<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Memoriam: Kurt E. Marquart (1934–2006)</td>
<td></td>
<td>194</td>
</tr>
<tr>
<td>Justification by Faith is the Answer: What is the Question?</td>
<td>Stephen Westerholm</td>
<td>197</td>
</tr>
<tr>
<td>Resurrection as Justification in the Book of Acts</td>
<td>Peter J. Scaer</td>
<td>219</td>
</tr>
<tr>
<td>The Chronicler's David: Saint and Sinner</td>
<td>Daniel L. Gard</td>
<td>233</td>
</tr>
<tr>
<td>The Spirit of Holiness: The Holiness of Man</td>
<td>William C. Weinrich</td>
<td>253</td>
</tr>
<tr>
<td>Iustinia Imputata Christi: Alien or Proper to Luther's Doctrine of Justification?</td>
<td>R. Scott Clark</td>
<td>269</td>
</tr>
<tr>
<td>The Holy Spirit, Sacraments, and Church Rites</td>
<td>David P. Scaer</td>
<td>311</td>
</tr>
<tr>
<td>Faith in Contemporary Evangelicalism</td>
<td>Lawrence R. Rast Jr.</td>
<td>323</td>
</tr>
</tbody>
</table>
Frederick Henry Quitman and the Catechesis of the American Lutheran Enlightenment

Benjamin A. Kolodziej ............................................................ 341

Theological Observers ........................................................................ 367

Here and There on Theological Journals

Philipp Melancthon, Confessor

The “Pentecostalization” of Christianity

Book Reviews..................................................................................... 374

Books Received................................................................................ 379

Indices for Volume 70...................................................................... 382
Book Reviews


A precise definition of the "New Perspective on Paul" eludes consensus, thereby allowing diverse theological opinions to vie for inclusion under this popular moniker. While agreement on every detail of the New Perspective remains a challenge, all agree on what the New Perspective is not—namely, Luther's reading of Paul's justification sola fide as a polemic against legalistic forms of works righteousness. James Thompson argues that this denial of the Reformation perspective on Paul has direct implications for pastoral ministry. In lieu of sola fide, Paul's central thought is "a theology of transformation which provides the basis for Paul's pastoral theology" (19).

In Thompson's view, Philippians and 1 Thessalonians provide the key to understanding Paul. These epistles reflect upon a "community that lives in the 'now' between God's creative act of establishing the community and the 'day of Christ'" (59). In this "now," "the ethical progression by which the community abounds in love will result in the community's blamelessness on the day of Christ" (44). Blamelessness through love, rather than justification through faith, becomes Paul's ultimate desire. Justification is necessary to achieve blamelessness, though it merely provides the pretext for transformation or sanctification. "Although God's righteousness includes the forgiveness of the sinner... it includes significantly more. God's righteousness cannot be separated sharply from sanctification" (96-97). Moreover, "the ultimate result of sanctification is 'eternal life'" (104).

Yet many passages in these two epistles remain unaddressed. For instance, Thompson is silent on Paul's treatment of faith versus blamelessness in Philippians 3. Paul counts his blamelessness as "rubbish" and "suffers its loss" in order that he might obtain that "which comes through faith in Christ, the righteousness from God that depends on faith" (3:6, 8-9).

A hypothesis that presumes Pauline support for progressive sanctification must inevitably reconcile with Romans 7. In place of detailed exegesis, Thompson simply claims that "Paul is not speaking autobiographically" (106) even though Paul speaks in the first person singular, "I." Paul's confession, "I do the very thing I hate" because of "sin that dwells in me" (7:15, 17), simply becomes a warning to the sanctified about the potential threat of sinning. This leaves the author free to conclude, "Paul does not build a pastoral theology on the basis of our acceptance that we each remain 'simul justus et peccator.'... Paul argues that transformation is already occurring and that the community now 'fulfills the just requirement of the law' through the Spirit" (117). With salvation dependent upon the perfection of the community, the traditional role of the minister as "the evangelist who offers God's grace to individuals" is "no longer tenable" (15, 149). Instead, ministry is the "participation in God's work of
transforming the community of faith until it is 'blameless' at the coming of Christ” (20; Thompson’s italics).

