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Editors’ Note

The year 2019 marks the 500th anniversary of the Leipzig Debate (or Leipzig Disputation). In Leipzig at the Pleissenburg Castle, Luther's colleague Andreas Bodenstein von Karlstadt debated John Eck from June 27 to July 3 on grace, free will, and justification. From July 4 to 8, Luther took Karlstadt's place and debated with Eck especially on the question of whether the pope was established by God as head of the Church. Our first two articles commemorate this debate. They were presented originally at the Symposium on the Lutheran Confessions at CTSFW, which was held Jan. 16–18, 2019. They remind us of what was at stake, and what we still joyfully affirm: Christ as the head of the Church, and God's Word as the sole infallible authority.

Book Reviews

Additional book reviews are available online
at the following address: www.ctsfw.edu/ctq/reviews

Barrett, Matthew, editor. *The Doctrine on Which the Church Stands or Falls: Justification in Biblical, Theological, Historical, and Pastoral Perspective.* Wheaton, Illinois: Crossway, 2019. 912 pages. Hardcover. \$60.00.

As the title of this book alludes, it covers the doctrine of justification from the perspectives of the four-fold division of theology. There are twenty-six chapters by twenty-six authors. All but one has an earned doctorate and the exception is a Ph.D. candidate. The authors are of the Reformed persuasion, except for Timo Laato of Sweden and Korey Maas at Hillsdale College, Michigan, who are Lutheran.

The foci of this book are the challenges brought to the historic Reformation doctrine of justification by the “New Perspective on Paul” (hereafter NPP) and other recent trends. NPP is associated chiefly with the names of E.P. Sanders, James D.G. Dunn, and N.T. Wright. NPP is hardly new these days! Our Saint Louis seminary had two fine articles on NPP in the *Concordia Journal* by James Meek and Andrew Das in 2001 (*CJ* 27 [2001], 208–52). Our Fort Wayne seminary devoted two days in its Exegetical Symposium, January 17–18, 2006, addressing NPP and related issues. Many of those essays were published thereafter in the *Concordia Theological Quarterly*, e.g., Stephen Westerholm in 2006 (*CTQ* 70 no. 3/4 [July/Oct 2006]) and Mark Seifrid in 2008 (*CTQ* 72 no. 1 [Jan 2008]). The present book, edited by Barrett, overwhelms all of the arguments of NPP, and in my opinion does so successfully.

Which essays in this book are most useful or interesting for Lutheran pastors? I put five on the top of my list. First, I recommend Robert J. Cara, “Setting the Record Straight: Second Temple Judaism and Works Righteousness” (147–178). This is based on research found in Cara’s book *Cracking the Foundation of the New Perspective on Paul* (Mentor, 2017) and in: *Justification and Variegated Nomism* (Baker Academic, 2001), edited by D.A. Carson, Peter O’Brien, and Mark Seifrid. It proves conclusively that Second Temple Judaism had a strong element of works righteousness, and this is what Jesus and Paul were arguing against. Second, I recommend Timo Laato, “The New Quest for Paul: A Critique of the New Perspective on Paul” (295–326). This essay, which is the most pointed assessment of NPP in this book, is based on his articles and book, *Paul and Judaism: An Anthropological Approach* (Scholars Press, 1995).

Third, I recommend Korey Maas, “The First and Chief Article: Luther’s Discovery of *Sola Fide* and Its Controversial Reception in Lutheranism” (657–700).

This is an historical piece on Luther and his 16th century followers. Besides quoting familiar Lutheran authorities in his footnotes, Maas ends with a needed critique of the 1999 Catholic-Lutheran *Joint Declaration on the Doctrine of Justification*. Fourth, I would encourage readers to spend time on Bruce P. Baugus, “The Eclipse of Justification: Justification during the Enlightenment and Post-Enlightenment Eras” (769–810). This is not just another historical piece that paints a picture of the “usual suspects.” Rather the author rightly points to Socinianism and its Unitarian connections, to English rationalists, to Pietists (!), and to Albrecht Ritschl as key enemies of the Reformation idea of justification. Finally, I encourage parish pastors and catechists to read the very practical and thought-provoking essay by Sam Storms, “The Ground on Which We Stand: The Necessity of Justification for Pastoral Ministry” (839–866). Storms makes the key distinction that “Not all faith is saving faith!” (848–849). What then is saving, justifying faith? If you do not know, answers can be found in the latest volume of Johann Gerhard, *Justification through Faith* (CPH, 2018), xiii, 112-119, 122-123, 215, 242-245.

Behind all this impressive scholarship lies the encouragement and research of older scholars like Mark Seifrid—now at our Concordia Seminary, Saint Louis, and D.A. Carson. Carson gives a foreword and thus his imprimatur to this book *The Doctrine on Which the Church Stands or Falls*. It is encouraging to see Carson’s “The Gospel Coalition” (see www.thegospelcoalition) bring together Evangelical and Reformed leaders, in an attempt to preserve key Reformation insights in their institutions and churches. Preserving the doctrine of “justification through faith alone” is the key part of that attempt.

