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Book Reviews

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***Beyond Indulgences: Luther's Reform of Late Medieval Piety, 1518–1520.* By Anna Marie Johnson. Early Modern Studies 21. Kirksville, Missouri: Truman State University Press, 2017. 240 pages. Hardcover. \$50.00.**

This fine study evaluates Luther's theological development and his early advocacy of reform in the critical years of 1518–1520 through analysis of twenty-five pastoral writings written in the wake of the Ninety-Five Theses and in the midst of the controversy over indulgences that led to Luther's excommunication. Johnson chose pastoral writings written during this critical time because they have not been substantially incorporated into the numerous accounts of Luther's "road to reformation."

Johnson structures her book with chapters analyzing the practical concerns Luther addressed in these writings between the chronological high points usually emphasized on that road: Lent 1518 (between the Ninety-Five Theses and the Heidelberg Disputation), the summer of 1518 (between Heidelberg and the meeting in Augsburg with Cardinal Cajetan in October), early 1519 (between the Augsburg meeting and the Leipzig Debate), and the longer period from fall 1519 to summer 1520 (between Leipzig and October 1520 when Luther received news of his threatened excommunication). These four central chapters are preceded by two preparatory chapters, one on Luther's vocation as a pastor in the context of late medieval pastoral theology and piety, and a second on Luther's early academic lectures and his initial criticisms of scholastic theology and church practices—the latter culminating in his *Treatise on Indulgences* and the Ninety-Five Theses, both sent to Albrecht of Brandenburg at the end of October 1517. A concluding chapter on "Piety and Luther's Protest" draws on the continuity Johnson finds in Luther's pastoral writings throughout this period, then demonstrates that in his treatise *On Christian Liberty* of November 1520, Luther's concerns for Christian life (true good works as well as freedom from papal rules and false works) are emphasized together with justification by faith.

By this structure of argument, Johnson takes aim at a narrow view of Luther's "reformatory turn" in its later date (e.g. Bizer, Bayer, and Brecht, dating such a turn to the middle of 1518 or even later), concluding that Luther displays "coherence and consistency" throughout this period in a pastoral theology that is already "highly

developed” and that “over the course of two eventful years with twenty-five pastoral writings on a wide range of practices, the core of Luther’s instruction was remarkably consistent” (183). Thus, Luther’s main concerns for the reform of *Christianity* (not just church reform or reform strictly of doctrine) were already substantially formed at the outset of his conflict with the papal church. As the last lines of the book characterize it, “Luther the pastor was not a kinder, gentler version of Luther the reformer. He was an impassioned reformer who was so committed to the care of souls that he pushed for reform at the risk of excommunication and death. Luther’s attempt to reform Christian practice is not an experiential aside to his theological cause, but rather its heart” (192).

While Luther’s vocation as a pastor has received increased attention in recent years, often looked at via his later writings (such as the catechisms) and his personal correspondence, Johnson’s investigation of these early pastoral writings more thoroughly incorporates Luther’s pastoral vocation into the story of his development as a reformer and his break with the papal church. Most of these writings are sermons; others are brief explanations of God’s commandments, the Lord’s Prayer, or how to confess (the sacrament of penance); while the later published sermons of 1519–1520 are more developed treatises analyzing traditional practices and sacraments (preparing to die, penance, the ban, baptism, doing good works, etc.). All of these writings show a pastor at work instructing and consoling his parishioners and also a broader public, offering correction (often quite critically) over against the traditional and often quite popular practices of the church before the Reformation. Reading them gives a very different impression of Luther the man and the theologian than is gained from reading only Luther’s polemical treatises written during this same time period. Johnson demonstrates that Luther biography, as well as histories of the Reformation, need to emphasize and more clearly elaborate the practical, pastoral concerns that energized the early Luther and motivated the early reformation movement, which emerged out of his pastoral care as well as his theological and ecclesial protest.

For Lutheran pastors and laypeople, grasping Luther’s pastoral concerns in his early years is vital for understanding the nature of his reform and the resulting Lutheran confession of the gospel, and thus of Lutheran identity and practice today. These early pastoral writings are an important but often neglected body of Luther’s works. Many of them are available in English translation, but without the introductory tools that help readers grasp the integral role they played in Luther’s development. This book provides an excellent introduction.

