CONCORDIA THEOLOGICAL 41:1 QUARTERLY



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The Concordia Theological Quarterly

Concordia Theological Seminary has come full circle and, after an absence of one hundred and fifteen years, has returned to Fort Wayne, Indiana, the city where it was established in the year 1846. In the interval the Seminary spent fifteen years in St. Louis, Missouri, and a full century in Springfield, Illinois. This long and fruitful association with the capital city of Illinois made THE SPRINGFIELDER a completely appropriate designation for the faculty's theological journal up to this point in time. The change in location of the Seminary, however, has made equally necessary a change in its journal's name. During the course of the summer the members of the faculty discussed the matter with each other and at the first meeting of the new academic year unanimously resolved to call their journal henceforth the CONCORDIA THEOLOGICAL QUARTERLY. The name is, of course, a natural choice to designate this publication of Concordia Theological Seminary which has appeared on a quarterly basis for a number of years. The CONCORDIA THEOLOGICAL QUARTERLY is no new journal, however; it is the same old SPRINGFIELDER under a new name. This identity appears, for one thing, in our continuation of the enumeration already established for the Seminary's periodical. The last issue of this journal sent out under the name THE SPRINGFIELDER was volume 40, number 2, dated September 1976. This first issue to appear as the CONCORDIA THEOLOGICAL QUAR-TERLY is volume 41, number 1, dated January 1976. (Each volume will hence forth represent one claendar year.)

It is our sincere hope, moreover, that this external identity of SPRINGFIELDER and the CONCORDIA THE THEOLOGICAL QUARTERLY is a true reflection of a much more important internal identity. If we are reluctant to give anyone the impression that we propose to discontinue or replace THE SPRINGFIELDER, much less are we minded to discontinue or replace its basic theological approach. We observed in the previous issue that "the Springfield Seminary" and THE SPRINGFIELDER have consistently stood, by God's grace, for a definite theological stance which some have even called "the Springfield theology." This journal has been labelled as insistent on a strict form of Lutheran Orthodoxy, and the label is apt. This journal has been charged with championing an uncritical approach to Scripture and the Lutheran Confessions, and the charge is correct. This journal has been accused of quickness to denounce any deviation from its concept of truth, and the accusation is accurate. All these traits have characterized this journal while it bore the name THE SPRINGFIELDER: if God gives His blessing, they will continue to be its traits under a new name. It is our fervent prayer, indeed, that the Confessional Lutheranism which has typified THE SPRINGFIELDER will serve as the abiding hallmark of the CONCORDIA THEOLOGICAL JOURNAL in an age increasingly hostile to our Lord and His Word. Soli Deo Gloria.

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Cornerstone of Religious Liberty

EUGENE F. KLUG

More than national custom prompts speaking of our country's roots as closely intertwined with religion, specifically Christian faith. "This is a Christian nation," stated Justice Brewer in 1892, in the case of Church of the Holy Trinity v. United States (143 U.S. 457, 471). No one denies, of course, that some of the founding fathers, notably Jefferson, opposed this notion and deliberately worked to prevent Christian principles from being written into the fabric of our country's laws and Constitution. In a June 5, 1824, letter Jefferson dared to call it a "judicial forgery" that Christianity and Biblical precepts had been written "into the common law" (cited in State v. Chandler, 183, 2 Delwware 553, 558). However, history must judge how accurate was his judgement. The opposite view persists as strongly. As recently as the Everson case, 1947, Justice Jackson noted the close link that our public educational system had with Christian influence and labeled it specifically "a product of Protestantism" (330 U.S. 1, 23-24).

The idea is not that Christianity itself was written into our laws. Nothing could be farther from the fact. But, as Peter Marshall, long-time and well-loved Senate chaplain, put it: Our country recognized "its dependence upon God and responsibility toward God. This nation was so born. God was recognized as the source of human rights. The Declaration of Independence says so." James Madison, who stood for strict separation of church and state, readily admitted Christianity's contribution. "There is nothing incongruous in this situation," stated Alex Zollmann, one of our country's ablest students of church law; and it was his considered judgment that "a civil government which avails itself only of its own powers is extremely defective."2 Arnold Toynbee described democracy as a leaf torn out of Christianity. Reinhold Niebuhr doubted that a democracy like ours could long survive without Christianity, though he did not feel that the reverse was also true.

THE BUDDING NATION AND RELIGION

As the struggling nation grew into sturdy manhood, foreigners noted the "miracle" taking place on our shores and not least they admired the remarkable way in which our fathers had worked out the church-state relation. Alexis de Tocqueville was one of those analysts and his comments are worth repeating:

There is no country in the world where the Christian religion retains a greater influence over the souls of men than in America. . . In the United States religion exercises but little influence upon the laws and upon the details of public opinion, but it directs the customs of the community, and, by regulating domestic life, it regulates the State . . . Religion in America takes no direct part in the government of society, but it must be regarded as the first of their political institutions; for if it does not impart a taste for freedom, it facilitates the use of it . . . Despotism may govern without faith, but liberty cannot. Religion is much more necessary in the republic than in the monarchy. . . How is it possible that society should escape destruction if the moral tie is not strengthened in proportion as the political tie is relaxed? What can be done with a people who are their own masters if they are not submissive to the Deity?3

What de Tocqueville observed then is pretty much what men like Niebuhr were saying in our own time. Little is gained, moreover, in arguing over which institution benefits most in our American system of separation of church and state, the churches or the government? Leo Pfeffer thinks that it is the churches, but the weight of the evidence appears to go the other way.4 History has shown over and over again that Christian faith can survive under the most trying and adverse conditions. Solzhenitsyn, survivor of the infamous Gulag Archipelago, documents this in his One Day in the Life of Ivan Denisovich with his reference to Alyosha who took his Christianity seriously and gained the respect of his fellow-prisoners because of his buoyant spirit. How long can a nation like ours survive? James Russell Lowell answered: "Just as long as the ideals and principles of its founders remain dominant in the hearts of its people."5 The record shows that those ideals and principles were not divorced from a deep sense of dependence upon Almighty God as taught in Holy Writ. but rested there with very close interlocking.

