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# Book Reviews

**WORLDLY SAINTS: THE FUTURE PURITANS AS THEY REALLY WERE.** By Leland Ryken. Grand Rapids: Zondervan Publishing House, 1986. 281 pages.

For at least fifty years historians have been trying to rehabilitate the Puritans. Yet, the 1987 unabridged *Random House Dictionary* indicates that current usage still defines Puritanism pejoratively as “extreme strictness in moral or religious matters, often to excess; rigid austerity.” Despite the best efforts then of historians from Perry Miller to Charles Hambrick-Stowe to tell the Puritan story sympathetically, many still regard our American forebears as stuffy, repressed, and oppressive ideologues. In *Worldly Saints*, however, Leland Ryken not only defends the Puritans but also argues that contemporary society could use a good dose of the piety—and his case is quite convincing.

Although Ryken’s book is basically a description of seventeenth century Puritan social attitudes, the underlying motif is that modern-day America falls far short of what the first Americans believed and taught about personal and social ethics. In his introduction to this book, evangelical leader J.I. Packer contends (p.4):

We need the Puritans. . . We are spiritual dwarfs. The Puritans, by contrast, as a body were giants. They were great souls serving a great God. In them, clear-headed passion and warm-hearted compassion combined. Visionary and practical, idealistic and realistic too, goal-oriented and methodical, they were great believers, great hoppers, great doers and great sufferers.

To make this case, Ryken describes Puritan conviction regarding nine facets of life—three explicitly religious (preaching, worship, and the Bible), six social (work, marriage and sex, money, family, education, and social action), and all obviously relevant to the current scene. To each of these Ryken devotes a chapter that summarizes Puritan attitudes as revealed especially in theological literature—tracts and treatises, sermons, handbooks, and manuals—written by eminent Puritan divines like William Perkins and Richard Baxter. As seventeenth century proponents of a Reformed tradition that like Lutheranism had repudiated medieval monasticism, clericalism, and the exaltation of celibacy, these theologians expressed social views that Confessional Lutherans still find congenial, e.g., work and money are good but greed and lack of charity are wrong, marriage is God-pleasing, fathers are the heads of their families, and the like. Furthermore, far from articulating a libertarian social Darwinism that condemns the poor and disadvantaged as deserving their fate, the Puritans insisted on—and practiced—Christian charity toward the needy and unemployed and even preached against price-gouging.

Lutherans, of course, would not feel comfortable with Puritan iconoclasm and repudiation of liturgical traditions, nor with their rigorous sabbatarianism. However, even with respect to worship, it is difficult to argue with such Puritan principles as clarity of communication, primacy of the Word, and congregational participation, especially in chanting the Psalter. The importance of the Scriptures—in the vernacular and in the homes of the laity—is another point with which Lutherans would be sympathetic. How to interpret those Scriptures, however, is another matter, which Ryken does not discuss in detail though he does indicate a few hermeneutical principles.

Because Ryken covers such a wide variety of topics in only 281 pages, his treatment is necessarily superficial. He does not explore differences of Puritan opinion, for example, on the form of the visible church; he does not describe Puritan *practice* on social questions nearly so much as Puritan theory; he gives short shrift to the theological or philosophical opinions undergirding Puritan thought; only slightly does he seek to relate Puritanism to different or broader Christian traditions (e.g., Lutheran, medieval Roman Catholic, or continental Reformed); and he ignores the social and economic context in which Puritanism arose. But Ryken knows this and so he supplements each chapter with a list of ten or so suggestions for further reading. His purpose is to draw the large picture of Puritan attitudes toward church, home, and society and let others fill in the details. Ryken's writing is clear and his argument persuasive; therefore, he accomplishes his purpose admirably: Puritans were not the prune-faced prudes of popular opinion but pious Protestants trying to live by the Book. Though Lutherans might not find their theology adequate, Americans could learn a great deal about social ethics by reading their Puritan fathers—or Ryken's *Worldly Saints* for short.

Cameron A. MacKenzie

PAUL THE APOSTLE AND HIS CITIES. By Sherman E. Johnson.  
Wilmington: Michael Glazier, 1987. 186 pages. Paperback, \$9.95.

The purpose of this book as it relates to the Apostle Paul is noble; it is "an attempt to introduce him as a traveler, a pioneer missionary, and a creative religious thinker, in the setting of his age and the places here he lived and worked" (p. 9). To accomplish this goal in a slim volume the author writes in a popular, non-technical style. Sherman Johnson, dean emeritus of the Church Divinity School of the Pacific, focuses primarily on the historical and geographical details of those cities and provinces where Paul traveled.

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The most attractive feature of this volume is Johnson's broad knowledge of the archeology, history, mythology, philosophy, and literature of these cities and this era. However, the author fails in his attempt to have a "running commentary" of Paul's letters and acts while discussing these cities. His exposition is superficial (he attempts a discussion of isogogics in a study of this scope, p. 82) and sprinkled with critical presuppositions (denying the Pauline authorship of the Pastoral Epistles, pp. 14, 65; ascribing a "legendary" flavor to Acts, pp. 91, 108; etc.). The lack of any footnotes—not even one—of the author's sources is frustrating. For these reasons this volume 21 of Glazier's "Good News Studies" is best left on the sales rack; the useful parts of its contents can be gleaned from the often unused Bible dictionaries already on our shelves.

Charles A. Gieschen  
Traverse City, Michigan

**SEXUALITY AND MARRIAGE.** By James F. Moore.  
Philadelphia: Augsburg Publishing House. 176 pages. Paperback,  
\$8.95.

The author evinces a serious concern over the breakdown of marriage in society as well as in the church. He endeavors to bring scriptural insights, imperatives, and goals to this situation. He also gives the problem of homosexuality a thorough treatment. For an excellent overview of the subject matter Moore has done a creditable job.

In chapter two he discusses four modern developments that have changed the morals and mores of sexuality and marriage in Western thought. The four are premarital sex, extramarital sex, permissive divorce, and the breakdown of the parental role in the social structure. The author maintains this four-fold pattern has brought about a search for some kind of standard value system, though none has been found. This moral vacuum has led to an individualism and privatism that stresses sex as an act, not a relationship. Moore is on target!

His chapter on homosexuality is less than satisfactory. He wants to understand the problem and calls for sympathy, compassion and fair treatment. He even discusses the Scriptural prohibition against this sexual deviation. So far so good! However, while he wishes to demonstrate God's disapproval of the sexual life style, he does not name it a sin that God condemns. It is clear from his writing that he does not hold the Scriptures as the *Deus Loquens* (God Himself Speaking). Unless one holds to the absolute understanding of the Bible, relativism rules the day, in sex or any other human moral behavior.

The weakest aspect of the book is lack of specific application of the Gospel. He speaks often of forgiveness and compassion, but these are finally banner words without substance. For the Christian, the blood atonement of Christ is the forgiveness for sin and guilt that all must have and share. Forgiveness is not a warm, compassionate feeling towards someone; it is the reality that in Christ God has shouldered the sin of all mankind, also the sins of sex. It is from this that all new life comes. The book is worth reading and re-reading. It helps one clarify his own thoughts about the problems our society and church face in this area of life.

George Kraus

PASTORAL CARE AS DIALOGUE. By Joachim Scharfenberg. Philadelphia: Fortress Press, 1987. Paperback, 156 pages.

Scharfenberg's book is a translation of a work first published in 1972 in Germany. The reader is faced with an outdated book, which relies heavily on German source materials, and which, for the most part, ignores the major contributions to the pastoral counseling literature made by Americans since the 1950's.

Joachim Scharfenberg is Professor of Practical Theology at Christian-Albrechts University, Kiel, West Germany. He correctly asserts that pastoral counseling is carried out through linguistic dialogue between pastor and counselee. The stated goal of such dialogue is to free the parishioner from a variety of minor conflicts. The type of dialogue advocated seems to be a variant of Freudian analytical technique. There is little place for any confrontation in this kind of dialogue. The Bible offers little to this system of pastoral counseling, since Scharfenberg views Scripture as generally unreliable.

Scharfenberg admits that 1970's style American pastoral counseling was advanced when compared with German pastoral counseling of the same era. Scharfenberg's book, if it represents pastoral counseling in Germany in 1972, indicates the truth of the author's view. It also makes his neglect of American source materials strange indeed.

Few would argue with the book's assertion that psychotic persons should not receive primary care from a pastoral counselor. Scharfenberg's position that neurotic individuals are not in the domain of the pastoral counselor, would likely provoke much disagreement from American readers. Persons experiencing minor conflicts in living seem to be the only proper counselees for the pastor, at least as far as Professor Scharfenberg views the subject.

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*Pastoral Care as Dialogue* appears to provide little that is new or helpful to present day pastoral counselors in this country. The book offers few theological insights with which those in our Synod would agree. In terms of American pastoral counseling, it is outdated. The book's value may be the historical insight it offers concerning the state of some pastoral counseling in Germany in the early 1970's.

Gary C. Genzen  
Loraine, Ohio

COUNSELING FOR UNPLANNED PREGNANCY AND INFERTILITY. By Everett L. Worthington, Jr. Waco, Texas: Word Books, 1987. 284 pages. Hardcover, \$12.95.

Everett L. Worthington, Jr. has written a reference book that ought to be on the bookshelf of every parish pastor. Dr. Worthington is Associate Professor of Psychology at Virginia Commonwealth University, and has authored volume ten in the series *Resources for Christian Counseling*.

In more than seventeen years as pastor, I have been called upon to do little counseling work in the areas covered by Worthington's book. Nevertheless, his book would have aided me in past counseling, and will certainly be of help in the future.

My suspicion is that, in suburban-urban areas, pastors probably do relatively infrequent counseling in such areas as unwed pregnancy, unplanned pregnancy, or infertility. In areas where medical and social service agencies are plentiful, I think Christians often sidestep the pastor when confronted with the above-mentioned situations. At the same time, pastors do some work with unwed pregnancy, with persons considering abortion, with infertile couples, and with couples who have experienced miscarriage or a stillbirth. The volume is filled with counseling suggestions for the pastor working with persons in such situations.