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***1 Kings 1–11.* By Walter A. Maier III. Saint Louis: Concordia Publishing House, 2018. 1,034 pages. Hardcover. \$54.99.**

Maier's treatment of 1 Kings 1–11 is part of the ongoing Concordia Commentary series. As such, it continues the series' great strength in giving attention to the original text via textual notes followed by commentary. Pastors will be greatly served by Maier's notes that elucidate the grammar along with the commentary, giving insight for faithful preaching and teaching. Lay readers who have not been blessed with knowledge of Hebrew can still benefit from the commentary on individual passages.

Like previous volumes in the series, the introductory matters and excurses throughout provide additional assistance to the student of Scripture. I especially commend Maier's treatment of the isagogical matters that often become battlegrounds between critical scholars and those who respect the text. In that regard, Maier's discussion under the titles of "Authorship and Composition," "Chronology," and "Sources" are particularly helpful.

The theological nature of 1 Kings is also seen in Maier's treatment. More than a mere historical record, herein lies the record of God's work among and for his people in history. Maier's introductory section on "The Christology of Kings" is complemented by the ongoing commentary that testifies to Christ being the heart of this text. This is the greatest strength of the volume in comparison to other commentaries on 1 Kings. While others become consumed either in deconstructing the text via particular critical theories or react against such excesses and thus fall prey to primary concern with rebutting critical theories, Maier allows theology (and especially Christology) to take the lead. His treatment offers sound response to critical theories but refuses to allow them to set the agenda.

Because of this breadth of treatment, Maier's work is far from brief. It deserves a place on the shelf of all pastors who would preach and teach the word of the Lord. While most will hold it as a great reference work to be consulted as need arises for preaching, teaching, and casuistry, it also is a fine tome to read cover to cover as a means of continuing education.

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***Succinct and Select Theological Aphorisms in Twenty-Three Chapters Containing the Core of all Theology Drafted and Adapted for Use in Scholastic Disputations (1611)*. By Johann Gerhard. Translated by Paul A. Rydecki. Malone, Texas: Repristination Press, 2018. 204 pages. Softcover. \$19.95.**

Johann Gerhard (1582–1637) was called to be a pastor and church superintendent in 1606, and in 1607 he began to preside at monthly disputations in Coburg with pastors and teachers of his district on the common topics (*loci communes*) of theology. By 1610 he had finished this series of disputations, and the next year the theses were printed as his *Aphorismi Succincti Et Selecti . . . totius Theologiae nucleum continentes*. These theses were the first stage of what would become his massive *Theological Commonplaces* (1610–1625). The *Aphorismi succincti* were popular enough to have been translated into English in the seventeenth century by Ralph Winterton and published in Cambridge under different titles in 1632 and 1640.¹ Now Paul A. Rydecki and Repristination Press have given us another translation of this dogmatic outline.

In his preface, Gerhard praises and defends disputations, both as academic exercises and ecclesiastical, serious argument. Yet he says the striving for truth must be joined with the pursuit of piety. The theses themselves are adorned by beautiful, pithy quotations from Augustine, Bernard, Hugh of St. Victor, and others. Many of the theses speak briefly of errors without explaining who holds those views and how they seek to support them. Readers will need to consult the *Theological Commonplaces* (CPH) for any points that Gerhard leaves unexplained here.

Besides the pleasure that reading this book provides, it will help readers in several ways. It covers topics ignored by American Lutheran dogmatics (such as details of marriage and just war). It also helps readers to avoid Lutheran clichés, such as that good works are only to be performed for the sake of one’s neighbor, which Gerhard corrects: they are also to be done, in faith, on account of God and for our own sake (127–128). In fact, Gerhard could also provide great clarity and dispel ambiguities in recent Lutheran conflicts over law, gospel, justification, and sanctification—as well as anthropology and the end times. Although the book is just over 200 pages, Gerhard is comprehensive.

This is a beautiful translation, and it accords with the analogy of faith (Rom. 12:6), but in some places it is inaccurate. When speaking of the conscience as a syllogism with its premises and conclusion, Rydecki translates *assumo* as “assume”

¹ *A golden chaine of divine aphorismes written by John Gerhard Doctor of Divinitie and superintendent of Heldburg. Translated by Ralph Winterton* ([Cambridge]: printers to the Universitie, 1632); *The Summe of Christian Doctrine by John Gerhard Doctor in Diuinitie: And translated by Ralph Winterton Fellow of Kings Colledge in Cambridge* (Cambridge: Roger Daniel, 1640).

and *assumptio* as “assumption” (100), when they should be “supplies the minor premise” and “the minor premise,” respectively. These are technical terms in logic. Likewise, speaking of the 16th-century editor of Tertullian, Rydecki renders his name “Blessed Rhenanus” (104). But Gerhard was not pronouncing Rhenanus a saint. His first name was Beatus. Further examples could be cited. Yet despite such mistakes (to which many other translations are even more liable) and the lack of a Scripture index, this volume is highly recommended—both for the elegance of the prose and for the content, which is so needed in our times.