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Nafzger, Samuel H., John F. Johnson, David A. Lumpp, and Howard W. Tepker, editors. *Confessing the Gospel: A Lutheran Approach to Systematic Theology*. 2 Volumes. St. Louis: Concordia Publishing House, 2017. 1,336 pages. Hardcover. \$89.99.

An introduction in the first volume of *Confessing the Gospel* explains how this two-volume dogmatics will follow the building-block approach, a method resembling how encyclopedias are arranged according to topics and then further divided into sub-topics each with a different author. The project was initiated by then LCMS president Ralph Bohlmann who, in 1983 in response to several requests, appointed a committee to discuss the feasibility of a new dogmatics to serve the synod (xxv–xxviii). Directing the project from beginning to completion was

Samuel F. Nafzger, executive of the LCMS's Commission on Theology and Church Relations, who was well placed to identify theologians in the LCMS and its sister churches for the task. Thomas Aquinas's *De Summa Theologicae* and seventeenth century Lutheran, Reformed and Catholic dogmatics had only one author. More recent dogmatics with one author are Francis Pieper's *Christian Dogmatics* and Karl Barth's monumental *Church Dogmatics*, both of which are still cited. Since dogmatics are written to address current theological issues, there can be no once and for all dogmatics, though Pieper's dogmatics continues to represent the doctrinal position of the LCMS. Theology has become so expansive and diverse that the task was considered too large for one person and so was parceled out to about one hundred contributors. Multiple authorship has been used before. To commemorate the LCMS's centennial, it published *The Abiding Word*, but its popularly styled articles is not a dogmatics. More recently Fortress Press published *Christian Dogmatics*, edited by Carl Braaten and Robert Jenson. Each volume in *The Confessional Lutheran Dogmatics*, first edited by Robert Preus, then John Stephenson and now Gifford Grobrien, has one writer for each volume each with one locus or two. *Confessing the Gospel* lists the major author for each locus into which the contributions of others are added. Editors are responsible for the final form.

Twenty-five writers make the grade as "Primary Loci Contributors" for the fifteen loci or topics and approximately seventy are listed as contributors without identifying to which section they contributed. The 120 page locus on anthropology alone has five major contributors. Robert Kolb writes on baptism and election. From the beginning to the end of the thirty-five year production cycle, decisions were in the hands of Nafzger and the yeoman's work in polishing up the manuscripts was done by David Lumppp. What amounts to anonymous authorship follows the protocol of LCMS's Commission on Theology and Church Relations whose opinions originate with one person chosen by the commission and then expanded, abridged and edited by its members. With the Braaten-Jenson *Christian Dogmatics* and the Preus *Confessional Lutheran Dogmatics*, readers know the author and can engage him. Respondents to *Confessing the Gospel* do not know for certain that the major contributor for the locus is responsible for what made it to the printed page.

Each locus follows the prescribed outline of the building block approach: scriptural foundation, confessional witness, systematic formulation, historical and contemporary development and, implications for life and ministry (1:xxix-xxx). A format of this kind is common in encyclopedias and *Die Religion in Geschichte und Gegenwart*. The historical and confessional blocks in *Confessing the Gospel* have a certain scholarly objectivity in summarizing how doctrines were regarded in the past. This comes with the turf. An index prepared for a second edition would

enhance these sections. However, dogmatics involve more than historical and confessional theology. Dogmatics are expansive theological treatises in which biblical data, creeds and confessions, church history, contemporary issues and practice are brought together and interwoven into theological topics called a locus. In doing this it challenges views contrary to the Scriptures and the Confessions.

The locus on Christology is as good as any other in seeing how the building block approach works. It is divided into two parts, the first is on the person of Christ (343–418) and the other on the work of Christ (419–622). Sub-sections are provided for the Old and New Testaments, each of which is further divided into sections for some but not all of the biblical books. By themselves such sections in themselves would be regarded as biblical theologies. Here it must be asked if what the Old Testament says about Christ and the New Testament says about Jesus as the Christ can be separated from the task of systematic theology? The section “Historical and Contemporary Developments” (481–513) would have been better subdivided. Historical theology tells us how the church did theology in the past and contemporary theology involves addressing new issues and those that remain unresolved. Without the integration of these topics into one section, the section on systematic theology section reads like a bare bones doctrinal statement lacking extensive theological engagement (459–479).

Christ’s descent into hell, his resurrection, his ascension and session at God’s right hand, and his second coming receive barely one page (467–470). Discussion on the descent makes no reference to 1 Peter 3:18-20, the traditional *sedes doctrina*. According to the building block arrangement this passage should be placed in the biblical section, but it is not. Hebrews 3:2 is cited with the intent of rejecting the view that a chance to repent is given after death, which is true, but this passage says nothing of the descent. With diverse views on what the descent into hell means, how the Orthodox, Catholic, the Reformed and contemporary theologians interpret it might have been included. This is not an insignificant issue, since the ELCA’s Evangelical Lutheran Worship offers the alternative that Christ went to the dead, a phrase so ambiguous that several interpretations are allowed. This section in *Confessing the Gospel* grasps the theological theme that the descent into hell has to do with Christ’s conquest of Satan. Well and good, but the argument that it is in “keeping with the analogy of faith” is no substitute for fuller biblical exposition of a phrase in a creed that was already in use in the apostolic era. In a more typical dogmatic, this would have been the locus to engage the *Christus Victor* theme offered in the last century by Gustaf Aulen and now taken up in the *Theology of the Cross*. Christ’s descent into hell takes us back to Genesis 3 with the promise that the woman’s seed will crush the serpent’s head. The biblical, historical, and contemporary aspects of a doctrine are better presented as a whole than divided.