The book contains excellent suggestions for further reading, is well-researched, and is written in an easy-to-read style. Worthington makes it clear that he is pro-life, anti-abortion in stance. While I do not know the author's denominational background, I found no obvious areas where a Lutheran would disagree with major theological views expressed in the book.

Worthington's book ought to be purchased and read by Lutheran clergy. My advice to theological students is this: "Do not leave seminary without it." Readers will not get far into the book before

discovering Dr. Worthington's delightful sense of humor. They will also encounter insightful case studies, plus excellent counseling advice.

Gary C. Genzen  
Lorain, Ohio

HOPE WITHIN HISTORY. By Walter Brueggemann. Atlanta: John Knox Press, 1987. 128 pages. Paperback, \$8.95.

With five collected lectures, Walter Brueggemann presents some parade examples of how liberation theology builds on faulty exegesis. He regularly tears passages out of their contexts, misinterprets for the sake of his presuppositions, and replaces God's initiative for spiritual and physical well-being with human action for political justice.

Joseph selling grain is not saving life but imperial enslavement (p. 15); the Exodus is a paradigm of human personhood (p. 10); it was initiated not by God but by public protest (pp. 16-17); God is made holy and effects salvation not through His righteousness but human justice (Isaiah 5:16, p. 33; Isaiah 56, 60, 65, pp. 44-46); Isaiah 1 and 5 reveal not symptoms of rebellion against God but of social injustice (pp. 35-36); God's power for life is not His gift through faith but is equated with political liberation (pp. 40-43); unjust kingship means not rebellion against God (Jer. 22) but illegitimacy (p. 67; this implies the right to political rebellion); God's kingdom is not spiritual within us (John 18:36, Luke 17:2) but takes "public and visible form" (p. 78); the three Jewish faithful of Daniel 3 defy Nebuchadnezzar not out of faithfulness to God but as a political tyrant (p. 83); the wisdom of Proverbs and Ecclesiastes is not trust in God for help in the sinful earthly environment but intellectual apologetic of the *status quo* (pp. 85-86).

Brueggemann's failure to distinguish between Jewish and Christian faith (p. 78) is indicative of his placing hope ultimately not in Christ's redemption but in humanistic, this-worldly liberations (p. 1). What good does it do to free oppressed people from political or economic tyranny if we know from history that the new dispensation will inevitably result in new tyranny because of human sinfulness?

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Should we theologians and pastors not concentrate primarily on people's eternal spiritual salvation, while not neglecting to preach God's Law against physical oppression? The God-given hope through Christ of spiritual life both here and now and eternally *beyond* history enables believers to endure all pain with hope *within* present history.

John R. Wilch  
St. Catherines, Ontario

WHEN CHILDREN SUFFER. Edited by Andrew Lester.  
Philadelphia: Westminster Press, 1987. 210 pages.

Readers of these reviews will recall the review of a book by the same author, *Ministering to Children in Crisis*. With that text Lester made an invaluable contribution to pastoral care by drawing the pastor's attention to a long-neglected area of pastoral concern, ministry to children, and ways for the pastor to minister to children who are hurting because of a crisis of sickness, death, or other circumstances.

With this volume under current review, Lester edits a very good resource for the pastor. Subtitled "A Source Book for Ministering with Children," Lester provides precisely that, a source book. It goes significantly farther by giving more specific help about the particular crises that children experience and ways the pastor might successfully minister to the child in such circumstances. Lester succeeds admirably.

Divided into three major sections, the text gives an insightful view into factors that lead to a better understanding of the school-age child. This is followed by monographs dealing with various crises which a child of our day and time confronts (e.g., divorcing parents, the bereaved child, the abused child, the terminally ill child to name but four of nine particular crises). The final section deals with resources available to the pastor. If there is one caveat to an otherwise excellent resource, it would be that it is written, to my mind, from a socio-psychological framework rather than from a pastoral-theological one. This is not to say it does not talk to faith issues, but these appear to be addenda rather than of the whole cloth of which the book



developed. In spite of this, it is to be recommended as a valuable addition to the pastor's working library.

Norbert H. Mueller

**THE SACRIFICE WE OFFER.** The Tridentine Dogma and Its Reinterpretation. By David N. Power. New York: Crossroad, 1987. 206 pages. Index.

In his concluding statement David Power, professor of systematic theology and director of liturgical studies at the Catholic University of America, Washington, D.C., offers what may be taken as the bottom line in his penetrating examination of the Council of Trent's meaning on the sacrifice of the mass: "As for the Catholic suggestion in the dialogue between Lutheran and Catholics that the church offers Christ as the only acceptable offering, and that in doing this it unites its own self-offering with his, it is clear enough that this was not what the Council of Trent had to say on the mass as sacrifice" (p. 188). In other words and in a contrasting sort of way, the so-called consensus statement issuing forth from the Lutheran-Catholic Dialogues that "Lutherans can join them up to this point," namely, in "emphatically affirming that the presence of the unique propitiatory sacrifice of the cross in the eucharistic celebration of the church is efficacious for the forgiveness of sins," is not in line with the meaning and intent of the Tridentine fathers. (Cf. *Lutherans and Catholics in Dialogue I-III*, ed. by Paul C. Empie and T. Austin Murphy, Minneapolis: Augsburg, 1965, p. 190.)

Power acknowledges the development that took place during the Council from Bologna in 1547 and Trent in 1562 on the sacrificial and propitiatory nature of the mass by the Tridentine theologians, and he acknowledges as well the sincerity of the "sundry attempts to incorporate the teaching of Trent on the sacrifice of the mass into a new ecclesial context," in order, if possible, "to overcome the divisions of the sixteenth century" (p. 136). But whatever reinterpretation is attempted, whatever apparent convergence attained in doctrinal formulations and liturgical practice, these must all finally bear the scrutiny of the church's magisterium (i.e., the Pope, John Paul II, and the Sacred Congregation for the Doctrine of the Faith). Power devotes his book, which is really an incisive, technically intricate study of Trent's meaning on the mass as sacrifice, to demonstrating how present-day official interpretive documents stemming from the Roman magisterium "follow John Paul II in accentuating the Tridentine doctrine of propitiation" and in teaching that "the

sacramental relation of the priest to Christ in this act is that he is almost the same person as Christ, the eternal high priest" (p. 22f.). There is no change! The "Roman magisterial teaching highlights the nature of the mass as a sacrifice of propitiation, and inasmuch as it associates this belief with the sacramental action and words of the ordained priest, it offers another interpretation of Trent than that of the ecumenical documents" (p. 24)—like those produced in dialogue with Lutherans, or Episcopalians, for example. Power's study proceeds with nary a reference to Martin Chemnitz's penetrating *Examination of the Council of Trent*. But why fault him, since the Lutherans do not bother either, perhaps because they might find it embarrassing in ecumenical dialogue!

Eugene F. Klug

THE ARCHAEOLOGY OF THE JERUSALEM AREA. By W. Harold Mare. Grand Rapids: Baker Book House, 1987.

The importance of Jerusalem in biblical times and in subsequent eras is well known. However, while many have heard about Jerusalem and have some idea of the city's significance, few are familiar with the varying shapes, dimensions, and occupants the city had through the centuries, and with the structural and geographical features of Jerusalem and its immediate environs. Thus, Mare's *The Archaeology of the Jerusalem Area* is a welcome publication, being a reliable and current textbook on the archaeology and history of Jerusalem. Mare writes in popular fashion, that is, in a way which can be understood by those who have not had training or experience in archaeology. His book is an admirable summary of the complex archaeological history of this famous city.

As Mare explains, the approach of his study "is basically chronological" (p. 9), moving from the earliest times of Jerusalem to our modern day. After a helpful overview of Jerusalem through the centuries (in essence, a summary of what is to follow) in Chapter One, Mare in subsequent chapters goes into an expanded discussion of Jerusalem at the different stages of its history. These chapters deal with the Jerusalem area in pre-Davidic times, the city of David, the city of Solomon, Jerusalem during the Divided Monarchy, Jerusalem after the Babylonian exile, Jerusalem of the Herodian era, the Roman period (A.D. 70-324), the Byzantine period (313-638), the early Islamic periods (638-1099), and Crusader, Mamluk, and Turkish Jerusalem (1099-1918).

While the archaeological evidence is stressed, Mare takes care to fill in the picture with historical details gathered from the Bible and from other literary sources. Numerous maps, photographs, and sketches are included to illustrate the archaeological data discussed in the text. Toward the end of the book is a glossary of technical terms used by Mare, also footnotes and a select bibliography to guide the reader to additional information on various aspects of the subject. When discussing a topic on which there is debate among scholars, Mare presents the different sides, the reasons for positions held, then indicates and explains his view on the matter.

I have a few quibbles with the book. The photographs and sketches are not always as absolutely clear as one might wish, due to the printing process; further, the photographs are all black and white (color photos, of course, would add to the book's cost). The section on Bethesda (John 5:2) in Chapter Seven is accompanied by a drawing-map (not by Mare) of first-century A.D. Jerusalem on page 169 which labels a pool as the "Sheep Pool"; from the text it is not apparent that the Sheep Pool is Bethesda (this is made clear in a later chapter). This same drawing-map, accompanying the discussion of Jerusalem's three walls during the Herodian era (chapter 7), does not match in certain details conclusions reached in the text; moreover, a line representing the possible northern section of the third wall is unlabeled. An equally important drawing-map for this discussion is found in the first chapter of the book and should have been cited in the footnotes. In wanting to review what the book has to say about Mount Zion (Jerusalem's highest southwestern hill), I found that the index entry "Mount Zion" lacks two crucial pages for this topic (pp. 109, 234).

