

Concordia Theological Quarterly



Volume 79:3-4

July/October 2015

Table of Contents

<i>The Lutheran Hymnal after Seventy-Five Years: Its Role in the Shaping of <i>Lutheran Service Book</i></i> Paul J. Grime	195
Ascending to God: The Cosmology of Worship in the Old Testament Jeffrey H. Pulse	221
Matthew as the Foundation for the New Testament Canon David P. Scaer	233
Luke's Canonical Criterion Arthur A. Just Jr.	245
The Role of the Book of Acts in the Recognition of the New Testament Canon Peter J. Scaer	261
The Relevance of the <i>Homologoumena</i> and <i>Antilegomena</i> Distinction for the New Testament Canon Today: Revelation as a Test Case Charles A. Gieschen	279

Taking War Captive: A Recommendation of Daniel Bell's <i>Just War as Christian Discipleship</i>	
Joel P. Meyer	301
Marriage, Divorce, and Remarriage: The Triumph of Culture?	
Gifford A. Grobien	315
Pastoral Care and Sex	
Harold L. Senkbeil	329
Theological Observer	347
A Devotion on Luke 18:1–8	
A Statement by the Faculty of Concordia Theological Seminary, Fort Wayne, concerning the Communion of Infants	
Book Reviews	351
Books Received	379
Indices for Volume 79 (2015)	381

Book Reviews

Review Essay

I Am Not Eloquent; I Am Slow of Speech and of Tongue: Learning to Speak for Marriage

Keeping up with the marriage debate, if there still is one, seems almost impossible. We are living in compressed times, when a day seems like a year, and a year a century. Who could have imagined that when our current president first sought the office, he would have to appear with Rick Warren and offer his endorsement for traditional marriage? That was so long ago; the world is so different now. Young people can hardly imagine a day when homosexual behavior was called sodomy, and same-sex marriage was not only illegal, but unthinkable. Now the tables have turned, and even the strongest of Bible-believing Christians are grasping for ways to articulate the biblical teachings on sexuality and marriage. We recognize that it is necessary to affirm the Scriptures, but we must do more. We cannot leave the impression that marriage is simply a Christian thing, an arbitrary command, or a Levitical Law. We have to demonstrate that God's word is not only the basis of creation, but that it reflects the goodness of creation. We need to be able to demonstrate that God's marriage mandate is actually good for people, because he is a good God and wants the best for us. Marriage matters, and promoting it is an act of love, as well as a confession of the God who loves us in Christ, our Bridegroom. So we need to speak in order to answer the world's questions and to address a world that equates the affirming of natural marriage with hate. Is there any hope? Where can we even begin?

***What Is Marriage? Man and Woman: A Defense.* By Sherif Girgis, Ryan T. Anderson, and Robert George. New York: Encounter Books, 2012. 152 pages. Softcover. \$15.99.**

Perhaps the place to start is a slim book that packs intellectual punch, co-authored by Princeton professor Robert George and two of his students, Sherif Girgis and Ryan Anderson. Robert George is perhaps the pre-eminent Christian scholar of our day. His book, *The Conscience and Its Enemies* is a classic in understanding the challenge Christians face from the secular Left. Girgis is largely responsible for the book's arguments, and Ryan for its structure. In the introduction, the authors lay out two definitions of marriage: the conjugal view and the revisionist view. According to

the conjugal view, marriage is an exclusive, lifelong, and monogamous union, oriented towards procreation and the raising of children. According to the revisionist view, marriage is essentially an intense emotional bond. In the chapters that follow, the authors lay out the implications of each.

In the first chapter, the authors address the state's interest in regulating marriage. Libertarians are bound to be disappointed. While there are no laws governing friendships, for instance, the state has a compelling interest in marriage, which has traditionally been seen as the best place for a child to grow and thrive. The values of exclusivity, monogamy, and permanence are not simply spiritual values, but are tied to the very act of procreation. Given that every child has a mother and a father, and that only a male and a female can produce a child, the state has a stake in incentivizing and obligating this relationship. In the second chapter, the authors speak about marriage as a comprehensive union. By this, they mean, "It unites two people in their most basic dimensions, in the minds *and* in their bodies; second, it unites them with respect to procreation, family life, and its broad domestic sharing; and third, it unites them permanently and exclusively" (23). Marriage is more than friendship in that it unites all that two persons are and have. And, though friendship might actually be more intense, it need not be exclusive or monogamous. Marriage is a comprehensive union in which two people become biologically one in the act of procreation. Our bodies have many biological systems, including the circulatory system, the respiratory system, and the cardio-vascular system, each an independently functioning system. The reproductive system is different, for is it is whole and functional only in the unity of one male and one female. Together, a man and woman become one in the creation of new life. Such a union calls for permanence, for the sake of the children and for the sake of binding the generations.

In the third chapter, the authors speak to the question of societal good, noting that where marriage thrives, society thrives as well. Marriage is good for children, who are cared for by two devoted parents. It is good for women, who have safety and protection, especially when most vulnerable. Finally, it is good also for men, who find purpose in marriage. As marriage falls apart, children have more social, psychological, and educational difficulties. More women end up in poverty, and men become less productive. In the most basic of terms, marriage "tends to help spouses financially, emotionally, physically, and socially" (44). Studies have shown that marriage makes a people more prosperous, and, as an added benefit, less dependent upon government, which often must step in to fill the void. And, from a Christian standpoint, it is worth

noting that when marriage falls apart, the poor are hurt the most. They write: "A leading indicator of whether someone will know poverty or prosperity is whether she knew growing up the love and security of her married mother and father" (45). The breakdown of the family not only hurts the poor, but keeps people in poverty.

People commonly ask, "What harm does gay marriage do to my marriage?" In the fourth chapter, the authors speak to this question by noting how societal norms affect behavior and how the changing of those norms has detrimental consequences. No-fault divorce has perhaps done more damage to society than any other social policy of the twentieth century. Children have been raised in broken homes, and women have been made vulnerable. With the advent of gay marriage, the very definition of marriage is changed, and the values of permanence, exclusivity, and monogamy are no longer organically tied to the institution. Within the gay community, for instance, exclusivity is not a widely held ideal, and over half of gay marriages incorporate multiple partners. For evidence of this, the authors cite stories from the *New York Times*. Now, some four years later, the evidence has only been further confirmed. As marriage is redefined, societal norms have less meaning. They conclude, "So there is no reason to believe, and abundant reason to doubt, that redefining marriage would make people more likely to abide by its norms" (72). As gay marriage has become the law of the land, so also have many pushed not only for polygamy, but also polyamory and temporary marriage. Gay marriage is not simply marriage expanded, but it is marriage redefined, and then, ultimately, undefined.

The strength of *What Is Marriage* is that, having read it, you are prepared to answer almost every question that has been raised in objection. Some ask: if marriage is oriented towards children, what about infertile couples? The authors note that it is rare for both husband and wife to be sterile, and as such marriage is aimed at keeping partners from having children outside of the marital union. Even more, a faithful couple, whether they have children or not, strengthen marriage as an institution, and therefore society. Both good and bad behavior is societally contagious. Divorce is never a solitary act. The more people in a community who get divorced, the more divorce becomes common, and the weaker the value of permanence becomes. Likewise, the authors do a good job of debunking the analogy of gay marriage to interracial marriage. Black or white, we are the same in essence and in our shared humanity. Men and women, on the other hand, are different. It takes one of each to bring a child into the world.