RELIGION AND THE CONSTITUTION

The motives influencing the various parties who framed our Constitution were not all alike by any means. Some were avowed freethinkers. Some stood for establishment of religion as an integral part of the government. Others agitated for religious toleration and separation of the functions of church and state. Most had come to these shores seeking the latter. Though there

were some ambiguities and many inconsistencies in the manner of each man's pursuit of freedom, the fact remained that it was a country cradled in religion. On the day after the very first session of the Continental Congress, hence on September 6, 1774, a motion carried in the assembly urging that each session be opened with prayer. All objections to the idea because of the diverse religious affiliations of the delegates and fears of sectarianism were quickly quashed. A chaplain was promptly elected to open each day's session with prayer.⁶

Admittedly there was considerable fumbling around on the church-state question in those early years, a fumbling which to some extent has continued to our day as various interpretations of the First Amendment continue to appear. But the direction our country was to take became clear very early. Though most of the states in 1776 were still far from a satisfactory settlement of the church establishment question (Massachusetts, e.g., did not yield on this matter until 1837!) nevertheless the direction they would go became clearer all the time. Evidence for this is the famous Northwest Ordinance adopted by the last Congress assembled under the Articles of Confederation, on July 13, 1787. Article 1 of this Ordinance very clearly stated the states' concern for religious freedom on the frontier: "No person demeaning himself in a peaceable and orderly manner shall ever be molested on account of his mode of worship, or religious sentiments, in said territories" eventually Ohio, Indiana, Illinois, Michigan, Wisconsin, and part The thinking embraced in this ordinance anof Minnesota.7 ticipated Article VI in the country's new Constitution which was about to be adopted and which provided that "no religious test shall ever be required as a qualification to any office or public trust under the United States."

Some advocates of strict, absolutist separation of church and state are quick to point out that this was the *only* reference to religion in the new Constitution, a negative one at that. But Zollmann takes some of the steam out of those who exult over the almost totally secular character of the Constitution by pointing out that while the venerable document may have been sparse on invocation of the Almighty, it was not on doxology, for it was dated on "the Seventeenth Day of September in the year of *our Lord*, 1787."

BACKGROUND OF FIRST AMENDMENT

No single religious denomination among the Christian churches, nor any single religious leader can take credit in a blaze of glory for what our founding fathers fashioned in the Bill of Rights. The religious question was understandably a touchy issue, what

with so many different denominational loyalties represented at the Constitutional Convention which convened towards the end of May, 1787. The delegates were somewhat nonplussed when the aged Benjamin Franklin - a most unlikely person! - suggested at a low point in the proceedings that "hereafter prayers, imploring the assistance of Heaven and its blessings on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city (Philadelphia) be requested to officiate in that service."8

When James Madison later, in 1834, reminisced concerning those days, he pointed out that no action was taken then on Franklin's motion, but only because the convention had not yet settled the larger question of incorporating religious freedom and individual rights into the Bill of Rights, not because they were opposed to religion.9 Those who had helped to write the Constitution, like Madison, knew that in addition to the "no-test principle" of Article VI, the country would need a bill of rights guaranteeing each man's religious liberty. Thus in the State of Virginia, where Madison led the struggle for the adoption of the Federal Constitution, he did so in conjunction with a bill of rights for the State of Virginia which stated among other things:

that religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men have an equal, natural and unalienable right to the free exercise of religion according to the dictates of conscience, and that no particular religious sect or society ought to be favored or established by law in preference to others. 10

The implications of this line of reasoning for Virginia are all the more remarkable in view of the fact that that state, as most of the original thirteen, was still requiring tests of religion for officeholders. This made the accomplishment of men like Madison all the more remarkable. While some of the states and their delegates in a sense were eventually "backed into" adoption of the First Amendment and the rest of the Bill of Rights, it took some precedent and some leadership to bring this about. Madison's famous articles on religious freedom had much to do with this triumph.

There were certain earlier precedents that ought not be overlooked. Already in 1775, when Virginia sent troops to help constitute the Revolutionary Army, "dissenting" churches were allowed to send their ministers along with the companies of soldiers as bona fide chaplains. Thus Baptists and Methodists received recognition alongside the still established Anglican church by official action of the legislature.11 The Continental

Congress followed suit and in the summer of 1775 authorized the military chaplaincy as a legal entity, and in November of that same year a chaplaincy for the Navy. A German Lutheran pastor, Christian Streit, was appointed during the following summer (1776) as chaplain for the German-speaking Eighth Regiment of Virginia.

Along with Jefferson and others, Madison led the move towards disestablishment of the Anglican church in Virginia. But it was not until 1779 that the act for parish levies in support of that church was finally repealed. No sooner was that issue laid to rest, however, when "A Bill Establishing A Provision for Teachers of the Christian Religion" came before the Virginia legislature calling for nondiscriminatory support of all religious groups. It won preliminary approval in October 1784. Men like Patrick Henry, George Washington, Richard Henry Lee, and John Marshall stood for it. Jefferson was out of the country when the bill came on the floor for debate. Credit goes to Madison, who had drawn up a brilliant brief against the popular bill, for effective, persuasive arguments that defeated the proposed legislation. "Establishment" in Virginia can be said to have breathed its last in December 1785, as Madison's famous Memorial and Remonstrance Against Religious Assessments scored a signal victory. In fact, it signalled what would soon come to be the cornerstone of the Bill of Rights, the First Amendment, guaranteeing that "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof . . . "

MADISON'S UNIQUE ROLE

Jefferson and Madison are often mentioned in one breath as the architects of American democracy. They were close friends from the time of their first meeting as delegates to the convention that drafted Virginia's first constitution at Williamsburg in 1776. Of one mind on most matters pertaining to the state politic, they actually were quite disparate in other ways. Jefferson was often noted for his aloofness from Christianity; Madison quite the contrary. The one was a lawyer by profession, tall, aristocratic, given to idealistic, almost poetic speech. The other, Madison, was short of stature, a master of clear prose, and, along with men like Washington and Franklin, one of the articulate "laymen" among the founding fathers. Jefferson has been called by some the "poet" of American democracy. If that be granted, Madison certainly must be counted among its ablest prose exegetes.