These are, however, relatively minor criticisms, and I am happy to have *The Archaeology of the Jerusalem Area* in my library. Having just visited Jerusalem a short time before, I found reading Mare's work to be especially enjoyable, as well as beneficial. The book helped "bring together" what I had seen and heard on my visit, clarify that information, and then it increased my knowledge, enabling me to have a better grasp of the archaeological history of this area through the centuries.

Walter A. Maier III  
River Forest, Illinois

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1 CHRONICLES. By Roddy Braun. Word Biblical Commentary, Volume 14. Waco, Texas: Word Books, 1986.

Roddy Braun, former professor of Semitic Languages at Concordia Senior College and now pastor at Our Savior Lutheran Church in Arlington, Virginia, has tackled one of the most complex books of the Old Testament. The vast number of names and lists, not only in the first nine chapters but throughout the book, make it a huge task. He has done admirable work in setting forth the comparisons between materials found in Chronicles and in other books, such as Genesis, Joshua, and 1 Samuel, which are generally considered to be the sources of much of the material. Following the approach of this series, he presents the bibliographical material for each section, then his own translation, a very complete set of notes on the text which shows also the variant spellings and names and places found in similar lists, a section on Form-Structure-Setting, detailed comments, and finally a section entitled "Explanation" which gives some suggestions also for the application of the material.

He maintains the main *Tendenz* of the Chronicler is to show that "all Israel" is included in the promises made to David and Solomon to make of the chosen people a great nation and bring them material blessings and great joy. This review of the history of Israel and Judah is set in the context of a divine plan which the Chronicler maintains is still true for all Israel in his own day. Thus, the first nine chapters show how all the tribes are part of the promise (though two are not mentioned). War lists to be used by generals may be the reason for many of the lists having been originally assembled but with the understanding that Yahweh was behind the battle plans, bringing His chosen people a land marked by peace and hope and joy. Yet Judah and Levi are prominent among the tribes. David is the warrior who defeats all the enemies and the Levites are also connected with warfare at first. Later they carry out their "warfare" of being dedicated to helping all the people to worship in the temple especially through singing. Through the use of many lists, with sometimes only minimal comment, the Chronicler also shows how the troubles experienced by Israel and Judah are caused by unfaithfulness, and blessings are the result of faithfulness. Much of that comes in 2 Chronicles but already is seen in the demise of Saul.

The commentary makes use of standard reference books such as the *Interpreter's Dictionary of the Bible* to deal with the huge number of names and places but also draws on many studies of specific people and locations. It sets forth the challenges which must be faced when one deals with the gaps and additions to the lists and the possible

reasons for inclusions or omissions, admitting that so much of this is in the realm of speculation. It is maintained that David is not portrayed in a wonderful light but is acknowledged as a warrior unfit to build the temple, the place where Yahweh's kingdom can be maintained and celebrated.

I wish there would have been a more detailed section on the concept of retribution. There is an awareness that not all turned out for the best in Israel's past, but the exact nature of retribution was more presumed than examined. I also would have appreciated more about the reasons for Satan being mentioned here as the cause of David's tragic census. Finally, I have never understood why David is Yahweh's warrior, accompanied and blessed by Him, and yet it is that reason which keeps him from being qualified for building the temple, a task left to the son of peace, Solomon.

I was wearied with just reading the results of the research. I am sure the author breathed a sigh of relief after completing a task well done.

Thomas H. Trapp  
St. Paul, Minnesota

**AIDS: A CHRISTIAN RESPONSE.** A Study Guide for Adults. By Howard E. Mueller. St. Louis: Concordia Publishing House. 39 pages.

**AIDS AND THE CHURCH.** By Ronald H. Sunderland and Earl E. Shelp. Philadelphia: Westminster Press, 1987. Paperback, \$8.95. 186 pages.

**A MANUAL FOR PASTORAL CARE.** By Ronald H. Sunderland and Earl E. Shelp. Philadelphia: Westminster Press, 1987. Paperback, \$6.95. 76 pages.

All study guides are inadequate, not because of the author's limitations, but because of the space limitations imposed on the material. One cannot cover "every base" in detail in a brief study guide. This is also true of *AIDS: A Christian Response* by Howard Mueller. Nonetheless, its six chapters are all adequate for the purpose of discussion. The first deals with the incidence and description of the disease. The others deal with the church's response. The guide should prove helpful to pastors and to congregations and is highly recommended to them.

The other two books discuss the same material. *AIDS and the Church* deals in some depth with the disease and the church's response. The authors deal thoroughly with the virus of AIDS and its results. They attempt to establish goals and guidelines for those ministering to those who have contracted the disease. The results are less than satisfactory. The specific Gospel of forgiveness is ignored (a few general references to the word "Gospel" are hardly helpful). No attempt is made to denounce homosexuality or even promiscuity as sinful and under the wrath of God. All references to the deity are in terms of antinomianism. God loves everybody; He does not want anyone to suffer, feel guilty, and so on. While the authors do not condone sexual promiscuity, they fail to come out clearly in condemnation of it. The guidelines stress support, comfort, presence, understanding. These are all admirable. Yet without a clear word of God's law and the specific Gospel of the atonement, *quo vadis* (whither goeth thou)?

*A Manual for Pastoral Care* has the pastor more specifically in mind. It stresses the individual pastor's role in relation to the AIDS sufferer. It too lacks clear law and Gospel. Yet both volumes are worth reading. They give a broad picture of the task before every Christian pastor in this area. Many insights are offered that cause the Lutheran pastor to think biblically and deeply.

George Kraus

ERRAND TO THE WORLD: AMERICAN PROTESTANT THOUGHT AND FOREIGN MISSIONS. By William R. Hutchison. Chicago: The University of Chicago Press, 1987. Hardcover, \$24.95.

Incarnational missions—the challenge of missionaries to acculturate themselves and their message to the real world of recipient foreign cultures, has been a great theme of missiological writing for several decades. Professor Hutchison, through citation, bibliography, and pictures offers an excellent summary of the foremost American thinking on this task over the past 200 years. Precious little, however, had been addressed to the flip side of the incarnational mission—the incarnated mission, that is, how much the cultural and political moorings of American missionaries shaped their understanding and response to the Great Commission. It is this gap which *Errand to the World* attempts to fill.

Carefully articulating the varied response of significant missionary theorists to the persistent “evangelize or civilize” quandary, Hutchison weaves a succinct analysis of the correlation between America’s ever-changing perception of its purpose and theological presuppositions and the governing policies of its foreign mission enterprises. Hutchison, careful to avoid a reductionist’s accounting of this relationship, shows that “missionaries and mission theorists claimed a number of identities” as the shuttle of missionary thinking moved from one extreme to the other on the evangelize-civilize continuum.

The introduction organizes a number of variant themes—Puritan America’s belief in its redemptive responsibility in the world and its need to tend its own garden, as well as the attendant cycle of international openness and retreat into national parochialism (isolation)—underlying the Christ-culture dilemma, thus providing a dialectical character for the succeeding chapters. Then, beginning with early Roman Catholic missions in Asia and North America and Protestant Indian missions in the colonies, he traces the human realization of the divine mandate through the millennial aspirations of early America, the nineteenth century’s ambivalence to civilizing the heathen, the theological (conservative vs. liberal, sacramental vs. secular) debates rising in the early twentieth century, and finally the present day contentions of foreign missionary postures (do we maintain the traditional crusader’s mentality reflecting the exclusiveness of the Christian faith or adopt the affirming, ecumenical attitude prevalent in today’s pluralistic world?).

Throughout the book, Hutchison treats the missiological issues and actors with sympathetic fairness, offering a “retrospective critique” rather than judgment. He is attentive to the perplexities of culture interaction that plagued the pioneers of American missiology (noting that many of these are still with us today) and affirms the sensitivity with which some of them sought solutions. It was “more than just enlightened for its time,” he writes, “it was enlightened for any time, our own included.”

Robert D. Newton

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COUNSELING AND THE SEARCH FOR MEANING. By Paul R. Welter. Waco, Texas: Word Books, 1987. 269 pages. Hardcover.

This book is volume nine in the *Resources for Christian Counseling* series. The author is a counseling psychologist and a professor at Kearney State College, Kearney, Nebraska. Professor Welter's book is an attempt to add logotherapy to the counseling methods which may be used by the Christian counselor. The author draws heavily from the works of Dr. Viktor Frankl.

Logotherapy argues that meaninglessness is a root cause of emotional problems, such as anxiety, some depression, and most of the neuroses. The logotherapist helps the counselee find meaning in life by listening carefully, and by asking the counselee Socratic questions, which help the counselee focus on life's meaning. According to the book, the Christian logotherapist finds life's ultimate meaning in Jesus Christ, although one may find lesser aspects of meaning along the way of life's pilgrimage. The volume contains thirty-nine chapters and is designed to be used as a reference book by the Christian counselor. A counselor can look up a specific problem and find suggestions for dealing with that situation.

Logotherapy is an educative (more directive) type of therapy, which could be used by the Christian counselor as an additional counseling method. It might also be used as a confrontational method by those Christian counselors who generally use a more non-directive form of technique. There is much food for thought in Welter's book. I think it would be a valuable addition to the counseling library of a pastor or other Christian counselor.

This reviewer, as a confessional Lutheran, has some theological problems with this book. The last few chapters would appear to indicate that the author is either charismatic or leaning in that direction. I was disturbed by the author's implication that the use of a counseling technique can somehow free the counselee to "surrender" to the Holy Spirit. Despite what many Lutherans would view as its theological problems, much of the book contains worthwhile counseling material. The volume contains extensive notes, a thorough index, and an appendix containing good suggestions for further reading.

Gary C. Genzen  
Lorain, Ohio



THE PASSION ACCORDING TO LUKE. By Jerome Neyrey, S.J.  
New York: Paulist Press, 1985. 232 plus viii pages. Paper, \$8.95.

THE DEATH OF JESUS IN LUKE-ACTS. By Joseph B. Tyson.  
Columbia: University of South Carolina Press, 1986. 198 plus xii pages. Cloth, \$17.95.