By denying the doctrines of justification sola fide and simul iustus et peccator, Thompson succeeds in articulating a theology opposed to that of Luther. While he takes much from the New Perspective, Thompson’s conclusions extend well beyond New Perspective exegesis and more accurately reflect his Church of Christ tradition. Since Thompson fails to address the specific passages that pose the greatest stumbling blocks to his transformation-based soteriology, the reader is left with serious doubts as to whether Thompson’s viewpoint is indeed faithful to Paul.

Stuart N. Floyd
Graduate Assistant, Concordia Theological Seminary
Fort Wayne, IN


This book raises the missiological questions of indigenization and contextualization: How does the church communicate the Gospel and give expression to the Christian faith in a way that is relevant and meaningful to the culture and people who surround her? How does the church serve as a transforming agent in the very culture that sustains her?

A second assumption of the authors, that North America is one of the world’s largest mission fields and most unchurched global populations, defines the content and urgency of this text.

The purpose of the book is to challenge church leaders in North America to think like missionaries and to break the missional code that enables individual congregations to communicate the gospel in work and witness with clarity to those who are unchurched. Breaking the code is seeing the unchurched as people groups with ethnicity and other demographic specifics, as population segments with particular lifestyles and values, and as cultural environments with geographic, language, education, and other interests that give people common identity. Breaking the missional code implies loving people like Jesus—in incarnationally. It means being among them with understanding, compassion, commitment to action, and proclamation of the gospel.

Although the authors’ theological language is evangelical, the fresh challenge to break the missional code is valuable. While they do not engage in broad theological reflection of the church, they are most helpful is bringing insight to the mission purpose and challenge of the church today in North America. While they could have written of single missional examples of growing churches, they are honest to call readers to the reality that one size
does not fit all who desire to be missionally effective. While the authors do not spend extensive time speaking to the issue of the Holy Spirit's primary role of winning the lost and building the church through the proclamation of the gospel, they certainly include it, and their sociology of "best practices" in mission is valuable.

Readers who want to thoughtfully engage the challenge of breaking the missional code in order to be Christ's witnesses, especially to their Jerusalem (Acts 1:8), will find this book to be a very fine resource. With a North American population that is transitioning from a modern world view to a postmodern world view, Christian to post-Christian culture, and, now, surpassing 100 million unchurched, the Christian church cannot ignore the call to mission nor can it be comfortable in isolation from the population that surrounds it.

Stephen Wagner
Pastoral Leadership Institute
Dallas, Texas


This volume, the first in Baker Academic's new Studies in Theological Interpretation series, charts some of the directions that New Testament scholarship has traveled—or shall we say stumbled—over the past several decades, but primarily issues challenges for the discipline to recapture its task (thus the subtitle). Markus Bockmuehl, who recently moved from a professorship in biblical studies at the University of Cambridge to one at the University of St. Andrews, is among a growing number of significant New Testament scholars who are showing the poverty of purely literary approaches to the Scriptures and who are calling for truly theological interpretation. (Richard Hays and Francis Watson are two other examples.) Although this volume serves up much that is helpful, I will highlight two primary contributions.

First, Bockmuehl emphasizes that the study of New Testament texts as a sympathetic implied exegete is central to the interpretative task. Sharing the world view and convictions of those who were expected to read and understand the original text puts one in a much better position to understand the text than taking the posture of a detached scholar or a critical scoffer. He explains this by using a powerful analogy from his time at Cambridge: "there are limits to how much you can usefully say about the stained glass windows of King's College Chapel without actually going in to see them from the inside" (75).