Even more, there is no such thing as generic parenting. Only a woman can be a mother and only a man can be a father, and a child needs both.

***Conjugal Union: What Marriage Is and Why It Matters.* By Patrick Lee and Robert P. George. Cambridge: Cambridge University Press, 2014. 152 pages. Softcover. \$22.99.**

The next book on our list, *Conjugal Union*, also has Robert P. George as one its authors, this time alongside Patrick Lee, Professor of Bioethics at the Franciscan University of Steubenville. This work is perhaps harder hitting, and it goes more deeply into the question of marriage. This is a deeply rewarding read, but not an easy one, and would be well suited for a graduate level seminar. The authors first note the crisis in marriage as an institution, noting the high divorce rate, the common practice of cohabitation, the growing disconnect between child-rearing and marriage, and the redefinition of marriage as primarily an emotional bond between two people. The authors then proceed to argue that marriage is a conjugal union “that men and women can choose to enter but whose structure they cannot alter” (7). Marriage means something. This is indeed an important starting point. I think especially of the tendency, even among Christians, to have destination weddings, and for couples to write their own vows. Such practices have a tendency to promote the notion that marriage is simply what a couple makes of it, a relationship created by the needs and desires of each couple. For too long many have thought of marriage as a contract, or perhaps seen it only in terms of the vows each spouse makes towards the other. As weddings move outside of the church, people have lost sight of the fact that it is God who creates the union of man and wife. But again, this is not a religious book. The arguments do not depend on Scripture. George and Lee argue that marriage has true meaning, and that it can be found in nature itself.

Conjugal Union begins with a deep consideration of the relationship between our human nature and morality. The argument here is dense and may take two or three readings to appreciate fully. In it, they argue that human flourishing depends on basic human goods, but that those goods are not to be equated simply with pleasure or the pursuit of happiness. As the authors put it, “a morally good choice is one that is in accord with the human good integrally understood, that is, a love and respect for all of the basic human goods, both in oneself and in others; a morally bad choice, in one way or another, *diminishes* or *suppresses* openness or respect for the intrinsic goods of persons” (53). This means that our choices must be based

on something more than the perceived consequences of our actions, a philosophy the authors explain as consequentialism.

Having set the table with the discussion of morality and ethics, the authors approach the basic question of "What marriage is." Specifically, the authors ask whether child-rearing is intrinsically related to marriage, or whether it is only incidental. Alongside this question then is whether marriage describes a specific reality, or whether it is only a social construct. Here George and Lee speak of marriage as a relationship in which a man and a woman are joined together physically, emotionally, and spiritually, "in the kind of community that would be fulfilled by conceiving and rearing children together" (41). Thus, marriage is more than cohabitation, in which a child, if conceived, is incidental to the couple's desire, so that "the members in this relationship must then decide whether they will or will not form a new kind of union, one especially apt for and fulfilled by procreation" (43). While living together involves a man and a woman, and can result in the birth of a child, the inherent qualities of marriage—namely, exclusivity, monogamy, and permanence—are not givens in cohabitation. A couple may choose to raise a child cooperatively, but that decision is based upon the will of the couple, not the nature of the relationship. Within marriage, a child is recognized as "a *gift* that supervenes on the embodiment of the spouses' marital love, not a *product* of the spouses' efficient activity" (48). This point is huge, especially as we try to enliven the imagination of our people. The secular Left speaks of reproduction, and we too easily buy into this language. But, of course, a child is not a product, nor are we the factories. Better, perhaps, to draw upon the language of procreation, recognizing that within marriage, a child is a gift, naturally given through the type of relationship that marriage is in its essence. Marriage is like and unlike other relationships. The authors write:

Marriage requires a definite structure and stability principally because of its orientation to having and rearing children, and so it must be a sharing of lives, and a long-term interpersonal community valued for its own sake, lest children be viewed as mere products. And because it requires stability, it can begin only with explicit, mutual, and usually public consent. (49)

Those who are pro-life should take notice. A deficient view of marriage inevitably colors the way we view children, and whether we see them as individual gifts from God or else as products—even byproducts—of our other largely selfish desires. And, it should be noted, true marriage in no way excludes or denigrates the infertile couple. Theirs too is a "bodily, emotional, and spiritual union of precisely the sort that would be naturally

fulfilled by procreation and the rearing of children together—even though in their case that fulfillment is not reached” (53). All of this is to say, marriage is not a societal construct, but the values of permanence, exclusivity and monogamy are intrinsically linked to the institution as a community oriented to children and their raising.

Conjugal Union then moves into the subject of sex outside of marriage. Here the authors note that sex outside of marriage, or purely for pleasure, works against the common good of marriage. They write, “If one has chosen adultery, that willingness to have sex with someone other than one’s wife remains unless it is repented. But a willingness to have sex with someone to whom one is not married is incompatible with the exclusive giving of oneself that is involved in embodying one’s marriage” (70). The authors then proceed to speak of sodomy, a word that seems almost to have been written out of the English lexicon. This chapter, due to both its content and dense style, is not an easy read, but it is worthwhile. They write, “In sum, a sexual act can be a way of building up a personal communion only if it is sharing in a genuine good—that would be the common good of the participants’ act” (81). For far too long, we have left this type of thinking to the traditions of Catholicism, but, given our culture, it may be time to think more deeply, even as Lee and George lead the way.

Finally, George and Lee address the matter of “Marriage and the Law.” In Christian and socially conservative circles, there has been a movement to claim that marriage is a private matter, or perhaps only a churchly matter. Therefore, the thinking goes, gay marriage does not matter because marriage cannot be defined by the state to begin with. But Lee and George allow us no retreat. Marriage comes before the state and is no mere social contract, but “a distinct and irreducible basic human good” (98). Marriage and family are the basis of the community and then the state, not the other way around. However, that does not mean that marriage can be privatized. Marriage is “a public act, involving a public acknowledgement and celebration” (104). The state’s laws and policies help to shape the marriage culture. The state has a vested interest in promoting true marriage, as it is the least intrusive way to care for the next generation. At its most basic level, “real marriage *does* perform the absolutely crucial social function of encouraging fathers to commit to their children and the mothers of their children and to fulfill their moral responsibilities to them” (109). Property, inheritance, and child custody are matters to which the state must attend.

Much more could be said of *Conjugal Union*, but no review can do it justice. The book requires reading and rereading, and, for some of us,

rereading again. For those interested in the marriage debates, this book is more than worth a place on one's shelf, though it would probably not lend itself to the average book club.

***Defending Marriage: Twelve Arguments for Sanity.* By Anthony Esolen. Charlotte, NC: Saint Benedict Press, 2014. 186 pages. Softcover. \$14.95.**

In the quest for something more accessible that might even spur on the imagination, Anthony Esolan's *Defending Marriage* is an excellent choice. In this short but rich work, Esolan wakes up the echoes of the past, that we might see marriage, true marriage, in all its beauty. Esolan's work is not explicitly biblical, though it surely draws from the wellspring of Christian imagination. The book is organized around twelve arguments based upon our common humanity, in the hope of restoring societal sanity. Each chapter begins almost poetically, either asking us to imagine a scene from life or drawing upon a work of literature. In the first chapter, Esolan lays bare for us modern sexuality and shows how much we have lost. In particular, he describes the effects of the sexual revolution, which "has scorched us all, and has made it nearly impossible to understand the goodness of purity, in both its masculine and feminine embodiments" (3). He compares our moral landscape to a culture that has strangely forgotten "the use of the wheel and axle" (4). We have turned into a people who no longer appreciate one another, but simply use one another for pleasure, which leads to the deflation of our humanity, and, ultimately and strangely enough, boredom. Sex has been mechanized, marriage marginalized, and humanity diminished. Esolan then urges us, as if living among the ruins, to begin the process of rebuilding.