In recent Lukan studies it has been observed that Luke the evangelist is a thematic writer. His two-volume work of Luke-Acts offers the New Testament scholar a number of opportunities to develop one or more of his themes in book form. Two Lukan scholars have recently chosen the death of Jesus in Luke-Acts as a theme worthy of consideration. For a Lutheran pastor this might seem like a logical choice, but among Lukan scholars, the death of Jesus in Luke-Acts is controversial. In his *The Theology of St. Luke* Hans Conzelmann initiated the controversy with his proclamation that in Luke's passion narrative there is no "direct soteriological significance drawn from Jesus' suffering or death" (p. 201). Since Conzelmann's pronouncement, scholars have compared Luke's "lack of soteriology" to Paul's bounty, causing many to consider Luke to be either an inferior theologian or one who was not aware of the developing kerygma that included a soteriological dimension to the death of Jesus. Both these books respond to this controversy surrounding the death of Jesus in Luke-Acts, and both consider Luke's treatment of the death of Jesus to be significant enough to warrant a whole book. As Lutherans steeped in Pauline theology, any reconciliation between Luke and Paul is very welcome indeed.

Joseph Neyrey's *The Passion According to Luke* is subtitled *A Redaction Study of Luke's Soteriology*, illustrating the literary approach that characterizes Lukan scholarship today. Neyrey's redactional approach arises from his assumption that Luke wrote his Gospel with Acts in mind; any redactional changes Luke makes in his Gospel are in anticipation of the further development of his themes in Acts. Neyrey is also a literary critic who assumes that Luke is writing his Gospel for a specific church with a specific readership. Unlike the other Gospels, Luke is the only Gospel that has specific details about his church as he describes its development in Acts. Neyrey comments on his methodology (p. 3):

Assumed in redaction-critical studies is the axiom that the evangelist writes for a specific church. In the case of Matthew, Mark, and John, we must read between the lines to get a sense of the experience and history of those churches. Not so with

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Luke, for Acts reflects Luke's understanding of his church both as an ideal and as an historical reality. We have ready access to Luke's church in Acts. It is with this church in mind that Luke redacted the Gospel and even parts of the passion narrative. Acts, then, not only confirms the Gospel and is parallel to it, but it also controls the way parts of the Gospel story are told and matures the literary and theological seeds planted there. Acts is the *telos*, completion and goal, of the Gospel.

Neyrey divides his redactional approach into six sections: I. Jesus' Farewell Speech (Luke 22: 14-38); II. Jesus in the Garden (Luke 22:39-46); III. The Trials of Jesus in Luke-Acts; IV. Jesus' Address to the Women of Jerusalem (Luke 23:27-31); V. The Crucifixion Scene: The Saved Savior; VI. Jesus' Faith: Our Salvation. Although each section deals with the passion narrative, Neyrey himself admits that there is not necessarily any unifying character among the six sections. At first one might think that this would be detrimental to Neyrey's exegesis. But each section has an integrity of its own and stands on its own two feet. In a sense these six sections are not unlike six essays about the passion narrative of Jesus that only have the narrative in common.

Each of these six "essays" on the passion of Jesus speak specifically to Luke's treatment of the death of Jesus and help shape a portrait of Luke the theologian. Each section provides the reader with insight into the way Luke has shaped his Gospel. For example, in chapter one, Neyrey's comparison of Luke's passover scene with other farewell speeches in Scripture and other literature highlights Jesus' preparation of the disciples for their apostolic activity in Acts; in chapter two, the discussion on grief demonstrates a peculiar Lukan accent in Christology; in chapter three, the trial of Jesus is at the same time the trial of Israel, and Neyrey shows that the trials of Jesus are continued in Acts in the trials of the apostles, all of which are a result of Israel's rejection; in chapter four, Jerusalem is portrayed as the city of destiny and the place of Jesus' death, fulfilling the Old Testament genre of "prophetic judgment oracle"; in chapter five, Neyrey traces Luke's themes of acceptance and rejection as they reach their climax with the crucifixion of Jesus; and in chapter six, Luke's Adam typology is explicated, with parallels drawn between the temptations of Jesus and the temptation of Adam, particularly in light of Luke's unique statement in 4:13 that the devil "departed from Him until an opportune time," a prophecy that Neyrey sees fulfilled in Jesus' temptation in the Garden of Gethsemane. Neyrey argues that Jesus is faithful as Adam was not, and Jesus' statement in 23:43 to the

penitent thief about paradise is a recapitulation of Genesis 1-3, of paradise before the Fall. As he states: "Paradise is lost; but Jesus has the key and the gates will be opened 'today' " (p. 182).

Neyrey concludes that, although "Luke does not favor sacrificial metaphors" (p. 158) for the death of Jesus, there are other metaphors that Luke utilizes which are as effective. He proposes that Luke's model for soteriology is Jesus as the New Adam, offering clues to this model in some of Luke's other themes such as "the Lukan View of History," "Jesus as the Foundational Figure," and "Jesus' Radical Holiness." Neyrey's study allows him to conclude that the death of Jesus is at the core of Luke's Christology. Since Neyrey's scholarly analysis is documented by Scripture, drawing careful parallels throughout Luke-Acts and the rest of Scripture, his study is thought provoking. He is aware of his reader and is constantly offering summaries of his conclusions that keep us abreast of his arguments. Although we may disagree with some of his methodologies, nonetheless Neyrey's *The Passion According to Luke* will open a new perspective on Luke's Gospel for the reader and demonstrate the close parallels between Luke and Acts.

Joseph Tyson's *The Death of Jesus in Luke-Acts* is remarkably similar to Neyrey's book. Although they were published in different years, it appears as if Tyson (1986) was unaware of Neyrey's book (1985) and may not have had access to it. Tyson is on the faculty of Southern Methodist University and, along with his colleague William Farmer, has doubts about the two-document hypothesis. Tyson avoids all controversy by choosing a rather new, yet intriguing hermeneutical approach to the Luke's Gospel. In his introduction he gives a brief but valuable summary of redaction criticism and source criticism, two current critical methodologies practiced in studies of the New Testament. Then he outlines in detail the literary character and the genre of the Gospels (and Acts) and gives a clear description of the new criticism under the section entitled "Some Principles of Literary Criticism." Tyson lists some of the principles of literary criticism that he will utilize in his investigation of the death of Jesus in Luke-Acts. He summarizes his methodology by saying (p. 21):

The inquiry that follows should be understood as one that will ask about the literary function and meaning of the theme of Jesus' death in Luke-Acts. It is a holistic study, i.e., one that respects the integrity of the text under consideration. It intends to accept the world that is presumed in the text. Cautioned by the reminder that our knowledge about the author and his

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context is extremely limited, we shall nevertheless use Hirsch's model of the author-based norm and attempt to determine the meaning that the author intended to convey to his reader.

By choosing Hirsch's author-based model, Tyson opts for a more traditional form of literary criticism that believes that the intentionality of the author can be discerned and "the recovery of the original meaning [of the text] is not inherently impossible" (p. 19). Hirsch also suggests another model, a reader-based one in which the response of the reader becomes the norm for interpretation. In this model the intentionality of the author is not discernible for, as Hirsch argues, "after a text has been around a long time it is impossible for a modern reader to have all the cultural and linguistic knowledge that the original author assumed his original readers would have" (p. 19). Although Tyson will discuss the response of the reader to Luke's narrative, his overwhelming concern, as he develops Luke's literary theme of the death of Jesus, is the intentionality of Luke.

One hears a lot today about literary criticism, but one seldom has an opportunity to see it at work. Joseph Tyson gives the reader an opportunity to see a literary critic at work. Like Neyrey, Tyson is interested in Luke-Acts and sees them as one literary work. After his introductory chapter on methodology, Tyson divides his study into five sections: I. Acceptance and Rejection: Jesus and the Jewish Public; II. Conflict: Jesus and the Jewish Leaders; III. Jerusalem and the Temple; IV. The Trial of Jesus; V. The Distinctiveness of Luke. Tyson is able to offer the reader a full portrait of a number of important themes that directly affect the death of Jesus in Luke-Acts. His approach is more unified and thematic than Neyrey's, although he does not cover as much material, and his exegetical analysis is not as detailed and thorough.

Like Neyrey, Tyson offers new observations about Luke's structure and literary technique that assist the reader to see the character of Luke's narrative. For example, in chapter two, Tyson observes and documents that Luke's literary pattern in the Gospel is "public acceptance. . . followed by rejection," a pattern he repeats in Acts, where the overall structure is also acceptance of the apostles, then rejection of them. In chapter three, the theme of conflict is traced throughout the Gospels, beginning in the infancy narratives, continuing in the ministry of Jesus in His teachings, the predictions of His passion, His trial, and His death. Tyson describes at length Luke's "motif of transposition," where positions change causing conflict: the rich become poor, the first become last, the powerful become powerless. The cosmic dimension of these conflicts is noted

as Satan's function in Luke's Gospel is given in detail. The summary of the activity and opposition of the opponents of Jesus is most helpful. Tyson sees two groups of opposition to Jesus: the Pharisees, who oppose Him outside of Jerusalem (Luke 4:14-19:44) and are not responsible for His death; and the chief priests, who oppose Him in Jerusalem (Luke 19:45-24:53) and are responsible for His death. In chapter four Tyson traces the significance of the temple and Jerusalem in Luke-Acts, concluding that there is a direct connection between the death of Jesus and the temple-Jerusalem: "For Luke, Jesus' participation in the Jewish cult and His teachings in the temple were connected with His death" (p. 108). In chapter five, a full analysis of the trial of Jesus leads Tyson to the following conclusions: (1) "Jesus' opposition[is] unprincipled and His execution[is] unjust" (p. 137); (2) the theme is Jesus' innocence and the innocence of the apostles in their trials; (3) the blame for the death of Jesus should not fall on the Romans or the Pharisaic opponents, but the priestly block "who officially rejected Him in His hearing before the Sanhedrin, who delivered Him to Roman authority, prosecuted His case before Pilate, and with the support of the Jewish public pressured the Roman governor to violate all semblances of justice and assent to His crucifixion" (pp. 138-139). In the sixth and final chapter, Tyson departs from his literary technique of looking only at Luke and compares Luke to the other synoptics for the purpose of establishing "the distinctiveness of Luke's literary approach vis-a-vis Matthew and Mark" (p. 143). Although all three Gospels have the same themes, Tyson attempts to demonstrate that Luke steers his own distinct course, developing literary themes that shape the unique character of his narrative.

