimality, or perfection of design” (262f.).

Dembski must also address the “God of the gaps” argument. Antagonists will argue that relying on ID sidesteps the need for scientific investigation, i.e., one may simply claim a supernatural explanation when a naturalistic one will suffice. But Dembski asserts that in some cases natural explanations will just not suffice. “Not all gaps are created equal,” he says (245). And just what is a “natural explanation” anyway? The critic may commonly attempt to shut down an adherent of ID by accusing him of appealing to a “God of the gaps.” But since the ID adherent is questioning the critic's very own naturalistic explanations for certain large gaps in development, the critic may have no other countermeasures available in his arsenal.

We may thank William Dembski for his solid, sober, and bold contribution to the discussion of science, philosophy, and apologetics. Attempts to question accepted tenets will attract persecution. Therefore we should not be surprised that he has taken hits for his work, for standing by his convictions, for seeking to uncover the truth. He was removed from his position at Baylor University for supporting and pursuing ID. This fact in itself might give us good cause to "take and read" Dembski's findings.

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*God's Gift To You: A Devotional Book on the Lord's Supper.* By Gaylin R. Schmeling. Milwaukee: Northwestern Publishing House, 2001. 133 pages. Paper. \$11.99.

Gaylin Schmeling is currently the president of Bethany Lutheran Theological Seminary in Mankato, Minnesota, but his nineteen years spent in the parish ministry are evident in this fine devotional book. His goal is to assist communicants properly to prepare for the sacrament and to deepen their appreciation for its many blessings.

Schmeling divides the book into four main parts. The first is a simple review of the Lord's Supper and the Holy Scriptures. The next is a look at the Sacrament with the church year in view. As he focuses on each season, he gives wonderful, simple, and practical applications of various texts to the Lord's Supper. From the season of Lent, under the title, "The Ransom Money for Our Salvation," Schmeling sites Matthew 20:28. In the typical two-page devotion, he ends with the wonderful sentence: "In this Sacrament the Lord has put into our mouths the very ransom price that paid for our sins, namely, his true body and blood" (55). In the devotion, "One Like David, Only Greater," he compares Jesus with David, with this insight: "He crushed the head of the evil one under his feet, as David beheaded the giant" (59). This is very nice imagery and is commonly found in the pages of the book.

The third part of the book offers devotions dealing with our devotional life, applying such texts as Psalm 121, and assuring us that "not only *can* help he us, we have the certainty that he *will* help us" (108). In the fourth and last part, Schmeling gives us some helpful and new prayers for before, during, and after the sacrament.

This volume could serve the parish pastor as a useful tool in making delinquent visits with his members. Schmeling carefully distinguishes law and gospel in each of the forty-one devotions. The pastor might read a devotion aloud to his members in various places, from the hospital bed, to the council meeting, or in the living room with a shut-in.

Schmeling always points us to the source of our forgiveness, Jesus Christ, who is present to forgive and strengthen in the sacrament. The pastor reading this book will find the phrases used in describing the person and work of Christ in the

Sacrament somehow familiar, sometimes new, sometimes repeated, but always a strong emphasis on the real presence.

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*Origins of Democratic Culture: Printing, Petitions, and the Public Sphere in Early-Modern England.* By David Zaret. Princeton: Princeton University Press, 2000.

In modern democratic forms of government, "public opinion" matters, but what is it and where does it come from? These are questions that David Zaret answers in his *Origins of Democratic Culture* for England in the seventeenth century. This was a period when parliament developed rapidly as an instrument of government over against the monarchy, and public opinion started to come into its own.

Zaret's work is thorough and convincing, but what makes it especially relevant to readers of this journal is the fact that a central issue regarding which the political nation developed opinions and began to express itself was the shape of religion in England. This was the era of Puritanism, and Puritans wanted a state religion reformed after the models of Scotland and the continent, not the Elizabethan Settlement of 1559. Elizabeth and James I were both recipients of this critique, but it was Charles I who lost his crown and then his head on account of the Puritan revolt.

But how did England arrive at such a state, and why is it that English political forms developed in the direction of representative government during the same period? Zaret's answer is to concentrate on the techniques of communication. Eschewing the great names and their ideas, Zaret argues that the key to understanding these developments is to study the "communicative practices" of "a larger group of speakers, writers, printers, petitioners, publishers, and readers. We must study how individuals talked, argued, sang, wrote, read, and petitioned ... and how this changed, not only in salons and universities, but in alehouses, shops, and churchyards" (4-5).

At the beginning of the period, political communication was not "public" at all. The governing class had a responsibility to govern, and those in the classes below had the obligation to obey. Political discussions and debates were none of their business. But the printing press opened up other possibilities, and Zaret shows how commerce and controversy combined to create a public sphere, powered by printing.

This was most notable in the 1640s—the period of the English Civil War and its aftermath—when Royalists and Parliamentarians, Presbyterians, and Congregationalists used printing to reach the people, whose leaders then began to use public opinion to influence the government. But the groundwork had been laid

in the previous decades when critics of established religion used printed texts to fuel their criticism by appealing to readers to make judgments for themselves on the basis of what they could read for themselves about the issues. Through printing, Puritans were able to provide the people with textual sources that gave them reasons and evidence for deciding issues in the religious debates instead of simply accepting what the authorities said (165).

Of course, there was a great deal more to this period than religion, and there is a great deal more to Zaret's book than this brief summary. Furthermore, a work like this will not be to everyone's taste. A perfect example of social history, it is short on narrative and long on detail. But in an age when new technology is rapidly changing the way we communicate, *Origins of Democratic Culture* reminds us that in a previous period, such changes included not only how much was said but what and why it was said as well. Churches committed to an "unchanging gospel" are wise to keep this in mind.

Cameron A. MacKenzie

*Servant of the Word: The Life and Ministry of C. F. W. Walther.* By August R. Suelflow. St. Louis: Concordia Publishing House, 2000.

It has been said that history is essential to identity. Who we are has a lot to do with who we were. In the case of The Lutheran Church—Missouri Synod this is especially true as we seem to be in the midst of a crisis of identity. We argue about who we should be in large part because we do not know who we were. Some of this may be due in part with our ongoing inability to engage our past in a critical and meaningful way. Nowhere is this truer than in the debates surrounding the legacy and continuing authority of C. F. W. Walther. In the midst of competing views on theology and practice in our synod, this would seem to be an area for some definitive scholarly work to be done.