In the second chapter, Esolan warns of an ethic of sexual autonomy, that in fact leads to isolation and brokenness. In the third, beginning with a Norman Rockwell illustration, he paints a wonderful picture of the differences between male and female that should be celebrated and that gives life its wholeness. He then moves to speak about chastity and modesty as positive virtues, explaining that it is not about saying no but about embracing life to its fullest; it is not about being on a diet of restriction, but enjoying the feast of life at its best.

The fifth chapter may hit home with many, as it speaks of the need for friendship and explains how the sexual revolution coupled with same-sex marriage have damaged our capacity for friendship. Men have long since abandoned clubs, and close personal bonds between men have suffered, resulting in what is an epidemic of loneliness. In order to avoid the stigma

of homosexuality, men have too often retreated to their man caves, to depressing effect. In the next chapter, Esolan takes on the notion of consensual sex as harmless, demonstrating its deleterious effects. Our divorce culture has shattered so many lives, while prostitution and pornography have made our hearts callous. He also notes that when we normalize abnormal behavior, the behavior that is normal and beneficial becomes suspect and marginalized. Once, for instance, incest is in any way allowed, then every family relation is affected. When homosexuality is normalized, every friendship becomes suspect. He goes on to note that normalizing abnormal behavior hurts those who engage in it, much like inviting an alcoholic to live in a liquor store. There is much more to say about Esolan's arguments, but they are more than arguments, and they are best captured by reading his book. The last chapter is perhaps the most hopeful and inspiring. We might compare it to C.S. Lewis's Narnia, a vision of what could be in what he calls "the Country of Marriage." He speaks of a world in which men and women cherish one another, people live in a positive and cheerful purity, and in which the residents no longer pursue happiness, because happiness pursues them. Yes, this may sound too sweet, almost sugary, but it is not. It is the description of a happy home, a better way of life, and one, even in our sin-soaked world, worth pursuing.

Esolan's work would make a great read for any book club. In fact, it would be especially good for a men's club at church; perhaps it could be read in bite-sized portions, over the course of the year. This is more than a book about gay marriage. It is a book of our shared humanity and recovering what has been lost. Like me, you will find yourself nodding your head, as you know what he says is right, even as you had not yet thought of it. This is a book to treasure, to read and reread, and hopefully to capture and enliven the imagination.

***Truth Overruled: The Future of Marriage and Religious Freedom.* By Ryan T. Anderson. Washington, DC: Regnery Publishing, 2015. 256 pages. Softcover. \$16.99.**

Most recently, Ryan T. Anderson has authored his own work, *Truth Overruled*. Perhaps there has been no greater public champion of marriage than Anderson, whose style and personality is bright, positive, and clear. The book's title should alert us to the new reality that gay marriage is not simply a step in the wrong direction, but something that will affect all Christians who still hold to traditional marriage. While gay marriage laws are certainly bad for society and harmful to children, another more sinister factor is at play. The Supreme Court's *Obergefell* ruling has not only made

gay marriage the law of the land, but now placed traditional Christians into the role of haters, the modern-day equivalent to racists of former days. The question ahead is whether there will be a place in society for people of faith and conscience. Here and there, the persecution has already begun. Perhaps even worse than persecution, many Christians have bought into the idea that gay marriage is a good and loving option, and in doing so, they deny the plain teaching of Scripture and place their own faith in danger. For far too long, our children have been indoctrinated with the gay agenda and think that gay marriage, even if not essentially good, does no harm. For Christians in doubt, this book is a must-read.

In the first chapter, Anderson again defines marriage, beginning with two alternative views, the "Consent-Based" view of marriage, and the "Comprehensive View." Anderson refers to marriage as "A Marital Community," a "union of hearts, minds, and bodies" (19). Marriage is oriented towards a "comprehensive good—the procreation and education of new persons who can appreciate goodness in all its dimensions. Marriage is unlike any other community in being comprehensive" (21). As we have seen in the other books, marital values of permanence, exclusivity, and monogamy are not incidental to marriage but arise out of its very nature. Anderson then proceeds to show how marriage works in society, explaining that there is no such thing as parenting, but rather mothers and fathers who each play a unique and irreplaceable role. This reminds me of past parenting experiments, in which, for instance, boys were given dolls to play with in the hopes of making them more sensitive. What happened then? The boys turned the dolls into swords. That is to say, boys and girls are different, as are men and women. For a balanced emotional and psychological diet, a child does best with a mom and a dad. While circumstances sometimes make this impossible, gay marriage intentionally deprives a child of either a mom or dad, and children consequently suffer.

Chapter 3 is centered on "Judicial Tyranny." In this chapter, Anderson analyzes the Supreme Court's ruling in *Obergefell v. Hodges*. It is important to read this chapter because it lays bare the illegitimacy of the court's ruling. Justice Kennedy claims that the Constitution guarantees the liberty of individuals to "define and express their identity" (62). Anderson ably dismantles Kennedy's loose reasoning and also draws from the dissents of justices Thomas, Scalia, Roberts and Alito. Anyone who reads this chapter will be well-equipped to make the case against gay marriage.

Anderson then continues by telling the story of those who have suffered persecution for their marriage beliefs in the chapter "Bake Me a Cake, Bigot!" Gay marriage has already left a long list of casualties,

including Christian adoption agencies, schools, and charities. Now it is businesses that are under the gun, Anderson relates the stories of “Sweet Cakes by Melissa” and Arlene’s Flowers, owned by Baronelle Stutzman. Stutzman, a florist in the state of Washington, hired gay workers and happily served gay customers for years. But when she refused to provide flowers for the wedding of two gay friends, “because of my relationship with Jesus Christ,” it was the state attorney general who intervened and fined Stutzman (97). At present, Stutzman is still fighting to save her property from government seizure. These stories are key. These are good people, most often devout Christians, who want to live their lives in kindness to others, even while they conduct their businesses according to their belief. In case after case, these Christians would serve any gay person, discriminating against no one, but they simply do not want to use their talents to celebrate that which is sin. Real people are suffering, and Anderson urges us to stand with them, and speak for them. Indeed, we should not assume that somehow everything will be all right. Gay marriage will affect counselors, teachers, and people in all walks of life. Anderson, for instance, tells the story of Brendan Eich, the former CEO of Mozilla, who was fired simply for supporting a traditional marriage initiative in California, an initiative that passed. He likewise tells the story of Fire Chief Kelvin Cochran, who was fired for having written a book on traditional marriage.

Ryan champions religious freedom as a basic human right. Christians should not be shy to note that in our nation’s Bill of Rights the free exercise of religion is asserted in the First Amendment. He tells a devastating story of how Indiana’s Religious Freedom Restoration Act (RFRA) came under attack and how the state’s leaders folded under the pressure. Anderson writes not out of despair, but to encourage us to stand up for what is right. Bullies win and are emboldened when unopposed.

