

CONCORDIA THEOLOGICAL QUARTERLY



Volume 85:2

April 2021

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Book Reviews

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***Long Live Latin: The Pleasures of a Useless Language.* By Nicola Gardini. Translated from the Italian by Todd Portnowitz. New York: Farrar, Straus and Giroux, 2016; translation copyright, 2019. 246 + viii pages. Hardcover. \$26.00.**

Nicola Gardini is a professor of Italian and Comparative Literature at the University of Oxford and no mean Latinist. He got started in Latin in middle school in 1977 (the very year it was deleted from the required curriculum) and never looked back—excelling in his studies, as he tells us (15), and reading most of the Latin authors on his own. In his opinion, of course, Latin is *not* useless but rather the quintessence of what it means fully to be alive. Latin is beautiful in its own right and concerned with the larger questions: Who am I? What am I doing here? What is history? What’s it all about? (4). Behind the question “What’s the point of Latin?” rests a violent arrogance—indeed, an assault upon the world’s richness and greatness of the human intellect (6). Not everything can be reduced to utility nor the push of a button. And as for the canard that Latin is a dead language, “as dead as dead can be,” well, the facts speak otherwise. Latin is very much *alive* in that it endures and produces other languages (the so-called Romance languages!) and other literatures: Dante could not have composed his *Divine Comedy* without Virgil’s *Aeneid*, nor Milton his *Paradise Lost*; Machiavelli could not have produced *Discourses on the First Ten Books of Livy* without Livy’s history, of course, nor Castiglione his *Book of the Courtier* without Cicero’s *De Oratore* (6–7). And so it goes:

Literature is life, and it lives because it generates more writing, and because readers exist, and because interpretation exists, which is a dialogue between thought and the written word, a dialogue between centuries, which halts time on its ruthless march and continually renews our potential for permanence. . . . [L]iterature preserves our capacity for peaceful and respectful relationships, without which nothing else can survive. The name that Latin gives to this capacity is *humanitas*, and those who possess it *humani*. Both of these terms, which are derived from *homo* (human being), appear with great frequency in Cicero. (11–12)

After a few introductory chapters (“Ode to a Useless Language,” “A Home,” “What Is Latin?,” “Which Latin?,” and “A Divine Alphabet”), the book consists mainly of brief essays on Catullus, Cicero, Ennius, Julius Caesar, Lucretius, Virgil, Tacitus and Sallust, Ovid, Livy, Seneca, Apuleius and Petronius, St. Augustine and the Vulgate, Juvenal, Propertius, and Horace—in that order (see Contents, vii–viii). Several of these authors are old friends of mine, and some I have never read before. Gardini engages each in turn—commenting upon a particular word or turn of phrase here, or upon a more extended theme there for which an author is well-known. Take Catullus, for example, whom Gardini discovered pretty much on his own (the teacher had overlooked his poetry because it is written in the hendecasyllabic meter, which the students had not yet learned). Catullus likes swear words and graphic sex, as Gardini learned early in high school (a rundown of the sexual vocabulary associated with body parts occurs on page 90). And yet Catullan sexual expression is not simply immoral, as persons in our holier-than-thou culture might come to assume. In his poetry, Catullus asserts his sexuality *as a male human being*—that is, as a free-born Roman citizen, affirming his social dignity. In fact, swear words in Catullus are never mere expressions of vulgarity or raw emotion, but—oddly, to our way of thinking—belong to a “strict moral code.” Paradoxically, profanity in Catullus “flows from a pious mouth” (93).

For whom is this book intended? Gardini intends it for young students—perhaps those who need a crash course in the particular styles and themes of a particular author before reading him in the original language (20–21). (Be it noted that only male authors are represented in this volume, though the Greek poetess Sappho is mentioned on page 44.) Nevertheless, the book is intended not just for the young—but maybe, indeed, for former Latin students to “rediscover the pleasure of their longed-for or abandoned studies” (21). In spite of the prurience represented in the preceding paragraph, I think the book would make wonderful reading for Lutheran adults who are considering adding Latin to the curriculum of a “classical” school at their church, or indeed anyone—including pastors—who need to come painlessly to terms with the Latin literature of western civilization. Books like this offer our best hope for staving off the collapse of literacy in modern times, or in schools too given over to STEM learning. Let us allow Gardini to have the final word, who says it best:

Literature, in any language, is rarely ascribed such responsibilities and such dignity today. High school and university programs have withered. Students are reading less and less. As for the good of society, our mental health, the beauty of sentences—as for the *education* of the spirit, in other words—we no longer seem to give them any thought, betting all our happiness on material wealth. And so our taste decays, along with our expectations. Our words turn

anemic, signifying less and less, sounding more and more like white noise, like traffic, or like certain politicians. Words! Our greatest gift, our most fertile ground.