Second, Bockmuehl offers a very intriguing apologia for living memory as the basis for the history communicated about Jesus in the Gospels. Against the
historical skepticism that has plagued the study of Jesus in the past century, Bockmuehl joins his seasoned voice to a growing chorus refocusing our attention on how texts communicate historical and theological reality, a chorus that includes Samuel Byrskog (Story as History — History as Story: Gospel Tradition in the Context of Ancient and Oral History, 2000) and Richard Bauckham (Jesus and the Eyewitnesses: The Gospels as Eyewitness Testimony, 2006). Readers will not find much in this book about the interpretation of particular New Testament texts, but they will definitely learn about the art of interpreting the New Testament.

Charles A. Gieschen


Berthold von Schenk (1895—1974), long time pastor of Our Savior Lutheran Church in the Bronx, was controversial in The Lutheran Church — Missouri Synod for such liturgical innovations as sung eucharists and chasubles. With the discovery of his handwritten autobiography, he tells his own captivating story. Handwritten manuscripts retain an authenticity that computer-composed documents lack because they allow for a constant re-writing. Authenticity is sacrificed for the sake of precision. Have no fear — the editors put corrections alongside of the original text. Discovery of the handwritten manuscript reads like finding the temple scrolls during Hezekiah’s reign. Charles Evanson, deployed by our seminary to the Evangelical Lutheran Church of Lithuania, knew that such a manuscript existed. With the aid of Concordia Historical Institute director Martin Noland, it was found in its archives. The editors are C. George Fry, a former faculty member, and seminary alumnus Joel R. Kurz.

As a younger pastor I was fascinated by the autobiographies of pastors, Lutheran or not. This one is “a must” for Missourians, especially for those who are interested in knowing how we evolved as a church body between the 1920s and the 1970s. As a twenty-two year old seminary student, I met Schenk in his dark, paneled office at Our Savior’s in the Bronx. He was chomping on a cigar, although photos show him with a pipe. At that time one could smoke a cigar and still be a Christian. There was also a personal connection. He grew up in the parsonage of Trinity Lutheran Church in Rockville, Connecticut, the same church where forty years later I would be pastor. The dedication of a new edifice provided the second and last time that I met him. Sadly, Trinity belongs to the Evangelical Lutheran Church in America.

In his lifetime von Schenk was not without his detractors, and Lively Stone has stirred up others, but few can match his record, from seminary days into his retirement, of turning around impossible situations. He built a parochial
grade school and high school with a congregation of little over 200 members in the Bronx. His was a life of beating the odds. Down-on-their-heels congregations in St. Louis and Newark were challenges that he wanted.

There is a note of personal tragedy—or is it insult? After World War II he was approached by the assistant to the LCMS president to head the relief effort among the independent German Lutheran churches. After everyone agreed to this, the LCMS found that von Schenk was not the one for job. He then offered his services to aid the territorial churches. (Why not?) For this he was named a Knight of St. John and received a doctor of theology degree from the University of Marburg, where Rudolph Bultmann was formulating his hermeneutic of demythologizing and ushering in the town church. Schenk has some nice things to say about the method, but then goes into reverse. (Computer generated manuscripts lose the back and forth that goes on in the human mind.)

Somehow von Schenk was able to become friends with anybody who was anybody. He accomplished the impossible by being elected to the Board of Education of the City of New York and then became chairman—a Protestant clergyman in a city which had more Jews than any other city and with so many Italian and Irish Catholics that Archbishop Cardinal Spellman was a virtual city official. On these pages Schenk spills everything out regarding what he thinks about other pastors and what he thinks about their preaching. Since I grew up in that era in New York, there is a bit of nostalgia to it all.

The editors guide the readers through von Schenk’s teaching on the Lord’s Supper, which may not be as fully developed as most would like. Two years after his founding of the St. James Society (circa 1933), he dissociated himself from it because it had become devoted to liturgical formalism. After leaving the Bronx, he moved to his farm near Albany and obtained use of an Episcopal church building to found a Lutheran congregation. He did not get the support of the district president because he favored communion every Sunday. (Imagine that!) Explanatory footnotes supplied by the editors provide a running and really a separate narrative along with the autobiography itself.

Stories of other ministers are waiting to be told. Until they are, this one holds first place. Readers will be informed, annoyed, and delighted. All this makes for a good read.

David P. Scaer
Books Received