Tyson's *The Death of Jesus in Luke-Acts* is worth reading because it offers an opportunity to see a different hermeneutical approach applied to the text. His exegetical method is not as radical as Neyrey's redactional approach, and most of the time we do not even notice that Tyson is engaged in literary criticism. Like Neyrey, Tyson's book is well documented in Scripture and his scholarship is without question. Both authors are conversant with the literature on Luke and offer extensive bibliographies and footnotes. If a pastor is interested in a scholarly and challenging book on a Lukan theme, and yet a book that is highly accessible, either Neyrey's *The Passion According to Luke* or Tyson's *The Death of Jesus in Luke-Acts* come highly recommended.

Arthur Just

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LIFE AND DEATH IN THE NEW TESTAMENT: THE TEACHING OF JESUS AND PAUL. By Xavier Léon-Dufour. San Francisco: Harper and Row Publishers, 1986. 316 pages. Hardcover, \$20.95.

One error that Terrence Prendergast makes in translating Xavier Léon-Dufour's *Face à la Mort, Jésus et Paul* is the title; a more accurate and reflective title would be, *Facing Death: A Study of Jesus and Paul*. This suggestion is offered because "life" is not a specific focus of Léon-Dufour's treatment, neither does he confine his examination to the "teaching" of Jesus and Paul (but includes their reactions and experiences connected with death), nor does he draw from the entire New Testament since he carefully attempts to distinguish Jesus' teaching from that of the evangelists and apostles. With that clarification, the scope of this volume remains quite challenging: an evaluation of how Jesus and Paul faced death in response to the author's dissatisfaction with traditional and contemporary conceptions of the reality (or, as Léon-Dufour expresses it, this "mystery").

Father Léon-Dufour, a renowned French biblical scholar, approaches his topic in two logical sections: "Jesus Faces Death" and "Paul Faces Death." In the former he addresses Jesus facing death in others, Jesus before threatening death, Jesus facing imminent death, and Jesus facing a death that has come on the cross. In examining Jesus tradition, the author is careful to distinguish between what he states as a historian and what he asserts as a man of faith. Thus, he approaches the Gospels critically by using the criteria of difference and coherence to discover "authentic"—or at least "probably authentic" (p. 53)—Jesus tradition. While his faith leads him to unashamedly confess Jesus' and his own future resurrection, his critical methodology leads to conclusions such as these: Jesus never declared who He was (p. 68), Jesus used "service" terminology—but not "sacrificial" terms—to describe His life and death (pp. 88-89), and Jesus probably did not speak of dying "in order to save the world" (p. 147). Although he properly seeks to prevent us from reading the Gospels through the lenses of Paul's sacrificial theology, Léon-Dufour's method causes him to pose serious questions regarding Jesus' self-understanding of His mission.

In the latter section Léon-Dufour focuses on Paul facing Jesus on the cross, sin's sting and death's defeat, suffering and hope, and Paul facing his own death. Here his method is free of historical questions and centers on careful definition of common terms Paul uses in

association with death: sacrifice, justification, expiation, power, resurrection, and so on. Several insights are worthy of note. First, Léon-Dufour asserts that Paul understands Christ's work in terms of "corporate personality": "this man became *the* human person in whom and through whom every believer has been reintegrated with the divine covenant" (p. 165) and "in him and with him we have died to sin" (p. 166). The sacraments are lifted up in this discussion as means of union with Christ. Secondly, the author highlights Paul's conception of Christ's continuing battle against death (cf. 1 Cor. 15:25-26) and its relation to our suffering, and he shows how Paul gives our suffering value because through Christians "Christ's death is still at work mysteriously to bring about life" (p. 262; cf. Col. 1:24). Thirdly, in analyzing Paul's after-death terminology Léon-Dufour notes that the "with Christ" of death will be "the clear revelation of the meaning of the 'in Christ' experience lived in faith here on earth" (p. 249).

A distracting feature of this volume is its typesetting errors, for which Harper and Row should be chided (pp. 11, 13, 49, 69, 132, 211). Really to understand the work as a whole, the author recommends reading it twice. I concur. If one is willing to wade through the critical methodology in the section on Jesus and tolerate the cautious tendency of historians like Léon-Dufour (i.e., his faith affirms the "possibility" of hell, p. 21), he will be rewarded with some valuable perspectives on death and biblical eschatology. Against the current tendency in society to make death a "friend" or fearfully to ignore death, this scholar correctly argues for a balanced tension in how a Christian faces death: it is to be both refused and welcomed, fought against and accepted.

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SLAVES, CITIZENS, SONS. By Francis Lyall. Grand Rapids: Zondervan Publishing House, 1984. 288 pages. Paperback, \$9.95.

*Slaves, Citizens, Sons* is a good example of the value of continued Greek-Roman studies in an age in which Judaica has seemingly seized the spotlight in New Testament inquiries. A law professor at the University of Aberdeen (Scotland), Francis Lyall has done admirable work in examining the potential backgrounds of the legal metaphors in the letters of the New Testament. His expertise in Roman law leads him to suggest that medium as the most logical

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backdrop and most helpful explanation to most legal metaphors in the New Testament, as opposed to either Greek or Jewish law.

Discussed are the metaphors of the slave, the freedman, the alien, citizenship, adoption, inheritance, the household, the trust, partnership, the earnest, the seal, and redemption. With the exception of redemption, Lyall posits the content of Roman law as the critical factor in the proper interpretation of these legal metaphors. The basis for his argument (and a well-grounded one) is that most of the legal metaphors are used in Paul's letters to churches where Roman law was either the prevailing law or immediately available. Thereby assuming that both the writers—in Paul's case, a Roman citizen—and the recipients of the letters know the technical meaning of law, Lyall concludes that the writers most likely made deliberate use of the legal metaphors.

In the case of redemption, Lyall acknowledges Jewish law as providing "the broadest and richest content for the concept." Reviewed in connection with redemption are the supporting concepts of redemption from civil bondage, redemption of land, Levirate marriage, the avenger of blood, the redeemer, and assurance. Lyall suggests that Jewish law highlights three elements in redemption through the death of Christ: (1) the guarantee that the redeemed will not be returned to his previous state; (2) the fact that the redeemed has been released from control by hostile forces; and (3) the fact that redemption from slavery or bondage due to debt involves the payment of the redemption price or of the debt.

Lyall also briefly discusses the possibility of Greek law providing illumination for each of the legal metaphors examined. He readily concedes that his own assumptions might be challenged by future work in this area. A group of appendices comprises twenty-five percent of the volume, the weakest of which is a discussion of the nature and function of metaphors and analogies that fails to make clear distinctions between the two. Especially helpful are Appendices 2 and 3, which review "The Systems of Law" (Roman, Jewish, and Greek) and "Law in the Provinces." Other appendices examine, from a legal perspective, the individual churches, cities, and territories to which the epistles are addressed and the background of Paul the Apostle.

Lyall describes his own theological perspective as "that of C.S. Lewis' *Mere Christianity* with a Calvinistic tinge. Put another way, it is traditional orthodoxy with some emphasis on the sovereignty of God." The Calvinistic emphasis is evident where Lyall fails to draw



the ultimate implications of the legal metaphors of slave, freedman, and redemption. Of course, it must be acknowledged that a metaphor can mistakenly become an analogy in interpretation. It is precisely this interpretative aspect which requires further study and which Lyall leaves to the theologians.

*Slaves, Citizens, Sons* is to be recommended to professional and lay theologians alike for the rich resources provided. The serious scholar will be disappointed to find that, in most cases, primary sources are not cited (as in a Sherwin-White publication) and that one is referred instead to the major secondary sources. In spite of this fault, the work can readily serve as an excellent resource volume for Bible students who desire more than a cursory knowledge of the legal background of the metaphors of the New Testament.

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WHAT ARE THEY SAYING ABOUT PAUL? By Joseph Plevnik. New York and Mahwah: Paulist Press, 1986. 114 pages. Paperback, \$4.94.

This latest release in the Paulist Press "What Are They Saying" Series surveys selected themes in Pauline theology. The "they" are contemporary critical scholars and their discussions. However, less than twenty of the forty-two bibliographical entries carry dates later than 1970, and only seven entries date from the 1980's. The "they" must also be said to include the author, for Joseph Plevnik, S.J., affixes his own analyses and conclusions from a decidedly Roman Catholic perspective.

Plevnik has chosen five central themes for this survey of modern scholarship on Paul's thought: (1) the Damascus experience, (2) the resurrection of Christ, (3) justification by faith, (4) the cross, and (5) hope. Reviewed are the discussions on these themes by such scholars as G. Bornkamm, R. Bultmann, N. Dahl, G. Geschake, J. Jervell, E. Kaesemann, E. Kertelge, G. Lohfink, W. Marxsen, J. Moltmann, J. Reumann, R. Schnackenburg, K. Stendahl, P. Stuhlmacher, R. Tannehill, U. Wilckens, and J.A. Ziesler.

Plevnik follows many other theologians (Beker, Bornkamm, Cerfaux, Fitzmyer, Jeremias, and Rigaux) and argues for the Damascus experience as the primary formative influence upon Paul's

life and theology. He accepts as genuinely Pauline texts only the major Pauline Epistles, Philippians, 1 Thessalonians, and Philemon. The section on "justification by faith" will be of special interest to Lutheran readers. After reviewing primarily continental theologians, Plevnik dismisses the identification of this theme as the center of Paul's theology. Unfortunately, he gives no attention to the common statement of the Lutheran-Roman Catholic Dialogue VI (1984), *Justification by Faith* (Augsburg, 1985).