Let's start over again with Latin. (13)

John G. Nordling

***Church as Fullness in All Things: Recasting Lutheran Ecclesiology in an Ecumenical Context.* Edited by Jonathan Mumme, Richard J. Serina Jr., and Mark W. Birkholz. Lanham, MD: Lexington Books/Fortress Academic, 2019. 250 pages. Hardcover. \$95.00.**

There are really two distinct parts to this collection of essays. The first part considers the church from the standpoint of doctrinal, exegetical, historical, and practical perspectives. The second part, headed "Section IV," offers essays by Roman Catholic, Anglican, and Reformed scholars about how their ecclesiastical traditions understand the "church" in ways similar to, or divergent from, Lutherans.

In the first part, Jeremiah Johnson addresses the problem of modern American notions of individual autonomy that push against commitments to community and church. Paul Elliott addresses how the complaint psalms assume a community context for worship. Alexander Kupsch reviews the ecclesiology of Christian Danz, Christoph Schwöbel, and Wolfhart Pannenberg. Mark Birkholz critiques, on the basis of the Book of Acts, the idea that non-pastors may preach. James Prothro gives a balanced treatment of Ephesians 4:12. Richard Serina supplies the medieval context for the doctrine of the church found in Luther and the Confessions. Roy Coats examines the historic roots of the Augustana's distinction between the powers of order and jurisdiction. Jonathan Mumme reviews the doctrine of the church as found in Ernst Kinder. John Bombaro offers an illuminating exposition on the marks of the church, attached to questions of order and episcopacy. Jari Kekäle considers the practical "first-article" issues involved in parish and synod life today, from his perspective as a confessional Lutheran pastor in Finland.

This book offers a renewed Lutheran understanding of the church, which if widely received, would go a long way toward curing what ails our Lutheran synods today.

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***Apologetics at the Cross: An Introduction for Christian Witness.* By Joshua D. Chatraw and Mark D. Allen. Grand Rapids, Michigan: Zondervan Academic, 2018. 336 pages. Hardcover. \$34.99.**

As the subtitle indicates, *Apologetics at the Cross* is intended as an introduction to apologetics. The book integrates a variety of disciplines and seeks to provide “a biblical, historical, philosophical, theological, and practical vision for offering an appeal for Christianity in our contemporary context” (23). This variety is focused on the cross, which the authors take as synonymous with the gospel (29). All apologetic appeals must serve the goal of bringing people to the cross even as cruciform humility and suffering for the good of the other must shape the way apologetics is done. Christ must be in focus at all times (43).

Both authors come to the task from a prior attitude that apologetics is *irrelevant*—either because only the gospel is essential and the typical apologist seemed ill-suited to interact with people, especially non-believers (18–19), or because antiquated apologetics answered questions no one asked in a cerebral, intimidating way (19–20). Subsequently, practical circumstances caused both authors to learn to appreciate apologetics. They now serve in theological education at Liberty University—Chatraw in apologetics. Thus, they are well-suited to address the continued place of Christian apologetics in an era of skepticism about its relevance.

The book consists of three major parts—“The Foundation for Apologetics at the Cross,” “The Theological Structure for Apologetics at the Cross,” and “The Practice of Apologetics at the Cross”—each approximately a third of the book comprised of several chapters. The authors first provide a biblical and then a historical basis for the apologetic tasks. The biblical basis treats more than a few proof texts (like 1 Pet 3:15) or oft-cited counter proof texts (like 1 Cor 2:1–5). It uses an inductive approach to show fifteen apologetic approaches depicted in Scripture—approaches that are both contextual and directed toward Christ’s life, death, and resurrection (61). The historical basis seeks to elucidate apologetics from the early church to the twentieth century, highlighting in summary fashion many apologists and apologetic approaches.