Perhaps the most helpful chapter is entitled “Why Sexual Orientation Is Not Like Race.” Too many of our young people have bought into this notion, as have many of us. People in our congregations are afraid of being labeled bigots, and many agree that opposition to gay marriage is in fact bigotry. Men and women, however, are indeed essentially different. We are equal, but so also are we complementary. Men and women, moms and dads, are both necessary, and we should not be ashamed to celebrate these differences, even as a child needs both a mom and a dad.

Finally, Anderson urges us not to lose heart, but to take the long view. We must stand up and speak up and make the case that marriage is good. We must make our case in a winsome way, but make it we must. Too much is at stake. He offers three practical tactics: “1. We must call the court’s

ruling in *Obergefell* what it is: judicial activism. 2. We must protect our freedom to speak and live according to the truth about marriage. 3. We must redouble our efforts to make the case for it in the public square" (200).

Slow of Speech and Tongue: Finding Our Voice for Marriage

When our Lord spoke from the burning bush, he called Moses to speak to Israel. The great prophet replied, "I am not eloquent," and added, "I am slow of speech and of tongue" (Exod 4:10). This may be the way many of us feel when facing the issue of gay marriage. Many may be afraid, and many may indeed feel tongue-tied. But the time for silence is over. Now we must find our voice and begin to speak the truth of marriage to our friends, families, and neighbors. We must also support those who take a public stand. It can be very distressing when basic truths are denied. On the other hand, it can also be invigorating, a time for rediscovery. For too long, perhaps, we have simply taken marriage for granted. We know instinctively that it matters, but perhaps we have forgotten how to speak about it. Or perhaps, without even realizing it, we have bought into the thinking of the secularism that surrounds us. Certainly, divorce and cohabitation are common among us, and there is plenty for all of us to think about. Repentance is always in order. But, we need not lose hope. We have at our fingertips the way forward. We need to open up our Bibles and rediscover the role that marriage plays throughout the Scriptures, from beginning to end. Then we need to show that our biblical faith is grounded in the reality of creation. And we need to arm ourselves with every resource that supports these biblical truths, including the four wonderful books reviewed in this essay. Each can be ordered online at quite reasonable prices. We need to build up our libraries, at church and at home. And we need to read together.

This is not some abstract argument, but it is a fight for the very goodness of our creator and the care of our children. It may get worse before it gets better. Christians will pay the price for their conviction. Some have been fined, lost their jobs, or run out of business. Others have been sent to jail. We all must wonder whether God will give us the courage to stand in the days ahead. My greatest fear, though, is not persecution, but apathy, that our people will simply cease to care. If we are silent on marriage, we will have become ashamed of the God of our creation, and ashamed of Jesus who taught that marriage is between one man and one woman—the very Lord who offered his life as the dowry of our salvation. My second concern is for younger Christians. How many of our children will attend

our churches if they think that we promote what society calls hate? We need to arm ourselves and our children for the battle.

What we have seen in these books is that marriage is a created good. This should not surprise us. The Book of Genesis begins with the complementary creation of Adam and Eve, and from that one flesh union flows forth the procreation of all the children of the earth. The Bible confirms that we have been made for one another to do together what none of us can do alone. Throughout the biblical narrative, we see that when marriage goes wrong, as in polygamy, chaos ensues. While it is manifestly true that God brings good even out of the chaos, Christ himself confirms the original intent of marriage (Matthew 19; Mark 10).

Marriage is indeed a picture, even in the fallen world, of paradise, a glimpse of the hope we have in Christ. Matthew explicitly calls the birth of Jesus a new "Genesis" (Matt 1:1), for in Christ, there is a new creation. And indeed, Christ is the new Adam, and the true groom for his bride, the church. When we as Christians stand for true marriage, we honor God as our creator, the one who made us male and female, and we celebrate the gift of life, which comes from the one flesh union. Even more, when we Christians honor marriage as God intended, we offer a witness to Christ as bridegroom who laid down his life for the church and who promises us a seat at the wedding banquet. Marriage is hardly incidental to our lives as Christians, but it is the source of life and the new life. Now is not the time to back down, but to stand up, speak up, and be proud, saying that our God is good. This does not mean that we are proud of ourselves, for we must all repent as we return to the Lord. But we must not let our sin silence us. In fact, we should be all the bolder. Marriage points us to Christ, who "loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle in any such thing, that she might be holy and without blemish" (Eph 5:25–26). When we confess the truth of marriage, we recognize not only our sin but speak of Christ our Savior. Now is the time to stand with those who are persecuted and to honor those whose conscience is tied to Christ. In all of this, we can be of good courage and good cheer, for Christ is with us. And as Christ made the deaf to hear and the mute to speak, there is no reason to be tongue-tied. In Christ, our tongues have been loosed to sing the praises of our Bridegroom.

Peter J. Scaer

Outline of Christian Doctrine: An Evangelical Dogmatics. By Wilfried Härle. Translated by Ruth Yule and Nicholas Sagovsky. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2015. 603 pages. Softcover. \$50.00.

Long used as a standard university text for the study of Protestant theology in Germany, this volume is a comprehensive handbook by Wilfried Härle, professor emeritus of systematic theology at Heidelberg. Nearly a third of the book is devoted to the topic of prolegomena, taking up questions such as the nature of theology as a science, the relationship of theology to dogma and the church's confession, as well as classical epistemological issues. This section is carefully structured and is inclusive in scope, laying out a variety of approaches to classical and contemporary topics as the author attempts to make a case for his own position. In many ways, this long introduction (nearly 200 pages) is the most valuable part of the book.

What most theologians would call "worldview" is identified as "lifeworld" by Härle, something he sees as a situational description of the context for human life, action, and thought. Theology, he argues, cannot be done apart from the particularity of the "lifeworld," yet he judges a "contextual theology" that allows the lifeworld to function authoritatively on the same level as the Bible and the church's confessions as problematic. In other words, the "context" can never become the "text" for the Christian faith (see 149–151).

It is only in chapter 8 that Härle takes up the topic of "the being of God." Here he proceeds to discuss God's essence as love. While he seeks to avoid any kind of sentimentalism in reference to God's love as "friendliness" or "being nice" (205), it is not clear whether he avoids the pitfall Bonhoeffer once identified as the error of modern theology that lets love define God rather than God define love. The attributes of God are descriptively presented using both classical writers and contemporary thinkers (e.g., Tillich, Bultmann, Pannenburg, etc).

God's self-disclosure is seen in Jesus. Christology for Härle begins with the evangelical message of Jesus. Hence, Christology cannot be independent of the historical person of Christ:

If this relationship to a concrete person were to be abandoned or declared nonessential, so that, for example, the origin of the Christian faith were attributed to a fabricated "Christ-myth" (A. Drews), then the Christian faith would not be constituted by the encounter with a person who awakens trust in God. It would be constructed from the

longing for such an encounter. Such a construct provides no adequate foundation for existence-determining trust. (257)

The virgin birth is seen as the “language of metaphor” (296), and the account of Mary beneath the cross in John 19 is judged to be without historical foundation (298). Härle notes that G. Lüdemann (see his *The Resurrection of Jesus*) legitimately raises historical questions regarding the resurrection but illegitimately claims to know what really happened (i.e., that Jesus’ body decayed in the tomb). Also problematic is Härle’s use of God’s “modes of being” to describe the persons of the Trinity.

The sacraments are described as “sensory signs.” Infant Baptism is affirmed, even as Härle is cognizant of criticisms of the practice from the perspective of Karl Barth. His discussion of the Lord’s Supper is indebted to the categories of the *Leuenberg Agreement* (1973). Eschatologically, Härle leans toward a speculative universalism.