Unfortunately, *Servant of the Word* does not fully take advantage of the opportunity. This book is a largely friendly treatment of Synod's first president. Suelflow's stated goal is in "depicting Walther as a human being who lived in mid-America at a time when ... Lutherans in America were becoming more aware of their distinctive theology and their life in mission." (8) In addition to Walther the man, he also wants to focus on the institutions founded by Walther.

The way in which Suelflow attempts to meet his goal makes for a biography where readers not well versed with LCMS history could quickly become lost in a myriad of undefined terms and references to events that have not been introduced into the narrative. The chapters seem to function more like independent essays which are more topical than chronological. That the author knows his subject well is beyond question. The structure and flow of the book, however, might have been improved. Suelflow's premature death, before he had completed the manuscript, may explain this.

The Walther that does emerge is a remarkable man who simultaneously acted as administrator, professor, pastor, and family man. Unfortunately, he is rarely critically engaged, his motives remain unquestioned, and his theology largely unexamined. As helpful as this volume is in introducing Walther to its readers, we are still in need of a responsible, critical study of the man, his life, and his impact on The Lutheran Church—Missouri Synod.

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**Robert Grosseteste.** By James McEvoy. *Great Medieval Thinkers Series*. New York: Oxford University Press, 2000. 219 pages.

One of the greatest medieval thinkers, yet one of the least familiar, is Robert Grosseteste (1168-1253). Born to Anglo-Norman parents, Grosseteste became one of the most influential Englishmen of his age—a creative mathematician, an inquisitive scientist, a competent academic administrator, a profound philosopher, a committed churchman, and a biblical theologian—he served as chancellor of Oxford University, bishop of Lincoln, and a leader in the First Council of Lyons.

Universities were just beginning to develop during Grosseteste's lifetime. Yet, the quiet rise of scholarship at the schools of Oxford is most ably reported by Father James McEvoy, Dean of the Philosophy Faculty at the National University of Ireland and the Pontifical University in Maynooth, Ireland. The remarkable fame of Oxford occurred several years after Grosseteste attended and lectured there (after 1214), but McEvoy describes the prestigious scholars who served before Grosseteste.

Scholars interested in medieval thinkers and education, theologians interested in Roman Catholic philosophical theology, and historians wishing to catch a glimpse of pre-modern life in burgeoning England and English education will appreciate this detailed work of biographical scholarship. The lives and contributions of such unfamiliar, yet remarkable men as Theobald of Etampes, Robert Pullen, Gerald of Wales, William de Monte, Alexander Nequam, John Blund, and St. Edmund of Abingdon are described in some modest detail. Other Oxford dons are also given several pages of note, Adam Marsh, Thomas of York, Richard Fishacre, and Richard Rufus.

Anonymity is a characteristic of many medieval figures. This is particularly true of Grosseteste's early years. Actually, the first sixty years of his life are concentrated into a single chapter by McEvoy, not by neglect but because of lack of sources. Although Grosseteste was a deacon for much of his early years of service, he still taught theology, preached, and served officially in the church until he was finally elected bishop in 1235 as a compromise candidate, serving the largest diocese in England until his death.

Noting the contributions of Grosseteste, McEvoy devotes almost a quarter of the book to his influence at the Council of Lyons as well as his philosophical and scientific, exegetical and linguistic, and pastoral activities. He notes that Grosseteste's "motivation for inquiry undoubtedly lay in his religious faith" (80). In addition, the influence of the mendicant orders on Grosseteste, especially the Franciscans, is given in two complete chapters of this book.

McEvoy has provided this outstanding tribute to Robert Grosseteste as a labor of love. As he acknowledged, "I could never have suspected, when I first took up the study of his writings, the extent to which his influence would insinuate itself, discreetly but progressively, into my own life as teacher, research, traveler, and priest. In a word, I have been infiltrated by him in the dimension of the spirit" (xvii).

Obviously, for Lutheran pastors and theologians, the theological dimensions of this biography are imperative for this review. Most noteworthy are the insights into pastoral care, an extremely important activity for Grosseteste as bishop of Lincoln. He believed bishops carried "direct, personal responsibility before God for every soul in his diocese" (47). He thought of theology as "essentially a preparation for the apostolic ministry, and in particular for preaching [and] learning should be placed at the service of evangelization" (55).

Biblical scholars will appreciate the detailed study carried on by Grosseteste as an exegete. Pastoral training was biblical training, as far as Grosseteste was concerned. The Gospels and Epistles were the tools of the trade. He prepared commentaries on Galatians (emphasizing Christian liberty) and the Psalms (christologically understood). In addition, his lectures on Genesis, the Decalogue, and the Suffering Servant in Isaiah 52:13-53:12, along with prophetic studies of Daniel 9, are still extant. Following a literal sense, he explored several other applications of the biblical texts, yet did not fall into the later medieval requirement of expounding four or more senses. However, in spite of his careful and christological biblical studies, Grosseteste was most celebrated by those who followed him for his translation from Greek of Aristotle's *Ethics* and two books from the period of the apostolic fathers.

Luther, we are aware, was not the first reformer. Interestingly, Grosseteste is sometimes identified as a proto-reformer ("*ein Vorgänger der Reformation*"). McEvoy addresses several nineteenth-century arguments that used Grosseteste's antipapal remarks and the glowing admiration he later received from Wycliffe to establish such a role. Yet, McEvoy suggests that for all his criticism of papal abuse, Grosseteste was still a faithful Catholic bishop, supportive of the church and its leadership.

Evaluating this book is not easy. There is so much contained in it, yet much of it still tentative. Perhaps that is its weakest point. McEvoy, in seeking to be fair, continues to draw back on making conclusive statements, and instead invites readers to join him in discovering more details and perspectives of this great

medieval mind. He provides three enticing and engaging entries of Grosseteste's writings as appendixes—a sermon on Galatians 5:24, a section of his commentary on Galatians 4-6, and an essay "On Educative Love." More of this material or references to sources in English could have been provided the interested reader.

