

# CONCORDIA THEOLOGICAL QUARTERLY



Volume 68:3/4

July/October 2004

## *Table of Contents*

---

<b>The Trinity in the Bible.....</b>	<b>195</b>
Robert W. Jenson	
<b>Should a Layman Discharge the Duties of the Holy Ministry? .....</b>	<b>207</b>
William C. Weinrich	
<b>Center and Periphery in Lutheran Ecclesiology.....</b>	<b>231</b>
Charles J. Evanson	
<b>Martin Chemitz's Use of the Church Fathers in His Locus on Justification.....</b>	<b>271</b>
Carl C. Beckwith	
<b>Syncretism in the Theology of Georg Calixt, Abraham Calov and Johannes Musäus.....</b>	<b>291</b>
Benjamin T. G. Mayes	
<b>Johann Sebastian Bach as Lutheran Theologian.....</b>	<b>319</b>
David P. Scaer	
<b>Theological Observer.....</b>	<b>341</b>
Toward a More Accessible CTQ	
Delay of Infant Baptism in the Roman Catholic Church	

<b>Book Reviews.....</b>	<b>347</b>
<i>Baptism in the Reformed Tradition: an Historical and Practical Theology.</i>	
By John W. Riggs .....	David P. Scaer
<i>The Theology of the Cross for the 21<sup>st</sup> Century: Signposts for a</i>	
<i>Multicultural Witness. Edited by Albert L. Garcia and A.R.</i>	
Victor Raj.....	John T. Pless
<i>The Arts and Cultural Heritage of Martin Luther. Edited by Nils</i>	
Holger Peterson et al. ....	John T. Pless
<i>Fundamental Biblical Hebrew and Fundamental Biblical Aramaic. By</i>	
Andrew H. Bartelt and Andrew E. Steinmann.....	Chad L. Bird
<i>Intermediate Hebrew Grammar. By Andrew Steinmann..</i>	
Chad L. Bird	
<i>Counted Righteous in Christ. By John Piper.....</i>	
Peter C. Cage	
<i>The Contemporary Quest for Jesus. By N. T. Wright, Charles R. Schulz</i>	
<i>The Free Church and the Early Church: Bridging the Historical and</i>	
<i>Theological Divide. Edited by D. H. Williams.....</i>	
Paul G. Alms	
<i>Pastoral Theology in the Classical Tradition. By Andrew Purves</i>	
.....	James Busher
<i>Music for the Church: The Life and Work of Walter E. Buszin. By Kirby</i>	
L. Koriath .....	D. Richard Stuckwisch
<i>Under the Influence: How Christianity Transformed Civilization.</i>	
By Alvin J. Schmidt.....	James Busher
<i>Participating in God: Creation and Trinity. By Samuel Powell</i>	
.....	Timothy Maschke
<i>Doing Right and Being Good: Catholic and Protestant Readings in</i>	
<i>Christian Ethics. Edited by David Oki Ahearn and Peter Gathje</i>	
.....	John T. Pless
<i>The Human Condition: Christian Perspectives through African Eyes.</i>	
By Joe M. Kapolyo .....	Saneta Maiko
<i>Christ's Churches Purely Reformed: A Social History of Calvinism.</i>	
By Philip Benedict.....	Cameron MacKenzie
<i>The New Faithful: Why Young Christians Are Embracing Christian</i>	
<i>Orthodoxy. By Colleen Carroll .....</i>	
Armand J. Boehme	
 <b>Indices for Volume 68 .....</b>	 <b>381</b>

## Book Reviews

*Baptism in the Reformed Tradition: an Historical and Practical Theology.* By John W. Riggs. Columbia Series in Reformed Theology. Westminster John Knox Press: Louisville and London, 2002. Cloth. 187 pages.

Our Lutheran Confessions defined theology over against medieval and then Tridentine Catholicism, but Lutheran Orthodoxy found its counter-part in Reformed Orthodoxy. Of these differences readers of Francis Pieper are well aware, but re-examination of Reformed teachings is required so that our critiques do not through overuse evolve into unsupported caricatures. The Columbia Series in Reformed Theology is invaluable in reviewing our critiques and prior recommendation of the series is happily given. *Reformed Confessions: Theology from Zurich to Barmen* by Jan Rohls appeared in the series in 1997. Now it is followed up by Riggs' study on baptism which reminds us that the Reformed Confessions and theologians demonstrate a diversity not typical of Lutheran ones (74, 87). So, for example, the Heidelberg Catechism (1562) offers a mild form of Calvinism in comparison to the Canons of Dort (1619). Faith in connection with baptism plays a bigger role in the Shorter Catechism than it does in the Westminster Confession (86). Riggs traces Reformed thinking on baptism from Zwingli and Calvin up through Reformed Orthodoxy and concludes with Schleiermacher and Barth. In spite of differences among the Reformed confessions and theologians, the one theme that runs through them all is the fear of "sacramental instrumentalism," to be borrow one of Riggs's own phrases (87). Some Reformed theologians connect their baptism with the covenant and others with Christ and the Spirit, but steer away from attributing divine working to the Sacraments. We all knew that, but reinforcement helps.

Zwingli took an anthropocentric view of baptism as a Christian's oath to God, but Calvin, who was influenced by Luther, Bucer, and Melancthon, took a theocentric view and saw the sacraments as effectual signs of God towards the elect. Later Calvin melded Zwingli's views into his own. Fascinating is the evolution of Geneva reformer's thought on baptism as he attempted but never quite succeeded to coordinate it with double predestination. Unresolved is how God could make a sincere offer

of salvation in baptism to those whom he chose for reprobation (69-70). Calvin held that without faith baptism was valid, but not efficacious in itself (64). The wicked were offered the sacraments but did not receive them (63). (The parallel with the Reformed doctrine of the Lord's Supper is obvious. Christ's body is offered by not received by unbelievers.) Matters were equally dicey with infant baptism, which was God's act, but required the faith of a personal agent, a view that anticipated Barth's. Since Calvin believed that infants could not have faith, he held that they were given the seed of faith in baptism, a teaching which was out of sync with social understanding of baptism as a community event (63, 67, 77-78). More important in his defense of infant baptism was that by their birth of Christian parents children were already included in the covenant, but this did not provide the certainty of their election. Even without baptism they were included in the covenant. In effect Calvin held to two covenants, visible (family and community) and invisible (the elect) (65). The Scots Confession of Faith (1560) specifically calls baptism administered by midwives a misuse and so stands in Calvin's tradition (82).

A number of thoughts came to mind in reading this most readable book. Calvin and the Reformed really want baptism to have an important place in salvation, but when push comes to shove, they do not succeed. Baptism is an ordinance and a marker, but "sacramental instrumentalism" must be avoided. In the end baptism did not matter. It did not affect those who were predestined for salvation and had no effect on those predestined to reprobation. Second, ELCA theologians could have hardly been fully acquainted with Reformed thought on baptism in making alliances with Calvin's heirs in the United States, or they did not think that obvious differences were all that important. Another possibility was that in their view the Reformed were not really Calvinist or Zwinglians. (In Luther's theology the Triune God is actually in the water, an impossible idea for the Reformed.) Third, Riggs in his introductory chapter launches into a discussion of the *Lutheran Book of Worship* (LBW) and the Roman Catholic *Rite of Christian Initiation of Adults* (RCIA) (1-17). In a book about Reformed theology this is at first mystifying until the concluding chapters clear up matters. In chapter 5 he asks whether the rite of baptism in the *Book of Common Worship* is in keeping with Reformed teaching and concludes that it is not. Then in chapter 6

he asks whether Lutheran and Catholic rites of baptism are in keeping with the teachings of their respective churches. Good question. The *LBW* reworks Luther's *Flood Prayer* by incorporating a reference to creation and not beginning with Noah, the flood's chief survivor. (After all it is called the *Flood Prayer* and not the *Creation Prayer*.) Riggs admits that he can only guess why Luther omitted reference to creation in his baptismal rite, but his guess appears better than what any Lutheran could offer: "Water cannot choose for or against God, and so the reference to the waters of creation was not relevant to the central datum of Christianity, baptism, and the baptism prayer—encounter with a gracious God in which we choose for either life or death" (14). Riggs takes exception of the *LBW* description of the "scriptural people from the flood story as "'chosen' or 'wicked' rather than as 'believing' and 'unbelieving'" (14). So a Reformed theologian can help us see things about ourselves that we often miss. In his last pages Riggs discusses the relationship of worship to theology and takes exception to a view offered by Fagerberg and Kavanaugh that worship is primary theology and hence normative for theological task. Neither does he endorse the opposing view that worship is "ritual informed by correct doctrine" (125). The honor of normative theology belongs to the apostolic witness from which the Scriptures and the earliest communities sprang (126). A serious challenge is offered here. Much of Christendom is undergoing liturgical changes. In the LCMS this is happening at both the synodical and congregational levels, so worship on a given Sunday morning differs from congregation to congregation and perhaps with little theological reason for these changes and innovations. Riggs saw that items in the *LWB* baptismal ritual that escaped the notice of the ELCA theologians. Perhaps not. Then there is the current report of a doctrinal reviewer rejecting Luther's *Flood Prayer* for a projected liturgy for the LCMS. In both ELCA and LCMS cases, one wonders if a Lutheran liturgy is any longer a possibility or are we destined to live a world of liturgical Rube Goldbergs.