Insofar as Härle writes descriptively of Christian doctrine, he provides the reader with a significant amount of data exegetically and from the perspective of the history of dogma. To that degree, *Outline of Christian Doctrine* is a helpful handbook for theologians, but it falls far short of qualifying as a Lutheran dogmatics.

John T. Pless

***From Here to Maturity: Overcoming the Juvenilization of American Christianity.* By Thomas Bergler. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2014. 192 pages. Softcover. \$20.00.**

Thomas Bergler’s prior volume, *The Juvenilization of American Christianity*, details how youth ministries have for many years dumbed down the spiritual formation of youth in churches and helped to foster a church-wide shallowness. This “juvenilization” took the form of entertainment based worship, individualistic piety, and a pushing aside of serious doctrinal and Biblical content for the sake of reaching people. Bergler asserts that this process was outwardly successful in drawing in youth. But it led to other destructive consequences such as egocentric practices, a stress on a personal relationship with God, sentiments that act as certainty of a relationship with God, and a strong tilt toward practicality.

This current volume seeks to answer the comment that it is easier to criticize the “Juvenilization of American Christianity” than it is to fix it. Bergler seeks to give congregations help in avoiding turning out perpetual adolescent Christians and to “help church leaders looking to foster matu-

rity in their congregations" (xiii). Building a practical, workable way to reverse a cultural avalanche is no easy task. But it is an important one.

Lutherans will find some matters to disagree with in Bergler's approach. He goes about his work in a broad, almost nondenominational way so as to be the most help for the most number of church leaders and congregations. The Lutheran reader must do a lot of Lutheran translating of content and philosophy. The book is heavy on sanctification, which is not surprising given that "spiritual maturity" involves much sanctification. More troubling is his failure to adequately define and account for the reality for original sin in the life of a Christian. Bergler also has trouble coming up with a clear statement of the gospel—what it is the church is trying to communicate to her members.

However, the book does carry some merit. The attempt to harness research and methodology to push American churches toward a more rigorous approach to youth ministry and serious growth in the Christian life is welcome. The listing of various assets or qualities (88–90) a congregation can foster to facilitate spiritual maturity is a helpful and challenging list for any church leader. This volume is a practical collection of suggestions. Many are beneficial. Some are not. But the aim is laudable: to combat in a hands-on way the shallowness of much of contemporary Christian life.

Paul Gregory Alms
Pastor, Redeemer Lutheran Church
Catawba, North Carolina

***Deuteronomy.* By Jack R. Lundbom. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2013. 1064 pages. Softcover. \$80.00.**

Perhaps most widely known for his three-volume Anchor Bible commentary on Jeremiah (1999–2004), Jack Lundbom has since taken his enviable skillset to the book of Deuteronomy and has produced what will undoubtedly serve as a benchmark in Deuteronomy studies for many years to come.

It does not take long to realize that Lundbom's expertise is wide-ranging. His translations are enlightening, and his textual notes often draw upon Semitic philology. As a master of rhetorical criticism, he showcases each pericope's literary structure before commenting on individual verses. If there is a chiasm to be noted in Deuteronomy, Lundbom has found it. He also incorporates an impressive array of Ancient Near Eastern material into his exegesis without overlooking the important insights of pre-

modern interpretation. (It was nice to see Luther referenced here and there.) Three excursuses—"Centralized Worship in the Reforms of Hezekiah and Josiah," "Divorce within Judaism and Early Christianity," and "History of Research into the Song of Moses"—add more value to an already monumental work. In the end, I would say that Lundbom's frequent recourse to Jeremiah when expositing Deuteronomy is the commentary's most edifying ingredient.

One does wonder, however, if Lundbom's sustained focus on the book's conjectured seventh-century audience tends to muffle Deuteronomy as Christian Scripture. To insist, for example, that "we must . . . rule out any inherent messianism in [Deut. 18:15] . . ." (557) is to privilege a historically reconstructed authorial intent over any deeper intentionality operating under God's providential care that would inhere all the same. Those seeking prefigurements of Christ, in other words, are left with some work to do.

Even so, Lundbom's commentary is largely unsurpassed, and it is rightly heralded as the long-awaited successor to S.R. Driver's great contribution back in 1895.

Brian T. German
Assistant Professor of Theology
Concordia University Wisconsin
Mequon, Wisconsin

***Scripture and Counseling: God's Word for Life in a Broken World.* Edited by Bob Kellemen and Jeff Forrey. Grand Rapids: Zondervan, 2014. 480 pages. Hardcover. \$32.99.**

As a part of many other books produced by the Biblical Counseling Coalition (BCC), *Scripture and Counseling* continues with the theological premise that the doctrine of human depravity cannot be reconciled with the ethos of self-esteem. All of the contributors to this volume approach Holy Scripture as being authoritative in all things and view the application of the same to be an integral part of their counseling with Christians, their main clients.

The two subjects in the book on which the contributors focused were: "How We *View* the Bible for Life in a Broken World" and "How We *Use* the Bible for Life in a Broken World." Following these sections are three summary appendices concerning the Biblical Counseling Coalition: 1) their

Mission, Vision, and Passion Statement, 2) their Confessional Statement, and 3) their Doctrinal Statement.

Obviously the contributors practice a scriptural application from a Reformed viewpoint. However, the basis for a scriptural view of counseling, which is defined in this compilation of articles, will be found to be very helpful to all pastors. Applying God's law and gospel in a counseling setting is as much of an art as is the proclamation of the same in the Divine Service. And, just as the pastor needs to know his people in order to faithfully carry out that same proclamation in the Divine Service, so will the pastor need to listen to and know his parishioner when he comes to him for counsel and scriptural guidance.

Finally, the examples offered by the contributors are very applicable to all parish pastors. Overall, this volume will be appreciated by those who wrestle with the beneficial, as opposed to the injurious, ways in which God's Word is handled.

Mark S. Nuckols
Pastor, St. Paul Evangelical Lutheran Church
Austin, Texas

***The Early Luther: Stages in a Reformation Reorientation.* By Berndt Hamm. Translated by Martin J. Lohrmann. Grand Rapids: Wm. B. Eerdmans Publishing Co., 2013. 320 pages. Softcover. \$36.00.**

Berndt Hamm, professor emeritus of modern church history at Erlangen, brings to bear his immersion in late medieval theological texts to clarify Luther's relation to the tradition and the significant shifts that occur in his early career. While much of twentieth-century Luther research has focused on the young Luther (see Bainton, Boehmer, and Rupp, for example), Hamm has focused on theological ferment in Luther from his entrance into the monastery through his early exposition of the Scriptures in the Psalms and Romans lectures, to his writing of the Ninety-Five Theses in 1517, and culminating in *The Freedom of a Christian* in 1520.

There are several features of Hamm's book that commend it for careful study as we approach the 500th anniversary of the Reformation. Hamm demonstrates that Luther slowly but perceptibly moved from the medieval notion of salvation by love to the conviction that the certainty of salvation is found in faith alone. This shift yields a very different understanding of repentance. While Hamm avoids pinning Luther's "evangelical breakthrough" to a particular event, he prefers instead to see multiple points of

change in Luther's thinking in the earlier part of his career, with each being not so much a gradual unfolding, but something "qualitatively and surprisingly new" (109). Following in the footsteps of his teacher Heiko Oberman, he argues that Luther cannot be fully or rightly understood apart from his medieval context. Yet when viewed against the backdrop of medieval thought and church life, the radical nature of Luther's new orientation will shine with even greater clarity. Hamm traces the trajectory of this shift in his treatment of the Ninety-Five Theses as a text expressing Luther's early theology of repentance (in chapter 5). In light of the upcoming anniversary, this chapter will be exceedingly significant in setting out what was accomplished theologically in the Theses and what yet remained to be done in the Reformation.