The authors reserve more contemporary apologists for the second part of the book, in which they make sense of methods, emphasize cruciform humility in the apologetic task, argue for a holistic apologetic, and consider a biblical (Pauline) approach to contextualization. There is a good summary of four primary approaches to apologetics — Classical, Presuppositional, Evidential, and Experiential/Narrative — complete with what this reviewer considers the best diagram in the book (106). Discussion of each approach includes potential strengths and weaknesses, as well as

excerpts from the writings of representative authors. The need for proclamation of the cross (gospel) is the ultimate goal of word and deed, and apologetics is a servant. Cruciform humility must characterize the apologist, and *a la* Luther's two types of theologians, "apologetics at the cross" is distinguished from an "apologetic of glory" (146). Contextualization is necessary and inherent in the gospel since it "was revealed in a particular culture" and must be "translated into the language and thought forms" of the target culture (186); however, such contextualization must faithfully proclaim the universal truth of the cross.

Thus, in the final third of the book—on the practice of cruciform apologetics in our *late modern* context as they refer to *postmodernism* (205)—the authors propose an *inside out* approach that places "the gospel and a robust Christian theology . . . at the center of apologetic interactions and woven into the dialogue throughout," focusing "on points where Christianity overlaps with the views of other people" (214). They apply this approach to four cultural "givens" in the West: modern pluralism, the ethics of authenticity, religious lethargy, and the therapeutic turn (222). In a chapter dealing with eight common *defeaters*—skeptical objections and earnest questions about Christianity—the authors provide a middle ground for beginning to exercise the apologetic task. Each defeater comes with a discussion of the issue from a Christian perspective, approaches to a response, and suggestions for further reading on the topic. While these eight defeaters are not exhaustive, they cover several oft-cited obstacles to faith. But the apologist does not merely refute obstacles to faith and then present arguments for Christianity; these should not "be abstracted from the genuine discipleship and worship of the church" since "the church is both a living apologetic appeal and the formative context out of which apologetic arguments are supported as plausible" (291). The concluding chapter addresses making a case for the Christian faith both from observations and experiences that "point to a transcendent reality beyond our universe" (306) and by providing Christian answers to the "deep questions of life" like: "(1) Who are we? (2) What is the problem with the world, and what is its solution? and (3) Where are we going?" (307).

The authors do a decent job of keeping things cross- (gospel-) centered while approaching apologetics from a variety of disciplines. As an introduction, it serves well, covering much ground at a survey level while providing helpful direction for further reading on specific topics. It also includes several tables, diagrams, and insets that summarize and visualize content.

However, the tables and diagrams are not labeled and, therefore, not listed in the table of contents. Such a list would be helpful to the reader (especially if the book were used in an academic setting). More importantly, it is superficial both in its treatment of topics and in its use of the select secondary literature, making this book

less useful to a more serious student of apologetics. Finally, while there is a chapter devoted to a holistic apologetic approach—reaching the whole person as a thinking, believing, desiring being—the book does not convincingly achieve its goal of emphasizing this holistic apologetic throughout.

Nevertheless, this book is a worthy read for beginning apologists as well as those looking to make a renewed start.

Don C. Wiley

***Preaching the Word with John Chrysostom.* By Gerald Bray. Bellingham, Washington: Lexham Press, 2020. 132 pages. Softcover. \$12.99.**

One of the (many) wonderful things about John Chrysostom's preaching is its inherent accessibility. The "mouth of gold" was so named for his preaching ability, and if you find yourself reading Chrysostom chances are you're reading a sermon. He avoids long systematic treatments of theological topics, even as he tackles the christological controversies of late fourth- and early fifth-century Antioch and Constantinople, preferring to allow his hearers to dwell in the mysteries of God, mysteries that are revealed in the person of Jesus Christ and delivered to believers in the words of Scripture and in the Eucharist. In his book *Preaching the Word with John Chrysostom*, Gerald Bray presents Chrysostom's preaching to a new generation of Christian preachers, many of whom may be either unfamiliar with his work, uncomfortable with the antiquated translations available, or simply daunted by the sheer amount of his material. On the whole, Bray does an admirable job of making an already accessible preacher even more so, not just in homiletical content, but also in terms of Chrysostom's understanding of God's posture toward his creation as well as the preacher's own pastoral identity.