One admires Riggs' critical mind, but at the same time he accepts some ideas uncritically: in Pauline congregations tongue speaking is understood as the dead speaking through the members and Johannine communities practiced foot washing. Really? Then there are matters insignificant. On p. 23, "baptismal

font" should be "baptismal font." No matter how it is spelt, it was destroyed by some of Zwingli's friends in 1524 in Zollikon. It was fixed the next year. Something was left out of this sentence on p. 45: "First, to the 1536 matter that he here reworked Calvin added that sacraments 'are marks of declaration by which we publicly swear allegiance to God's name, binding our faith to him in turn.'" Still we can figure out that by 1536 Calvin warmed up to Zwingli's ideas. On p. 82 "emergence baptism" must be "emergency baptism," a practice not practiced by the Reformed. Also Lutherans will appreciate Riggs clarification of Anglicanism. "Anglican sacramentology surely is Reformed, but Anglican polity surely is not" (75). This distinction allows Riggs to handle the Thirty-nine (once Forty-two) Articles among the Reformed confessions. Since the Reformed make polity an article of faith, they cannot completely accept the Anglicans into their fellowship. In a world of theological obscurity, Riggs' perceptive analyses are most welcome.

David P. Scaer

*The Theology of the Cross for the 21<sup>st</sup> Century: Signposts for a Multicultural Witness.* Edited by Alberto L. Garcia and A.R. Victor Raj. Saint Louis: Concordia Publishing House, 2002. 254 Pages.

The appearance of Walther von Loewenich's pioneering study, *Luthers Theologia Crucis* (English translation: *Luther's Theology of the Cross* translated by Herbert J. A. Bouman, 1976) set in motion a renewed interest in Luther's theology of the cross, centered in his *Heidelberg Theses* of 1518 (see AE 31:37-70). Dozens of books and articles have followed in the wake of von Loewenich's work. *The Theology of the Cross for the 21<sup>st</sup> Century: Signposts for a Multicultural Witness* is yet another attempt to draw on the resources of the theology of the cross to address a contemporary issue. This time it is the church's missionary outreach in a pluralistic culture. The aim of the editors is laudable. Indeed the theology of the cross must be the filter for all of the church's evangelistic work lest "mission" become just another manifestation of the theology of glory. Writing over fifty years ago, Hermann Sasse observed "Consider for a moment the messages that have been coming out of the big world conferences and organizations since the beginning of this century. How God

has judged these great proclamations inspired by a boundless theology of glory, from 'evangelization of the world in this generation' to various forms of the 'century of the church'! No confessional grouping escapes this judgment. God Himself has sent us into the hard school of the cross.... To those whose illusions about the world and about man, and the happiness built on these, have been shattered, the message of the cross may come as profoundly good news. All that we think and do in the church has to be cleansed by the theology of the cross if we are to escape the perils of the theology of glory" (*We Confess Jesus Christ*, 52).

Among the thirteen contributions in this volume, the chapter by Robert Kolb, "Nothing But Christ Crucified: The Autobiography of a Cross-cultural Communicator," is particularly helpful. Using 1 Corinthians 2:2 as his point of departure, Kolb provides readers with a fine overview of the theology of the cross with missionary proclamation in view. Another useful essay is Gene Edward Veith's chapter "Postmodernism under the Cross." Veith argues that the Church Growth Movement is a postmodern form of the theology of glory. Richard Eyer adds a pastoral perspective to the book as he looks at bioethical issues through the lens of the *theologia crucis*.

Alberto Garcia and Robert Scudieri examine various missiological issues in light of the theology of the cross. Garcia sees Luther's theology of the cross as embracing counter-cultural, incarnational, eschatological, and sacramental dimensions. Scudieri speaks of Christian mission as flowing both from and to the cross.

Several of the essayists look at the theology of the cross in light of various ethnic and/or religious settings. The results are uneven. C. George Fry provides a timely and enlightening chapter on Islam but makes little use of the theology of the cross. Likewise, Roland Ehlke contributes a very informative essay on the New Age Movement but does not bring to bear Luther's critique of spirituality as an exercise in the theology of glory as a resource for confessing Christ to those whose minds have been darkened by the new paganism. On the other hand, Victor Raj uses the theology of the cross to critique Hindu spirituality and offer a word of promise to those living within the futility of its ongoing cycles of rebirth. A few of the essays are more sociological than theological as they tend to transform Luther's theology of the

cross into what Gerhard Forde describes as making "misery loves company" the "prime Christological motif" (Forde, *On Being a Theologian of the Cross*, 83). John Nunes, for example, asserts that "The theology of the cross has been central to the Christian black experience in the United States" (218). Victimization and the suffering of injustice do not necessarily make one a theologian of the cross. Rather the theology of the cross is about how God works to save in the suffering of Christ. The crucified Christ, and not our personal or communal pain, is the source of our redemption.

The theology of glory always leaves the human being in control. In such a theology, the gospel is not the work of a crucified Savior distributed in the lowly means of preaching and sacraments, but the gospel is whatever we do to advance the cause of righteousness, extend the boundaries of the church, or overcome physical and spiritual distress. Luther's theology of the cross reverses all of this it embraces a God who gives himself to us in the cross to be received by faith alone. *The Theology of the Cross for the 21<sup>st</sup> Century: Signposts for a Multicultural Witness* would best be read in conjunction with Forde's superb study, *On Being a Theologian of the Cross*.

John T. Pless

***The Arts and the Cultural Heritage of Martin Luther.* Edited by Nils Holger Petersen et al. Copenhagen: Museum Tusculanum Press, 2003. 208 pages. \$20.00**

This anthology of nine scholarly essays by Nordic authors is devoted to the study of Martin Luther's influence on the European cultural heritage. Six of the essays deal with aspects of the influence that Luther and the early Lutherans had and continue to have on music. Two contributions attend to architectural and visual dimensions of the Lutheran heritage. In one way or another, each of the authors examine how Lutheran theology and church practice re-shapes traditions from the Latin church of the medieval period to provide artistic vehicles for evangelical proclamation. A remaining essay, "Religious Meditations on the Heart: Three Seventeenth Century Variants" (Bernhard F. Scholz) examines literary imagery employed in three books of religious meditation.

Outstanding among the several fine essays is a contribution by Carl Axel Aurelius entitled "*Quo verbum dei vel cantu inter*

*populos maneat*: The Hymns of Martin Luther." Aurelius shows that Luther's exposition of the Psalter is the hermeneutic key to his hymns as Luther understands the Psalms to embody the patterns of Good Friday/Easter and death/life of holy baptism. Luther's hymns, like the Psalter, express both lament and praise within the trinitarian framework of the drama of creation, fall and redemption. Aurelius demonstrates how Luther's hymns reflect "the wonderful now of the Reformation" as Christ's work and human need are brought together in the present moment thus reflecting the pastoral reality of his theology.