Critique of Vincent Taylor's denial of Christ's death as a propitiation for sin is properly addressed (498–502) and includes a refutation of Gerhard Forde's view the atonement as only complete "when God succeeds in creating faith, love, and hope" (501). Why then is Forde commended in the Prolegomena (11, n 15)? Forde comes up for discussion for his views on predestination that God is the cause of faith and also apostasy. More precisely the human will is not the cause of apostasy. Divine action takes place in proclamation, a view taken over from Forde (1,256) into the *Theology of the Cross*. Luther's theology of the cross, classically articulated in the Heidelberg Disputation finds its way into the prolegomena. If this is a theme that rarely comes later in the Reformer's theology (10–12), why does it have a place in the section on how theology is done? It is not pointed out that Luther's version is hardly identical with what has been and is being proposed by Forde, James Nestigen and Steven Paulson.

One cannot expect a unifying theme or a cohesive narrative from a book like *Confessing the Gospel* which evolved from multiple authors, even for the same sections, and editors. In certain cases one is uncertain on what was intended. Consider this, "What is written in the Scriptures possesses unquestioned authority, authority alongside of and equal to the Words of the incarnate Word of God himself (John 2:22)" (633). Really? What is written in the Scriptures are the very words of the Incarnate Word himself not words alongside of his other words. Why is "Words" in upper case? Is it really so that "after Pentecost, the authoritative writings of the early church were Hebrew Scriptures . . . [or] the Greek translation, the Septuagint" (664)? The oral gospel, what Acts calls "the teaching of the apostles," took precedence over everything else. Early Christians came together to talk about Jesus (Acts 2:42) and they did this in terms of the Old Testament which was never isolated from what Jesus had done. Defining biblical inspiration not only as a supernatural but also an historical act is appreciated (741). Paul's epistles were so widely read that they were considered Scriptures and the same can be said for whatever Gospels were in hands of the apostolic churches. The half page on infant faith informs readers that infants do not have "conscious faith" or 'reflective faith'" (567). There is enough scientific evidence to show that these little ones even before they are born have active intellects. It would help if these, and similar truisms, were biblically demonstrated. The "of course" arguments do not do the job.

Any dogmatics is anchored in time and with a dogmatics that took over thirty-five years from start to finish, some of the major contributors and those of whom they wrote have left the stage. A word of clarification is in order about the origins of *Confessing the Gospel* in the year 1983 (xxiii). Seeds for this project were sown when Bohlmann and Robert Preus were both still professors on the Saint Louis

faculty. The year was no later than 1973. (See my *Surviving the Storms*, 185–197). *Confessing the Gospel* was a “go-fund-me” project that would not have made it off the Concordia Publishing House printing presses without a little help from above.

Along with others I will consult *Confessing the Gospel* from time to time to ascertain what is said to be the synod’s doctrinal position. Sections on creation, God, and Christology were good reading. An index for the second edition would make it better reading. Preparing this review was like having a conversation not knowing with whom one is speaking unless the writer(s) should later come forward and identify themselves. Anonymous multiple authorship is not a new theological phenomenon. For generations, Old Testament scholars have been singling out J-E-D-P to identify the origins of the Pentateuch. New Testament scholars do the same in locating the origins of Matthew and Luke in Mark and Q. In similar fashion, *Confessing the Gospel* brings the LCMS into the guessing game of matching the texts with the contributors.

David P. Scaer

Pribbenow, Brad. *Prayerbook of Christ: Dietrich Bonhoeffer’s Christological Interpretation of the Psalms.* Lanham, Maryland: The Rowman and Littlefield Publishing Group, 2018. 248 pages. Hardcover. \$95.00.

In Brad Pribbenow’s own words, “the focus of this book is on the Christological interpretation of the Psalms as formed and practiced by Dietrich Bonhoeffer” (181); and yet, it is so much more. Pribbenow’s work begins with a broad historical survey of the way the Psalms have been interpreted from the New Testament through the time of Scholasticism, to Martin Luther’s interpretation of the Psalms, through the time of modernity, and ending with how the Old Testament as a whole was viewed in the early twentieth century. This broad survey lays the groundwork for Pribbenow’s central thesis: namely that Bonhoeffer’s approach to understanding the Psalms and praying them is, in certain aspects, unique in this long tradition of interpretation.