Yet, in spite of these few minor inadequacies (including a rather small type font), McEvoy's deep admiration of Grosseteste is recognizable from the first pages of this insightful biography to his concluding comments. McEvoy's contribution to medieval scholarship will be treasured among English-speaking academics and theologically attuned pastors for years to come.

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*Paul and the New Perspective: Second Thoughts on the Origin of Paul's Gospel.* By Seyoon Kim. Grand Rapids: Eerdmans, 2002. 336 pages.

Reading Seyoon Kim's *Paul and the New Perspective* is like walking into the middle of a long argument. Kim's interlocutor, and in this case nemesis, is James Dunn, the father of the "New Perspective." Dunn, drawing upon the work of E.P. Sanders, argues that Paul's understanding of justification and the law has long been misunderstood. According to Dunn, the early Paul persecuted Hellenistic Jewish Christians not because they preached Christ crucified, but because they advocated a Christianity that did not practice Old Testament rituals such as circumcision. Paul's conversion, as such, was not that he began to confess Christ as God's true Son, but that he now understood that gentiles could become the people of God apart from the works of the ceremonial law. To put it another way, the Damascus event was for Paul a commission to the gentiles rather than a conversion to Christ. According to the New Perspective, Paul formulated his distinctive doctrine of justification only later in his apostolic ministry as an answer to those who charged that gentiles could not become God's people apart from the observance of the ceremonial law. As such, the doctrine of justification was more a tactical maneuver than the center of Paul's theology. Thus, when Paul claims that one is justified "apart from the works of the law," he means that one can become a member of God's covenant people apart from such distinctive Jewish practices as circumcision, sabbath observance, and other aspects of Levitical law. Dunn's argument, if it were to win the day, would substantially undermine the exegetical foundation for Luther's doctrine of justification, and, as such, it no mere academic matter.

In response to Dunn's *New Perspective*, Kim offers a sturdy defense of a more traditional reading of Paul. He demonstrates, for instance, that Paul's doctrine of justification was already substantially developed by the time he wrote the earliest of his epistles, 1 Thessalonians. He also argues persuasively that the Damascus event was truly a conversion experience by which he came to understand in an existential manner, that salvation is by grace alone, apart from good works of any

kind, whether ceremonial or moral. More provocatively, Kim argues extensively that not only did the Damascus event change Paul's mind and heart, but that it also provided much of the theological material from which he formed his theology. Kim sees in the Damascus christophany the theological revelation of Christ as the Last Adam and Son of Man, themes that Paul developed extensively in his epistles. He also points readers to the Jewish Apocalyptic Tradition, and argues that Paul's εἰκῶν theology originated largely from his Damascus experience. Though it seems to this reader that Dunn's reading of the Damascus experience may be overreaching, his suggestions are intriguing.

Finally, in a chapter that should prove quite useful as reference tool, Kim argues that Paul's theology also depends upon the Jesus tradition itself. Helpfully, Kim catalogues "Certain or probable" references to the Jesus tradition, as well as "Possible Echoes of Sayings of Jesus."

By doing so, Kim shows a real continuity between the preaching of Paul and the life of Christ. This chapter, I think, merits further attention. We might go further and ask which of the gospels did Paul use and know? We might further ask whether the teachings of Jesus' earthly ministry did not in fact have more influence upon him than, for instance, the Damascus experience.

In sum, this book may strike the reader as a bit defensive, and at times tedious in its style, and relentless in its rehashing of personal disputes. However, those who uphold a more traditional understanding of Paul and his doctrine of justification owe Kim a debt of thanks.

Peter J. Scaer

*The Power of God: Δύναμις in Gregory of Nyssa's Trinitarian Theology.* By Michel René Barnes. Washington, D.C.: The Catholic University of America Press, 2001. 368 Pages. \$64.95.

In his short work *On the Holy Trinity*, Gregory of Nyssa, the youngest of the Cappadocian fathers, summarizes his trinitarian faith not with the familiar orthodox formula of "three Persons, one essence," but with the formula "three Persons, one Goodness, one Power, one Godhead." In this well researched and clearly written monograph, Michel Barnes explores why language such as "one Power" could and did express Gregory's pro-Nicene faith. Many reasons, explains Barnes, account for Gregory's use of the term *power* (δύναμις): it was a scripturally based word, authoritative in the tradition, given content and nuance by philosophy, and by the early 380s enjoyed a rich history in trinitarian discourse. Although Gregory's reasons for using the term *power* in a trinitarian formula are easily identifiable, the explanation of why the phrase "one Power" expressed so well the Nicene doctrine of "one essence" may not seem as obvious to us today. The first goal of Barnes' study, then, is to recover the technical philosophical sense of the term *power*.



In chapter one, we learn that the “technical” sense of *power*, as Barnes calls it, dates to the fourth century B.C. and the medical writers of the Hippocratic school. For them, *power* meant the affective capacity of something that materially exists. In chapter two, we learn how Plato freed the term *power* from Hippocratic materialism by applying it to the immaterial realm, e.g., understanding the power of the Good as transcendent cause (*Republic* 509 B). Barnes’ efforts in these two detailed chapters mark a significant contribution to patristic studies as he demonstrates the medical influence on Plato’s thought and its impact on patristic trinitarian theology.

After recovering and making clear the philosophical sense of *power*, Barnes turns, in chapter three, to the varied uses of power language in the trinitarian literature of Tertullian, Hippolytus, and Origen. In chapter four, he demonstrates how the existence of these different trinitarian power doctrines assumed a traditional and authoritative role for the pro-Nicene and neo-Arian theologians of the mid-fourth century. The technical philosophical sense of power appealed to the pro-Nicene theologians because it appropriately described God as Trinity. By using the philosophical sense of *power*, Gregory of Nyssa and the other pro-Nicenes, like Hilary of Poitiers and Ambrose of Milan, argued that to have one and the same power is to have one and the same nature—a connatural power.