This volume is helpful for those who wish to invest little time but who nevertheless desire a cursory overview of modern theological literature on the topic (confined to critical scholars). Such an approach, however, never substitutes for the actual reading of the theologians themselves. Nor, unfortunately, is it ever totally up to date.

Larry W. Myers  
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JUDAISM IN THE MATRIX OF CHRISTIANITY. By Jacob Neusner. Philadelphia: Fortress Press, 1986. U.K. edition, Edinburgh: T. and T. Collins, 1988.

Another in the line of Jacob Neusner's many publications (which have averaged between five and ten per year during the past fifteen years), *Judaism in the Matrix of Christianity* is the sequel to *Judaism in the Beginning of Christianity* (Fortress, 1984). In both a case is made for religious systems being shaped by social and political stability (or lack thereof). The 1984 publication describes a Christianity shaped in response to Judaism. The sequel describes, and attempts to account for, a classical Judaism as it was molded by rabbis reacting to the triumph of Christianity in the fourth century.

"Matrix" is the term utilized by Neusner to define the third and final step in the systemic method he has applied to his study of Jewish materials during the past decade. Spread throughout many texts, his self-termed "documentary method" will be explained under one cover in a forthcoming Abingdon Press publication (1989). Neusner's method is basically a sociological description (heavily influenced by Max Weber) of religious systems. It reads a document as a "whole" while applying aspects of form criticism, dismissing the quest for origins and sources as a useless task but embracing the notion that a document tells a reader much more about the community which produced it than the events or conversations it purports to record. "Matrix" thereby defines the context in which texts are framed.

Neusner summarizes his case up on page xiii: "My proposition is that it was in direct response to the challenge of Christianity triumphant that the Judaism of the dual Torah took shape in the fourth century, and came to its first documentary expression in the writings of the early fifth century." Presumed are certain dates for the applicable materials: Mishnah, second century; Talmud of the Land of Israel (Yerushalmi), 400 A.D.; Talmud of Babylonia, 600 A.D.; and the other documents of classical Judaism somewhere in between (Tosefta, circa 300 A.D.; Genesis Rabbah, circa 400 A.D.; and Leviticus Rabbah, circa 425 A.D.). As Neusner himself would readily admit, his entire proposition fails if scholarly consensus should ever agree to alternative dates.

By applying his method to these documents of classical Judaism, Neusner concludes two things: (1) The doctrine of emotions and the structure of sanctification did not change, as evidenced by comparing the earlier documents (particularly the Mishnah) with the later. (2) Four elements did change: (a) the understanding of Rome, (b) the doctrine of the Messiah, (c) the concept of the Torah, and (d) the composition of the books of exegesis of Scripture. The motivating distinction is thus explained: "So what changed? Those components of the sages' worldview that now stood in direct confrontation with counterparts of the Christian side. What remained the same? Doctrines governing fundamental categories of Israel's social life to which the triumph of Christianity made no material difference" (p. 24).

Neusner's reading of the texts leads him to see the triumph of Christianity as the matrix out of which was shaped a Judaism which has survived to this day. Until the fourth century Rome posed no threat to Jewish life and theology. A Christian Rome was a threat without precedent. Likewise, argues Neusner, there was no need for any collection of books of exegesis of Scripture until questions needed answering with the advent of a Christian Rome. Thirdly, there resulted a system which viewed Torah as the source and guarantor of salvation whereas the earlier Mishnah had no self-awareness of its nature (a view disputed by other specialists; cf., for example, Shaye Cohen's writings). Finally, the Messiah of triumphant Christianity pointed toward a rethinking of Jewish teleology: "The system as a whole pointed toward an eschatological teleology to be realized in the coming of the Mishnah when Israel's condition itself warranted" (p. 16). "Mishnah" is obviously a glaring erratum and should read "Messiah" and has been so corrected in subsequent Neusner publications where large sections of the reviewed publication appear.

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An epilogue muses hypothetically about differences in world history had Judaism triumphed in the fourth century rather than Christianity. The appeal is made for a rebuilding process between Jew and Christian, who are joint heirs of ancient Israel's Scripture.

Neusner's interpretation of the document of the dual Torah (written and oral) awaits the test of further inquiry. Particularly debatable is the interpretation of things not expressly addressed in a written document, items which Neusner terms "self-evident." The forthcoming Abingdon publication will enable a thorough evaluation of his methodology. One might also hope, both in the case of Neusner and others, that contemporary scholars in the rapidly expanding field of Jewish studies might begin to address themselves to other viewpoints rather than ignoring them in a seeming attempt individually to set the agenda, thereby forcing others to respond to them. Although interesting and thought-provoking, the bulk of the present publication can be read in other Neusner publications. In fact, not a single copy of *Judaism in the Matrix of Christianity* is to be found in the library of Brown University, where Neusner is University Professor and Ungerleider Distinguished Scholar of Judaic Studies.

Larry W. Myers  
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**WILLIAM OCKHAM.** By Marilyn McCord Adams. Notre Dame, Indiana: University of Notre Dame Press, 1987. 2 Volumes, 1402 pages.

William Ockham (c. 1285—c. 1349) was without doubt a pivotal figure in the history of the Western Medieval Church. As a philosopher he advocated nominalism and wrote much of interest in logic and metaphysics. As a theologian, he attacked the temporal authority of the papacy and helped to destroy the synthesis of St. Thomas Aquinas. Many who followed him disagreed strongly with his positions, but no one after him could ignore him. The debates he had with his opponents are in many cases the soil in which the seeds of the Reformation were planted.

Without question, Marilyn McCord Adams has here produced the definitive study of William Ockham for our generation. We owe a debt of gratitude both to her and to Notre Dame Press. The work is divided into five sections: Ontology, Logic, Theory of Knowledge, Natural Philosophy, and Theology. Readers of this review would find the

section on theology most germane to their interests. Adams considers such topics as these: Divine Simplicity, Faith and Reason, Divine Omniscience and Omnipotence, Grace and Merit, and Predestination.

Those who buy this set will find an excellent analysis both of Ockham's positions and those of his major opponents. This analysis is especially helpful for those whose knowledge of medieval theology and philosophy is limited. Thus, for example, Ockham's views on grace, merit, and God's freedom are developed over against Peter Aureol and John Lutterell. The work is also very carefully reasoned and rewards the substantial concentration required to plumb its depths.

The analysis of Ockham's positions also stimulates thinking on areas of discussion within Lutheranism. For example, on page 1278 Adams says:

Since, for Ockham, God is utterly free in the redemptive process, God is not bound by sacraments any more than He is bound by anything else. Not only are sacraments not logically necessary or sufficient for the infusion of charity or grace, Ockham denies that they are its efficient causes either. . .they are conditions *sine quibus non*. By divine ordinance, there is a constant conjunction between someone's receiving the sacrament of baptism under certain circumstances and his being infused with grace. But this constant conjunction holds, not because of any power (*virtus*)—whether natural or supernatural—inhering in the sacrament, but because God wills to produce grace in the soul whenever the sacrament is thus received.

The question of the relationship between God's being "free in the redemptive process" and His attaching promises to the Word and Sacraments seems worth pursuing. Clearly all would agree that God has bound us to Word and Sacrament. But is there also a sense in which He has bound Himself? And if so, what is that sense?

This excellent study is not without its shortcomings. The style of writing is necessarily detailed and technical; it is not before-bedtime material. Its price, although probably not unjustified, puts it beyond the reach of all but the most dedicated medievalists. But those who invest the money and effort in this set will be amply rewarded.

Charles R. Hogg, Jr.  
Oberlin, Ohio

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INTERPRETING THE SYNOPTIC GOSPELS. By Scot McKnight. Grand Rapids, Michigan: Baker Book House, 1988. Paper. 141 pages.

McKnight tackles two subjects: an overview of the synoptic problem and an evaluation of the various types of exegesis now used in connection with the Gospels. In the latter section, he addresses textual criticism; grammatical analysis; under tradition analysis the topics of historical criticism, form criticism, redaction criticism; and as separate topics word analysis and motif analysis. As an appendix literary analysis is added as a separate item. In each section McKnight points out negative and positive aspects of each approach and in certain cases shows the value of certain criticisms. This book is recommended for the pastor who is looking for new techniques in preaching on Synoptic Gospel pericopes and using them in Bible classes. These criticisms continue to multiply and to be refined so that it is unlikely than even scholars have any practicing capability outside of their own favorite criticism. For example, McKnight warns about the ahistorical approaches of redaction and literary criticisms, but shows how the former can properly emphasize the evangelist's theological intention and how the latter can show how each Gospel can be appreciated as a literary unit. He simplifies what can be bewildering techniques in Gospel studies.

McKnight in the first section briefly surveys various theories of the Gospels' origins and relationships and decides in favor of the Markan priority with its accomplice, the Q source, although he hedges on whether it was actually one particular document (p. 39). The author should be challenged in finding support for the priority of Mark in the belief that "texts tend to expand rather than to shrink" (p. 38). For this is only a literary observation and hardly worthy of being elevated to the rank of dogma. Granting it the rank of dogma for the sake of argument, consider Mark 10:2-12, where verses 6-10 are without any parallel whatsoever in Matthew 19:3-9. If McKnight can call Fitzmyer's commentary on Luke as a witness for Markan priority, then he should also call Mann's more recent commentary in the same series on Mark as a rebuttal witness.

McKnight's overview of various criticisms currently in use in synoptic studies will benefit the preacher who wants to analyze familiar pericopes with new approaches. In those cases where the question of the order of the synoptics is part of the criticism, the assumption of Markan priority will bring less than satisfactory results. Instead of placing Mark first, one should give Matthew his honor and then examine Luke and Mark in that order. The results will be remarkably more satisfactory both for the scholar and the preacher.

David P. Scaer

CREATION AND THE PERSISTENCE OF EVIL: THE JEWISH DRAMA OF DIVINE OMNIPOTENCE. By Jon D. Levenson. San Francisco: Harper and Row, 1988. 182 pages. \$18.95.