In support of his thesis, Pribbenow contends that Bonhoeffer sees Jesus as the one who not only prayed the Psalms in his incarnation, but also, as true God, is simultaneously the one to whom the Psalms are being prayed. In one thought-provoking example, Pribbenow cites Bonhoeffer’s controversial treatment of Psalm 58 where he sees Jesus as both the one praying the Psalm, *and* the one *against* whom the psalm is prayed. How Bonhoeffer arrives at this interpretation is that he sees Jesus as both the innocent one and the one who assumes all of humanity’s sin and rebellion in himself, becoming “sin for us.” (2 Cor. 5:21)

Pribbenow asserts that Bonhoeffer's unique Christological interpretation of the Psalms provides the church-community with a new understanding of what is happening when Christians pray the Psalms. Because Christ Himself prayed them in his incarnation and made them his prayerbook, the words of the Psalms are given a new authority as the words of God and, as such, they are the ultimate prayerbook of the Church. Pribbenow cites other theologians who support this idea, going even further and asserting that the whole corpus of the Psalms is simply an elongated rendering of the Lord's Prayer, as both the Lord's Prayer and the Psalms encompass everything for which the Christian should pray, as evidenced by the fact that Jesus himself prayed in this way. This understanding of praying the Psalms is enhanced by realizing that Christ, as our ascended High Priest *continues* to pray them as he did while here on earth, with the result that when the Christian prays, it is Christ who is praying *with* him, *in* him, and *for* him.

Pribbenow's work is thoroughly scholarly, providing a richly satisfying insight into Bonhoeffer's theological treatment of the Psalms as he applied them to himself and the people he counseled, especially during the time of Nazi persecution and his own imprisonment. The pastor-theologian will find many examples of how Bonhoeffer treated various Psalms in his sermons, lectures, commentary, and devotional writings. The chapters are short and easily manageable, with the nice addition of a full chronology of Bonhoeffer's life at the end of the book. A minor critique might be that Pribbenow routinely repeats key thoughts and phrases throughout the book, but this does not distract from the book's overall readability. For the pastor-theologian who would be a student of the Psalms, this is recommended reading.

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Grindheim, Sigurd. *Living in the Kingdom of God: A Biblical Theology for the Life of the Church*. Grand Rapids: Baker Academic, 2018. 192 pages. Softcover. \$24.99

As the reader will note, there is no shortage of published material regarding the "kingdom of God." One can easily find piles of books on the topic with each author highlighting a particular aspect of the kingdom of God using a plethora of Bible passages to support their premise. In many ways, Grindheim's book "Living in the Kingdom of God: A Biblical Theology for the Life of the Church" is no different. Refreshingly, however, Grindheim does not go the way of many of his contemporaries which often misuse the term, and therefore much of the Bible, in order to awaken their readers to today's social injustices. No, Grindheim, in a

seemingly chiasmic fashion, sets the Gospel of Jesus Christ and the free forgiveness of sins squarely in the center of his thesis and therefore also in the center of this book.

Each chapter in the book has its counterpart. Chapter one discusses our “dream of utopia” and humanity’s failure to attain it due to our first parents fall into sin. Chapter eight concludes the book looking forward to the day of Christ’s return and the perfect manifestation of the Kingdom of God in the new heavens and the new earth.

Chapter two sets forth the biblical answer to humanity’s failure in the coming of Jesus as the King who rightly deals with the root problem of evil in the world: sin, death, and the devil. “Where Jesus is, there God rules. When you see the person of Jesus Christ, then you see God’s rule on earth. Where Jesus is, there the world is the way God wants it to be. Evil must flee. Justice is established. There is life. There is blessedness. Everything is good. God’s rule is there” (25). In chapter seven Grindheim shows how the Christian community, Christ’s Church, engages society and carries the kingdom of God to the far reaches of the globe. As hearts are transformed by the gospel, whole communities are changed.

In chapter three Grindheim contrasts Jesus’ kingly nature with that of humanity’s expectations. Jesus is a different kind of king who brings a different kind of rule. “He exercised His might by suffering, by being humiliated, and by appearing to suffer the ultimate defeat: the shameful death of crucifixion . . . ” (pg. 46). Having defeated evil, Jesus sets the captives free. That freedom is expressed in chapter 6 as Grindheim discusses the freedom of the Christian, freedom to live as His own dear children. This freedom is a freedom to be good. “No one can do good works unless they are free” (117). The kingdom of God is a kingdom ruled by a gracious king. This “kingly rule of God is a reality that is hidden under the guise of weakness,” (119) not in power or glory.

Chapters four and five are the center of the book. Everything leads to these chapters and everything flows from them. Chapter four sets forth how a person enters the kingdom. Chapter five describes what the kingdom looks like. In chapter four one enters the kingdom by grace through faith. In chapter five we find Christians exercising Christ’s kingly rule as they receive and show forgiveness, are reconciled to God in Christ and reconcile with others. This kingly rule is not established by Christians, nor the church, but it is proclaimed.

Throughout his work, Grindheim makes use of the biblical testimony, drawing his conclusions from the text rather than the current *zeitgeist*. This makes for a compelling read and a welcome addition to the many and various writings on the Kingdom of God.

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McKnight, Scot and Joseph B. Modica, editors. *Preaching Romans: Four Perspectives*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2019. 160 pages. Softcover. \$20.00.