An alternative understanding of power and the relationship between the Father and the Son emerged in the thought of Eunomius of Cyzicus. In chapter five, Barnes explains why Eunomius’ materialist understanding of *ousia*-based language led him to reject any notion of connatural power. In order to preserve his claim that God’s essence is ingenerate (ἀγέννητος), he argued that the Father and the Son have one and the same power insofar as they have one and the same intention when they act. For Eunomius, the moral unity existing between the Father and the Son occurs not at the level of nature but at the level of energy (ἐνέργεια) and work (ἔργον). As such, the capacity to create (God’s productive capacity), is not an essential attribute of God’s nature but is an act of the will. (God’s will for Eunomius has a separate existence in time from his essence). The power, then, shared by the Father and the Son is a delegated power and does not indicate a common nature.

In the final two chapters, Barnes explains in detail Gregory’s rejection of Eunomius’ subordinationist theology. Gregory argues that the Son’s capacity to create reveals the common power and thus the common nature the Son shares with the Father. The pro-Nicene argument here is that the *power* to create is indicative of divinity (Rom. 1:20, Heb. 1:2-3). To have the power to create is to be God for only God can create. Therefore, for Gregory and the other pro-Nicenes, if the Father and the Son manifest the same *power*, then they must also share the same *nature*. For the pro-Nicenes, 1 Corinthians 1:24 and John 5:19 form the scriptural basis for this technical sense of *power*.

In the end, the fourth-century argument can be simplistically reduced to the question: Does God by nature stand apart from his creation or does God by nature

engage his creation? For Gregory and the other pro-Nicenes, God is a God who acts. By understanding the Son as the "power of God," Gregory argues that anything done by the Son is also done by God the Father. Common power indicates common nature. Therefore, Gregory's formula "three Persons, one Goodness, one Power, one Godhead," works within the cultural-philosophical idiom of the fourth century to express and secure the scriptural witness that the Son is God in the same way the Father is God.

Michel Barnes' study carefully and thoroughly outlines the philosophical development of the term *power* and its important role in patristic trinitarian discourse. For anyone wishing to understand the complexities of these debates and specifically how the term *power* was used to articulate the scriptural witness of God's productive capacity and the divinity of the Son, Barnes' study is a must read.

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***Eerdmans Commentary on the Bible.*** Edited by James D. G. Dunn and John W. Rogerson. Grand Rapids and Cambridge (U.K.): William B. Eerdmans Publishing Company, 2003. 1629 Pages. Hardcover. \$75.00.

This one-volume biblical commentary is successful in something very few books written by scholars ever accomplish: covering a lot of ground in relatively few pages. In a time when we are getting accustomed to multi-volume commentaries on a single canonical document, it is refreshing to read the crisp distillations of the meaning of the biblical text found here. The editors tapped numerous biblical scholars to write commentary on each document in the Protestant canon as well as the books of the Old Testament Apocrypha. This volume also features several introductory articles on the various collections of biblical and non-canonical literature. It is surprising to find thirty-six pages devoted to *1 Enoch*, in spite of its importance, in a commentary on "the Bible." Like the editors, the majority of the contributors are from the United Kingdom, although the United States is well represented. Many are known experts in a particular biblical document; a few in the mix are newer voices. The exegetical method obviously varies with individual contributors, but narrative and social science approaches are widely used alongside traditional historical criticism. The pages are free of footnotes, yet helpful bibliographies are found at the conclusion of each entry. This commentary delivers representative scholarly biblical exegesis in a form that can be easily purchased and digested by the wider educated public.

Charles A. Gieschen

***1 & 2 Kings.*** By Volkmar Fritz. Translated by Anselm Hagedorn. A Continental Commentary. Minneapolis: Fortress Press, 2003. xiv + 448 pages.

Volkmar Fritz's commentary is not overly verbose or burdened with a massive apparatus of footnotes. The English version of the biblical text uses the NRSV

(adaptations are made when the author's translation differs significantly from the NRSV). The translation of a text (or literary unit) usually is followed by a brief paragraph on the passage as a whole. After this paragraph comes a verse-by-verse commentary (often the verses are dealt with in groups).

One major concern of Fritz is to explain, as he sees them, the literary processes that lay behind the individual passages. In this analysis he maintains a classic historical-critical stance. The reader will note how Fritz in various parts of his commentary explains that there was an earlier, and a later version of the same story; how a narrative had one function originally, but that it took on another function with its position in *Kings*; and how there are numerous secondary, redactional additions to the text.

In line with this stance, Fritz holds to the evolutionary development of religion, as when he writes that Naaman's confession that Yahweh is the only God in all the earth (2 Kgs. 5:15) is a confession that could have "developed only in the exilic and postexilic period" (260). Also, he regards much of *Kings* as legend or literary fiction: for example, the story of Solomon's succession to David (1 Kgs. 1:1-2:46), the account of the theophany at Gibeon (1 Kgs. 3:4-15), and, of course, the report of God's miraculous delivery of Jerusalem (2 Kgs. 19:35), which is a "hyperbole" (369). Fritz states explicitly that Isaiah's prediction of the Babylonian conquest of Judah (2 Kgs. 20:16-18) is a *vaticinium ex eventu*, that is, a "prediction" of an event that has already taken place (383). This narrative, therefore, is "of no historical value, even if the figure of Merodach-baladan is historically attested" (383-384). One is not surprised that Fritz's treatment of the elevation of Jehoiachin in Babylon (2 Kgs. 25:27-30) lacks any reference to the Messianic import of these verses, understanding the passage only as a concluding "note of hopefulness" (425) that the Davidic dynasty would continue.

Once past the historical-critical analysis of a passage, Fritz does have some beneficial insights into the text. In addition, he provides necessary historical information and makes appropriate references to the comparative literature of the ancient Near East. Further, he helpfully identifies biblical place-names with modern locations. Fritz's archaeological activity as the director of the German Evangelical Institute of the Holy Land has influenced his approach in the commentary. However, this reviewer was surprised by, and disagrees with, Fritz's assertion that child sacrifice was not practiced in the Phoenician culture, not even in the Punic settlements (340, 407).