Throughout his book, Bray is reliant on the works of Chrysostom scholars David Rylaarsdam and Margaret Mitchell, for which he is to be commended. Rylaarsdam's *John Chrysostom on Divine Pedagogy: The Coherence of His Theology and Preaching* serves as a basis for Bray's understanding of Chrysostom's theology of "condescension" (συγκατάβασις), while Mitchell's *The Heavenly Trumpet: John Chrysostom and the Art of Pauline Interpretation* provides an excellent analysis of St. Paul's heavy influence on Chrysostom's understanding of his identity as a preacher of Jesus Christ. In his reading and portrait of the subject, Bray thoroughly quells the modern notion that Chrysostom was simplistic or even, as has been claimed, "anti-intellectual," and instead reveals a depth of thought that more than justifies his position among the great preachers of the Christian faith. Additionally, while the sheer amount and diversity of Chrysostom's writings make any sort of systematic treatment of his work difficult, Bray does an exceptional job of

understanding Chrysostom's thought in terms of the condescension of God, the lens through which he read, interpreted, and preached the Scriptures.

Although he does not give much background to John Chrysostom's early training under Libanius, Bray's portrait of John Chrysostom is one that is steeped in Greek tradition in terms of his understanding of virtue and rhetoric; at several points, he remarks on Chrysostom's fondness for explaining the events of Scripture in terms of balance and necessity, even going so far as to describe his view of Matthew's Gospel as a "golden mean" between Mark and Luke. It is in this tradition that Chrysostom's understanding of condescension takes form, as God communicates with his people in a way that makes an unknowable God knowable, a reality fully experienced in the human person of Jesus. Bray notes that God's condescension serves as the entire basis of Chrysostom's christological understanding, as Jesus is born, suffers, and dies as an act of divine love for the entire human race. Bray gives a similar explanation of John Chrysostom's treatment of the creation account, in which he teaches that God spoke his creation into being in a way that could be understood by what he had created. God's words in Genesis 1, Chrysostom tells us, are simple, and are given to a people not yet ready for the full revelation of God's salvific plan. Even his understanding of virtue, so prevalent in his preaching and the source of many accusations of moralism, is seen not as a source of righteousness, but as a visual representation of the life and image of God. Indeed, Bray does an excellent job of demonstrating the nature of Chrysostom's preoccupation with virtue, which is distinguished from "works" due to its foundation in God's condescension toward humanity.

To be sure, the primary criticism of Bray's work is that it stops short of conveying the full impact of Chrysostom's understanding of condescension. Noticeably absent is any detailed treatment of the Eucharist in Chrysostom's preaching; for a book marketed to preachers, this comes as a bit of an oversight. For John Chrysostom (described in Quasten's *Patrology* as "*Doctor Eucharistae*"), the Eucharist served as the source and object of his homiletic. In his thinking, the sermon was not the high point of the service, but rather the Eucharist, in which the content of the sermon was held, cherished, and internalized into the Christian's very body. For this reason, Chrysostom would often describe the condescension of God as a "mystery," apparently in order to give the term double meaning: the mystery given to us in Scripture is revealed in its fullness by the mystery lying on the altar. Chrysostom's preaching simply cannot be understood apart from his fiercely sacramental understanding of God's condescension, in which he goes so far as to refer to Scripture itself as a type of incarnation, where the words of God become clothed in the skin of human speech. For Chrysostom, a sermon without the body

and blood of Christ on the altar is a blind sermon, a message without form, foundation, or purpose.

All in all, there is much to recommend Gerald Bray's work, the chief reason being that it places the works of a great preacher into the hands of preachers. For those unfamiliar with Chrysostom's preaching and looking to enhance their own, *Preaching the Word with John Chrysostom* is a helpful introduction. Additionally, it allows those who are more interested in Chrysostom's theology to access more detailed treatments of his work, in particular that of Rylaarsdam and Mitchell. (I would also recommend Hans Boersma's *Scripture as Real Presence: Sacramental Exegesis in the Early Church*, which contains an excellent section on Chrysostom's understanding of condescension.) As always, however, the best way to familiarize yourself with any preacher is to read their sermons; fortunately for the church, many of Chrysostom's sermons still exist in English translations, and many of these have been updated to less-antiquated versions. To any preacher new to Chrysostom, I would say this: read Gerald Bray, and then read Chrysostom's *Baptismal Instructions*, and allow your congregation to benefit from one of the greatest preachers in the history of the Christian church.