It was Madison who produced some of the most penetrating, brilliant pieces on American political philosophy and principles, notably many of the *Federalist* papers, which did so much to

shape political opinion in the country's early history. Alexander Hamilton had also contributed to these papers. But unlike Hamilton, who doubted the capacity of a free people to govern themselves, Madison was a moderate who deeply believed in the federo-republic form of government and the need for extending the scope of government to include all of the people under the sovereign right of governing. With keen insight into government's role Madison wrote in 1788:

If men were angels, no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary. In framing a government which is to be administered by men over men, the great difficulty lies in this: you must first enable the government to control the governed; and in the next place oblige it to control itself. A dependence on the people is, no doubt, the primary control on the government; but experience has taught mankind the necessity of auxiliary precautions, . . . (that is) to divide and arrange the several offices in such a manner as that each may be a check on the other - that the private interest of every individual may be a sentinel over the public rights. 12

But it was probably Madison's *Memorial and Remonstrance* which best of all summed up the thoughts which eventually were to course their way through the country's Bill of Rights like a stream of clear, sparkling water. His thoughts in this famous document were more than sententious; they wove together the very fibers of our country's freedoms and constitutional rights. This was uniquely true as regards religious liberty:

"The religion . . . of every man must be left to the conviction and conscience of every man; and it is the right of every man to exercise it as an unalienable right . . ."

"If religion be exempt from the authority of the Society at large, still less can it be subject to that of the Legislative Body."

It is an arrogant pretension to imply "that the Civil Magistrate is a competent Judge of Religious truth, or that he may employ Religion as an engine of Civil policy".

Christianity does not require the support of the state, "for every page of it disavows a dependence on the powers of this world."

"Experience witnesseth that ecclesiastical establishments, instead of maintaining the purity and efficacy of Religion, have had a contrary operation."

"The equal right of every citizen to the free exercise of his Religion according to the dictates of conscience, is held by the same tenure with all our other rights, . . . freedom of the press, . . . trial by jury, . . . right of suffrage . . . "

GENESIS OF FIRST AMENDMENT

Self-evidently the First Amendment of the Bill of Rights had its genesis in this kind of thinking, so clearly articulated by Madison. Nor was it mere accident of history that it should stand first. The delegates to the Constitutional Convention realized full well what their constituents expected of them. It now came down simply to the best phrasing of what was foremost among the "unalienable rights." The Annals of Congress (Jos. Gales, ed.) detail the fascinating story of its tooling and re-tooling in the lower house, until the committees and delegates finally settled on something very close to its present form. The Journal of the First Session of the Senate (Thom. Greenleaf, ed.) tells the story of how the House's wording of the First Amendment fared in the Senate. Madison was a member of the ad hoc committee which finally shaped the amendment in the now familiar form. Both houses of Congress adopted it.

It was one of the sad chapters of history that needs to be added at this point that Madison and his fellow legislators, who felt deeply the need for extending broadly over each citizen the "unalienable rights," failed to convince the delegates to make the provisions of the Bill of Rights binding also upon the states. So while these first ten amendments, including the first, were incorporated into the federal Constitution, and while individual states approved similar bills (as had Virginia earlier), some states postponed effective action anent the Bill of Rights until Madison and others were long gone from the scene. As a matter of fact, it took a bloody war between the states to bind all the states to the federal Bill of Rights. Truly one of the ironies of our nation's history in its struggle for freedom! It was a chapter in which Abraham Lincoln was finally to play the key role for the preservation of the Union and the securing of the liberties of the Bill of Rights for every man.

The First Amendment has the place of honor in the Bill of Rights for good reason. "This freedom was first in the Bill of Rights," Justice Jackson wrote in the Everson, or New Jersey bus transportation, case, in 1947, "because it was first in the forefathers' minds" (330 U.S. 1, 26). They had sought for simplicity, clarity, brevity, unambiguity, when they ruled against establishment of religion, on the one hand, and against infringement of each individual's right to exercise his religion freely, on the other. But had they succeeded? Judge Learned Hand was of the opinion that they had indeed, and that as regards the words

of the First Amendment "their meaning is to be gathered from the words they contain, read in the historical setting in which they were uttered." ¹³

FIRST AMENDMENT'S MEANING

Recourse and reference to the First Amendment by the U.S. Supreme Court have mounted in frequency, especially during the second century of our country's history. In 1889, in the *Davis v. Beason* case, the Supreme Court stated the First Amendment's meaning to be (133 U.S. 333, 342):

to allow every one under the jurisdiction of the United States to entertain such notions respecting his relations to his Maker and the duties they impose, as may be approved by his judgment and conscience, and to exhibit his sentiments in such form of worship as he may think proper, not injurious to the equal rights of others, and to prohibit legislation for the support of any religious tenets or the modes of worship of any sect.

Justice Black referred to this decision in the Everson case, underscoring that the First Amendment's meaning "intended to provide the same protection against governmental intrusion on religious liberty as the Virginia statute" (330 U.S. 1, 13). This is significant, for justice Black thereby stated the importance of Madison's pilot work on the Virginia bill of rights as precursor to the nation's Bill of Rights. Justice Joseph Story, whose life overlapped partly with Madison's and who served one of the longest terms on the Supreme Court (1811-1846), concurred completely with this view. ¹⁴ Justice Jackson, though standing on the minority side of the Everson case, expressed virtually the same position on the meaning of the First Amendment for our day (330 U.S. 1, 26f):

It was intended not only to keep the states' hands out of religion, but to keep religion's hands off the state, and above all, to keep bitter controversy out of public life by denying to every denomination any advantage from getting control of public policy or the public purse.

In getting at Madison's intention most justices have apparently had recourse to his famous *Memorial and Remonstrance* of 1785. They look at the First Amendment through this glass and conclude that what Madison hoped to preclude was all forms of establishment, single or multiple; to keep the government neutral as far as religion was concerned, supporting it neither by statute nor by levy or taxation, even on a non-discriminatory basis; and to prevent the government from infringing upon an individual's free exercise of religion, so long as he, in turn, did not impose his views on others and make his liberty into law.

THE "SEPARATION" CLAUSE

While Justice Black had written the majority opinion in the Everson case, sustaining the New Jersey courts in allowing bus transportation at public expense for children attending parochial schools, he explicitly ruled out "establishment" in any and every form, stating: "In the words of Jefferson, the clause against establishment of religion by law was intended to erect a 'wall of separation between church and state' " (330 U.S. 1, 16). In the New York Regents' Prayer case, 1962, he ruled in a similar way that "the constitutional prohibition against laws respecting an establishment of religion must at least mean that in this country it is no part of the business of government to compose official prayers for any group of American people to recite as a part of the religious program carried on by government" (Engel v. Vitale. 370 U.S. 421, 427).