Fritz correctly maintains that in *Kings* the guiding principle for the evaluation of the kings of the Divided Monarchy is how they related to official worship practices established by divine law. This included their view toward the Jerusalem temple, the central sanctuary (Deut. 12:1-14) where Yahweh chose to be worshiped. Fritz writes: "As the temple is the only proper place of worship, so is the worship of Yahweh alone the only right attitude in the question of gods. With the recognition of Yahweh as the only God all polytheistic practices are excluded" (1). With regard to this standpoint of *Kings*, he concludes, "The faith in the one and only God is the

only measurement for the kings and people" (1). That is a good summary of a key theme of *Kings*.

Walter A. Maier III

*Leviticus*. By John W. Kleinig. Concordia Commentary. St. Louis: Concordia Publishing House, 2003. 610 pages.

The large-scale neglect of *Leviticus* in the lectionaries, Bible studies, and homilies of the church today is symptomatic of deeper ailments afflicting many congregations and synods. Chief among these is an attitude toward matters ritual and sacramental that ranges from yawning indifference to jaded rejection. Books such as *Leviticus*, far too often, are bypassed as waterless pits incapable of quenching the spiritual thirst of modern church-goers. Such an appraisal, however, reveals a gross miscomprehension of the meaning of this book, its christological and sacramental underpinning, and thus its gospel proclamation to ancient Israelites as well as to modern believers.

A commentary such as this one by John Kleinig ought therefore to be loudly applauded as a giant leap forward in recapturing *Leviticus* as a book of the church and for the church. A pastor and professor of the Lutheran Church of Australia, Kleinig presents a reading of *Leviticus* that is christological, ecclesiological, and typological. The liturgy and ritual of sacrifice, the tabernacle, the priesthood—all these find their telos in the incarnation, sacrifice, and continual divine service of Jesus in the church. The ritual elements of *Leviticus*, the very heartbeat of the liturgical life of Israel, reveal the divine pattern of how the Lord continues to impart his saving gifts in the rituals and liturgies of today. Kleinig highlights and explains the oft-misunderstood categories of clean and unclean, holy and common, as well as their theological applications to the individual Christian and the church. One of the greatest contributions of the commentary is his focus on what it means for God to be holy and to make his people holy. How God communicates his holiness in *Leviticus* has direct application to the means by which the holiness of Christ is communicated today.

As with the other volumes in the Concordia Commentary series, *Leviticus* includes a fresh translation of the biblical book, accompanied by textual notes, followed by a theological commentary that expounds and applies the biblical text to the life of the church. Because it supplies the necessary interpretive tools by which to mine the wealth of *Leviticus*, the introduction alone is worth twice the price of the book. Scattered throughout the volume are numerous helpful charts and figures, most notably those that elucidate the types of sacrifices, their purposes, and the liturgy in which they were offered.

It is difficult to overestimate the value of this volume's contribution to a proper apprehension and application of *Leviticus*. Speaking of the Old Testament priesthood, sacrifice, and other Levitical matters, Luther wrote: "If you would interpret well and confidently, set Christ before you, for he is the man to whom all

of it applies, every bit of it," (LW 35:247). This volume does just that—it sets Christ before the reader, pointing to him as the Holy One, Priest, Tabernacle, and Sacrifice foreshadowed yet also present in the Gospel of Leviticus.

דָּרַב לִּי דָּאָרָה

Chad L. Bird

***Christians in Society: Luther, the Bible, and Social Ethics.* By William H. Lazareth. Minneapolis: Fortress Press, 2001. xii+274pp. \$22.00**

For over forty years, William H. Lazareth has been writing about Luther's social ethics. In this work, the former Director of the Faith and Order Secretariat in the World Council of Churches and former ELCA bishop of New York has summarized "a lifetime of Luther research that continues to provide christocentric guidance for the church's life and mission" (xii). The result is a stimulating analysis of Luther's thought on the Christian and his social environment that also tries to show Luther's ongoing relevance to the church today.

After an introductory part one, which includes both the obligatory survey of previous scholarship and a presentation of how Luther's understanding of the Scriptures shaped his understanding of ethics, the rest of the book shows how Luther's social thought derives from his fundamental convictions regarding the situation of man before God. In part two, Lazareth describes Luther's universe as a battleground between God and his grace on the one side and sin and Satan on the other. In part three, he presents the twofold rule of God over this universe and against Satan through Christ and temporal authorities. Through the intersecting functions of law and gospel for Christian salvation and service, God in Christ both redeems and preserves his creation. God not only justifies sinners, he also sanctifies them for life in society.

Thus, one of Lazareth's principal concerns is to avoid a reductionist approach to Luther whereby he sings only one song, the gospel, and so abandons the world to the devil. Instead, Lazareth argues convincingly that in his battles "against the license of Protestant sectarians that followed his initial conflict against the legalism of Romans semi-pelagians" (86), Luther developed the idea of God's *twofold* rule through government (and other social structures) and Christ for earthly life as well as eternal salvation. In this way, Lazareth contends, Luther was able to avoid "the activism of those zealots who would publicly identify the church and the world ... and the quietism of those pacifists who would privately divorce them" (140). Sanctification follows justification but is never separate from it.

Lazareth also points out that according to Luther, not only Christians but non-Christians too can do things that are good for society. Thus, the law has not only a theological function (to reveal sin) but also a political function: "The preservation of society, despite prevailing sin, through the public struggles for order, freedom, and justice" (137). Although the law has no power to reorient sinful hearts to a gracious God, sinners sometimes do the right things for the wrong reason. This

means then for Lazareth (if not precisely for Luther) that both Christians and non-Christians, the former motivated by the gospel and the latter by the law, can work together for a just society: "For Christ's sake and in Christ's name, Christians are called and empowered by the Holy Spirit to pray and work joyfully in critical cooperation with all persons of good will as God's coworkers in society" (234).

Although this work demonstrates Lazareth's wide familiarity with Luther's work and includes much that one can learn about the Reformer's thought, there are a few points that I found annoying. One of these is Lazareth's crusade against the "third use of the law" (Formula of Concord, Art. 6). It is certainly correct that Luther did not use this terminology (at least most of the time but see Scott Murray, *Law, Life and the Living God* [St. Louis: Concordia Publishing House, 2001], 27). But how then does one explain all of those passages in which Luther lays out the obligations of the Christian life? As he has in earlier works, Lazareth, instead of categorizing them as law (*Gesetz*), calls them "commandment" (*Gebot*), and by this distinction intends to emphasize the unique motive for a Christian's doing God's will, viz., love. The "law" always accuses; but transformed by the Spirit, a believer willingly carries out the double commandment of love toward God and his neighbor.