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***Chrysostom's Devil: Demons, the Will, and Virtue in Patristic Soteriology.* By Samantha L. Miller. Downers Grove, Illinois: IVP Academic, 2020. 216 pages. Softcover. \$36.00.**

Samantha Miller's work is a commendable piece of scholarship examining a facet of Christianity often overlooked. In *Chrysostom's Devil*, Miller examines Christian demonology through the lens of St. John Chrysostom, drawing upon an extensive list of his writings to apply his demonology to a modern audience.

Miller's work is intended to address the theological framework of Chrysostom's demonology. As such, it stands out as unique among similar studies whose foci tend toward the "sociohistorical." This framework includes glimpses into Chrysostom's historical context, philosophical background, anthropology, and soteriology as inseparable components of his demonology. While thoroughly academic in nature, Miller's presentation of Chrysostom's demonology remains approachable and even enjoyable to read—an accomplishment that merits praise given the serious nature of the subject material.

The most pervasive theme throughout Miller's work is Chrysostom's highly pastoral approach to the demonic. Unlike other theologians of his era, Chrysostom does not philosophize with curiosity. Instead, his demonology is inherently practical in nature, intended to promote a life of faith and spiritual discipline as well as to provide comfort and encouragement in times of trial. As such, Chrysostom's demonology as presented by Miller is an encouragement to every pastor, and something all should take the time to study.

It gives value and importance to Christian virtue and right living in the understanding that the demonic can and does strive to assault the people of God, but also comfort in the knowledge that no such assault can cause true harm. Additionally, Chrysostom's demonology gives encouragement in the knowledge that the demonic has far less power than popularly ascribed. In the raging battle of the faith, it is a blessed word of gospel to those struggling in the faith to see the true weakness of the foe. However, the weakness of the demonic also eradicates any excuse for man's sin as being anything other than a forfeiture of the will to temptation. Thus, Chrysostom's demonology is never separate from an admonition toward virtue.

Miller concludes helpfully by offering "Implications for the Church Today." Here, she applies Chrysostom's demonology to issues plaguing the modern church and culture, reinforcing the inherently pastoral nature of Chrysostom's approach.

Chrysostom's Devil is highly recommended to all pastors, both for the practical approach to the demonic as well as the rich theology. It is also recommended for those interested in patristic soteriology or early demonology. Easy to read, well researched, and comprehensive, Miller's work is an excellent presentation of Chrysostom's rich theology.

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***The New Testament in Antiquity: A Survey of the New Testament within Its Cultural Contexts* (2nd Edition). By Gary M. Burge and Gene L. Green. Grand Rapids, Michigan: Zondervan Academic, 2020. 623 pages. Hardcover. \$59.99.**

This reworked and expanded edition of a popular textbook is worth your attention but not your approbation. Any Bible student of any level of expertise can profit from the accumulated geographic, cultural, and historical knowledge between

this book's covers. How is the phrase "city set on a hill" (Matt 5:14)¹ related to the climatic zone in which Jesus grew up? How was an ancient Jewish tomb built into rock, and where in it would Jesus' body have been laid? Do you know what the Gallio Inscription is, and would you like to see a very clear photograph and explanation of it? All these answers, and many more like them, are in this book.

On the other hand, you might be able to find answers to those questions with well-designed maps and illustrations through an Internet search, and you would not have to pay \$59.99. A textbook like this one might be worth its salt if, in addition to the world of the New Testament on its own terms, it introduced the student to the theology of the New Testament on its own terms. One expects a book from an evangelical publisher to be interested in presenting the Bible on its own terms. Although the authors teach at two institutions historically associated with evangelicalism (Calvin Seminary and Wheaton College), evangelicalism isn't what it used to be. The author of Colossians and Ephesians "purports to be Paul," according to their assessment. The Bible is portrayed as historically interesting but also sometimes historically unreliable. This ambivalence about Scripture's claims, not least its claims of authorship, has never been anything except corrosive to the church.

Strange to say, alongside these doubts about Scripture's authorship is an unexplained, presumed respect for "scholars," always referenced as an amorphous group who "question the authorship" or "doubt" some obvious claim of the biblical text. Paul's letter to the Galatians has the "virtually unanimous" scholarly opinion that Paul was the author, but if it was a light thing to Paul that he should be judged by the Corinthians or any human court, how much less interest should we display in the anonymous cultural authority of scholars falsely so-called who doubt the Bible's basic claims about itself? I did not come away from the book with any doubts about the Bible. This volume was by turns enlightening in its historical riches and boring in its oft-rehearsed academic doubts. I came away from the book doubting evangelicalism's future without an authoritative, inerrant Bible.