Jon D. Levenson, a Jewish professor at the Divinity School of the University of Chicago, has written a very provocative and challenging book. It contains an examination of the tension that is evident in the Hebrew Bible (to use his terminology) and in later Judaism between God the Creator and Lord of all and the continuing existence and threat of the powers of chaos. Levenson is dissatisfied with previous studies of creation. His purpose is to correct a one-sided emphasis on the definitive finality of creation and the uncontested Lordship of the Creator. "The formidability and resilience of the forces counteracting creation are usually not given their due, so that the drama of God's exercise of omnipotence is lost. . ." (p. xiii). Levenson is also concerned to highlight the biblical connections between creation and the temple cult and to highlight the subordinate role of humanity in sustaining the created order.

The book has much to contribute toward a better understanding of Old Testament theology. It offers a helpful corrective to a static view of creation. God is not the deist watch-maker who, once the world is created, lets it run on its own. The Old Testament emphasizes *creatio continua*, the created order's continued dependence upon God. "The world is not inherently safe; it is inherently unsafe. Only the magisterial intervention of God and his eternal vigilance prevent cataclysm" (p. 17). Many of Levenson's insights tie in well with the Lutheran theology of the cross (p. 47):

YHWH's mastery is often fragile, in continual need of reactivation and reassertion, and at times, as in the laments, painfully distant from ordinary experience, a memory and a hope rather than a current reality. It is, in short, a confession of faith.

His discussion of the mystery of evil is helpful. God is in control, yet the power and threat of evil continue until its climactic eschatological defeat. Evil is not limited to human evil. There is also a trans-historical dimension, "principalities, powers, and the spiritual hosts of wickedness" in the words of St. Paul or "Leviathan" and the "sea" in the idiom of the Old Testament. And Levenson provides many other insights. God acts as a priest in Genesis 1 (p. 127); there is no night on the Sabbath (Gen. 2:1-3), only the joy of participating in the day of divine rest (p. 123; cf. Heb. 3-4); the temple is a microcosm and the cosmos is a macro-temple (pp. 78-99).

However, there are also some serious flaws in the book. Chief among these is Levenson's denial of *creatio ex nihilo* which he claims is a

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post-biblical development. It is true that the grammar of Genesis 1:1 is debatable. It could be a temporal clause with verse 2 a parenthesis and verse 3 the main clause (so RSV footnote, Speiser). Verse 1 could also be an independent sentence as traditionally translated (so Westermann). But *creatio ex nihilo* does not stand or fall with the grammar of Genesis 1:1. There are numerous texts which confess God as the One “who made heaven and earth” in an unqualified way (Ps. 115:15; 121:2; 124:8; etc.). There are texts which affirm that God created the sea mentioned in Genesis 1:2 (Ps. 95:5; 146:6). Genesis 1:21 and Psalm 104:26 assert that God created Leviathan, although Levenson considers these to be a later part of the “trajectory.” And, most importantly, the Old Testament consistently affirms that only God is “from eternity” (e.g., Ps. 90:2). There is a great deal at stake in this question. The Hebrew Bible knows of no *eternal* dualism or polytheism. To revise Arius a bit, “There was a time when evil and matter were not.”

Related to this is Levenson’s claim that the Hebrew Bible contains a genuine *Chaoskampf* like the ancient Mesopotamian creation myths; God defeated the powers of chaos *and then* created the world. But the texts that he cites, Psalms 74:12-17 and 89:9-12, do not teach a *chronological order*—first defeat of chaos and then creation of the cosmos. Rather, their intent is to confess that God defeated His enemies, the powers of chaos, in the past and that God alone is Lord over the heavens and earth (Ps. 74:12; 89:5-8, 13f.). (For a helpful treatment of these texts, see Karl Eberlein, *Gott der Schöpfer—Israels Gott*, Peter Lang, 1986.)

There are other areas where I disagree. The plurals “we” and “our image” in Genesis 1:26 do not refer to the heavenly council, as verse 27 shows (*contra* Levenson, p. 5). Levenson’s contrast between Genesis 18 and Genesis 22 (in the former Abraham argues with God but in the latter he simply obeys) is a contrast between apples and oranges. In the former God did not command Abraham to do something. Levenson seems to understand the temple cult as works Israel performs more than as gifts God gives. He sees obedience to the commandments of the law as the major weapon man has to win the war over his sinful nature (p.40). But all in all, it is a very stimulating book worth reading.

Paul R. Raabe  
St. Louis, Missouri



**TOWARD REDISCOVERING THE OLD TESTAMENT.** By Walter C. Kaiser. Grand Rapids, Michigan: Zondervan, 1987.

Kaiser's book raises the question, or "problem" (as some would call it), "How should the Christian Church in this modern age understand and appropriate the significance of the Old Testament?" Unfortunately, many believers today essentially ignore or bypass the Old Testament as a source of guidance for faith and life. Kaiser sets out to describe how Christians can find meaning, relevance, and direction from this part of the canon. In attempting to address not only scholars but also the whole church, the author takes up topics ranging from more complicated theoretical and academic concerns (for example, the Old Testament and the historical-critical method) to practical issues of personal application.

The first part of the book, dealing with the Old Testament and scholarship, discuss such issues as the development and defining of the Old Testament canon and the Old Testament as an object of the historical-critical method. Kaiser exposes the fallacies of this method and ably defends a conservative stance toward Scripture. In the second part of the book, "The Old Testament and Theology," Kaiser proposes the "promise-plane" of God as the center of Old Testament theology and covers such topics as the Old Testament believer's understanding of the Messiah, sin, sacrifices, and the afterlife. The third and last part, "The Old Testament and Life," is the practical section of the book. Here Kaiser shows how Christians can derive lasting principles from specific commands of covenantal law and makes helpful suggestions as to how Christians can teach or preach from the various portions of the Old Testament (legal, narrative, wisdom, prophetic). The author concludes with an astute discussion of the challenge of the Old Testament to society, scholarship, the church, and missions.

Generally speaking, Kaiser succeeds in his goal of demonstrating how the Old Testament must cease being a "problem" for the Christian, how this portion of the canon is still extremely relevant for the questions, needs, and issues of our day. However, in covering so many topics in a relatively short text (192 pages), Kaiser's treatment occasionally lacks depth; at times the reader longs for further exposition and explanation. In a few discussions of specific Old Testament passages Kaiser reaches conclusions that seem forced or unclear as to how they could be derived from the passage (for example, the discussion of Lev. 19:19, pp. 161-2). Also, Kaiser holds to the "enthusiast" position that God's promise of the land to Israel in the Old Testament was an unconditional and everlasting promise

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(carrying over into the New Testament era) and that there will be a large-scale conversion of the nation of Israel just before or at the time of Christ's second coming.

In sum, *Toward Rediscovering the Old Testament* contains some material that would be review for the Lutheran pastor, some with which he would be in disagreement, but much that would aid him in his use of the larger portion of the biblical canon. Kaiser's book is stimulating reading, encouraging the reader to begin mining, or continue mining, the gold that is to be found in the Old Testament.

Walter Maier III  
River Forest, Illinois

**DEVOTIONS FOR THE ALCOHOLIC CHRISTIAN.** By Carl Nelson. Lima, Ohio: C.S.S. Publishers, 1988. 88 pages. Paper.

Carl Nelson, a Missouri Synod pastor, has written a helpful little book titled *Devotions for the Alcoholic Christian*. The book is an attempt, and a successful one, to help integrate the twelve steps of Alcoholics Anonymous with the teachings of the Christian faith. And all this is accomplished from a solid Lutheran doctrinal perspective.

The book consists of morning and evening prayers for twelve days. Each set of prayers is accompanied by a meditation, relating our Christian faith to one of the Twelve Steps. The meditation is followed by a brief "life-example" case-history which illustrates some facet of alcoholism recovery. Suggested Scripture studies are also included, and page space is left for personal notations.

Pastor Nelson has produced a remarkable, well-written book. The volume shows that he is well acquainted with the literature concerning alcoholism and recovery. The book could serve as an introduction to this topic for clergy. Above all, this little book can be given to recovering alcoholics parishioners, for whom it is really intended. A pastor would be wise to keep a number of copies on hand for use.

Gary C. Genzen  
Lorain, Ohio

**PRESERVING LIFE: PUBLIC POLICY AND THE LIFE NOT WORTH LIVING.** By Richard Sherlock. Chicago, Illinois: Loyola University Press, 1987. 332 pages. \$15.95.

This is a book about certain issues in medical ethics, but it is equally a book about public policy. Sherlock argues persuasively that morality and law must be distinguished; however, he argues this not in order to claim that law must permit what morality might forbid, but that law—lacking the “nuanced flexibility” of morality—may need to forbid what morality might permit. He also argues—in a move influenced by the political theorist Leo Strauss—that political communities have their center in a shared vision of what is good and just. This center they cannot relinquish. Sherlock’s next step is to argue that the central vision of our liberal democracy is a belief in the equal worth of human life. Policy decisions must be made within the limits set by that premise, and one thing ruled out by it is comparison of the relative worth or quality of different lives—or judgments that any given life is not worth living.

Against that background Sherlock examines trends and arguments in four areas: infanticide, euthanasia, suicide, and abortion. It would be impossible to do justice to the complexity of his arguments in a short review. In general, he approves of suicide intervention, supports the proposal of Senator Hatch for a constitutional amendment that would return abortion to the states for legislation within a framework that made clear that abortion was not a right secured by the Constitution, and regards as hopelessly vague the sorts of criteria sometimes used to specify which lives are sufficiently lacking in quality that they may be “allowed to die” or killed.