A chapter devoted to Luther's pastoral care of the dying demonstrates the impact of Luther's theology on everyday matters of life and death. Here Hamm provides an analysis of Luther's 1519 "Sermon on Preparing to Die" (AE 42:99-115), showing how the Reformer brings an end to the traditional medieval *ars moriendi* with the eschatological finality of justification. Faith in Christ alleviates the burden of uncertainty in the face of death so that the believer can approach death as a birth into a new and heavenly life. For Luther, the metaphor of birth also provided imagery to reckon with fear and crisis created by the narrow passage from this life to the next. Hamm observes, "This double-sidedness of fearful terror and comforting joy defines the composition of his sermon, just as it is characteristic of the overall structure of his theology then and later. For him, comfort always meant a 'comforted despair'" (131).

How Luther comes to understand and embrace evangelical freedom is the theme of chapter 6. Hamm contends that "[i]t was the discovery of people's freedom from themselves" (170) and thus a freedom for God and the neighbor. "Freedom from the Pope and Pastoral Care to the Pope" (chapter 7) is a fine commentary on Luther's essay, "The Freedom of a Christian," demonstrating the Reformer's pastoral polemic that sought to both critique the papacy and address the liberating and consoling gospel to Leo X.

Hamm's treatment of Luther's contested relationship to the mysticism of the Middle Ages is as rich as it is nuanced. He clearly delineates variegated forms of mystical theology in this period and persuasively argues that Luther's mysticism was a "broken" mysticism, for it provided no "Christian possibility for the innermost soul to gain immediate mystical contact with the hidden secrets of God" (222). Hamm contends that "[n]o theologian or mystic before him had stressed the gap between God and the

creature as sharply as he did" (227). Hamm's discussion of the internality and externality of faith in Luther's thinking is particularly helpful

A final chapter, "Justification by Faith Alone: A Profile of the Reformation Doctrine of Justification" was originally delivered to a pastoral conference at the Castle Coburg in November 2009. In this essay, Hamm asserts the continuing vitality of Luther's proclamation of God's justification of the ungodly. Here we learn that Luther's theology of grace was no "gift exchange," no giving and then giving back that would leave room for merit in human response. Luther's view "broke away from the contentious spectrum of late medieval doctrines" and this is "why traditional Catholics viewed the Reformation's 'justification by faith alone' as intolerable and heretical" (237).

All in all, *The Early Luther: Stages in Reformation Reorientation* is an insightful and historically anchored treatment of Luther's theological development. It would be a good book for pastors to read and study in light of the upcoming anniversary of the Reformation in 2017.

John T. Pless

***Infant Baptism in Nineteenth Century Lutheran Theology.* By David P. Scaer. St. Louis: Concordia Publishing House, 2011. 224 pages. Softcover. \$37.99.**

There were times on both sides of the Atlantic when it was rather unusual for dissertations to appear in print to be made available for purchase by the general public. Researchers at the time had to take recourse to the few type-written copies available at university libraries. There is bound to be some treasure hidden away on library shelves. This is confirmed in the case of the St. Louis dissertation of the long-time Fort Wayne Professor of Systematic Theology, David P. Scaer, which first now, fifty years after its completion, is published in a revised form.

The study investigates the following question: What rationale did nineteenth-century German-speaking Lutheran theology provide for infant baptism in view of the fact that, contrary to the Lutheran doctrinal tradition of the sixteenth and seventeenth centuries, the faith of infants (*fides infantium*) taught by Luther was no longer upheld? While only a minority—including Löhe, Walther, Philippi, and Pieper—returned to Luther's view, most Lutheran theologians at the time distanced themselves from the doctrine concerning the faith of infants. Yet this raises the question as to how—in view of the indivisible link between Baptism and

faith—the Baptism of children before the age of reason could be justified by Lutheran theologians.

Scaer pursues a chronological order in his review of the attempts to answer this question as he finds them in monographs addressing this issue specifically and in doctrinal textbooks. He begins with the late rationalistic theology of the Enlightenment. A second chapter is dedicated to the Reformed theologian, Friedrich Schleiermacher, while the next two chapters examine the early and late Erlangen theology of the nineteenth century. Scaer turns to Ernst Bunke (1866–1944), Reinhold Seeberg (1859–1935), Paul Althaus Sr. (1861–1925), and Hermann Cremer (1834–1903) as representatives of Lutheran theology at the turn of the twentieth century.

Summarizing his findings in his last chapter, the author presents four main points of agreement between the theologians under examination: first, the denial of the faith-creating power of Baptism. Second, the denial of the possibility of the faith of infants. Third, the assumption of an incompleteness of Baptism in the transmission of salvation, requiring a later completion, e.g., by confirmation. Fourth, the soteriological marginalization of Baptism in favor of the church as community of faith, by which the Christian first receives saving faith. The first two points were inherited from rationalism. The third assumption represented the thinking prevalent in Pietism, while the subordination of Baptism as a means of grace under the church was adopted from Schleiermacher.

It is Schleiermacher who establishes as theology's criterion the pious feeling or the subjective "consciousness of faith," not reason as done by rationalism. For him, too, there can be no soteriological rationale for baptizing infants. The Baptism of infants thus becomes an adiaphoron that may be administered if a magical understanding of Baptism is rejected and the necessity of confirmation is maintained.

To be sure, those Erlangen theologians who were interested in a synthesis of tradition and the Enlightenment retained the necessity of infant Baptism; they were unable, however, to overcome the impasse inherited from Schleiermacher's approach. Accordingly, Höfling distinguishes sharply between the imparting of the Spirit worked by Baptism and faith that is rooted in consciousness and allegedly first comes into existence later. Danish bishop Hans Lassen Martensen combines this with a double dichotomy between nature and consciousness, on the one hand, and Baptism and the word, on the other hand. While Baptism aims at the nature of man that does not resist grace, the word is directed at consciousness. It is quite evident here that the fear of a supposed magical misunder-

standing of Baptism ultimately leads to a mystical idea of salvation, according to which the possibility of an immediate union between man and God—i.e., one without sacramental mediation—is asserted. Thomasius, von Zezschwitz, Ernst Hory, Rocholl, and Franz Delitzsch are also committed to the double dichotomy observed in Martensen. According to Scaer, in all these proposals the distinction between the inherent effect of Baptism and the reception of its benefits by faith remains underdeveloped. He repeatedly indicates that this leads to an imperceptible approximation to the Roman concept of “nature and grace.”

To be sure, at the end of the nineteenth century, Baptism is rediscovered as a means of grace by Ernst Bunke and Reinhold Seeberg. However, they as well as Adolf Schlatter direct the promise given in Baptism not toward faith created by Baptism, but toward some believing that is first developed later, when the rebirth is effected by the word. Paul Althaus, in his dissertation written under Hermann Cremer, explicitly rejects a symbolic understanding of Baptism and views Baptism consistently as God’s work and as participation in the death and resurrection of Jesus. However, his understanding of faith remains deficient, because he defines it synergistically as the person’s active participation in the appropriation of salvation. It is first Hermann Cremer who gets closest to Luther’s understanding of Baptism, as he, in the new edition of his book on baptism (1901), emphasizes the completeness of the mediation of salvation and consistently links Baptism and faith, without fully grasping the Lutheran understanding of faith as trust (*fiducia*).