Adam C. Koontz

¹ Unless otherwise noted, all Scripture quotations are from the ESV[®] Bible (The Holy Bible, English Standard Version), copyright © 2001 by Crossway, a publishing ministry of Good News Publishers. Used by permission. All rights reserved.

***Der Theologe Hermann Sasse (1895–1976): Einblicke in seine internationale Wirkung als Exeget, Kirchenhistoriker, Systematiker und Ökumeniker.* Edited by Werner Klän. Edition Ruprecht: Göttingen, 2020. 278 pages. Ebook. 56,00 €.**

This volume, published in celebration of Hermann Sasse's 125th birthday (Sasse was born July 17, 1895), is a collection of essays by scholars from Australia, Germany, Canada, and the United States, some in German, some in English, each followed helpfully by a one-paragraph summary in the alternate language. Werner Klän's introduction and Andrea Grünhagen's closing biographical summary both include the following quote from the preface to Sasse's *In Statu Confessionis*: "Bekanntnistreue und echte Ökumenizität gehören zusammen" ("Confessional fidelity and genuine ecumenism go hand in hand," 9, 230). This could be taken as thematic for the volume as a whole. Each of the essays in its own way explores how Sasse maintained confessional fidelity through rigorous engagement with the Scriptures and with the history of the church, sometimes in bold opposition to the specter of totalitarianism. Never being content to hoard the divine riches of the word of God for his own little corner of Christendom, Sasse labored to call all Christians of every stripe throughout the world to embrace the universal truth of the word he confessed. The Lutheran confession is for all Christendom.

The essays by Volker Stolle (11–49), Simon Volkmar (50–71), and John Stephenson (132–146) explore Sasse's exegetical legacy, where he has proven most controversial among Missouri Synod Lutherans. Stephenson takes a number of surprising potshots at the heirs of the Synodical Conference without providing much by way of constructive alternatives to what he sees as failings in their approach to inspiration and ecumenism. Thomas Winger (72–88) delves into the nature of confession itself as Sasse understood it, concluding, in keeping with the theme of the volume, that from this understanding flows "the necessity of confessing firmly the full *Scriptural* truth of the Gospel and Sacraments that make the church one; and the imperative to seek unity (concord), which drove Sasse into a lifetime of ecumenical labour" (88). The essays by Christian Neddens (89–102), Wolfgang Sommer (103–115), and Maurice Schild (121–132) deal with Sasse's response to National Socialism. Of special relevance to the church of our own day, when Romans 13 can serve as a cloak for cowardice in the face of secularism's attempt to stamp out Christianity and even basic morality in the public sphere, is Schild's summary of Sasse's perhaps surprising position on resistance to the state: "A regime which undermines the basic orders of justice, marriage and the family forfeits authority as a government; *and* . . . any obligatory duty to obey such a power then 'no longer exists.' . . . A church acknowledging a regime of this type as government . . . would make itself 'guilty of a grievous sin.' . . . Insurrection (*Empörung*) against

such a power would constitute not revolution but rather a war of defense (*Notwehr*) legitimated by the ‘emergency situation’” (128–129). This is no quietism. Here Sasse’s commitment to bold confession leads to the real possibility of actually having to suffer for that confession, a possibility that is becoming ever more real for us. Matthew Harrison (147–165), Jacob Corzine (166–187), Werner Klän (188–212), and John Pless (213–229) focus on Sasse’s study of the Office of the Ministry, ecclesiology, and the Lord’s Supper in light of his commitment to genuine ecumenism. Pless, summarizing again the theme of the volume, writes in his essay, “Sasse maintains that Lutherans have the obligation to the *una sancta* to test their doctrine by Scripture and then joyfully to confess and proclaim this truth” (225). Finally, Volker Stolle, in a second contribution (116–120), and Andrea Grünhagen (230–246) provide essays of biographical interest.

All in all, this is a useful, enjoyable volume that will lead to deepened interest in perhaps the most significant confessional Lutheran figure of the twentieth century, a figure who has much to teach us still about the genuinely ecumenical thrust of faithful Lutheran confession.

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