His arguments are careful and, for the most part, clearly developed. I am not persuaded by his (admittedly tentative) inclination to view human beings lacking sentience (e.g., those in a permanent vegetative state) as beings who cannot be bearers of rights. I rather doubt, in fact, that Sherlock would approve wholesale experimentation upon them—though such a possibility seems to congruent with his position. More important still, I am not satisfied with his analysis of the circumstances under which treatment may rightly be refused. He is quite right to be worried about the subtle—and sometimes not so subtle—ways in which patients who cannot speak for themselves are being denied treatment and “allowed to die” because their lives are judged to be or to be no longer of any worth. In seeking to remedy this abuse, however, he arrives at a view which will, I believe, prove too restrictive. In his view treatments may be refused only when they are useless because a patient is terminally ill. He really makes no

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place for a class of treatments which—though useful—are excessively burdensome. One can understand why: he is concerned that the language of “burden” may be stretched to include almost anything, and he is concerned that we may easily shift from “burden of treatment” to “burden of life” (presumed not to be worth living). Those are legitimate concerns. But it is also legitimate to see that medicine may impose burdens that, even when they are useful, can morally be refused. One can choose to live a shorter life free of those burdens—and in so doing one chooses not death, but one among several possible life choices. Finally, Sherlock’s rejection of the language of “double effect” in favor of the stricter legal theory of causal responsibility makes it impossible for him to distinguish between a suicide and a martyr. Perhaps the law will always have trouble making such a distinction, but had Sherlock worked harder at it he might have found better grounds for removal of respirators in certain cases.

One stylistic point—in his noble effort to avoid the generic use of the masculine pronoun, Sherlock commits himself to uses of “one” and “oneself” which make for some awfully clumsy prose. There must be a better way. This is a knowledgeable, carefully argued book—better than many available on these topics and well worth careful study.

Gilbert Meilaender  
Oberlin College

**COUNSELING FAMILIES.** By George A. Rekers. Waco, Texas: Word Books. 211 pages.

*Counseling Families* by George Rekers is Volume 14 in the Resources for Christian Counseling Series. George Rekers has a Ph.D. in Psychology and is licensed in both clinical psychology and family therapy. He lists no theological training, yet this book is a how-to guide for “Christian” counselors in treating families.

Through common sense as well as statistics, Rekers makes a strong argument that pastors are and will continue to be a primary source of help for families in need. In Rekers’ view, the family is on a fast decline. Parenting issues such as parent inaccessibility, divorce, and illegitimacy are, in Rekers’ words, “the common root for many family problems.” It is the pastor, according to Rekers, who is in the position to bring Christ-centered law and forgiveness to initiate the healing needed within families.

*Counseling Families* is an overly brief introduction to family dynamics for the professional church worker. The role of Christ and of sin is the theme throughout the book. In his effort to make this volume as useful as possible, Rekers has given checklists for inexperienced counselors in areas such as communication and potential marital problems.

This book is helpful in providing information in most areas of family life and pathology. In his effort to be thorough, yet brief, Rekers' how-to sections are simplistic. Rekers' view is that, if everyone lived according to Scripture, everyone would live in harmony and peace. No disagreements here, but telling someone they should love "more" and assisting them to that point are two separate and sometimes complicated issues. At times Rekers fails adequately to explain how to get from family dysfunction to the foot of the cross.

This is an entry level book. Experienced Christian family counselors will find this work too shallow for their needs. However, this book will be especially helpful for those who need an introduction to Christian family counseling and for professional church workers needing a handy reference for their own work with families.

Joseph H. Barbour  
St. Louis, Missouri

THE DAWN OF THE REFORMATION. By Heiko A. Oberman.  
Edinburgh: T. and T. Clark, 1986.

For almost a generation now Heiko Oberman has been stimulating medieval and Reformation Age scholars with provocative insights regarding the intellectual history of Europe from the fourteenth century through the sixteenth century. Indeed, not the least provocative of his insights has been his insistence upon the continuity of thought in those centuries. Now, in one volume, he has reprinted twelve essays originally published over a twenty-year period, in which he first articulated those insights. Whether one has read them before or not, it is convenient to have them all together, for now we can more easily appreciate the range and achievement of Oberman's work thus far.

In the first three essays he describes late medieval thought. Here his central contention is that medievalists have generally ignored the wide variety of points of view present, preferring instead to view everything from a Thomistic perspective. Oberman argues that far

from Thomistic dominance one might rather speak of a Franciscan hegemony in this period that gave birth to nominalism. The latter, in turn, prompted theologians to concentrate upon *revealed* theology rather than *natural* theology since nominalist thought emphasized the power, will, and freedom of God—His transcendent otherness—whereas Thomist thought maintained that by reason as well as faith one could discover the ultimate truth about God. Besides nominalism, Oberman also points to renewed interest in Augustinian thought, mysticism, the *Devotio Moderna*, and the utopian thought of Joachim of Fiore as characteristic of the age before Luther.

It is against this late medieval background that Oberman discusses Luther in essays four, five, and six. In the first of these Oberman compares the young Luther's view of reason to that of the Robert Holcot (d. 1349) to show that Luther, even before his reformulation of the doctrine of grace, had rejected the nominalist view as expressed by Holcot that man is able to acquire divine illumination if only he makes the best possible use of his natural capacities. In the second essay, Oberman addresses the opinion, advanced by Josef Lortz among others, that Luther's repudiation of scholastic theology was actually based on a misunderstanding of that theology since Luther's education was primarily nominalistic (i.e., Luther viewed scholasticism through the narrow lens of nominalism). Oberman contends, however, that Luther's understanding was broader and that, indeed, especially on the central question of justification, Luther's rejection of Thomism and Scotism as well as nominalism reflected correctly the Pelagian tendencies in earlier as well as later scholasticism. In the third essay Oberman examines the relationship between Luther and mysticism. Luther was not a mystic, but he did read medieval mystics like Tauler and Gerson and adapted their concepts and vocabulary to his own theology and experience. Oberman contends that the spiritual reality expressed in the familiar phrase *simul iustus et peccator* can also be described in Luther's theology with the terminology of mysticism, *simul gemitus et raptus*, both "groaning" for Christ and "possessed" by Him in faith.

In the second half of the book Oberman expands his focus in the Reformation Era from Luther to a broad spectrum of events and personalities: the Peasant's War, the Council of Trent, John Calvin, and the Copernican Revolution. As in the essays regarding Luther, Oberman's principal aim is to set these topics into their late medieval context. Copernicus, for example, benefited from the nominalist distinction between the *potentia absoluta* and *potentia ordinata* of God. By emphasizing the inaccessibility of the former to man's

intellect, the nominalists prepared the way for a more careful examination of what God actually has done. In theology this meant a return to the sources of revelation; in science it meant an examination of nature as it really is instead of metaphysical speculation about how it should be.

Oberman argues carefully, his research is thorough, and consequently his essays are convincing. Anyone interested in either the Reformation or medieval thought needs to be acquainted with Heiko Oberman. These essays provide an excellent introduction.

Cameron MacKenzie

**CONFESSIONAL LUTHERAN MIGRATIONS TO AMERICA:  
150TH ANNIVERSARY.** Published by the Eastern District of the  
LCMS, 1988. 108 pages. \$10.00.

As the Lutheran Church-Missouri Synod prepares to celebrate several 150th anniversaries over the next few years, culminating in 1997 with that of the synod itself, we must congratulate the Eastern District for leading the way by publishing this splendid little volume commemorating those small groups of faithful Lutherans who came to these shores not so much for economic reasons as did most other immigrants, but to worship God according to the Bible and the Lutheran Confessions when they could no longer do so in their homeland. Many in our church are familiar with the Saxons who settled in St. Louis and Perry County, Missouri; but far fewer know about other and similar groups that settled in New York, Wisconsin, Pennsylvania, Texas, and elsewhere for reasons like those of the Saxons. This book tells their story.

In twelve chapters, seven different authors combine to tell us about five migrations of Lutherans to America between the years 1838 and 1854. What made them distinctive is that they came for confessional reasons and therefore they played decisive roles in establishing Lutheran congregations and Lutheran church bodies, including our own. Their numbers were small. Each migration consisted of from 400 to 1600 Lutherans and their total was only about 5000. However, their influence has been large, since not only the Missouri Synod but also the Wisconsin Synod and the American Lutheran Church (now part of the ELCA) can trace their origins in part to these groups.

The situation of these "Old Lutherans" was not an easy one. To begin with, they left Europe only because they had been made to feel

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like strangers in their homeland. In Prussia, for example, solely on account of their adherence to the faith of their fathers, the state persecuted them. Pastors were suspended from office and even thrown into prison when they refused to accept a new liturgy that compromised the Real Presence. Laymen too felt the heavy hand of the state, since they were fined when they refused to tell authorities which pastors were still ministering to them according to Lutheran usages. In time, many of them were completely ruined. Therefore, they came to America.

Although the United States offered these faithful Lutherans religious freedom, the immigrant experience was hardly an easy one. Even the ocean voyage could be risky. The Saxons lost one vessel, the *Amalia*, and fifty-six souls. Wendish Lutherans too were shipwrecked on their way to Texas; and even though their lives were saved, all their possessions were lost. Others of the Wends took sail on a vessel that cholera ravaged and, as a result, fifty-five lives were lost.

Once here all immigrants faced the demands of putting down roots in a strange environment; but the Confessional Lutherans had in addition the challenge of establishing their church in a free environment although they were used to the state church situation. Often this meant struggling with the doctrines of the church and the ministry and, sometimes, with each other when they applied these doctrines. Church splits, mass excommunications, clergy resignations all too often characterized their efforts; yet, through it all, they persisted and succeeded in establishing a Lutheran Church in America, faithful to the Lutheran Confessions.

*Confessional Lutheran Migrations to America* is a fascinating series of accounts about these various groups. Special features of the book include an emphasis upon lay participation in these movements, a chart showing where in Europe they came from and where in America they settled, and a list of century-old LCMS congregations in the Eastern District. Brief bibliographies at the end of each essay are helpful for further study and research. All in all, this book is a fitting tribute to those whose story it tells; and therefore anyone interested in the history of our church will want to add it to his library.

Cameron MacKenzie