The preacher who uses the three year series will have ample opportunity to preach from Romans during Series A. It is during the Series A cycle that Romans occurs the most frequently in the pericopes. Those who use the one year series will still find opportunities. Whether the preacher chooses to preach occasionally on the readings from Romans, or to formulate a sermon series on the book, there will be a desire to have a deeper understanding of the letter.

McKnight and Modica present the different approaches to Romans that are prevalent today. It is not intended to be an exhaustive list of approaches but rather to highlight those that are most common. The approaches that are presented are the “Reformational Perspective”, the “New Perspective”, the “Apocalyptic Perspective”, and the “Participationist Perspective.”

The Lutheran preacher will obviously be familiar and quite comfortable with approaching Romans from the “Reformational Perspective.” The “Reformational Perspective” recognizes how Paul so clearly presents the Doctrine of Justification by Grace through Faith in his letter. This is the core of Romans. This is the core of the Christian faith and the goal of the preacher is to proclaim clearly forensic justification.

The other approaches to the letter of Romans do not see objective justification as the center of Paul’s letter, at least not in the same way as the “Reformational Approach.” Even the understanding of justification is, to some extent, different. The Lutheran preacher will find much with which to disagree in these approaches. The “New Perspective” for example relies on a reconstruction of Judaism that concludes that Judaism was not a religion of works righteousness and therefore was not fundamentally different from Christianity. The “Participationist Perspective” argues that we should not separate justification from sanctification. The Lutheran, after reading Michael Gorman’s explanation of this view, will counter that we should not confuse them either.

Having presented the different views of Romans, the book presents sermons that are preached from each perspective. This allows the preacher to see how these different approaches might look when preached. The first half of the book does an excellent job of summarizing the different preaching approaches to Romans. Those who are looking for an introduction to the various approaches to Romans will find this to be an excellent resource. The “Reformational” preacher, however, who is looking for new ways to present the timeless message of salvation by grace through faith, the goal of the apostle in this letter, will not find as much value.

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Johnson, Dru. *Human Rites: The Power of Rituals, Habits, and Sacraments*. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2019. 176 pages. Softcover. \$13.00.

Ours is a ritual-eat-ritual-world and it is not always clear who we can trust to shape our habits and lives. *Human Rites*, by Dru Johnson, is a common-sense argument about why thinking about ritual is important. As far as it goes, it is incredibly persuasive and can easily be placed into the hands of our lay-members to great benefit.

Johnson recognizes the unity of the human person: we are not just minds or souls, but bodies operating in a physical world. Everywhere we go and everything we do is marked by ritual: what you have for breakfast, what clothing you find in your closet, what you listen to in the car, which pew you sit in at church, and what you do with your phone. It is all ritualized—sometimes wittingly, but more often unwittingly. This book calls us to be more witting ritualists, even if we do not exactly understand the ritual (think: Mr. Miyagi, “wax on, wax off”).

And that brings us to the book’s short-coming—if we can call it that: it does not go far enough. Though Johnson is an ordained Presbyterian minister and Old Testament faculty member at King’s College, NYC, he was asked to write this book for anyone from the layman in our pews to the atheist on the bar-stool beside us. (There is an extended, more academic version: *Knowledge by Ritual: A Biblical Prolegomenon to Sacramental Theology*, Eisenbrauns, 2016.) Admittedly, he wrote this book primarily to call attention to the ritualization of daily life, not specifically that of the church. But, as Lutherans, we have been gifted with such a profound and robust ritual heritage—liturgically speaking—that we are left wanting more, especially when it comes to the sacraments.

For that “more,” I would urge you to read John Kleinig’s fine article, “Witting or Unwitting Ritualists” (*Lutheran Theological Journal* 22/1 [1988], 13-22). What Johnson hints at and scratches the surface of, Kleinig gives in full measure; and he does so in just ten pages.

Nevertheless, I heartily recommend Johnson’s book for the sake of its clarity, easy-reading, and accessibility for the average layman. It wonderfully provides the groundwork for a through examination of our own ritualized lives—warning us to discern who prescribes it, to what end, and how the ritual can turn “dark” or “flimsy”—and then invites us to teach the beauty and power of ritual offered to us in the Divine Service. Use it for a book club or Bible study. But make sure you read Kleinig alongside.

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Grudem, Wayne. *Christian Ethics: An Introduction to Biblical Moral Reasoning*. Wheaton, Illinois: Crossway, 2018. 1296 pages. Hardcover. \$59.99.

Wayne Grudem, Research Professor of Theology and Biblical Studies at Phoenix Seminary, is no stranger to the field of ethics, having written books previously on political theology and economic ethics. *Christian Ethics*, however, is his first comprehensive offering in the field, and he covers the material well in this almost one-thousand, three-hundred page tome.

Grudem’s methodological approach is indicated in the subtitle, *An Introduction to Biblical Moral Reasoning*. When considering ethical questions, Grudem says he has tried to consider every Bible passage that addresses the ethical topic and to draw his conclusions from these passages (37). He spends little time considering philosophical methods of ethics, or even theological ethics, which he defines as beginning with certain theological doctrines and drawing ethical conclusions from these doctrines (rather than every relevant Bible passage). He is critical of tactics that allow broader “principles” to make exceptions from following all the “rules” of Scripture (52–53). He acknowledges the deontological, teleological, and virtue-oriented approaches to ethics, yet because and to the extent that they are taught in the Bible.