Nils Holger Petersen explores Luther's use of the Latin Mass in his preparation of a German order in his essay, "Lutheran Tradition and the Medieval Latin Mass," noting that Luther was not attempting to salvage an outmoded ritual form but rather provide for a sound pedagogical structure for Reformation Christians. Eyolf Ostrem investigates Luther's fondness for the music of Josquin Des Prez (ca. 1450-1521) in "Luther, Josquin and *des fincken gesang*." Taking as his examples two monographs on music from the 1640s, Sven Rune Havsteen ("Aspects of Musical Thought in the Seventeenth-Century Lutheran Theological Tradition") demonstrates how music was understood to be reflective of God's presence and thus a divine reality in orthodox Lutheranism. Two essays attest to the ongoing musical significance of Luther. Magnar Breivik ("Contexts of Hindemith's *Fra Musica*") examines Paul Hindemith's (1895-1963) use of Luther's text. "The Fear of Death in a Life Between God and Satan: Kari Tikka's Recent Opera *Luther*" is the title of the chapter authored by Siglind Bruhn. Bruhn examines the use of the "Dance of Death" in Tikka's *Luther* (an opera that premiered in Helsinki in December 2000) as a device to demonstrate the realism of death under the Law in Luther's theology.

Hanna Prinen examines the influence of Lutheranism on church architecture in "Changes in the Furnishings of the Finnish Parish Church from the Reformation to the End of the Caroline Period" (1527-1718). He notes that this period witnessed a rich synthesis that brought together the medieval heritage with portrayals of catechism themes in altarpieces by Lutheran craftsmen. "The Writ on the Wall: Theological and Political Aspects of Biblical Text-Cycles in Evangelical Palace Chapels of the Renaissance" (Hugo Johannsen) documents the use of

scriptural and catechetical citations in royal chapels of the late sixteenth and seventeenth centuries. Photographs accompany this chapter thus giving visual expression to the author's narrative.

Luther's theology left its imprint on the cultural life of northern Europe. The essays in *The Arts and the Cultural Heritage of Martin Luther* provide the scholarly data to sustain this assertion. Theologians, church musicians and historians will benefit from their research.

John T. Pless

***Fundamental Biblical Hebrew and Fundamental Biblical Aramaic.* By Andrew H. Bartelt and Andrew E. Steinmann. St. Louis: Concordia Publishing House, 2000, 2004. 378 pages.**

A rather surprising feature of catalogues from various publishers is the large number of recently released Hebrew grammars. At least half a dozen such volumes have been published within the last few years; and this is only a sampling. While naturally sharing some feature in common, each text approaches the pedagogical task somewhat differently. Almost all boast that, having completed this grammar, the student will have obtained sufficient knowledge to read the Old Testament in its original language.

Well, not quite. The fact remains that large sections of two Old Testament books—Ezra and Daniel—are not in Hebrew but Aramaic. And though these two Semitic languages certainly share many features in common, they are in fact two distinct languages requiring two distinct books of grammar to learn.

With the publication of *Fundamental Biblical Hebrew and Fundamental Biblical Aramaic*, however, these two distinct books have been brought together under one cover. The Hebrew section, by Bartelt, has been used at both LCMS seminaries and numerous universities for several years. That section remains unchanged in this new edition. With the addition of the Aramaic section, by Steinmann, instructors will now have the opportunity to build on what the students have already learned from Hebrew to enable them to read the Aramaic portions of Scripture as well. Bartelt and Steinmann, along with Concordia Publishing House, are to be

highly commended for this truly innovative, holistic approach to teaching the biblical text.

Both portions of the book are arranged in a similar sequence. Having explained various points of grammar, each chapter concludes with vocabulary lists and exercises. The Hebrew exercises gradually introduce the student to direct biblical verses. Already in chapter 4 the Aramaic student is translating short phrases from the biblical text. Helpful indices, verbal charts, and glossaries are included at the close of each section.

For students new to these languages, or for pastors who need to resurrect or refine their knowledge of Hebrew, Aramaic, or both, this is a book well-worth the purchase.

Chad L. Bird

*Intermediate Hebrew Grammar.* By Andrew E. Steinmann. College Station, TX: Virtualbookworm.com Publishing, 2004. 169 pages.

There is currently no lack of introductory Hebrew grammars on the market. Nor do students or professors have to search high and low to find classical or more recently published reference grammars. There does exist, however, a gap between these two treatments of the Hebrew language that is seldom spanned. Andrew Steinmann's *Intermediate Hebrew Grammar* seeks to accomplish just that.

As the name implies, this relatively short book occupies an intermediate place between grammars written to teach the basics of Hebrew and those which delve more into the minutiae of the language. It is designed for those students who, having completed a course in basic Hebrew, are now transitioning to reading the biblical text. The focus therefore is less on morphology and more on advanced syntax (though the former is far from neglected). Because teaching grammars frequently do not employ direct biblical examples throughout the exercises, and because the Scriptural text is understandably richer and more diverse than the impression sometimes given by introductory texts, a book such as *Intermediate Hebrew Grammar* is useful in coaching the students through to this next level of reading.

There are five major sections to the book, each one filled with numerous biblical examples of the subject under discussion. The first addresses orthographical matters and clarifies several easily confused forms. In the second and third, Steinmann covers syntactical features of nouns, pronouns, and prepositions. The verb is the subject of the fourth section, with discussions of the various functions of the stems or *binyanim*. Arguably the most helpful section concludes the book. Here the author delves into clause and sentence syntax, the area most frequently given short shrift in introductory grammars. Because the book is written to be used ideally in a course on biblical Hebrew readings, there are no exercises included. Several useable diagrams and tables appear throughout the book. For providing such a text, Steinmann is to be commended, and his book highly recommended.

Chad L. Bird

*Counted Righteous in Christ.* By John Piper. Wheaton, IL: Crossway Books, 2002. 141 pages.

The book's subtitle, "Should We Abandon the Imputation of Christ's Righteousness?" should grab the attention of the readers of this journal. What prompted John Piper to begin the study that resulted in this short book was the contemporary challenge to the doctrine of imputation by those within the wider evangelical world in light of his own study and preaching through the Epistle to the Romans. For insulated Lutherans accustomed to shibboleth slogans like, "the doctrine of justification is the central article upon which the church stands or falls," it is encouraging (humbling?) to see others in the conservative Reformed tradition grapple with the substance behind what can easily become an empty cliché or another dogmatic formula.

The challenges to the doctrine of justification that Piper addresses (chapter 2) are contemporary, but not new: that our righteousness consists of faith itself (rather than Christ as the object of faith, where faith is that which lays hold of Christ); that there is no imputation of divine righteousness (!); and that justification has to do with liberation from sin's mastery (thereby mixing sanctification into justification). As he introduces in chapter 1, Piper's concern in the face of these threats is a pastoral one. He holds up the doctrine of justification with such urgency

not simply because we are in a post-9/11 world that witnessed ecumenical mushiness and compromises in the public confession of Christ (23-24), but even more because of the mundane concerns of sinners who need God's righteousness and mercy in place of their sin (27ff). Piper ambitiously writes for an audience of laypeople, pastors, and scholars. He succeeds. While chapter 3 necessarily reads a bit more slowly as he lays out his exegetical arguments with more technical language, he writes in such a way that any disciplined reader can follow his progress. A helpful "Full Outline of the Argument" at the beginning of the book (17-19) makes it easy to review the discussion.

Piper enlists a wide selection of Reformed influences: from Calvin, to Jonathan Edwards, and William Wilberforce, to more recent scholarship (especially Robert Gundry, whose articles in *Books and Culture* were an additional incentive to write when Gundry suggested that the doctrine of imputation needed to be abandoned as unbiblical). You will hear a hint of limited atonement (e.g. a quote from George Whitefield in footnote 3, 43); that God's sovereign intention in Christ was to uphold his glory (rather than to show His love and mercy through the cross, e.g. footnote 11, 67); and wonder at the insistence that the "imputation of righteousness ... cannot simply be reduced to forgiveness" (116). Likewise, any treatment of justification apart from the Reformation's emphasis on the sacramental word runs the risk of reducing the ongoing work of Christ through his incarnate means into nothing but a cerebral abstraction. Still, this is a useful book and will serve as a prod into our own confession as we take full measure of his clear defense against the attacks on this most comforting doctrine. We can only profit by being aware of and involved in the wider discussion on the chief article going on around us.