Scaer’s own criteriology is based on the distinction between the objective character of the essence of baptism and the subjective character of its effect. To be sure, faith, as trust in God’s promise, does indeed have a subjective aspect. However, one must ask whether the consistent distinction between God’s saving work by baptism and the radical receptivity of man in faith—in the dialectic of law and gospel, judgment of the sinner and rebirth of the redeemed believer—could be even more helpful on the path toward overcoming the rationalist and pietistic errors of the nineteenth century that overshadow the biblical understanding of Baptism that re-emerged during the Reformation. As far as faith is concerned, its pure receptivity ought to be emphasized then, not so much its subjective nature. Scaer himself made this point in his great and equally recommended monograph on Baptism, where he, referring to Francis Pieper’s *Christian*

Dogmatics, writes: “Moreover, we know that Baptism as Gospel itself has the power to work the faith it calls for.”¹

Scaer’s work closes an important gap as it pertains to the study of the German-speaking Lutheran theology of the nineteenth century. Furthermore, he deals with questions that are probably being discussed in all Lutheran churches to this day. To be sure, Baptism superficially appears to be “the unproblematic sacrament,” a view that is supported by ecumenical agreements of mutual recognition of Baptism performed in a number of churches. However, every church practicing infant Baptism has to struggle with the fact that it sometimes becomes doubtful for individual parishioners, to the point of some being seduced to deny their infant Baptism by letting themselves be baptized again. This is not the only reason as to why the greatest care should be taken in the theology of Baptism for the sake of a thorough instruction in Baptism on the basis of the biblical theology of the Reformation. David Scaer has rendered important services when it comes to exercising this care.

Armin Wenz

Pastor, St. Maria-Magdalena
Halle, Germany

Translation into English by Holger Sonntag

The Lord’s Supper in the Reformed Tradition: An Essay on the Mystical True Presence. By John W. Riggs. Columbia Series in Reformed Theology. Louisville, KY: Westminster John Knox Press, 2015. 296 pages. Hardcover. \$35.00.

Having made generous use of Riggs’s *Baptism in the Reformed Tradition*, I looked forward to his assessments of what Reformed theologians had to say about the Lord’s Supper. I was not disappointed. The first chapter provides a brief but thorough overview of views on the Lord’s Supper from Jesus right up to the Reformation (1-33). Riggs begins by analyzing the now popular views of Marxsen and Crossan that the Lord’s Supper emerged from Jesus’ table fellowship. To provide for the book’s chief focus on Reformed theology, he divides the views on the Supper that were proposed in the church’s first millennium and a half into two categories, realist or metabolic, in which, as it later becomes evident, Luther belongs and symbolic of which Zwingli belongs. As an alternative to these options,

¹ David P. Scaer, *Baptism*, Confessional Lutheran Dogmatics, vol. 11 (St. Louis: Luther Academy Publishing, 1999), 153.

Riggs offers a middle ground that he calls the nonmetabolic or mystical view exemplified by Calvin, thus the subtitle, "The Mystical True Presence." There is no change in the elements, but Christ is nevertheless really present. Included in this chapter are summaries of how medieval theologians wrestled with how Christ was present in the Sacrament. He presents Thomas Aquinas as holding not to a chemical change in the elements, but to a presence of Christ grasped by the intellect (23–24). Since Reformed scholars claim Luther as one of their own, Riggs finds evidences of the mystical view in the early and late Luther, though he had rejected it in his confrontation with the Enthusiasts (53–54).

Parallel to the text, the endnotes provide an equally fascinating narrative in which the curtain is lifted on what was taking place behind the scenes. For example, Martin Bucer, the catalyst for the 1536 Wittenberg Colloquy, was ecumenically conciliatory to Luther in public but was privately working against him by spreading the views of Karlstadt (199). Riggs describes Bucer as "being just plain duplicitous" (200). Harsh words, indeed! At the beginning of the October 1529 Marburg Colloquy, the Swiss complained about Luther's high-handedness in his insistence that before discussing differences on the Supper their errors on the Trinity, the person of Christ, original sin, justification, and purgatory had to be resolved (183). One scholar calls the accommodation between Zwingli and Luther "eine Scheinkonkordie," a sham agreement (197)—and it was. The reader should note that the colloquy has been used by some Lutherans to show a fundamental agreement with the Reformed, which of course it was not. In reading between the lines, Calvin comes across as a conflicted figure in wanting to be accepted by the heirs of Luther whom he deeply admired, even to the point of subscribing to the Augsburg Confession as Melancthon understood it (210), but at the same time never detaching himself from the Zwinglians (216).

Riggs moves into the nineteenth century with Schleiermacher, who held that Christians participating in the Supper with other Christians as a community were thereby participating in Christ's body and blood (139). For Barth, a sacrament is a Means of Grace as it serves the proclaimed word and is subservient to it. Some of these views have seeped in among Lutherans. As indicated by the subtitle, "An Essay on the Mystical True Presence," Riggs wants to move away from the widely perceived view that for the Reformed Christ is present only in his word in the sacrament, but he has not achieved this goal. As valuable as learning about the historical distinctions among Reformed theologians may be, they are agreed that Christ's body and blood are not received by the mouth. Since the vast

majority of Lutheran and Reformed churches are in eucharistic fellowship with one another, setting forth their differences may be moot, but it helps to be reminded that we started out on different paths, and for some us we still are. Riggs's title calls his work an essay. It is much more than that and is worth acquiring.

David P. Scaer

The Gospel of the Lord: How the Early Church Wrote the Story of Jesus. By Michael F. Bird. Grand Rapids: William B. Eerdmans Publishing Company, 2014. 408 pages. Softcover. \$30.00.

Since the eighteenth century, how the words and deeds of Jesus found their way through oral tradition into the Gospels has been front and center in New Testament studies. Bultmann removed the historical Jesus, a move that was countered by his student Ernst Käsemann, and so the search resumed for determining how Jesus' words found their way into the Gospels. How oral tradition was formed and how it was passed on and adjusted is the chief aim of Meyer's work. With good reason Bird suggests that the disciples may have taken notes (45–46), and he builds on the work of Martin Hengel and Richard Bauckham that the Gospels contain eye-witness accounts that were passed on to the evangelists and were intended for public reading in the churches. One has to ask why plausible self-references in Matthew and John do not suggest that these evangelists may have also been witnesses (48–63). This would not preclude that they incorporated materials from other eyewitnesses or that what they wrote was shaped by the environment in which they wrote. Long discredited is Bultmann's distinction between Palestinian and Hellenistic settings in which Jesus' words took form. Memory was a factor in preserving his words.

Bird falls in line with the accepted orthodoxy in Gospel studies that Matthew and Luke used Mark and the reputed Q document, arguing that "Mark's roughness in language is smoothed over by the other two Evangelists" (187). One has to ask if this was really so, and in any event, arguments to determine priority from linguistic style are not foolproof. If Matthew's claim to fame is orderliness, and Luke evidences a literary beauty, Mark excels in sophistication. His placement of Baptism alongside the Lord's Supper in 10:38–39 suggests a sacramental theology not found in Matthew's parallel (20:22–23). Bird takes the reader from how the Gospels were received in the first century to their acceptance in the patristic period. As an added bonus are full-length quotations from the fathers. For the nearly extinct breed of form critics, Bird has provided a delightful correc-

tive, and for those who allow room only for the Holy Spirit in how the Gospels sprang into existence, he brings Jesus and his disciples into the mix. Besides all that, the price is right for such an embracive book in Gospel studies.