Justice Black's interpretation that "the clause against establishment of religion by law was intended to erect a 'wall of separation between church and state' "has been the fulcrum of considerable debate. Jefferson had first used the famous metaphor in connection with "establishment" in a letter to the Danbury Baptist Church Association on January 1, 1802, while president of the United States. Among other things he explained his reticence to use his office to establish by proclamation special religious holidays, like Thanksgiving, on the grounds "that religion is a matter which lies solely between man and his God." Quoting the First Amendment, he went on to explain that by it Congress was "building a wall of separation between church and state." This was a considered judgment by Jefferson, one which he carefully tested by first submitting a copy of his response to Levi Lincoln, his attorney general.

It does appear that during the years of their presidencies both Jefferson (1801-1809) and Madison (1809-1817) tended to sharpen the disestablishment side of the First Amendment and, therefore, the policy of strict separation of church and state. Even the so-called "exceptional" or fringe areas, like special days of national thanksgiving, or the congressional and military chaplaincies when supported by public funds, were in their eyes de facto infringements of the First Amendment. Later, after his retirement from office, Madison expressed the opinion in his Detached Memoranda that the congressional and military chaplaincies were "a palpable violation of equal rights, as well as of Constitutional principles." In his judgment "it would have been a much better proof to their constituents of their pious feeling if the members had contributed for the purpose a pittance from their own pockets." Yet he seemed to be reconciled to the fact that "as

the precedent is not likely to be rescinded, the best that can now be done, may be to apply to the Constitution the maxim of the law, *de minimis non curat*," that is, "the law'takes no account of trifles."

The question naturally arises: why did Madison (and Jefferson for that matter) tend towards stricter, more absolutist, interpretation of the First Amendment in his later years? Were not chaplaincies, both in the Congress and in the military, accepted facts or ways of life in the days when the Constitution and Bill of Rights were coming into being? Madison undoubtedly is speaking in behalf of the ideal, fully aware that precedent and long usage had established usages which public sentiment would not likely wish overthrown. Nor can one discount the impact that the continuing "establishments" of religion in some of the states. especially in the New England tier, would have had in coloring his thinking. The federal Bill of Rights had only very slowly begun to be accepted in these states. His strict interpretation of the separation principle would thus seem to be a natural reaction. Under no circumstances can it be claimed that Madison was hostile to religion or that he opted for the extreme secularist position which is defended by some in our day. Rather his attitude is summed up in his own words, according to which he is ready to live with certain accommodiations under the First Amendment, viz., that "the precedent is not likely to be rescinded" as regards longstanding and respected institutions.

STRICT SEPARATION - MINIMAL AID-BENEVOLENT NEUTRALITY

Interpreters of the First Amendment have generally swung between two extremes: either the strict, absolute separation policy which Jefferson and Madison seemed to adopt in their later years (although not always consistently), or the view favoring minimal aid to religion as long as it is done on a non-preferential basis. Defenders of the latter position have argued that this is the only way to keep our nation from total "deconsecration" or "secularization." Its advocates have lobbied for closer welding together of civil and religious agencies. Needless to say, there is considerable danger in going this direction, not to mention palpable violation of the First Amendment's dictum against "establishment."

There is a third way, and this is the way our courts have regularly interpreted the "mind" of our founding fathers. The separation intended under the First Amendment, they argue, is actually one of neutrality, specifically a benevolent and wholesome neutrality. It is sympathetic and helpful to religion and the religious institutions by attitude, by not being blindly indifferent towards, nor hostile, nor coldly secularistic. It does not cut down cherished traditions and usages with unthinking sort of ruthlessness, but it is willing to move carefully through marginal areas, especially those that have existed over a long period of time and have been found beneficial to the country's moral fiber.

The military chaplaincies were a case in point and thus have been cited again and again by the Supreme Court as exceptions to the strict, or absolutist, interpretation of the First Amendment. Our founding fathers, they argue, never intended to adopt legislation which would place the government into hostile or unfriendly relation with the churches. Thus they refrained from imposing taxes upon the churches at a time when the law had just removed supportive levies in their behalf. As a result, churches and clergymen still enjoy certain tax advantages under the law. It was a policy of friendly recognition of the churches' influence for good upon the commonwealth. The same rule obtained as far as the chaplaincies were concerned. In supporting them our forefathers considered the "wall of separation" not to be so high as to allow government which called men under arms to infringe upon an individual's right to worship. Accordingly, the "free exercise" clause of the First Amendment had as much weight with our founding fathers as did the "establishment" clause. This fact is somewhat blunted in Harvey Cox's Military Chaplains, 18 a rather negative work that was supported by the anti-war organization, Clergy and Laymen Concerned About Vietnam. In turn it has recently been answered definitively by Richard G. Hutcheson's The Churches and the Chaplaincy. 19

A benevolent and friendly neutrality was our founding fathers' answer to the various borderline or grey areas where a critical interacting of state and church, or accommodation, was indicated for the safeguarding of individual rights. Absolute separation could under given circumstances actually infringe an individual's rights, especially his religious liberty. In his concurring opinion for the majority on the New York Regents' Prayer case, Justice Douglas affirmed: "The First Amendment leaves the government in a position not of hostility to religion but of neutrality" (370 U.S. 421, 433). But the court has always thought of this neutrality as benevolent, not inimical or coldly secularistic. Professor Katz states with discernment: "Provisions for religious services in the armed forces are not aids to religion which violate the neutrality principle. They are not designed to promote religion, but to protect the religious freedom of those whom the government isolates from civilian life."20

This is not to say that traditions, expecially those of long and

respected standing, determine the meaning and applicability of law. But it is to say that such traditions or usages, when acknowledgeed to be for the common good, may lend an interpretation to statute and article which touches more closely the intent of the laws governing a free people. A government like ours, after all, derives from the consent of the governed. It devolves from that which is higher, the sovereign nation of free people who constitute it. In getting at the meaning and scope of the First Amendment, therefore, Judge Learned Hand stated that it is this principle, "that all political power emanates from the people," which provides the protecting canopy for our government's sanction and charter.²¹

Discreet neutrality in the relation of church and state, coupled with respectful regard for time-honored traditions and usages, is the meaning which our courts have drawn from the First Amendment. Such exceptions as are present have always been understood as allowable under the separation principle, not as instances that allow for greater expansion of church-state involvement. The legality of institutions such as the military chaplaincies has been tested before the courts periodically. Plaintiffs have charged that their rights have been infringed through the use of tax dollars for the support of an institution violating the First Amendment. Even prior to the Civil War there was debate on this issue. In the days of Lincoln, 1863, the House Judiciary Committee handed down an opinion which has since stood every test: "It was pointed out that chaplains were in the Army before the adoption of the Constitution; that the First Congress had appointed chaplains; that the expense of the chaplaincy was slight; that the need for religious guidance was necessary for the 'safety of civil society.' "22 More recent rulings by courts of law have ended with dismissal of the suit on grounds that the plaintiff "does not have status to maintain the action" and that, moreover, his plea failed to "set forth a cause of action."23 A couple hundred years of tradition now stand behind this institution, and, as Madison acknowledged, "the precedent is not likely to be rescinded."