Peter C. Cage  
Grace Ev. Lutheran Church  
Muncie, Indiana

*The Contemporary Quest for Jesus.* By N. T. Wright. Minneapolis: Fortress Press, 2002. 104 pages. \$6.00.

This new Facets edition of material from N. T. Wright's *Jesus and the Victory of God* (Fortress Press, 1996) offers a succinct

overview of the development of historical approaches to Jesus of Nazareth as well as the author's own insightful criteria for evaluating the varying results. The book serves as an apologia for the "Third Quest," a healthier alternative to the historical skepticism of the Jesus Seminar.

The author begins, however, with a swift critique of Lutheranism. Wright maintains that the opportunity for Christians to embrace historical insights into the life of Jesus was lost with the Reformers' single-minded focus on the *pro me* character of the gospel, particularly manifest in Melancthon's dictum that "to know Christ is to know his benefits." Consequently, a major flank was left open to attack when Reimarus and others sought to discredit orthodox Christianity by demonstrating its lack of historical foundations. In this critique, Wright oversimplifies the basic character of the Lutheran Reformation. While it may be true that some Lutheran pastors scholars have not been fully attentive to the significance of the life of Jesus between "born of the Virgin Mary" and "suffered under Pontius Pilate," it is hardly so that "the emphasis on the *pro me* ("for me") of the gospel seemed to be threatened by the specificity, the historical unrepeatableness, of the Gospels" (4). In fact, a thoroughly consistent Lutheran position would note that the uniqueness of the life of Jesus perfectly characterizes that life as the *extra nos* righteousness which can only be apprehended through faith. Wright further misrepresents the Reformers in saying that they emphasized the sayings of Jesus over against his deeds so that "the purpose of Jesus' life was . . . to teach great truths in a timeless fashion" (19). One might more easily maintain the opposite. Luther proclaimed the Word made flesh who came to accomplish a vitally necessary rescue operation by mighty deeds which his words only serve to explain and clarify (cf., the Large Catechism's explanation of the Second Article). In the end, any such opposition between words and deeds is precarious. In any case, that Wright wrongly blames the Lutheran Reformation for the stagnation in Christian historical research into the life of Jesus ought not hinder Lutherans from considering his challenge to embrace a Christian faith disciplined by the science of history.

Much like Schweitzer's *Quest*, Wright categorizes and evaluates the work done before him and among his

contemporaries. As such, he presents the "lay of the land" for those not familiar with all the names, positions and movements of the many Jesus questers. He describes the Old Quest as ending with the alternative of Wrede's skepticism of the sources and Schweizer's apocalyptic Jesus. The New Quest, in his estimation, dominated as it was by the methodologies of historical criticism and the existentialism of Bultmann, produced little of "lasting value" (17). Wright offers useful criticism of the continued efforts being made along those lines, particularly addressing the Jesus Seminar.

The bulk of the book is given over to Wright's description of the Third Quest and its strengths. After the "uncritical" reading of Scripture by the "unenlightened" church, after the hypercritical shredding of Scripture by the Enlightenment, and after the specialized "science" of historical criticism, many scholars are attempting to approach the life of Jesus with the standard tools and procedures of secular historical analysis. Framed within the worldview of first century Palestinian Judaism, the person of Jesus is reconstructed on the basis of key events in his life. Those engaged in the New Quest do not all agree on the resulting picture, but many commonalities emerge, such as the centrality of "the Temple event" (traditionally understood as a "cleansing"), the Jewishness of Jesus, and the need to find a cause for the crucifixion under the Romans. Wright summarizes his own criteria in five questions: How does Jesus fit into Judaism? What were Jesus' aims? Why did Jesus die? How and why did the early church begin? Why are the Gospels what they are? To these historical questions, he adds a sixth theological and practical concern: How does the Jesus we discover by doing "history" relate to the contemporary church and world? Wright leaves it to the reader to turn to the complete book to see his own answers to these questions, although one already suspects that his efforts will not prove overtly hostile to the historic claims of the Christian faith.

For conservative Lutherans, *The Contemporary Quest for Jesus* serves as a summary introduction to a lively field of contemporary scholarship and as a helpful warning that the claims of the Christian faith are now being tested by a new challenge from the field of history. For those who do not accept the inerrancy of Scripture, the historians' reconstructions of the life of Jesus yield

meanings and interpretations of that life made all the more attractive because of their historical plausibility. Side by side with the philosophical Jesus of Thomas Jefferson's scissored Gospels and the existential Jesus of biblical criticism now stands a Jesus reconstructed through standard historic methodology. The Jesus Seminar must make room for The History Channel.

Those who know Jesus to be the Lord truly proclaimed in the inspired Scripture will be grateful for the new and relevant questions about the life of Jesus as well as the freshly unearthed details of life in first century Palestine. Finally, however, one will have to reject the suggestion that the incarnate Lord will prove more present in the life of the church through our own historical inquiry than he has through the proclamation of his word. Wright may in the end be right that the Lutheran Reformation stands at odds with his effort. But the reason for the impasse lies elsewhere than he proposes: a Lutheran sacramental view of the Scriptures will allow for no other Jesus than the one already present there.

Charles R. Schulz  
Concordia University  
Ann Arbor, Michigan

***The Free Church and the Early Church: Bridging the Historical and Theological Divide.* Edited by D. H. Williams. Grand Rapids: William B. Eerdmans, 2002. 183 pages.**

This book consists of eight essays written by scholars in the free church tradition discussing the legacy of the early church and its meaning for those within Protestant churches. The free church tradition is represented here by scholars who work in institutions that are Baptist (Southern Baptist and American Baptist), Church of Christ, the Christian Church, Mennonite and Disciples of Christ.

The stated goal of the volume is to stimulate the free churches to take a fresh look at the patristic tradition and what it has to offer. This attempt requires overcoming several significant hurdles such as ignorance of the patristic material and history itself, apathy toward historical study as meaningful and distrust of "Catholic" tendencies such as tradition. Regrettably, Lutheran parishes and pastors face many of the same attitudes toward the early church and the value of historical sources. Historical

amnesia, a lack of awareness of the deep roots our own Lutheran reformers had in the patristic sources and an apathy or even antipathy toward the tradition that gave birth to the Reformation and is summarized in the Confessions is all too apparent in our church life.

This collection succeeds in facing this challenge in several areas. It excels in appropriating the patristic habit of locating the Scriptures within the church. A persistent symptom of Protestantism has been to chase the Bible away from its home in the church's proclamation and liturgy. Several essays point to an understanding that the Scriptures were born in and are only properly understood within the context of the church itself. D. Jeffrey Bingham warns that in order to avoid excess individualism and deficient community traditions of exegesis, the hearer of the Scriptures must listen with "the prejudice of faith" (44), which is given and sustained only in the church.

The essays also give a helpful perspective on the topic of tradition and Scripture. Five of the eight essays have to do in some way with the concept of tradition and its validity and use in Protestant churches. Protestants have, of course, adopted a very critical attitude toward tradition, often assuming that any use of tradition meant placing something against or above Scripture. These essays make a good case for a patristic notion of tradition as opposed to a Tridentine or anti-Tridentine stance. In his essay, D.H. Williams points out that tradition in the early church was nothing other than the substance and essential teaching of the Bible and points out the value the early reformers placed on just such tradition.

The essays also succeed in more general ways. They demonstrate the value of careful historical reflection for the ongoing life of the church. They strike a blow for the notion that the study of church history, especially patristics, is not simply the study of the distant past but a conversation with members of one's own church whose opinions still matter. The references to primary material as well as secondary sources in the texts and notes are valuable as a jumping off point for more reading on these themes.

However, the book falls short in a couple of areas. It is striking that in a volume intending to be a conversation between the non-sacramental free church and the early church, the topic of the

sacraments never comes up. Surely if there is one area in which the early church speaks with a strong single voice, it is on baptism, the eucharist and also absolution. If the free church tradition wishes to have a dialogue with the church fathers they must also listen to them on a theme central to the patristic era. The same silence is noted in the area of liturgy. Worship practices express much about current theological views and the early church has much of value to say on this matter but the essays nowhere take up that challenge.

This volume is valuable for the Lutheran scholar or pastor if only as a reminder that the patristic church is our church and that we do well to listen when the that church speaks.