The vast majority of the book addresses ethical topics categorized according to the Ten Commandments (numbered according to the Reformed system). He has engaging chapters on many topics, and his scope of biblical references will benefit most readers, reminding them of relevant passages that may not always be remembered. Of particular interest are his chapters on truth-telling (ch. 12),

in which he argues convincingly that a Christian never has to lie to prevent a greater sin, and the husband's headship in marriage (ch. 15). His breadth of biblical knowledge is especially demonstrated in these chapters, which would be an encouraging review for many. Various chapters on economics, wealth, and business (particularly chs. 34, 36, 37, and 40), and the environment (ch. 41) demonstrate the Bible's concern for personal property, general economic liberty, and environmental stewardship that recognizes the earth's sustainability under God's providential care.

Occasionally, Grudem does not consider relevant Bible passages. For example, he omits mention of Leviticus 25:13–17 (the return of landed property in the Year of Jubilee) and consideration of the extent to which this suggests a concern with the vast accumulation of economic assets by a few owners. On some other topics, Grudem surprisingly says little or nothing about significant yet often overlooked matters, such as concerns with hormonal types of birth control, or the problems surrounding in vitro fertilization (IVF). Regarding birth control, he does state that birth control which “would cause the death” of a newly conceived child are impermissible (753). However, Grudem also says that most birth-control pills are acceptable, and he says nothing about other hormonal methods, such as injection, the patch, or various types of implants, even though hormonal methods of birth control may, in some cases, cause the death of a newly conceived child. With respect to IVF, while Grudem does argue it is acceptable only when a small number of eggs is fertilized so that no embryos be destroyed, he does not address other concerns, such as the temptation to fertilize many eggs to avoid costs of successive rounds of treatment, the risk of ovarian hyperstimulation syndrome, or the genetic testing done on IVF embryos which can lead to birth defects or other abnormalities.

Perhaps an introductory book on ethics, even one the size of Grudem's, cannot be expected to address every facet of the many topics in ethics. But Grudem's methodology risks setting up the false expectation in the reader that he is addressing every question thoroughly. By claiming to bring every relevant Bible passage to bear in Christian ethics and to apply the teaching prudentially, Grudem is implying that he is being comprehensive in scope. Not every relevant Bible passage is considered; not every facet of application is addressed. In fact, the very nature of ethics as a prudential, circumstantial discipline makes it doubtful that any one work could address the field comprehensively.

That being said, the discerning reader who stays aware of this limitation, can gain much from this volume. While Grudem's treatment is not comprehensive, it is extensive, and his engagement with many and various Bible passages will benefit readers. Scholars, pastors, and lay people alike can deepen their understanding of issues and be oriented to issues which they can pursue through further study—and Grudem provides an extensive bibliography on each topic at the conclusion

of each chapter. The book should benefit both those who read it through and also those who use it simply as a reference to be consulted as topics come up.

Gifford A. Grobien

Saunders, Stephen M. *A Christian Guide to Mental Illness: Helping Christians Obtain Treatment for Mental Illness. Volume 2.* Milwaukee: Northwestern Publishing House, 2019. 597 pages. Hardcover. \$49.99.

In this second volume, Dr. Saunders treats the topics from how to approach one you may think has a mental illness who is not being treated, through the areas of how and when to make referrals. The first volume covered the basics of mental illness; its various definitions and the role of the church in care and support for the suffering and their families.¹ Where the first volume looked more at specific mental health illnesses, this second volume is aimed at understanding the mental health field. The aim of this book is to be a resource for pastors and teachers to help families and individuals make good informed choices in the area of mental health.

The book is divided into five parts. Part one is a history of the treatment of mental illness from antiquity to modern day, including discussions on scientific inquiry, psychiatry, psychology, and social work. Part two is an overview of the mental health system; its history, professionals, ethics, professional standards, and how mental health services are paid. Part three breaks down the diagnosis and treatment process. Part four discusses various causes of mental illness from biological, psychological, and environmental factors. While all the parts are good in their own right, part five is invaluable. Part five covers issues of how to have helpful conversations, potential burdens that face families and caregivers, how to make referrals, and how to be good resources for mental health as pastors, teachers, churches, and schools.

There is a lot of information to process, and this book may be better understood as a reference book. There are good examples and illustrations used; however, note that the flow of the work is sometimes disrupted by the illustrations being placed in various text-boxes.