FIRST AMENDMENT INCORPORATED IN FOURTEENTH

Perhaps the most important development in the interpretation of the First Amendment over the last two hundred years occurred immediately after the Civil War. With the passage of the Fourteenth Amendment states' rights were brought into conformity with the nation's Bill of Rights. In no way could they henceforth contradict its guarantees to the individual citizen. With the

Fourteenth Amendment's due-process clause, the usual judicial construction has been to broaden the base of the Bill of Rights, or the first ten amendments, to apply equally to every American citizen, in whatever state he was domiciled. This began with the famous "Slaughterhouse Cases" in 1873, which involved the question of monopoly on the part of certain favored companies in Louisiana and the restraints placed upon butchers in their occupations and infringement upon their rights. On the basis of the Amendment the Supreme Court distinguished Fourteenth carefully, states legal expert Roy Frank, "between the inherent nature of citizenship in the United States and citizenship in a state and between the relative rights of each."24 In a similar vein Justice Stephen Field wrote in 1891 that "in our country hostile and discriminating legislation by a state against persons of any class, sect, creed or nation . . . is forbidden by the Fourteenth Amendment" (12 Federal Cases, No. 6, 546, 252, 256).

Case upon case followed in that tradition. In *Meyer v. Nebraska*, 1923, the Supreme Court reversed the Nebraska court which had forbidden the teaching of a foreign language (German) in a Lutheran parochial school; and the court cited the Fourteenth Amendment along with the First to uphold the right of each individual "to worship God according to the dictates of his own conscience" (262 U.S. 390, 399). *Pierce v. Society of Sisters*, 1925, upheld the right of parents in Oregon to opt for parochial over public school education for their children, articulating a very precious truth to every American that "the child is not the mere creature of the state" (268 U.S. 510, 535).

THE CONTROVERSIAL "SCHOOL CASES"

A veritable spate of "school" cases have come before the high court in recent years. Everson v. Board of Education, 1947, ruled for bus transportation for parochial school children at public expense. McCollum v. Board of Education, 1948, reversed the Illinois court which had ruled in favor of the use of public facilities for released time religion classes. However, Zorach v. Clauson, 1952, upheld the New York court in allowing for released time for the teaching of religion as long as public buildings were not used. Engel v. Vitale, 1962, ruled against the use of the Regents' prayer in New York schools. Abington School District v. Schempp, 1963, upheld the Pennsylvania court which had ruled against Bible reading and the Lord's Prayer in public schools.

In these and other judgements - all of them in some way involving interpretation of the First Amendment as incorporated in the due-process safeguards of the Fourteenth - the Supreme Court

has striven hard to keep the "mind" and "intent" of the founding fathers. It has not succeeded to avoid criticism, some of it very severe. This was especially so in the Schempp case, involving Bible reading and the use of the Lord's Prayer in public classrooms. But controversial though some of the rulings have been, one cannot escape the general consistency of thinking nonetheless prevailing among the justices on the controverted issues. A basic, underlying principle, expressed again and again, is the concern for friendliness of the court, or of the government, toward religion, even though it must wall itself off from direct involvement with religion. In the Zorach case Justice Douglas, who has distinguished himself both for his longeveity in office (longest in our nation's history) and also for his often controversial and liberal opinions, stated with admirable balance: "We are a religious people whose institutions presuppose a Supreme Being. We guarantee the freedom to worship as one chooses." Government, he said, must never come to the dubious position of "preferring those who believe in no religion over those who do believe." Hence the problem was, as he put it, "like many problems in constitutional law, one of degree," and if the separation principle were to be taken in the absolutist sense to mean that "no adjustments" were allowable under any circumstances, the Court would be adopting "a philosophy of hostility to religion," and that would be something we definitely could not "read into the Bill of Rights" (343 U.S. 306, 313ff).

Justice Stewart, the only dissenting voice in the New York Regents' prayer case (Engel v. Vitale), felt so keenly about the "free exercise" clause in the First Amendment that he argued that "the Court has misapplied a great constitutional principle." He went on to say: "I cannot see how 'an official' religion is established by letting those who want to say a prayer say it. On the contrary, I think that to deny the wish of these school children to join in reciting this prayer is to deny them the opportunity of sharing in the spiritual heritage of our Nation" (370 U.S. 421, 445). He recounted as part of this "heritage" the long-standing chaplaincies in the Congress and in the military; the pledge of allegiance ("one nation under God"); the national days of religious nature; the custom of opening each session of the Supreme Court itself, since the days of John Marshall, with "God save the United States and this honorable Court"; and, not least, the fourth stanza of our national anthem, which reads:

Blest with victory and peace, may the heav'n rescued land Praise the Power that hath made and preserved us a nation! Then conquer we must, when our cause it is just,

And this be our motto, "In God is our trust."

Justice Brennan stood with the majority in the above case and

also in the Pennsylvania Bible reading and Lord's Prayer case (Schempp). It is significant that as he argued for the majority position (Justice Stewart was again the only dissenting voice), Justice Brennan spoke clearly against an absolutist interpretation of the separation principle, thus with a benevolent attitude towards religion and the churches. He clearly designated the areas of overlap in church-state relations that have come down to us through two hundred years of history (374 U.S. 203, 199):

Hostility no neutrality, would characterize the refusal to periode chaplains and places of worship for prisoners and soldiers cut off by the State from all civilian opportunities for public communion, the withholding of draft exemptions for ministers and conscientious objectors, or the denial of the temporary use of an empty public building to a congregation whose place of worship has been destroyed by fire or flood. I do not say that government *must* provide chaplains or draft exemptions, or that courts should intercede if it fails to do so.