For the most part, Lazareth does not use this distinction to avoid identifying the content of Christian ethics with God's law. He eschews license as well as legalism. However, by refusing to talk about the third use of the law in Christian ethics, he arrives at a *second* use of the gospel, the parenetic use, i.e., the gospel as motivation for good works (199). But to talk about a second use of the gospel (also not to be found in Luther) runs the risk of turning gospel into law. Better to stay with Lutheran (if not Luther's) terminology.

Of course, part of the objection to "third use" terminology is its association with the Reformed. For Calvin, the third use was the chief use. The real irony of Lazareth's work, however, is that after thoroughly rejecting the "third use" in the Formula of Concord, he practically has to admit it on account of the ELCA's establishing full communion with the Reformed! Citing the "dual commitment" of today's Lutherans and Reformed to "reconciled diversity in a more charitable and accommodating ecumenical age," Lazareth contends that their "full communion" is defensible in theological ethics because "Luther and Calvin, along with Melancthon and Martin Bucer, do all finally unite together in endorsing a biblical ethic of norms based on a theology of grace" (244-45).

Lazareth's assault on the third use of the law is rather prominent in this work. Less so but still annoying is his occasional obeisance to political correctness. For Lazareth, however much he admires Luther's fundamental insights, stands ready to reject the content of Luther's ethic when it conflicts with contemporary mores. So, for example, he disputes the propriety of Luther's urging wives to obey their husbands but proposes a departure from Luther (and Paul!) when it comes to social justice for certain groups, including "gay and lesbian persons" (222-23). Although

remarks like these are not prominent in this work, I for one can do without such casual endorsements of sexual immorality.

Also irritating are Lazareth's affirmations of a higher critical approach to Scriptures over against Luther, e.g., "it is impossible for current Christians to accept many of Luther's sixteenth-century exegetical methods and historical interpretations" (32; cf. also 39-40, 59, 103, 223-24, 236). Even though Lazareth's view of the Bible is not especially significant for his understanding of Luther, Luther's view of the Bible is significant for Luther's understanding of Christian ethics. One wonders how long Luther's theology can stand when one severs it from Luther's (precritical) approach to the Scriptures that undergirds it.

Unfortunately, such irritants are all too common in today's scholarly literature, and in this respect Lazareth's work is unexceptional. What is exceptional and therefore what makes this book worth reading in spite of its flaws is Lazareth's treatment of Luther's thought. Not only does he understand Luther in general, he also demonstrates familiarity with many individual works of Luther and treats them in a way that respects their historical contexts. Although Luther never wrote a systematic theology of ethics, Lazareth has created one for him that in most respects is right on target.

Cameron A. MacKenzie

*Our Suffering Savior: Exegetical Studies and Sermons for Ash Wednesday through Easter.* By Christopher W. Mitchell. St. Louis: Concordia Publishing House, 2003. 158 pages.

We live in a world where the Scriptures have been taken out of the sanctuary and imprisoned in the classroom. Modern exegetes treat sacred texts as if they are ancient artifacts testifying to a dead past. As a result, a text's meaning is limited to the secret intent of the original author and to the historical context of his cultural milieu. The inaccessibility of the author's original intent and cultural context gives the academic world freedom to speculate, criticize, and undermine the integrity of the prophetic and apostolic writings. Modern scholastics fancy themselves archeologists charged with the task of dissecting the scriptures to uncover the secrets of ancient civilizations.

The value of Christopher Mitchell's new book, *Our Suffering Savior*, is its thoroughly christological, sacramental, and ecclesial exegesis. Mitchell's short monograph studies Isaiah 52:13-53:12 for the sake of the church. He arranges this volume so that his exegetical studies are fulfilled in the pastor's sermon. For Mitchell, the true home of the scriptures is the sanctuary where its intended target is not the skeptical mind of the modern scholar, but the believing heart of the faithful. The sacred text is not merely an ancient artifact testifying to a distant past, but the living and creating word of God that inspires the church of the present and renews a dying world.

Mitchell's study invites pastors to use Isaiah's suffering servant song as a Lenten sermon series. He divides the text of Isaiah so that it can be used for Ash Wednesday, five Lenten midweek services, Maundy Thursday, Good Friday, and Easter Sunday. While some pastors may find that this series stretches Isaiah's song too thinly, it works. Indeed, this structure allows him to consider Isaiah's prophecy in great detail and to mine the text of several hidden exegetical treasures.

The book opens with a valuable introduction in which he places Isaiah 52-53 in the context of Isaiah as a whole. In addition, he recounts the variety of interpretations offered by scholars and establishes the basis for his own christological interpretation on which his entire exposition is built. Each section begins with Mitchell's insightful exegesis, which is organized around certain textual themes. Unfortunately, many of his most valuable insights are more difficult to discover because they are inconveniently placed in endnotes. Following his exegetical notes, Mitchell concludes each section with a short homily. While I am not a fan of preaching the words of others, Mitchell's homilies are certainly worthwhile offering many theological and rhetorical ideas that pastors can employ for their own purposes.

Christopher Mitchell's exegetical insight, christological conviction, and ecclesial purpose make *Our Suffering Savior* a helpful tool for pastors preparing for Lent or for laymen seeking substantive material for their own meditation. Mitchell's work should be received with much thanksgiving and with expectations of more to come.

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*One Gospel from Two: Mark's Use of Matthew and Luke.* Edited by David B. Peabody, Lamar Cope, and Allan J. McNicol. Harrisburg, Penn.: Trinity Press International, 2002.