In the vast field of mental health, these works by Saunders bear an important Lutheran distinction. While he notes a “link between spiritual and emotional well-being” (169), he also states their distinguishing features: “The preaching of Christ

¹ For more on volume 1, see Gary Zieroth’s online review of *A Christian Guide to Mental Illness, Volume 1: Recognizing Mental Illness in the Church and School*, <https://www.ctsfw.edu/resources/concordia-theological-quarterly/book-reviews/a-christian-guide-to-mental-illness-volume-1-recognizing-mental-illness-in-the-church-and-school>, accessed July 26, 2019.

crucified is the assurance of salvation, which makes many people feel better. But whether they feel better or not, the sins of the faithful are forgiven.” (169) He also points out the dangers of the theology of glory, and how it is “particularly cruel to those persons with mental illness.” (552) To this end, the role of the pastor is not only important, but it is precious, unique and vital to those with mental illness. Saunders confesses, “Proper care for mental illness and mental health concerns is provided by mental health professionals, whereas spiritual comfort and consolation is the duty of pastors and of the church.” (521) If pastors, the church, and mental health professionals work within their vocations, it is good, right, and salutary. Saunders concludes, “It is my firm belief that a proper Christian attitude toward mental illness entails acknowledging one’s sin and being firm in the faith of one’s salvation. These are the things that the church can provide, which mental health professionals cannot. At the same time, mental health professions are able to provide those things needed that the church cannot.” (570). These two volumes are highly worth every pastor’s time.

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Borrasso, Matthew E. *The Art of Exegesis: An Analysis of the Life and Work of Martin Hans Franzmann.* Eugene, Oregon: Wipf & Stock, 2019. 220 pages. Softcover. \$27.00.

Today Franzmann is more likely to be known to Lutheran Church—Missouri Synod (LCMS) pastors and congregations for his six hymns in the *Lutheran Service Book*. His “Thy Strong Word” has found its way into other hymnals and his translation of “With High Delight Let Us Unite” is an Easter favorite. Franzmann was also a New Testament scholar with an extensive literary output (161–191). He joined the faculty of Concordia Seminary, Saint Louis in 1948, not long before methods questioning the historical authenticity of the biblical narratives were introduced. Perhaps with premonition of nearing disruption over the validity of these methods, he left in 1969 to become the tutor of Westfield House in Cambridge, England. During his seminary teaching career he found himself caught between younger professors who held to the newer radical views of biblical interpretations and the old guard who adhered to the historical grammatical method. In February 1974 these differences came to a head when the faculty majority left their posts, an action that eventually led to the formation of the ELCA. Then in England, Franzmann was chosen by LCMS president J.A.O. Preus to deliver the lead essay at an April, 1975, convocation to mediate the opposing positions. Both sides took

exception to Franzmann's paper and despondently he returned to Cambridge and in less than year he had gone to his death (152–155).

Bossarro handles Franzmann both critically and sympathetically. Unless readers knew otherwise, they would not recognize that *The Art of Exegesis* had been submitted first as a thesis for the master of sacred theology degree at United Lutheran Seminary, an institution combining the resources of the ELCA seminaries in Gettysburg and Philadelphia. The challenge in writing about Franzmann is how to present one who was both respected and yet rejected. Those who held opposing views on biblical interpretation looked to Franzmann for confirmation but in the end neither claimed him as its own (156). He was as much of a poet as he was theologian and would likely have lived a more contented life, had he remained an English professor, a position he held at the Northwestern College of the Wisconsin Synod and in whose theology and seminary he was brought up. Assigned by LCMS president John Behnken to prepare theological opinions and represent the synod in conversations with other Lutherans in America and Europe, Franzmann was the synod's de facto ecumenical officer (15, 115–129). What made him stand out from those who shared his theologically conservative views was that commitment to the Lutheran Confessions did not take precedence over the Scriptures by which they must be continually tested.

Franzmann's crowning achievement could have been his essay "The Nature and Function of Holy Scripture" which was delivered at the April, 1975, convocation that was intended as a last ditch effort, by LCMS president J.A.O. Preus, to prevent what was already then the irretrievable split in the synod. At issue was that the historical, critical method on which its practitioners, in and out of the synod, both then and now, had no agreed definition. As he had done before, Franzmann parsed the words 'historical' and 'critical' to come up with a definition with which few were satisfied (154–155). Harold Buls of the Fort Wayne faculty, a respondent for the conservative side, accused him of avoiding the real issues. For Ralph Klein, representing a radical definition, Franzmann had not gone far enough. Bossarro's last chapter, "Weary of All Trumpeting," echoes Franzmann's desperation that led nearly a year later to his death, which was hardly noted in church publications. King David was both poet and warrior. Franzmann was more poet than warrior (39). By my count he wrote twenty hymns and translated nine (186–187).

Bossarro's account brought back memories of the April, 1975, convocation. In the off hours Franzmann could be seen walking by himself around the campus. The man who had articulated the synod's doctrine and represented its beliefs before other Lutherans was towards the end of his life alone. In calling for a convocation, Preus may have known that reconciliation between the opposing sides was no longer possible—this was evident years before. The dice had already been cast in February,

1974 and by April, 1975 that date had already become history. The convocation was hardly a slam dunk for the conservative party. Buls, who was the assigned champion for the conservative side (154), had his back pushed up against the wall by a barrage of questions from Robert Bertram that he could not answer. A review of the tapes will tell that story. E. J. Otto, Saint Louis chairman of the seminary board whose removal of Tietjen as president that precipitated the faculty walkout, walked back and forth at the rear of the chapel auditorium saying “Get him down! Get him down! He’s blowing it.” What precluded any positive outcome was an agreement there would be no time limitations for those who spoke from the floor microphones. Former Saint Louis faculty took advantage of this to give lengthy speeches that posed as questions. LCMS first vice-president Roland Wideranders was ineffective as chairman. Caught in the middle of a storm that already had lost its fury was Martin Franzmann.