Benjamin T. G. Mayes

***Infants and Children in the Church: Five Views on Theology and Ministry.* Edited by Adam Harwood and Kevin E. Lawson. Nashville: B & H Academic, 2017. 232 Pages. Softcover. \$24.99.**

Our world is increasingly hostile not only to Christianity but to any notion of transcendence whatsoever. In such a climate, we are constantly tempted to pursue unity by glossing over precise definitions and dogmatic framework. Joint statements are easier to achieve unencumbered by precision. That is why subpar ecumenism is typically driven by pragmatism and lubricated by equivocation.

Such is not the case with the “Five Views on Theology and Ministry” series. The format of this work allows each contributor an extended forum to develop and defend his particular theology. The result is a refreshingly candid discussion that goes far beneath the surface.

The editors set out to explore four basic questions of theology pertaining to children: 1) How are infants and children impacted by sin? 2) How does God treat people who die in infancy or childhood? 3) When and how are children considered members of the Church? and 4) When and how are children instructed in Christian doctrine?

Answers given by the various authors reveal the fundamental differences between the systems represented. The biggest surprise to this reviewer was the amount of space devoted to the doctrine of Scripture and Church authority. On the one hand, the respective declarations from each denomination were just what one would expect. On the other hand, some authors—the Orthodox and Baptist in particular—struggled to live up to their own principles.

David Scaer’s chapter was solidly scriptural and profoundly simple. Lutheran readers will not be disappointed. It seemed to be the only chapter that remained consistent with Scripture both on the doctrine of original sin and on the doctrine of faith. Other chapters revealed numerous instances of qualifying *sola Scriptura* by human reason. Interesting as well were the many intrusions of human will into the doctrines of sin, faith, and salvation.

Despite its title and scope being limited to children and infants, this book offers a comprehensive view of five doctrinal systems. It could easily serve as the sole text for an entire course exploring the differences between the five denominations represented.

Jesus said, “Unless you turn and become like children, you will never enter the kingdom of God” (Matt 18:3). By so saying, Christ declares that one’s theology and ministry toward children reveals all of one’s theology and ministry.

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***When Harry Became Sally: Responding to the Transgender Moment.* By Ryan T. Anderson. New York: Encounter Books, 2018. 251 pages. Hardcover. \$27.99.**

If Rip Van Winkle were to wake up today from a twenty year sleep he would find the world unrecognizable. The technological advances boggle the mind. Our phones seem smarter than we are. But such changes pale in comparison to the revolution in matters of marriage, sex, and the basic perceptions of who we are. So-called gay marriage, once unthinkable, has become normalized to the point where it is hardly questioned or even noticed. Polyamory is reported but hardly elicits a shrug. Cross-dressing and gender bending, once considered fringe novelties, have been mainstreamed.

Now we have come to what Ryan T. Anderson calls the transgender moment. When gold medalist Bruce Jenner declared himself a woman, all evidence to the contrary, we knew we were in for a bumpy ride. Will no one say that the emperor has no clothes? Or at least that the dress does not fit? A boy is said to be trapped in a girl’s body, and a girl in a boy’s. At birth, a mother exclaims, “It’s a boy.” Yet now we are told that this is not a matter of biological recognition but of sex assigned at birth. We are told now that there are over fifty genders and that they are fluid. To bolster this gender ideology new pronouns have been fabricated. It is no longer a matter of his and hers but “xyrs” and “zirs,” “vis” and “nirs.” Pity the fool who uses them. As with the redefinition of marriage, this has enormous implication for our first amendment rights, including freedom of speech and the free exercise of religion. Fines and penalties are imposed on those who do not play along. As Anderson notes, this radical gender ideology is placing all of our children in jeopardy. School restrooms have been opened up, with boys entering into the place reserved for girls. This also affects overnight sleeping arrangements for school trips. Males are now

allowed even to participate in women's sports, often dominating. The ramifications are stunning.