Paul Gregory Alms  
Redeemer Lutheran Church  
Catawba, North Carolina

*Pastoral Theology in the Classical Tradition.* By Andrew Purves. Louisville: John Knox Press, 2001. 137 Pages.

Today's pastor is confronted with two paths. First, the modern world seduces him into a ministry that seeks to help the American consumer. The pastor seeks to help the individual with his life. This path proceeds with one fundamental presupposition—each individual has his own life. The church becomes relevant to modern man by offering to improve and enrich his life. Such a ministry sees the gospel as a way to affect the form, the style, the appearance, and the function of one's life. The goal of the gospel is to make a man's life Christian in the adjectival sense. In this context, the pastor promotes a Christian marriage, a Christian lifestyle, a Christian use of money, and a Christian discipline.

In contrast to this consumerism, there is another path that is well traveled by pastors throughout history. This traditional perspective of pastoral theology is given voice in a short monograph, *Pastoral Theology in the Classical Tradition* by Andrew Purves. In this volume, Purves maintains that pastoral practice needs a divorce from modern psychology and a reunion with orthodox theology. His book surveys five practical theologians: Gregory Nazianzus, John Chrysostom, Gregory the Great, Martin Bucer, and Richard Baxter. If one is looking for a thorough investigation into these figures, one will be disappointed.

However, this book provides a worthwhile summary of each theologian including a brief biological sketch and a thematic survey of each one's theology.

While the theologies of these men certainly vary, Purves sees a common tradition of pastoral practice. For these men, the pastoral ministry is not merely about the form, the style, the appearance, or the function of life, but about the essence of life itself. These pastors did not merely seek to help individuals with their lives, but to put them to death to their lives and raise them into the real and eternal life of the Triune God. For these five pastors, theology was not merely a matter of right and wrong, but of life and death. In the ministry of the pastor, God's word comes in human voice to enter into a real conflict with sin, death, and the power of the devil.

Purves' volume is a valuable contribution toward the recovery of pastoral practice as a worthy subject of theological and historical study. His book not only presents a classical view of pastoral theology, but also inspires the reader to begin his own investigation into the pastoral theology of the ancients. Purves reminds the church that the ancient fathers offer a vast banquet of practical theology for any willing to look. The church certainly hungers for this feast of patristic wisdom to be made available. Of this feast, Purves' book is a tantalizing taste.

James Bushur  
Immanuel Lutheran Church  
Decatur, Indiana

*Music for the Church: The Life and Work of Walter E. Buszin.* By Kirby L. Koriath, with essays by Walter E. Buszin. Fort Wayne, IN: Concordia Theological Seminary Press, 2003. 273 pages.

When the editors of *Music for the Church* write that this publication of "a twenty-six-year-old dissertation together with essays delivered some fifty years ago" is ventured because it is "timely" (viii), it is tempting to dismiss their assertion as the sort of self-congratulation that one expects to find in a Preface. Yet, in reading through the book, the claim is found to be strikingly correct. And precisely so, *Music for the Church* merits the attention and careful study of pastors, musicians, and anyone else concerned with the Divine Service.

The book is uniquely designed and arranged, in a way that makes the subtitle particularly descriptive. The first part is a biography of Walter Buszin, by Kirby Koriath, while the second part features a selection of ten essays from Buszin himself, written over the course of sixteen years (from April 1950 to April 1966). Thus, *Music for the Church* is not simply a book about the life and work of Walter Buszin; the inclusion of his own essays allows the man's life work to continue teaching and serving the church in this new generation.

For a Missouri Synod readership, it should really not be necessary to identify Walter Buszin. The sad fact that he is relatively unknown in the present day is one indication of the importance of this new book. For two decades, from 1947 until his retirement in 1966, Buszin was a professor of liturgics and hymnology at Concordia Seminary, St. Louis, his alma mater. During this same period (and even longer, from 1940 until 1967), he served as a member of the LCMS Commission on Worship, Liturgics and Hymnology, and as the chairman of that Commission from 1949 until he retired. In addition, Buszin was instrumental in bringing the music department of Concordia Publishing House to a high level of distinction during the 1950s and 60s. And along with his numerous articles and reviews, he was a prolific editor of church music from the golden ages of Lutheran composition. He was, indeed, "a man of many words" (53), as the thirty-eight pages of bibliography provided in the center of the book testify (91-128). Throughout his life, in everything that he did—in the classroom, on the commission, as an editor, in his many articles and addresses—Walter Buszin was first and foremost an educator, and above all a servant of the church.

*Music for the Church* is aptly titled, in that it identifies the lifelong aim and dedication of its subject, Buszin, to serve the church. That attitude and goal were exemplified in personal sacrifice and practical contributions, in which the very best of scholarly endeavors were never forsaken but always geared to the life of the church and her worship of the Holy Triune God. In his own words, for example, "the arts, particularly music," are employed "for the sake of worship and not merely for the sake of art!" (162). In the same vein, Buszin was a theologian who knew, understood, respected and appreciated the history of the church,

who learned from that history for the sake of addressing and serving the church in his own day. In doing so, he has himself enriched that ongoing history, and we in turn do well to learn and benefit from the legacy he has contributed. *Music for the Church* beautifully enables us to do so.

In his essays, Buszin is balanced and steady, rational and coherent, both with respect to his positions and in his manner of setting them forth. Here is no wild-eyed radical or extremist, but a sturdy servant of the church, speaking clearly and plainly to the practical needs and possibilities of the church's life.

So, what does Walter Buszin have to say to the church in this twenty-first century? For one thing, his diagnosis of a problem that he saw facing the church more than fifty years ago is more to the point now than it was then. Lutherans have, in many respects, retained their theological positions more or less intact, but have relinquished an actual practice of worship that lives in continuity with their doctrine. What Dr. Buszin prescribed—and what he did much to foster—was an unapologetic *Lutheran* identity, in both teaching and practice, *because* such Lutheranism is inherently and concretely *evangelical*. By the same token, he cautioned against the unguarded borrowing of principles and practices from either Roman Catholicism or Protestantism. He observed that a fundamentally different spirit or "genius" animates each of these other confessions, which is incompatible with the evangelical heart and spirit of Lutheranism and Lutheran worship. Along these same lines, his essay on "The Unity of the Church and Her Worship" (255–269) is extraordinarily pertinent.

Positively speaking, Buszin's theological analysis of music, of its place and purpose, is exemplary and instructive. He recognized that music for the church is necessarily music for the liturgy; it has a liturgical purpose, which is marked by order and decency. It is guided and governed (and characterized) by objective standards, not by subjective emotions. Above all, music serves the church and the liturgy by serving the Word of God. Thus, while the quality of the tune is surely important, everything depends upon and bows before the text, which is to proclaim and confess the divine Word. There is here a salutary balance to be sought and maintained, in which both text and tune assume their respective places, also in relation to each other, "as bearers and interpreters

of the *Verbum Dei*" (211). Buszin put his finger on a real danger involved in driving culture and the arts out of the church and focusing on the mechanical communication of facts and information. He perceived that culture and the arts should be employed, not in competition with the Word, far less in place of the Word, but as true and worthy servants of the Word, lending their warmth and beauty in support of—and in thankful response to—the proclamation of the Gospel. *Music for the Church* is also such a servant.

By way of constructive criticism, it would have been helpful for the book to provide at least a brief introductory paragraph for each of the essays, in order to contextualize their contribution. Such an introduction could have explained and interpreted Buszin's frequent references to the "priesthood of all believers," which occur throughout his works and reflect certain concerns and attitudes that were especially prevalent at the time he was writing. Likewise, some corrective comments might have been offered regarding the interpretation of the "liturgy" as a "work" and "worship" of the people (191). Also disappointing is the omission of Buszin's article on Luther's understanding of music, described in the biographical portion of the book as one of his "finest articles" (29). Thankfully, it is summarized briefly at that point in the book.

It is a blessing to the church that others are here and now given the opportunity to meet the man, as it were, and to learn from this sainted teacher. Indeed, *Music for the Church* is a timely and valuable contribution, which every Lutheran pastor and church musician ought to be encouraged to read and consider carefully.