He concluded by stating that in his opinion the practices so designated "might well represent no involvement of the kind prohibited by the Establishment Clause." What is bothersome, however, in Justice Brennan's line of reasoning, and perhaps that of some of his colleagues on the bench, is that he found grounds for not objecting to some of these traditional usages, not because they fit into the "de minimis" category, but because they "no longer have a religious purpose or meaning" beyond that of recalling the historical fact "that our nation was believed to have been founded 'under God'" (374 U.S. 203, 303).

Senator Everett McKinley Dirksen of Illinois led a Senate fight to amend the Constitution to allow for Bible reading and the use of the Lord's Prayer in public schools. His bill failed to muster the required two-thirds majority, but the 49-37 margin was indicative of wide-spread dissatisfaction in our country with the Supreme Court's ruling. Justice Stewart, the only dissenting voice in the Schempp case, termed the ruling by his colleagues in their interpretation of the separation of church and state principle a "fallacious oversimplification." "We err," he stated, "if we do not recognize as a matter of history and as a matter of the imperatives of our free society, that religion and government must necessarily interact in countless ways . . . The fact is that while in many contexts the Establishment Clause and the Free Exercise Clause freely complement each other, there are areas in which a doctrinaire reading of the Establishment Clause leads to irreconcilable conflict with the Free Exercise Clause" (374 U.S. 203, 309).

A GOODLY HERITAGE

While there has been sharp cleavage in interpreting the intent and meaning of the First Amendment, the facts still are that the amendment is sound and good. It has secured the place of religion in this country, and it has, moreover, spelled out carefully the complete separation that the churches have from the political concerns of government. It has also secured the rights and guarantees of the Free Exercise Clause, especially since the time when this guarantee was incorporated with the due-process clause of the Fourteenth Amendment. This guaranteed that the Bill of Rights would also be the basis upon which the states must provide for the individual's rights before the law. Certain problems will undoubtedly always remain, as specific cases come before the high court. Areas of contact, or interaction, between the churches and state have been and will be inevitable. While one might argue that the decisions on the school, Bible reading, and prayer cases were not always consistent, it is likely that a careful study will reveal a greater measure of consistency than at first supposed. "It is quite clear from the Court opinions that chaplaincies, both Congressional and military, charitable institutions, and exemptions of various kinds as they affect the churches, or the clergy, have been rather clearly defined as allowable under Court has again and again referred constitutional law. The directly to the military chaplaincy as an example where the neutrality principle of church-state relations must not be so strictly applied as to suppress or abolish it. The obvious rationale of the Court in so ruling, is that individual rights would thereby be infringed, contrary to the free exercise clause of the First Amendment."25

In the land of the free it is not unusual that threats against that freedom should periodically arise, and that individuals in pursuit of their own liberty should be ready to deny it to another. Without question this fact weighed heavily on the minds of our founding fathers two hundred years ago as they began their work on the guarantees incorporated in the First Amendment. Their memories of Europe's injustices and denials of freedom, and the injustices which as a matter of fact still existed in some of the original thirteen states themselves, pressed upon them the urgency of writing indelibly into the Constitution what they considered to be "unalienable rights." The First Amendment was the blessed product of their tireless efforts and persistence. It was born of anguished experience and most careful phrasing. Firsthand study of our Supreme Court's rulings during these two centuries, especially the last, give evidence of equally careful and con-

scientious effort in upholding what our forefathers sought to secure. As a result it can be stated:

The courts have never agreed that freedom of religion means the lack of it, nor the denial of its free use, nor even the refusal to encourage its practice. While government must recognize the right of the agnostic or atheist not to worship God if he so chooses, it at the same time is fully within the limits of the Constitution when the courts resist the motions of groups or individuals who seek to make the man who believes most conform to the way of thinking of the man who believes least or nothing at all.²⁶

The First Amendment is the brightest jewel in the golden crown on freedom's head. By this bequest our forefathers have given us an instrument for carefully dividing between the kingdoms of the right hand and the left hand of God, as Luther termed the spheres of church and state. Through the application of this instrument church and state exist meaningfully, safely, and benevolently side by side, each in its God-given sphere.

FOOTNOTES

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- 25. E. F. Klug, The Military Chaplaincy Under the First Amendment (an unpublished manuscript in the files of the U. S. Army Chaplain Board, Fort George G. Mead, Maryland, and also in the library of Concordia Theological Seminary, Fort Wayne, Indiana, 1967), p. 176.
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The Problems of Inerrancy and Historicity in Connection with Genesis 1-3

DAVID P. SCAER

The question of the inerrancy of the Holy Scriptures has been one of major concern in the last half-century. One of the problems with the discussion of inerrancy has been that of definition. Perhaps the best solution and the simplest would be to define inerrant as "not contrary to fact." Among contemporary exegetes, however, this category of "not contrary to fact" is not at all appropriate in regard to the first three chapters of Genesis. If this section of Genesis is not a report of hard-core historical fact, then the question of whether or not it is contrary to fact simply can no longer be asked. These modern exegetes would admit, to be sure, that there are some sections of the Holy Scriptures where a discussion of inerrancy, as it has been here defined, would be fitting. For example, there is a general agreement that Luke attempted to write history in the Gospel and Acts, even though there are many who would say that he was off on some of his facts. They would say he was wrong about Quirinius being governor of Syria at the time of the birth of our Lord. Yes, they might say that Luke was off on his facts, but they would, nevertheless, allow there were hard core facts behind his report. This kind of exegetical approach is not common, however, in regard to Genesis 1-3; very few contemporary exegetes would say that Genesis 1-3 is history in any sense at all.

In regard to Genesis 1-3, therefore, the discussion of inerrancy must start with the determination of the type of literature employed in these chapters. There are many types of literature, but two main categories must be discerned for our purposes. The one class would include any type of purely illustrative story, e.g., allegory, parable, legend, tale; the other would include any account that purports to tell us what really happened.

In proceeding with this inquiry we must make certain to say that mere use of figurative or symbolic language in a historical report does not of itself suggest that the account is not historical. A trite example—leaders of congregations in the New Testament are called "shepherds," i.e., pastors. This fact in no way suggests that leaders and their congregations have only a symbolical existence. In fact they have no symbolical

existence at all. They have only a real, historical, factual existence.