Each of Anderson's books is worth reading, including his works on marriage and religious liberty. Yet *When Harry Became Sally* may be his best yet. While his writing is known for clarity and airtight arguments, this is perhaps his more charitable and deeply human endeavor. As Anderson notes in the title, this is a transgender "moment." By that he means, I think, that this will prove to be an unfortunate blip in human history, a kind of blindness born of mass delusion. In the meantime, though, we should not be so sanguine. The dangers of this moment are great. Of course there is the threat to our rights of conscience. People who demur are often sidelined, losing their jobs and their reputations. But perhaps most disturbing is the way that those suffering from gender dysphoria are played like pawns.

What is gender dysphoria? It is the feeling, held by a few, that they are trapped in the wrong body. This discomfort is real, as is the anguish. What causes it? There may be biological factors. But other circumstances come into play. Here there is a boy who is sensitive and feels left out. He begins to play with the girls, doing quieter things, perhaps arranging furniture in a doll house. Over here we find a girl who likes to mix it up—a bit of a tomboy who wants to play rougher sports. Throw into the mix a son raised by a mom who wanted a daughter. Consider the boy who could never live up to his father's expectations. For so many reasons children feel left out, not knowing how they fit in. In days past a child would be given the opportunity to discover himself. Perhaps a sensitive boy would find other boys who were not so rough. A girl could play with the boys with nothing assumed. But now gender ideology steps in and turns temporary questions into permanent and irreversible decisions.

The protocol for dealing with gender dysphoria is frightening. A young boy confused about his own identity is typically transitioned at an early age and given a new name to fit his new gender, along with new clothes. There is something perverse and backwards about such thinking. Why did Bruce Jenner start to wear dresses? Are we saying that women are defined by wearing dresses? I thought we were beyond such stereotyping. But nevertheless a child is dressed up. Then, according to the suggested protocol, that child is given puberty blockers and encouraged to stay in an unhealthy state of suspended animation. With the onset of puberty, a young person is then given estrogen or testosterone. Finally, at the age of eighteen, that person is eligible for body-altering and mutilating surgery. Facsimiles of body members are created and carved out. It is difficult to write this but this is the sordid truth of our age.

Anderson contends that we are pigeonholing children who would have probably grown out of their dysphoria. Some 80-95% of children, given no such

treatments, will eventually come to embrace their bodily gender. But instead of offering counseling and real help, we reinforce the delusion, leaving many to live with regrets, and bodies that have been forever altered. The cruelty of such an approach is horrifying. Anderson sensitively tells the stories of those who have gone through the protocol only to regret their decisions. It is sometimes hard to read and yet we cannot but feel for these people. Their stories must be heard so that others need not go down such paths. Anderson also offers hope. There are good counselors, people like Dr. Paul McHugh of Johns Hopkins, who see the problem for what it is and are able to help.

As Anderson notes, our sex differences, male and female, are not really fluid nor are they a matter of body part here or there. Instead male and female are written into every cell of our body. Instead of trying to create new bodies, in which the suffering will be comfortable, we must be about the business of helping people feel comfortable in the bodies that they have. No surgery can ever change a man into a woman, or a woman into a man. It will be cosmetic at best. What is needed is sensitive counseling and love for those who are confused. Given our society, one in which we have no idea what marriage even is, it is no wonder that so many of our young people are indeed confused.

What is the way forward? If we are concerned with human flourishing we do well to return to natural law and to the essential truth and goodness of male and female. Boys and girls are different and that is a good thing. Only a woman can be a mom and only a man, a father. Children need counseling and love, not hormones and surgery. As parents, we must be vigilant. Those who push the transgender ideology are aggressive. For the sake of our children and grandchildren, we must be aggressive, too. There is so much at stake, including our rights to free speech and exercise of religion, the safety of women, and the well-being of all those who suffer and are confused. The transgender moment is our moment to stand up and be counted. If you want to be part of the solution, read this book. Then buy copies for your friends. It is that important.