D. Richard Stuckwisch  
Emmaus Lutheran Church  
South Bend, Indiana

*Under the Influence: How Christianity Transformed Civilization.*  
By Alvin J. Schmidt. Grand Rapids: Zondervan Publishing  
House, 2001. 423 Pages.

Christianity is unique among world religions. While most religions claim an idea, a book, or a philosophy as their

foundation, Christianity sprouts from a more personal root. Islam has the Koran and the idea of divine oneness. Modern Judaism refers to the Torah and rabbinic traditions. Eastern religions flow from the fount of eastern philosophies. However, Christianity confesses a personal God, who interacts with his creatures in the most intimate way. Indeed, God comes in human flesh and blood, not merely to teach or communicate ideas, but to touch the diseased, raise the dead, and perfect his creative work. Thus, the Nicene Creed expresses the heart of Christianity by passing over Jesus' teaching and focusing on Jesus' incarnate actions. Christ comes, not merely to speak, but to live a life in the flesh. He is conceived and born, suffers death, rises from the grave, ascends to the right hand of the Father where he even now rules all things for the sake of His church.

While other religions rely upon creative followers to give life to ancient ideas and make their philosophies relevant to the modern world, Christianity follows a different path. The life of Christianity flows, not from an idea, but from the person of Christ who rules at the right hand of the Father and continues to interact with his creatures to bring them to fulfillment. The living Lord needs no one to make Him relevant to the modern world; he requires no new packaging to make him accessible to a new century. Thus, the history of Christianity is not the history of an idea, or even the history of Christ's disciples, but the history of Christ's personal presence as he continues to act in, with, and under his church for the life of the world.

This distinctively Christian perspective of history is demonstrated in Alvin Schmidt's *Under the Influence: How Christianity Transformed Civilization*. This book is a much needed survey of Christianity's impact on western culture. In a so-called post-Christian world where orthodox Christianity is condemned for its christological exclusivity, Professor Schmidt's work is a welcome read. His book publishes the truth of Christianity's profound impact on the world with a winsome, but not overstated, pen. *Under the Influence* investigates such themes as Christianity's impact on life issues, sexual morality, the dignity of women, hospitals, science, justice, slavery, music, art, and literature. The broad spectrum of themes included in this book makes it a valuable addition to anyone's library. Pastors will find it inspirational for sermons, confirmation, and Bible class; laymen

will find it both easy to read and highly illuminating. This book is not only worthwhile; it is a necessity in today's pluralistic culture.

James Bushur  
Immanuel Lutheran Church  
Decatur, Indiana

*Participating in God: Creation and Trinity.* By Samuel M. Powell. Theology and the Sciences series. Minneapolis: Fortress Press, 2003.

Powell, who earned his doctorate from Claremont Graduate School and is Professor of Philosophy and Religion at Point Loma Nazarene University, prefaces his book with a problem: "how to think about the world in a way that is scientifically responsible and also faithfully Christian" (xi). His book-length answer is an exercise in systematic theology, with a twist. As he relates in his Postscript, "although understanding the doctrine of creation is an intellectual exercise, its purpose is not ultimately informative but anagogic...its purpose is to draw the human mind upward to the knowledge of God, which is love, and not to inform us about God" (215).

One in three—this one book is divided into three parts— theological, philosophical/ scientific, and ethical. In part one, the first chapter provides biblical and historical background to the doctrine of creation—more accurately, it questions whether the doctrine is even biblical, although he admits the concept permeates all scripture. "The Regulative Dimension of the Doctrine of Creation" (chapter 2) explores the biblical tradition more thoroughly in light of "the rule of faith" (a somewhat nebulous term for Powell, not directly correlated with the ecumenical creeds), since Powell sees it as having a wide range of interpretation and application. Chapter 3 pursues the "hermeneutical dimension" by reviewing biblical imagery of creation under the influence of Hellenistic philosophy (29) in light of modern science, suggesting that doctrine itself is always historically contingent and thereby malleable. This section concludes with the book's central theme, "Creatures' Participation in the Trinitarian Life of God" (chapter 4) in which he reviews biblical and traditional understandings of his theme.

In part two, Powell provides a masterful exploration of four paradoxical, or as he calls them "dialectical," themes that seek to understand "the universe in a Trinitarian way" under five headings: the physical universe, the biological world, human existence, under the condition of finitude, and "the kingdom of God [which] is God's response to the distortions of finitude existence" (82). The four chapter-themes are "Persistence and Change in Time," "Generic and Individual Features" "Part-Whole Relations" and "The Relatedness of All Things." In all, creation's participation in the Trinity is manifested in a paradoxical life of unity and diversity or "identity and difference" (61, 86, 100, 123), always under the condition of finitude and thus creaturely and never perfect.

Seeking contemporary application with part three, "A Trinitarian Ethics," Powell explores the ethical dimension of the doctrine of creation in Christian history as well as in contemporary society, contrasting divine transcendence with participation in God. Although differentiating the world from Christianity, Powell says there is still a desire to identify the world as God's good creation. Such world-transcending, he suggests, will overcome consumerism so that world-participation expresses itself as loving concern for nature (197).

Orthodox Christian understandings of the Trinity are subverted or subordinated to Powell's dynamic presentation of trinitarian qualities which grow out of human experience. Drawing on medieval and modern understandings of the image of God, for example, Powell first adopts Thomas Aquinas' anthropology, affirming that the "supernatural intellectual power [to know God] is a likeness of God, who is intellect itself...[and] in the creature is a participation in the likeness of the divine intellect" (49). Then, critiquing Paul Tillich's "theology of participation" as helpful but incomplete, Powell offers his own perspective, ultimately asserting that "theology today must show how universal participation (the participation of *all* creatures in God) is related to but also distinct from participation (as the New Testament represents it) as the result of redemption" (55). Participation, as Powell proposes, is merely manifestations of "identification and differentiation" in all creation, qualities which he claims are uniquely divine, yet evident in scientific investigation to various degrees throughout the universe.

Needless to say, a true biblical basis for participation in God is unavailable because Powell's distorted perspective is heavily influenced by the passé historical-critical approach of modernist biblical studies. After nearly neglecting the presence of the Holy Spirit in the Old Testament, Powell makes the orthodox statement regarding John 17: "Here the life of the believer is represented as a participation in the common life shared by the Father and the Son" (45), but then immediately veers away from the truth by stating: "Although there is still no mention of the Spirit, John 17 marks an advance by setting participation in the context of the relation of the Father and the Son" (45). This reviewer wonders what biblical translation or text Powell is using, since John 16 provides some of the best New Testament pneumatology. Powell is curiously selective in other areas of his study, also. For example, in looking at the regulative aspects of the doctrine of creation he refers to Old Testament evidence, but skips the New Testament and immediately speaks of Irenaeus and the creeds, which he sees as an "amalgamation" of biblical ideas into Hellenistic philosophy and cosmology (14).

On the other hand, Powell's synoptic perspective on scientific research and breadth of examples are nearly overwhelming. He is certainly a modern "Renaissance-man" in the sense of having a gargantuan grasp of an incredible variety of illustrations from modern science with a desire to draw them together in service to God's kingdom. Part two (61-159) provides innumerable sermonistic illustrations of God's gracious care for and His subtle fingerprints in His creation. From subatomic particulate theories of quarks, leptons, and muons to galactic cosmologies, from sociological dissolution of Marxism and the psychological "fact of religious and cultural pluralism and proclaiming tolerance to be the chief value" (118) (a "modern cultural myth," whose endurance he questions) to quantum mechanics and the implications of the theory of relativity, Powell provides evidence for what he sees as "vestiges of the Trinity's dialectic of identity and difference" (94). Powell even makes reference to Luther's understanding of vocation (178), concluding, "In spite of the socially conservative tenor of this doctrine, it is a legitimate expression of the world-participating aspect of the doctrine of creation. It legitimates and sanctifies daily work" (179).

Unfortunately, "participation in God" finally is reduced to an anthropocentric works-oriented demand for toleration of differences and manifestation of generic love—claiming God's love for the world must be reflected in our love for the natural world as well as for each other. While not inappropriate for the Christian community, the work of Christ as the world's redeemer and the power of the Holy Spirit, who is "Lord and Giver of Life," are neatly subsumed under a generic concept of God in relation to modern science. The redemptive power of Christ's life, death, and resurrection, as well as the consequent sanctifying activity of the Holy Spirit's creation and preservation of faith, are adverted to, but are never presented as the greatest act of participation—originating in God's own gracious incarnation.