In approaching Genesis 1-3, there are many avenues that could be taken. This section is part of the book of Genesis as a whole, and the book is part of another larger unit, the Pentateuch. The Pentateuch, in turn, is part of the historical section of the Old Testament, a section extending from Genesis through Chronicles at least. But to argue from such a large section would involve us in presenting an entire Biblical hermeneutic. For this reason, it would be best to argue from Genesis alone. This is only a question of convenience. There are, to be sure, sections in Genesis resembling allegory. The dreams of Joseph, the son of Jacob, are illustrative stories. The cows, the stars, the sun, the moon in his dreams all have symbolical meanings, very much like Jotham's fable or parable in the Book of Judges. Therefore, the Hebrews did know of this kind of story. But this phenomenon hardly suggests or even allows that every story in Hebrew literature is an illustrative one. In fact, such accounts are rare and clearly indicated. In the case cited Joseph provides the interpretation to stories that would otherwise remain hidden. In doing so, he is recognized as being a special messenger or prophet of God. Now the question has to be asked whether Genesis 1-3 in any way resembles these symbolical stories.

Where there is an illustrative story in Genesis, as elsewhere in the Holy Scriptures, there is always a person who receives or tells the story. Then there is an interpreter. In the case of Joseph, Jotham, and Jesus, the storyteller and the interpreter are the same. But this is hardly the case in Genesis 1-3. There is no mention of any narrator, and there is no interpretation following narration. (Matthew 13 contains parables, some of which are not interpreted. Nevertheless the interpretation for the one parable is supplied. This parabolic interpretation provides the meanings for those not explicitly interpreted.) Unless there are clear signs or indications that we are dealing with an allegory or parable, all accounts are to be taken as actual descriptions of fact, i.e., that which really happened and existed. Again, let it be repeated that the presence of symbolical words do not change this fact.

It seems, moreover, to be a basic hermeneutical rule in the Holy Scriptures that God does not appear as God in an illustrative story where the terms of the illustrative story are purely secular and not religious. Thus, in pericopes where the terminology is secular, Jesus or God does not appear as such but is represented by another figure. Examples of this are the allegory of the Good Shepherd, the parable of the sower, the parable of the wedding invitation, and the parable of the

workers in the vineyard. Everything in these accounts is symbolical. The pericope of the sheep and the goats is not a parable but a description of the eschatological reality. Sheep and goats are symbolical designations for believers and unbelievers, but all the parts of the account are eschatologically real. Both groups speak to Jesus. There is no hint that we have here a case of talking goats and sheep. The parable of the Rich Fool is an illustrative story representing the death experiences of certain persons, but the terms of the illustrative story are not themselves symbolical. Such terms as "rich man," "God," and "requiring the soul" are understandable without further interpretation to the hearer who listens to it for the first time. At the end of the parable of the Rich Fool, Jesus universalizes the experience (Luke 12:21).

There is nothing to suggest that Genesis 1-3 is an illustrative story or that its main terms are symbolical. There is no suggestion that what happens in this section of Genesis repeats itself or can be repeated by or in the hearer. This is the case with some parables. Some parables are analogies of once-and-for-all time experiences. The killing of the son of the owner of the vineyard by the vineyard workers is a case in point. But behind every such analogy there is a clear and somewhat extensive historical account. In the case cited, it would be the crucifixion of Jesus and the promise of the destruction of Jerusalem. This is hardly the case with Genesis 1-3. If it is suggested that Genesis 1:3-2:25 is a parable based on the fact recorded in Genesis 1:1-2, then this would be a case where God appears as God in the record of the fact and in the parabolic interpretation. But where is such an approach used elsewhere in the Scriptures? Compare the vineyard workers who kill the son. God is not mentioned by name in that case. If Genesis 3 is an illustrative story about the fall into sin. then where is the fact that forms the basis for the alleged parable? If the fact behind the alleged parable of Genesis 3 is the sinful condition of every person, then what about the person who has no first-hand experience of sin in his life?

It will also hardly do to consider the terms in Genesis 1-3 to be symbolical as is typical with most parables. If "day" and "serpent" are symbols, then there is no reason for not considering "God" a symbolical term. "God" then would be a symbol for a great truth behind the word "God." This option has already been taken by some. Paul Tillich would say that the word "God" is the symbol for ultimate reality and that symbols can and do and should change. To focus on the symbol "God" without going behind it to the true reality, the ultimate reality, is idolatry. Schubert Ogden says that "God" is as much symbol, here defined as myth, as are the miracles

or any part of Scriptures. We are now faced with an either-or situation. Either the entire account is symbolical, including the reference to God, or the account is historical or real, not only in the section referring to God but also the section dealing with the serpent. At this point it would be easier to take a grand leap of faith and say "all or nothing." This might satisfy those who are committed to historical revelation, but will it satisfy anyone else? If we bring in faith here as judge, have we not surrendered the historical mooring for our position? The question should be answered on the basis of Genesis 1-3, if at all possible.

Genesis 1:1-2:3 contains references to things that were real or factual in the time of the ancient Hebrews and which continue to be real down to our time. "Light," "darkness," "day," "night," "sun," "moon," "stars," "seasons," "birds," "fish," "male," "female," all have real—and not symbolical existence. Paul's sermons to Gentiles (Acts) are based on the fact of creation, as is Jesus' theological explanation of marriage. In Paul's sermons he assumes that his hearers agree with him that there is a creation. He then argues back to the creator God. Paul's arguments for morality and belief in God in Romans 1-2 make this same assumption. Here we are getting into a more profound subject. But let it be said simply that theology depends on history. Paul's call to conversion and belief in God, i.e., theology, is based on a historical creation, e.g., Genesis 1:1-2:3. The creation we experience today is the same creation as that of Genesis 1. If our world is real, then so (must be) the one in Genesis 1.

The same consideration must be given Genesis 2:4-3:24. Five verses, 2:10-14, give us geographical information about Eden. But in an allegorical or other type of illustrative story this information would have no place because illustrative stories do not happen in geographical places but only in the mind of the storyteller. The author's clear intent is that we should consider this section also as being historical. Reference could also be made to the genealogies which provide the literary skeleton of the book of Genesis. Thus, the Jews in Egypt (Genesis 50 - Exodus 1) have a direct historical connection to Adam and Eve and they in turn to heaven and earth. It is impossible that genealogies should connect history and symbolical existence.

The larger problem still to be explored is that of determining the use of history and illustrative story in Hebrew literature in general. Responding to this problem would involve a comparison of the myths of Baal with the accounts of the real historical involvement of God with Israel. Elijah's sarcastic jabs at Baal's vacation seem to be a protest against the

use of myth in theology. Our immediate concern, however, is with Genesis 1-3. Using the usual literary yardsticks to distinguish history from illustrative stories, there is absolutely nothing to suggest that we are dealing with anything else than a purely historical account.