Peter Scaer

***Retrieving Eternal Generation.* Edited by Fred Sanders and Scott R. Swain. Grand Rapids, Michigan: Zondervan, 2017. 304 pages. Softcover. \$34.99.**

It is perhaps an indictment of my own unfamiliarity with current Evangelical theology that I did not realize that the doctrine of eternal generation was in need of retrieval. The doctrine has, in fact, been challenged not only by liberal scholarship, for whom even traditional theism is up for grabs, but also by conscientious and serious theologians who view it as an unscriptural innovation, an invasion of heathen philosophy that compromises the perfect equality and full divinity of the

persons of the Godhead. It is therefore in need of a careful defense that builds upon clear scriptures and gives a coherent account of the relations between the persons of the Trinity. This need is met, and then some, by the essays collected in the present volume.

Retrieving Eternal Generation is divided into three parts: biblical reasoning (27–146), historical witnesses (pp. 147–240), and contemporary statements (241–285). The first section is the strongest, employing sound exegetical techniques to demonstrate the scriptural warrant for the traditional teaching on eternal generation. Particularly valuable is Charles Lee Irons' essay, "A Lexical Defense of the Johannine 'Only Begotten'" (98–116), which should put to rest the longstanding claims that the term *μονογενής* means simply "unique" without reference to any relation of origin. The historical section displays a deep reverence for the patristic tradition, while maintaining steadfast fidelity to the scriptures first and foremost. The final section deals less with current objections to eternal generation than one might hope, but it nevertheless aims successfully at providing a way of thinking about the Trinity that faithfully incorporates the scriptural data and integrates with the wider system of theology, particularly soteriology. Overall, *Retrieving Eternal Generation* is an informative, engaging read that encourages the con-templation of God in himself, a sort of proleptic beatific vision.

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Reviews Published Online at www.ctsfw.edu/ctq/reviews

Baughman, Sarah *A Flame In The Dark: A Novel about Luther's Reformation*. St. Louis: Concordia Publishing House, 2018. 320 pages. Softcover. \$12.99. (Mary J. Moerbe)

Carty, Jarrett A. *God and Government: Martin Luther's Political Thought*. McGill-Queen's Studies in the History of Ideas. Vol. 73. Montreal, Quebec: McGill-Queen's University Press, 2017. 208 pages. Softcover. \$34.95. (Martin R. Noland)

Crisp, Oliver D. and Fred Sanders, eds. *The Task of Dogmatics: Explorations in Theological Method*. Grand Rapids: Zondervan, 2016. 249 pages. Softcover. \$29.99. (Martin R. Noland)

- Esolen, Anthony. *Life Under Compulsion: Ten Ways to Destroy the Humanity of Your Child*. Wilmington, Delaware: Intercollegiate Studies Institute, 2015. 222 pages. Hardcover. \$27.95. (Peter Scaer)
- German, Brian T. *Psalms of the Faithful: Luther's Early Reading of the Psalter in Canonical Context*. Bellingham, Washington: Lexham Press, 2017. 217 pages. Softcover. \$25.99. (Jeffrey H. Pulse)
- Johnson, Richard O. *Changing World, Changeless Christ: the American Lutheran Publicity Bureau, 1914–2014*. Delhi, New York: ALPB, 2018. 512 pages. Softcover. \$16.00. (David P. Scaer)
- Keener, Craig S. *The Mind of the Spirit: Paul's Approach to Transformed Thinking*. Grand Rapids: Baker Academic, 2016. 448 pages. Hardcover. \$34.99. (J.S. Bruss)
- MacKenzie, Cameron A. *The Reformation*. St. Louis: Concordia Publishing House, 2017. 224 pages. Hardcover. \$29.99. (Bryan Wolfmueller)
- McGrath, Alister E. *Emil Brunner: A Reappraisal*. Chichester: Wiley-Blackwell, 2016. 246 pages. Softcover. \$39.95. (John T. Pless)
- O'Dowd, Ryan P. *Proverbs*. The Story of God Bible Commentary. Grand Rapids: Zondervan, 2017. 480 pages. Hardcover. \$36.99. (C.D. Trouten)
- Smith, Christian. *Religion: What It Is, How It Works, and Why It Matters*. Princeton: Princeton University Press, 2017. 277 pages. Hardcover. \$35.00. (Gene Edward Veith)
- Weedon, William Chancellor. *Thank, Praise, Serve, and Obey: Recover the Joys of Piety*. St. Louis: Concordia Publishing House, 2017. 179 pages. Softcover. \$14.99. (Anthony Sikora)
- Walsh, Matt. *The Unholy Trinity: Blocking the Left's Assault on Life, Marriage, and Gender*. New York: Image, 2017. 234 pages. Hardcover. \$26.00. (Peter Scaer)