No one event or person led up to that February day in 1974 when the Saint Louis faculty left their positions, but Norman Habel and Martin Scharlemann stand out. In a recent fancifully written autobiography, *Why Are You Still a Lutheran? Memoirs of a Heretic Habel*, who first stirred the pot in proposing an allegorical interpretation of Genesis 1–3, claims that Franzmann encouraged him to hold fast to his views. This seems unlikely, but who knows? Franzmann could be on both sides of an issue. Then there is Martin Scharlemann whose paper to the faculty on higher criticism aroused Franzmann’s ire. Scharlemann, who at first stood to the left of Franzmann, had had moved to his right. Franzmann had not changed. It would have been helpful if Bossarro had gone into detail on Franzmann’s critique of Scharlemann.

Bossarro’s book adds another chapter to what happened at the Saint Louis seminary in 1960s and 70s, but with Franzmann there will always be a few more cracks to be filled. In a master of sacred theology thesis presented to the Fort Wayne seminary faculty, LCMS pastor Daniel Burfiend argues that Franzmann should be understood primarily as a hymn writer (xi). This may be one way, but not the only way, in coming to terms with the man Martin Franzmann was. His leaving the seminary six years before the majority faculty walkout may have been prescient that differences between friends could not be resolved without someone—perhaps all, including himself—being hurt. He was as much a tragic figure as was the synod itself. Bossarro has done a favor for the synod to which Franzmann devoted his professional life. Since this book preserves data that is not otherwise available, it deserves an index.

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Books Received

- Abernethy, Andrew T., editor. *Interpreting the Old Testament Theologically: Essays in Honor of Willem A. VanGemeren*. Grand Rapids: Zondervan, 2018. 352 pages. Hardcover. \$49.99.
- Cary, Phillip. *The Meaning of Protestant Theology: Luther, Augustine, and the Gospel That Gives Us Christ*. Grand Rapids: Baker Academic, 2019. 384 pages. Softcover. \$32.99.
- Chatraw, Joshua D. and Mark D. Allen. *Apologetics at the Cross: An Introduction for Christian Witness*. Grand Rapids: Zondervan, 2018. 336 pages. Softcover. \$34.99.
- Frame, John M. *Nature's Case for God: A Brief Biblical Argument*. Bellingham, Washington: Lexham Press, 2018. 96 pages. Softcover. \$11.99.
- Gignilliat, Mark S. *Reading Scripture Canonically: Theological Instincts for Old Testament Interpretation*. Grand Rapids: Baker Academic, 2019. 144 pages. Softcover. \$21.99.
- Gupta, Nijay K. *1 & 2 Thessalonians*. Critical Introductions to the New Testament. Grand Rapids: Zondervan Academic, 2019. 320 pages. Hardcover. \$44.99.
- Honeycutt, Frank G. *Sunday Comes Every Week: Daily Habits for the Busy Preacher*. Grand Rapids: Wm B. Eerdmans Publishing Co., 2019. 160 pages. Softcover. \$19.99.
- Hurtado, Larry. *Honoring the Son: Jesus in Earliest Christian Devotional Practice*. Bellingham, Washington: Lexham Press, 2018. 96 pages. Softcover. \$15.99.
- Kolb, Robert. *Martin Luther as He Lived and Breathed: Recollections of the Reformer*. Eugene, Oregon: Cascade Books, 2018. 190 pages. Softcover. \$24.00.
- McNall, Joshua M. *The Mosaic of Atonement: An Integrated Approach to Christ's Work*. Grand Rapids: Zondervan Academic, 2019. 336 pages. Softcover. \$34.99.
- Morgan, Christopher W., editor. *Biblical Spirituality*. Theology in Community. Wheaton, Illinois: Crossway, 2019. 304 pages. Softcover. \$28.00.
- Mumme, Jonathan, Richard J. Serina Jr., and Mark W. Birkholz, editors. *Church as Fullness in All Things: Recasting Lutheran Ecclesiology in an Ecumenical Context*. Lanham, Boulder, New York, London: Lexington Books/Fortress Academic, 2019. 268 pages. Hardback. \$95.00.

- Myers, Ben. *The Apostle's Creed: A Guide to the Ancient Catechism*. Christian Essentials. Bellingham, Washington: Lexham Press, 2018. 112 pages. Hardcover. \$15.99.
- Perrin, Nicholas. *Jesus the Priest*. Grand Rapids: Baker Academic, 2018. 368 pages. Softcover. \$32.00.
- Senkbeil, Harold L. *The Care of Souls: Cultivating a Pastor's Heart*. Bellingham, Washington: Lexham Press, 2019. 312 pages. Hardcover. \$21.99.
- Van Pelt, Miles V. and Gary D. Pratico. *Biblical Hebrew Vocabulary in Context: Building Competency with Words Occuring 50 Times or More*. Grand Rapids: Zondervan Academic, 2019. 144 pages. Softcover. \$16.99.