The theory that Matthew and Luke were composed using the Gospel of Mark and "Q," a.k.a., the "Two Document Hypothesis," has long been assumed by a majority of scholars and clergy. Even if Q speculations are not accepted, Markan priority usually is. For most of the twentieth century those holding Matthean priority were often relegated to voices in the wilderness amongst New Testament scholars, though not all of their claims were considered illegitimate. In fact, for the past fifty years historical and literary evidence for Matthean priority has silently been on the increase. Lacking was a unified, up-to-date, and thorough treatment. Enter the recently formed Research Team of the International Institute for Renewal in Gospel Studies. Based on elaborate research this group of scholars proposes that the predominantly accepted Mark-to-Matthew-and-Luke model be inverted and Q be cut off. They argue that Mark used Matthew and Luke as the primary sources in composing his Gospel. This is dubbed the "Two Gospel Hypothesis." This volume explains and applies this thesis.



The basic idea of the Two Gospel Hypothesis is really not new. There is even strong evidence that Augustine believed Mark used Matthew and Luke (54). Over the past 200 years the basic model of the "Two Gospel Hypothesis" has been known as the "Greisbach Hypothesis," though dwarfed in acceptance by the Two Document Hypothesis and others. Much of the information Johann Greisbach popularized has indeed been useful in recent studies, but the Research Team has given cause for a new name for the same basic theory. Tools, charts, new discoveries, and over two centuries of scholarly discussion have prompted revision in many points. Particularly taken into account in this effort are findings from source, literary, and redaction criticism.

Besides these findings and increasingly stronger arguments for Matthean priority, a third factor allowing for this hypothesis is the recently more pronounced difficulties with the Two Document Hypothesis. Many of these difficulties have actually been present since that hypothesis' inception, such as explanations for Mark's lacking of the Sermon on the Mount and other key pericopes, words, and phrases found in Matthew and Luke. To compensate for such discrepancies modern variations of the Two Document Hypothesis called for apocryphal Q documents (e.g., Q1, Q2, etc.) as sources for the Synoptic Gospels. However, as such sources became more complicated and imaginative, so were they more difficult to believe.

While skepticism of the Two Document Hypothesis was growing scholars such as Dom J. D. Orchard, David Dungan, David Peabody, William Farmer, C.S. Mann, and Basil C. Butler worked to defeat it with countering hypotheses. Major ground was broken in 1996 with the Research Team's publication of *Beyond the Q Impasse: Luke's use of Matthew*. Here flawed assumptions in the "Q Hypothesis" were rigorously exposed and the necessity of Q's existence rejected. The next step, though, was developing the Two Gospel Hypothesis—that not only was Matthew first and used by Luke, but Matthew and Luke were used by Mark. Essays advocating this view were delivered to the Society of Biblical Literature, among other institutions, through the 1980s and 90s, but arguments were not thoroughly developed.

In order to establish the Two Gospel Hypothesis two basic assumptions had to be established. First, the Gospels were based more on written tradition than oral. If oral transmission was more likely, the Gospels would have been constructed more independently. However, it is now more widely agreed that communities documented the Gospels and passed along "traditions" in this way, with only a few Gospels having remained useful and authoritative. Second, the premise that Luke knew Matthew is critical. If this were not true, various theories calling for Markan priority have an advantage, mainly because certain pericopes in Mark appear dependent on Luke and not Matthew. Since these two assumptions have proved defensible in recent scholarship, the Research Team was then able to apply additional research on conflation in ancient documents (92ff), i.e., how ancient works would blend two or more source documents in being composed, to ground their argument.

The Research Team notices certain patterns in Mark's probable use of Matthew and Luke as they examine the Synoptics. They distinguish six: 1) In the order of pericopes Mark alternates between Matthew and Luke, with exceptions, when Mark does not agree with Matthew and Luke or where he is unique; 2) In wording within given pericopes Mark alternates between Matthew and Luke; 3) Words and phrases characteristic of Matthew or Luke appear at least twice as often in the same pericope in Mark than characteristically Markan words in Matthew and Luke; 4) Repeated words and phrases characteristic and distinctive of Mark have a literary, historical, theological, and ethical consistency; 5) Mark obscures Matthew's organized structure (which the editors believe are Mark's revisions); 6) Evidence external to the Synoptic texts supports the internal evidence according to the above patterns.

Two particular strengths of this theory and book that opposing theories cannot claim are uses of patristic references (6) and the demonstration of that the authors term the "Markan Overlay" (4). The editors thoroughly display how consistent this overlay is throughout the Gospel, and how Markan conflation [points 1), 2), and 3) above] of Matthew and Luke supports it. Special words for Mark, for example, include "again" (an important structural word for Mark), "teacher," "gospel," "the word," "see," "hear," "understand," "baptism," and "the way." Other hypotheses could also discern these words to be Markan, but the editors of this volume convincingly demonstrate how facets of structure, content, pattern, theme, and theory distinctively match for this Gospel, and agree with external evidence.

Where Matthew and Luke disagree in contents, important phrases, and length, Mark has two basic strategies. He either carefully conflates what is deemed necessary, or he reduces the account to a brief summary if not eliminating it altogether. Such is the case in the account of Jesus' Baptism in the first chapter. When he seemingly omits important pieces they are sometimes dispersed throughout the rest of the Gospel, as in the case of the Sermon on the Mount (Matthew). On the other hand, when Matthew or Luke contain material not in Mark, it is assumed this material is not necessary for Mark's purpose. Thus, Mark is also believed to be the most theologically developed Gospel.

Mark does indeed contain unique material in a few locations, but when such cases occur the editors demonstrate how these are within his overlay. For this reason, the editors believe that the ever-controversial last twelve verses of chapter sixteen are legitimate verses of the Gospel. Very few verses appear inexplicable for the hypothesis. In these rarities Mark's close connection to Peter and/or Paul as sources of this additional information is not suggested perhaps as much as it could be.