Books Received

- Allert, Craig D. *Early Christian Readings of Genesis One: Patristic Exegesis and Literal Interpretation*. Downers Grove, Illinois: InterVarsity Press, 2018. 368 pages. Softcover. \$36.00.
- Anderson, Ryan T. *When Harry Became Sally: Responding to the Transgender Moment*. New York: Encounter Books, 2018. 251 pages. Hardcover. \$27.99.
- Bartholomew, Craig G. and Ryan P. O'Dowd. *Old Testament Wisdom Literature: A Theological Introduction*. Downers Grove, Illinois: InterVarsity Press, 2018. 336 pages. Softcover. \$35.00.
- Baughman, Sarah. *A Flame in the Dark: A Novel about Luther's Reformation*. St. Louis: Concordia Publishing House, 2018. 320 pages. Softcover. \$12.99.
- Brown, Christopher Boyd, ed. *Luther's Works: Companion Volume (Sixteenth-Century Biographies of Martin Luther)*. St. Louis: Concordia Publishing House, 2018. 728 pages. Hardcover. \$54.99.
- Espinosa, Alfonso. *Faith that Sees through the Culture*. St. Louis: Concordia Publishing House, 2018. 264 pages. Softcover. \$14.99.
- Gerhard, Johann. *Succinct and Select Theological Aphorisms: in Twenty-Three Chapters Containing the Core of All Theology Drafted and Adapted for Use in Scholastic Disputations (1611)*. Translated by Paul A. Rydecki. Malone, Texas: Repristination Press, 2018. 204 pages. Softcover. \$19.95.
- Harrison, Matthew. *Remember the Poor: How the Earliest Christians Cared for the Needy; a Tool for Making the Case for Mercy in Your Congregation*. St. Louis: Concordia Publishing House, 2018. 80 pages. Softcover. \$6.99.
- Holmes, Christopher R. J. *The Lord is Good: Seeking the God of the Psalter*. Downers Grove, Illinois: InterVarsity Press, 2018. 224 pages. Softcover. \$27.00.
- King, Jonathan. *The Beauty of the Lord: Theology as Aesthetics*. Bellingham, Washington: Lexham Press, 2018. 424 pages. Softcover. \$24.99.
- Kremer, Kenneth. *Embracing Godly Character: The Christian Community's Response to a Godless Culture*. St. Louis: Concordia Publishing House, 2018. 200 pages. Softcover. \$14.99.

- Levy, Ian Christopher. *Introducing Medieval Biblical Interpretation: The Senses of Scripture in Premodern Exegesis*. Grand Rapids: Baker Academic, 2018. 306 pages. Softcover. \$29.99.
- Luther, Martin. *Martin Luther on Holy Baptism: Sermons to the People*. Edited by Benjamin T. G. Mayes. St. Louis: Concordia Publishing House, 2018. 152 pages. Softcover. \$19.99.
- Maier, Walter A. *1 Kings 1-11*. Concordia Commentary. St. Louis: Concordia Publishing House, 2018. 1104 pages. Hardcover. \$54.99.
- McCain, Paul T. *Preparing to Receive Holy Communion*. St. Louis: Concordia Publishing House, 2018. 103 pages. Softcover. \$6.99.
- Mentz, Georg. *John Frederick the Magnanimous: Defender of Martin Luther and Hero of the Reformation*. Translated by James Langebartels. St. Louis: Concordia Publishing House, 2018. 144 pages. Softcover. \$14.99.
- Paavola, Daniel E. *Our Way Home: A Journey through the Lord's Prayer*. St. Louis: Concordia Publishing House, 2017. 190 pages. Softcover. \$10.99.
- Parton, Craig A. *Religion on Trial: Cross Examining Religious Truth Claims*. St. Louis: Concordia Publishing House, 2018. 144 pages. Softcover. \$14.99.
- Pearcey, Nancy R. *Love Thy Body: Answering Hard Questions about Life and Sexuality*. Grand Rapids: BakerBooks, 2018. 335 pages. Hardcover. \$22.99.
- Van Gelder, Craig and Dwight J. Zscheile. *Participating in God's Mission: A Theological Missiology for the Church in America*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2018. 377 pages. Softcover. \$35.00.
- Weedon, William Chancellor. *Thank, Praise, Serve, and Obey: Recover the Joys of Piety*. St. Louis: Concordia Publishing House, 2017. 179 pages. Softcover. \$14.99.