Sadly, this is the kind of book that will only be useful as a negative example for a seminary course on the Trinity. Illustrations of aberrations and distortions abound in Powell's study because he does theology apart from a committed biblical understanding based upon an authoritative text informed by the Christian church's creeds proclaiming Jesus Christ as Lord.

Timothy Maschke  
Concordia University Wisconsin  
Mequon, Wisconsin

***Doing Right and Being Good: Catholic and Protestant Readings in Christian Ethics.*** Edited by David Oki Ahearn and Peter Gathje. Collegeville: Liturgical Press, 2005. Paper. 288 pages. \$29.95.

The editors bring together excerpts from classical and contemporary texts in moral theology and ethics in an anthology intended for use in undergraduate courses in Christian ethics. As the subtitle indicates this reader provides literature representative of both Roman Catholic and Protestant traditions. The readings are organized under seven headings: (1) The moral person (2) sources of Christian ethics (3) interpretations of love and justice (4) marriage, family, and sexuality (5) political life and the problem of violence (6) work, property and environment (7) Christian love at the margins of life. Each section begins with a brief exposition of selected biblical texts.

As with any anthology there is the question of selection. The editors opt to give weight to contemporary authors. There is one selection from Luther, one from Wesley, three from Aquinas, three from Augustine, one from Bernard, and one from Tertullian. All other readings are from twentieth century sources. Feminist writers are well represented (Beverly Harrison, Rosemary Ruether, Sally Purvis, Karen Lebacqz). Significantly less space is given to ethicists from a conservative or evangelical perspective. Noticeably absent are key figures such as Calvin from the Reformation period or Bonhoeffer, Barth, Thielicke, MacIntyre and Niebuhr from the twentieth century. With the exception of John Wesley's essay on "The Use of Money," there are no representatives from time between the Reformation and the middle part of the last century. Missing are any readings reflecting the Lutheran understanding of the ethical significance of the two governments and the three estates. There are no selections from the papal encyclical *Evangelium Vitae*. This narrow scope severely limits the usefulness of the volume as a classroom text or as a representative anthology for the general reader.

John T. Pless

*The Human Condition: Christian Perspectives through African Eyes.* By Joe M. Kapolyo. Downers Grove, Illinois: InterVarsity Press, 2005. 176 pages. \$13.00

Joe M. Kapolyo, principal of All Nations Christian College in London and former principal of the Theological college of central Africa in Ndola, Zambia, breaks the ground by conversationally engaging his experience as an Africa scholar from Zambia, serving in a western context, London to unravel some conflicting concerns about the practicability of scripture in a contemporary African culture and more specifically that of Bemba in Zambia.

Analyzing his argument from both philosophical and anthropological approach, the author deals with five conceptions about humanity and attempts to construct a new reconception of humanity as understood and interpreted by Africans themselves. This book concerns itself with calling for African Christian scholarship to come up with a properly articulated theology, which is culturally friendly and appealing. In his preface Kapolyo argues, "Christianity must make a home in the cultures of the

southern hemisphere and thereby lose its foreignness, which is the task of making Christ Lord in these parts" (12). The author strongly believes that third world Christian scholarship especially from Africa, Asia, and Latin America will affirm the global character of Christianity even as much as it is profoundly rooted in the heart of each host culture (13).

The book comprises of five chapters. Starting with concepts of humankind, Kopolyo shows how science and technology have impacted the West in the way humanity is conceptualized. He criticizes reductional, biological, and psychological approaches to understand humanity. The author proposes a wholly new way of conceptualizing humanity, which he recognizes is complex. He fails to show, however, how this conceptualization would be possible. Every society and culture have ways of conceptualizing humanity, for instance in the west, humanity is understood from an individualistic point of view where biological, psychological and sociological means of analysis are used. However, in the African society, humanity is conceptualized from a societal point of view, which is well characterized by John Mbiti's theory: "I am because we are and since we are therefore I am." Western theories, developed by Jean Paul Sartre, Charles Darwin and Karl Marx, for understanding humanity, are articulated in this work. However, Kapolyo also brings in the African theory of *Ubuntu* or *Umntu* (to be human), which shows the ontological nature, and relationship of God and humanity as perceived by both Europeans and Africans. There seems to be a weakness of connecting the nature of God as understood by Africans in this area. The author uses few African scholars especially theologians to argue his case. He argues, "There are three distinct categories in creation apart from God himself" (36), which, is like saying, creation was accomplished by God using *Umntunse*, spirits, *Umntu*, humans, and *umuntu*, vitality or human life which I find it difficult to accept because it is not biblically based.

The author implies that human beings are not defined by the roles they play. However, in the West, rational reductionism is used to understand humanity, while in Africa, communality is used as a means to understand humanity. Kapolyo misses the point by simply arguing that both of these ways of conceptualizing humanity do not have a place for higher powers. Looking from an African theological and scholarly lens, this

argument seems illogical in a sense because it is generally believed that "Africans are notoriously religious." In other words, Africans—even non-Christians—could not do anything or even seek for communal relationships if the ancestral spirits or other spiritual powers did not work peacefully with such communities. The sense of a god is by all means part and parcel of an African who is naturally religious, however, this does not always mean that being religious means being a Christian, for anyone can be religious and yet does not necessarily imply being a Christian.

What does the Bible say about humanity? This book explores the clarity of the Bible's teachings on how the Triune God created humanity out of nothing, *ex nihilo*, and how he shared his image, *Imago Dei* with the created humanity. This book gives an historical sketch from early church fathers, Reformers such as Martin Luther and John Calvin, and contemporary scholars of theology and their understanding of the subject, *image of God*. Since God created humanity in his own image, we find that it is by this means that all humans alike, no matter their contextual orientations, have a place in God's kingdom. Kapolyo does attempt to deal with subjects of time, sin, family, community, and virtue as understood by an African especially Bemba cultural lens through a biblical point of view.

Chapter four deals with a traditional African anthropology whereby the author clearly articulates the unity that exists between Africans as humans and their cultural surroundings. While Kapolyo's work here needs to be given careful attention, it is worth noting that to better understand an African one must understand the culture of that African. Here one finds a well-documented research on how Africa culture functions in day-to-day activities. More specifically, giving critical comments concerning the kind of Christianity found in Africa, Kapolyo's argument seems to convince readers that the imported Christianity often found in Africa is not theologically or even biblically grounded but rather expressively western grounded. The question that Kapolyo fails to address here is, who is the problem? Is it an African who has failed to theologize and contextualize the gospel message or the missionaries who brought Christianity to Africa? However, in this book's last chapter, the author very tactfully continues to give biblical evidence on how to

deal with culture and still maintain the sound doctrines of the Christian faith.

This book, as good as it sounds, is overly dependent on dated western scholarship at the expense of African authors. He uses a few African scholars and few books published from 2000-2005. This, however, does not make it insignificant; this is a great book especially if studied without cultural biases, liberalism, and biblical conservatism. Kapolyo's work helps any reader but more especially people from the West better to understand the practicability of the Bible in African context. Understanding culture is essential when dealing with any human being, and this is especially the case when dealing with socialistic cultures like those in Africa. This is an excellent and easy to read book. It should be in every theological library, as well as in the libraries of professors and seminarians.

Saneta Maiko  
Concordia Theological Seminary

*Christ's Churches Purely Reformed: A Social History of Calvinism.* By Philip Benedict. New Haven: Yale University Press, 2002.

This is a great book. Very well written and with a wealth of information, *Christ's Churches Purely Reformed* is a comprehensive history of Reformed Protestantism from its first emergence in Zurich in the 1520s until around 1700 when it was being challenged and transformed by the Enlightenment. Benedict writes on a very broad canvas—geographically as well as temporally—so that he includes the story of the Reformed in Poland and Transylvania, as well as Scotland, France, and the Netherlands. He has even decided—correctly, in my view—to include the Church of England in his survey. Although the Anglicans eventually went their own way, for the first several generations they clearly identified with the continental Reformed on account of personal connections and theological affinities.