Observing the whole, the editors believe Mark has a clear structure or "compositional strategy." On this point much is taken from David Peabody's previous work, *Mark as Composer* (Macon, Ga.: Mercer University Press, 1987). This is not to say that Mark has a clear structure within its pericopes, which is quite the opposite. In fact, this lack is a good argument against Markan priority. For its

fundamental framework, the second Gospel has the basic "Petrine and Pauline *kerygma* as set forth in Luke-Acts" (61f). Jesus is a living demonstration of this proclamation. Note well that the editors observe and assume an inherent theological unity of Peter, Paul, and the Gospels. Mark's Gospel begins with Jesus' early ministry (pre-Sermon on the Mount) condensed to twenty verses. After noting that Jesus taught, Luke's order of activity is followed to the point where Sermon on the Plain would be. This is followed by an alternation of Matthew and Luke in relating Jesus' Galilean ministry, which demonstrates his wisdom and power. Then, the mission of "the Twelve" is recorded until the Gospel's climax in the feeding of the 5,000. Hereafter, Matthew's order of pericope is usually followed to the end. First, Jesus tours from Bethsaida to Bethsaida, and then goes on to Jerusalem and the Passion Narrative. Along the way he preaches and catechizes in a more directed manner, emphasizing essentials. Hence, Mark has the same basic content as the others, but in a get-to-the-point style and shorter narrative.

With the themes and patterns observed the Research Team asserts that Mark was written in or near Rome not long after Peter and Paul's martyrdoms, assumed to have taken place between A.D. 65-68. A more detailed defense for these dates is wanting, but they are mainly based on the pending persecution under Nero and subsequent emperors. Christians needed encouragement for loyalty to Jesus, just as he was loyal unto his death.

The reader will find this volume surprisingly easy to use and follow because the editors have organized it so well. After an explanation of the Hypothesis in the book's introduction, the demonstration proceeds. The Gospel is divided into seven major parts, which are sometimes divided into sections, and, then, individual pericopes therein. Preceding each division is an overview of what it will cover and a summary is given at the end. Individual pericopes are then treated in verse-by-verse, phrase-by-phrase, and even word-by-word divisions. In this way the authors are very meticulous, but hardly lose sight of the forest for the trees. Additionally, helpful charts, tables, appendices, and excurses are referred at critical points to expound on debated issues in Mark's composition or to assist in demonstrating claims.

But not only is the organization well done, so is the exegesis. The editors carefully demonstrate how major words, phrases, and ideas function within their sentences either to assist in interpreting Mark or to lend credence to the hypothesis. In the course of one's study the user will likely see even greater evidence for the hypothesis besides that which is spelled out.

This book is not a commentary, nor is it necessarily attempting to be, but the exegete and practical user will find the information brought out to be helpful no less. It demonstrates the uniqueness of each of the Synoptics, and especially the stresses of Mark. A most helpful accessory tool is the CD-ROM, entitled "A Synopsis of Mark." This is different from the well-known Aland or Huck synopses because it is built on the assumption of the Two Gospel Hypothesis. It is arranged to follow the book as it demonstrates Mark's conflation of Matthew and Luke

through color-coded words along with added charts and summaries. Some readers will not find it necessary to obtain the synopsis, depending on what they are seeking from the book, but for Gospel scholars it is almost necessary.

What are the implications of this book for exegetical and theological study? Of course, it remains to be seen. It should become a great stumbling block for the long-standing theory of Markan priority, which has long been a hindrance to basic Christian beliefs (e.g., the virgin birth, the resurrection). Here is substantial evidence from reputable scholars. As it calls for an overhauling of important isogical and exegetical presumptions, it should open up new territory for exegesis and new light in Gospel studies.

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*Deuteronomy: A Commentary.* By Richard D. Nelson. The Old Testament Library. Louisville: Westminster John Knox, 2002. xv + 424 pages.

With so many commentary series being produced, it is difficult, if not impossible to determine the most useful volumes to consult and which ones to avoid. Richard Nelson has produced a commentary that is useful in several ways. The format is similar to many in the Old Testament Library Series. At the front is a substantial (but not comprehensive) bibliography of important commentaries, books, and articles on Deuteronomy, most of which are no more than a decade old. For someone looking for relatively recent scholarship, this is indeed useful. The introduction is short, covering only nine pages. It treats the major issues of the book briefly but competently and gives a good summary of current higher-critical thought on the composition and origin of Deuteronomy. The only disappointing section is that on theological themes in Deuteronomy. It presents a kind of least-common-denominator approach to theology that points out obvious themes, but in a way that leaves one feeling that there must be more to the theology of this important Old Testament book than a sort of bland theology. Indeed, the beautiful balance of law and gospel that characterizes Deuteronomy is completely overlooked and misunderstood here.

The commentary itself treats texts on a section-by-section basis, with the author's translation as the first feature. Philological notes on the Hebrew text keyed to the preceding translation with superscript lowercase letters follow. Many of these notes are quite helpful for anyone interested in the details of Hebrew grammar and text-critical questions. They cover most of the important issues in this area. Following this there is a section of commentary that treats both the literary issues of the text and some of its theological accents. Many of the literary insights that Nelson shares with readers are helpful in understanding the organization of the book and its ways of conveying its message. Each section ably summarizes current higher-critical thought. This alone makes the commentary one worth consulting.

However, the theological discussion suffers from the same malady that afflicts the introduction.

Is this a useful commentary? If one is looking for a good summary of philological and text-critical issues on a passage in Deuteronomy: yes. If one is seeking to understand the literary features of Deuteronomy to aid in preparing a sermon or Bible class: yes. If one wishes to obtain a basic understanding of current critical thought on this final book of the Pentateuch: most certainly. However, if one is looking for theological insight into the book that will help you appreciate its balance of law and gospel and its christological passages, this is not the commentary to use. Despite this deficiency, Nelson has been faithful to the Old Testament Library Series' format, scope and approach, and offers a good example of the series at its best.

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## Books Received

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Astley, Jeff, David Brown, and Ann Loades. *Problems in Theology 1: Creation*. T&T Clark, 2003. 128 Pages. Paper. \$19.95.

Astley, Jeff, David Brown, and Ann Loades. *Problems in Theology 2: Evil*. T&T Clark, 2003. 128 Pages. Paper. \$19.95.

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Blomberg, Craig L. *Making Sense of the New Testament*. Baker Academic, 2004. 189 Pages. Paper. \$14.99.

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Hart, D. G., Sean Michael Lucas, and Stephen J. Nichols. *The Legacy of Jonathan Edwards*. Grand Rapids: Baker Book House, 2003. 255 Pages. Paper. \$21.99.

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Lutze, Karl E. *Of Walls and Doors*. Lima, Ohio: Fairway Press, 2001. 319 Pages. Paperback.