David P. Scaer

***Psalms 1-50.* Edited by Craig A. Blaising and Carmen S. Hardin. Ancient Christian Commentary on Scripture Series: Old Testament VII. Downers Grove, IL: InterVarsity Press, 2008. 458 pages. Hardcover. \$50.00.**

The expressed goal of the Ancient Christian Commentary on Scripture Series (ACCS) is “the revitalization of Christian teaching based on classical Christian exegesis, the intensified study of Scripture by lay persons . . . , and the stimulation of Christian . . . scholars toward further inquiry into scriptural interpretation by ancient Christian writers” (xi). The Psalms make an adequate test case for how and if this threefold goal is met. Interested lay people will benefit from such exposure to the comments of the church fathers. Likewise, the fathers’ thought will stimulate scholars of diverse theological disciplines to examine patristic exegesis.

I remain unconvinced, however, that a catenae format, a compilation of quotations, can accomplish the first part of the expressed goal. Christian teaching may be influenced by the ACCS, but can we properly say that this is based on classical Christian exegesis? Exegesis through reception history always runs the risk of artificiality, most definitely when the content is arranged in select quotations without context, linked together with comments of Fathers from different eras and schools of theology. Such a method precludes the goal of establishing Christian teaching on actual classical Christian exegesis.

The volume’s introduction presents textual data for the prominent Fathers who comment on the Psalms, but not their individual exegetical approaches. This omission leaves the reader in a bit of a quandary. How do these fathers practice exegesis? What is this classical Christian exegesis on which modern teaching is to build? For example, one can find interpretations representative of each of the meanings in the Augustinian-Catholic fourfold meaning, or *Quadrigena* (literal, allegorical, tropological, and anagogical), yet the catenae format disallows the reader from seeing when or if more than one sense is presented in the original work of a given writer. So the reader is left looking at a modern editor’s mosaic of patristic comments rather than a tutorial in patristic exegesis.

Still there is much to be commended in the *Psalms 1–50* volume. Blaising states in the introduction that the early church writers drew on the Psalms for apologetic, doctrinal, and pastoral uses (xvii). Indeed, these are seen throughout the commentary, often working in concert. The pastoral application of the Psalms, functioning alongside their apologetic and doctrinal applications, establishes an orthodoxy that is not cold and dead, but one that comforts, cures, and saves.

Matthew V. Moss
 Pastor, St. Paul Lutheran Church
 Immanuel Lutheran Church
 Readlyn, Iowa

***Luther's Theology of Music: Spiritual Beauty and Pleasure.* By Miikka E. Anttila. Boston: Walter de Gruyter, 2013. 227 pages. Hardcover. \$126.00.**

The so-called *new* Finnish School of Luther studies has become associated with a reworking of Luther's doctrine of justification to include not only the forensic imputation of righteousness but also an ontological view of justification with an emphasis on union with God in Christ leading to *apotheosis*. This participatory view of Luther's theology has garnered significant attention and critique.² Besides reexamining justification, Finnish Luther studies have also delved into a variety of loci, such as the Trinity, Christology, the sacraments, faith, Luther's anthropology, his theology of the cross, sexuality, and music. All of this has been an attempt of the Lutheran Church in Finland to engage in ecumenical dialogue with the Russian Orthodox Church. The volume under review is the latest contribution of the Finnish School revisiting Luther, here at the intersection of music and theology.

Anttila's study provides an invaluable survey of musical theology in antiquity and the Middle Ages. He broadly gleans helpful insights from Justin Martyr, Clement of Alexandria, Ignatius of Antioch, Tertullian, the Desert Fathers, Ambrose of Milan, Gregory the Great, and John Chrysostom. Special attention is devoted to Augustine's *De Musica* and *Confessions*. The theologians of the Middle Ages summarized in the research include Bernard of Clairvaux, Thomas Aquinas, Jean Gerson, and Johannes Tinctoris. This comprehensive preliminary investigation highlights the important musical heritage in the Western church of which Luther was a member.

¹ See, for example, Kurt E. Marquart, "Luther and Theosis," *CTQ* 64, no. 3 (2000): 185–205.

In the past century, much research has focused on the relationship between the word and music, with Luther interpreting music in light of his *sola scriptura* principle (e.g., Peter Brunner). While it is impossible to contest that Luther holds a very high view of music, the recent and engaging publication of Miikaa Anttila's *Luther's Theology of Music* calls into question the assumption that music is somehow subservient to the proclamation of the word. Church music does not simply make people "more receptive to the Word of God" (4) or offer a tool for responding to the Word proclaimed by the "preaching office" (5). Rather, Anttila argues that music is, according to Luther, *Wortförmigkeit* (shaped by the word). As such, music is a God-given tool with the unique ability to create godly pleasure, delight the human heart, and "drive away the devil" (97).

Examining Luther's *On Music*, Psalms commentaries, liturgical writings, catechisms, and Table Talks, Anttila argues that music is above all a gift of God (84–106). Music, like the word of God, is an auditory phenomenon for Luther; Anttila demonstrates that the gospel itself is a "beautiful music" (131) that produces joy and pleasure. At the crux of his argument, Anttila states, "Music is the best form of the Word due to its auditory and affective character. Liberated from the strictly text-based understanding of the Word, music does not compromise the primacy of the Word" (133). Anttila radically proposes that music is a unique and unparalleled *sacramental* union of divine harmony with the word of God.

For this sacramental elevation of music as well as a historical revisionist approach to Luther, Anttila's *Luther's Theology of Music* cannot go without criticism. For example, Anttila's association with the controversial Finnish school is clearly evident. In his conclusion, he argues that justification (and music) can best be understood as "an illumination in which sinners void of light are permeated by God's brightness in Christ so that they become radiant" (198). Conversely, he implies that the legal imagery of the Lutheran Confessions may lead to a somewhat deficient appreciation of musical aesthetics. Furthermore, we would note that Anttila fails to highlight the proclamation of Christ as the source of music's ability to evoke "freedom, pleasantness, and joy" (204). It would seem that Anttila has placed undue stress on music's "sensuous pleasure" (205) in Luther's theology. A robust defense of Christic-theologico-musicology can be found in Catherine Pickstock, "Music: Soul City and Cosmos after Augustine."³

² Catherine Pickstock, "Music: Soul City and Cosmos after Augustine," in *Radical Orthodoxy: A New Theology*, ed. John Milbank, Catherine Pickstock, and Graham Ward (New York: Routledge, 2002), 243–277.

Despite these deficiencies, *Luther's Theology of Music: Spiritual Beauty and Pleasure* will be a valuable resource in Luther studies. The lengthy introduction to musico-theology in the Patristic era and the Middle Ages gives a helpful primer to the reformer's place within the Western musical heritage. Unfortunately, the prohibitive cost of this volume will, for the time being, restrict the sphere of Anttila's influence to theological libraries and specialists.

Scott E. Johnson
Associate Pastor, St. Paul's Lutheran Church
Hillsdale, Michigan