But what were those theological affinities? Clearly, the Reformed shared many beliefs in this period that set them apart from other Christian traditions, but Benedict singles out especially the doctrine of the eucharist as a defining characteristic (xxiii-xxiv), since it was this article that first and principally

distinguished Reformed theology from Lutheranism, the founding form of Protestantism. Although complete unanimity regarding the eucharist did not exist among Reformed theologians, all agreed in rejecting any *essential* presence of our Lord's body and blood in the bread and wine. Therefore, as the *Consensus Tigurinus* of 1549 demonstrated, differences on the eucharist, like those separating Calvin and Bullinger, Zwingli's successor in Zurich, were not insurmountable or church-dividing (57). Thus, theologically speaking, the Reformed churches constituted but one church.

According to Benedict, however, concern for the eucharist was illustrative of an even more basic characteristic of the Reformed — an insistence on liturgical purity: "The call to purge all nonscriptural elements from worship and the hostility to idolatry would henceforward permanently characterize the Reformed tradition" (2). Whereas Luther and his followers downplayed the importance of ceremonies and sacred images, the Reformed considered the elimination of the latter and the purging of the former as essential to real reformation, and in many places, iconoclastic riots signaled the introduction of Reformed Protestantism (e.g., Zurich, 27; France, 142-43; Scotland, 155; and the Netherlands, 181-85). Even in England, where some complained almost from the beginning that official worship was not pure enough, nevertheless, the authorities eliminated altars and sacred images from the churches (238, 244).

But the English example illustrates another of Benedict's themes — the considerable variety of theology and practice in the Reformed tradition, often manifesting itself in controversy and division. Thus, Benedict offers lucid descriptions of the controversies surrounding Erastianism (214-15), Arminianism (305-16), and Cocceianism (338-41), among others, as well as demonstrating significant differences regarding ecclesiastical offices, church discipline, worship, and the practice of piety. So, for example, in Zurich discipline was exercised by the state (30-31), in Geneva by churchmen (96). Again, English Puritans practiced what Benedict calls "experimental predestinarianism," a piety centered on a quest for assurance of salvation in personal experience (321-24); but that was not the case among the Huguenots whose ministers "inclined toward a more

intellectualist and less experiential understanding of the nature of saving faith, one in which recognizing the truth of justification by faith alone was more critical than sensing the presence of grace in the heart" (524).

Obviously—in spite of the subtitle—Benedict's book includes theology as well social history, and he does *not* seek to reduce religious phenomena to economic or other social factors. For Benedict, religion itself is one of the driving forces behind human action and social development, but it is not the only such force. "Beliefs make history," he asserts, "but not under circumstances of their own choosing" (xxii). Thus, while Benedict often demonstrates the connection between beliefs and actions, he also highlights the significance of context. In spite of commonly held beliefs, the Reformed churches did not all follow the same path of development. Historical context mattered.

Benedict illustrates this in an interesting section on the fate of the Reformed churches when politics shifted against them in the seventeenth century in Poland, Hungary, and France. In all three places, the monarchy embraced Counter-Reformation Catholicism and sought the reconversion of the Reformed populace. As a result, in all three places, the high aristocracy returned to Catholicism in large numbers. But while the apostasy of the nobility in Poland led to the collapse of the Reformed church there because it had been founded by aristocratic fiat, that did not happen in Hungary or France because those churches were much more the result of spontaneous conversions by the people (382-83). Different histories produced different results.

The book consists of four major sections: (1) the formation of a tradition; (2) the expansion of a tradition; (3) the transformations of a tradition; and (4) new Calvinist men and women? Each part concludes with a chapter that nicely summarizes the entire section, so that important themes stand out from the mass of detail that Benedict provides. The author has also included several illustrations, maps, and graphs to help the reader follow his argument. Benedict's work is well-documented (over 100 pages of notes); and for each chapter, he also includes a bibliographical note to direct the reader to important primary and secondary sources.

I did detect a few errors of fact in this work: it is Gabriel Zwilling, not Conrad (15); Calvin resided in Strasbourg until 1541, not 1542 (56); the battle of Mohács was in 1526, not 1528 (69); and Frederick of the Palatinate was James I's son-in-law, not brother-in-law (314). But these are minor points in an otherwise excellent volume, and I highly recommend this work to anyone seriously interested in Reformation studies.

Cameron A. MacKenzie

*The New Faithful: Why Young Christians Are Embracing Christian Orthodoxy.* By Colleen Carroll. Chicago: Loyola Press, 2002. 320 Pages. \$19.95.

What? Our culture's slide into the pit of moral relativism, secularism, nihilism, and the irrelevance of religion has suffered some interruption? The book's subtitle says it well—there is a definite trend among young Christian adults to embrace more orthodox positions than their parents on abortion, marriage, sexuality, homosexuality, politics, and even worship.

Carroll mainly studies Roman Catholics and Evangelicals. She uses individual personal stories which are the basis of her conclusions, but does not indicate how broad her research was. She indicates that she interviewed "dozens of sociologists, religious leaders, college professors, theologians and youth ministers," and that she "talked with hundreds of young believers who fit the profile of a young orthodox Christian" (10). Her research seems to dovetail with other studies done in religious circles. Though none of her research was done with congregations or members of The Lutheran Church-Missouri Synod, there is much that can be gleaned from reading Carroll's informative book. When confronted with the claim that religion must be watered down to attract more followers, Carroll concludes: "This is not true for the contemporary American Gen-X'er." Carroll documents the Gen-X'er's serious search for theological substance. And that substance can be found only in Holy Scripture and the traditional teachings of Christianity through the ages.

Carroll examines the resurgence of more traditional Roman Catholic liturgical practices like the adoration of the sacrament, liturgical prayer, traditional liturgical worship, etc. Sacramental

life among the young seems resurgent in Roman Catholic circles. And there is also a rather dramatic rise in young Catholic individuals seeking to enter religious life—leaving prominent and prosperous careers to take vows of poverty and celibacy as priests and nuns. Carroll's research indicates that fluffy catechism instruction is not what is desired by most Gen-X'ers. Here is something for the church, including the LCMS to note. Today's youth want vigorous catechesis.

Not all individuals Carroll interviewed indicated their desire for more traditional liturgical worship. Many in the evangelical realm simply craved genuine worship that directed them to God rather than the fluff of human centered worship. Christianity needs to have justification-centered worship—God giving gifts to humans, not man-centered worship, which centers on our acts of prayer, praise, and thanksgiving.

Carroll emphasized the Gen-X craving for a genuine caring Christian community. She found many of the young faithful rejecting the excessive self-centered individualism of our current age. Her book examines a number of religious communities organized for various reasons. Here again mainstream churches and congregations can learn from her research. Are we creating caring Christian communities in our congregations which attract individuals with the love of Christ made visible? Are our loving actions a natural result that flows from a serious biblical theology and a deep faith and trust in Christ?

The trend to more traditional lifestyles and theology can be found even on liberal college campuses. Though our culture is permeated with a relativistic moral code and an anything goes attitude, many young adults are saying, "This isn't for me." Among those Carroll interviewed, there is a rise in the appreciation of a biblical sexual morality, traditional attitudes towards abortion, and absolute standards of right and wrong. The increased numbers of students Carroll found participating in campus ministries like Campus Crusade and more traditional Roman Catholic student centers has implications for our Synod and its outreach on college campuses.

Carroll's research also encourages believers to leave a Christian ghetto type of lifestyle in favor of what we as Lutherans term a "calling" or "vocation." This type of Christian lifestyle

means living one's faith in the boardroom, in the newsroom, in graduate school, in politics, in Hollywood, at home, at school, and in church. Christians are to be in the world as light, salt and leaven—changing the world for the better. Christians can gain much from Carroll's book in these areas. Carroll's research indicated however that the rejection of the world and its values can lead to a Christian ghetto type of lifestyle.

This is a profitable book. Serious study of Carroll's work should inform ministry and outreach planning for the future in more conservative church denominations. Truly the gates of hell will not prevail against God's church. And by the hand of God, even in trying and difficult circumstances the saving gospel message will continue to spread and even at times flourish throughout the world.

Rev. Armand J. Boehme  
Kazakhstan