Luthers' Impact on Modern Views of Man

LEWIS W. SPITZ

Regarding the disputed authorship of King Henry VIII's Assertio Septem Sacramentorum Luther remarked that it really made little difference who actually wrote it, for either a fool wrote it or a fool let it go out under his name. Any knowledgeable reader encountering a title such as ours might well be tempted to draw the same conclusions regarding its author. The subject is vast and might well tempt an author to a wild uncontrolled ride across the unbounded terrain of modern intellectual history. Moreover, the Einfluszproblem is one of the most difficult in intellectual history, full of hidden assumptions and defying authenication by standard canons of historical evidence and documentation.

There are special complications in the case of Martin Luther, Carlyle's Wundermann of religious history. His written works are so voluminous that encompassing them involves a problem in scholarly logistics. His collected works run well over a hundred folio volumes, upward of 60,000 pages. Some 3,000 sermons of his are still extant and over 2,600 letters. "I deliver as soon as I conceive," he once commented, and sent the first part of his Address to the Christian Nobility off to the publisher while he was still writing the final pages. His total ran to some 450 books and treatises, two a month when he was at the peak of his production. His work was also largely occasional, the occasion usually being polemic with a carefully chosen opponent, so that we learn what he thought of humanist anthropology from his De servo arbitrio against Erasmus, what he thought of scholastic philosophy from his Contra Latomum, or what he felt about the enthusiasts from his On the Heavenly Prophets. Robert of Melun in the twelfth century observed of the patristic writers, "Sacri patres quod non oppugnabatur non defendebant." The same was preeminently true of Luther. He resisted the plan to publish an opera omnia edition of his works with the plea that he wished all his works to perish and that men would simply read instead the Sacred Scriptures, for his own works were a great jumble. That is the way it is, he opined, when things are in motion; consider the five books of Moses! He once resolved to write a systematic work De Justificatione but fortunately never did, for it is the spon-

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taneous, occasional, hyperbolic, polemical, contrary, volcanic nature of his writings as they poured forth from his pen that make them to this present day a source of inspiration, wonder, and debate. "What a shame for our times," wrote Johann Georg Hamann, Magus of the North, in the eighteenth century in a letter to G. E. Lindner, "that the spirit of this man who founded our church lies under the ashes. What a power of eloquence, what a spirit of interpretation, what a prophet! How good the old wine will taste to you and how ashamed we should be of our spoiled taste. What are Montaigne and Bacon, these idols of witty France and earnest England compared with him!"

Wrestling with the problem of Luther's influence on Western anthropology is further complicated by the enormous volume of scholarly literature devoted to Luther and Reformation history. More has been written about Luther than about any other person in the history of the world with the exception of Christ. A student of Lord Acton, the indefatigible Cambridge historian, estimated that in the course of writing his famous essays he had read more than 20,000 volumes on the Reformation. German scholarship alone produced 245 titles in just a little more than a decade after the Second World War, a Wissenschaftswunder comparable to the economic Wirtschaftswunder.² A sizable library of books is devoted to interpretations of Luther through the centuries.³ "We have become the spectacle of the world!" Luther exclaimed in 1521, and so he has remained, controversial, hated and beloved, but never ignored.⁴

Nor has any age in history been so preoccupied with the problem of man as are these modern times. From the classical humanism of the Renaissance through the anthropocentrism of the Enlightenment, from the new humanism of the nineteenth century to the "progressive humanism" of the Marxists, modern man has been almost unwholesomely preoccupied with himself. When the Basel historian Jacob Burckhardt pondered the question of a fitting terminus a quo when doing his Reflections on History, he decided to begin with the problem of anthropology as the most promising Anknüpfungspunkt. "We, however," he said, "shall start out from the one point accessible to us, the one eternal center of all things - man, suffering, striving, doing, as he is and was and ever shall be. Hence our study will, in a certain sense, be pathological in kind." At the close of one of those lectures a younger man with a heavy mustache said to Burckhardt, "For the first time in my life I have enjoyed listening to a lecture." He was a classicist named Friedrich Nietzsche. Whether it be the humanistic view of the soft disciplines or the hominal approach of the social sciences, man is the center of attention.6 Our problem, then, lies at the confluence of three mighty streams

of history and historiography, Luther, Reformation bibliography, and modern anthropology. The historian must be one of William James' strong-minded individualists with the nerve to persist even when confronted by a nearly incomprehensible mass of data and many alternative paths to follow. Hermann Hesse in his *Magister Ludi* observed that the historian must expose himself to chaos while retaining faith in order and meaning. A brief treatment of a subject of this magnitude will necessarily be suggestive rather than definitive.

THE RATIONALIST, IDEALIST, AND LIBERAL TRADITION

A strange bifurcation can be discerned in Luther's impact upon modern views of man. He influenced and was used in turn by the rationalist, idealist and liberal traditions. But he also influenced and was used for purposes of achieving authentication by the anthropological realists. This dual nature of his impact was less the result of contrary forces within his theology than it was a reflection of the fact that different aspects of his theology and different levels of his understanding of man came into play as the intellectual currents of later centuries took new directions.

With his high regard for human reason as the choicest creation of God. Luther clearly stood in the high-level tradition of Christian rationalism. Luther's detractors and even many sympathetic friends have depicted him as an antirationalistic fideist. Hartmann Grisar, S.J., in his Luther or A. Lunn in his The Revolt Against Reason distorted Luther's position into an anti-rationalism, if not to say anti-intellectualism. In his large tome The Counter-Renaissance Hiram Hayden classified Luther with Machiavelli, Montaigne, and the skeptical Agrippa of Nettesheim as an anti-Renaissance type approach to the rational, natural law, and ordered-cosmos tenets of humanism. Even some scholars sympathetic to Luther have done less than justice to his position. Otto Ritschel referred to Luther's sarificium intellectus in giving to God all honor and none to man. Karl Heim spoke of Luther's "basic irrational intellectualism." Karl Holl assumed that Luther meant simply "Christian reason" whenever he spoke of reason and had no operative concept of natural reason. Nor does a simple distinction in Luther between ministerial or instrumental and magisterial reason do his thought justice. For Luther stood squarely in the center of the tradition of Western Christian rationalism. He could agree with St. Augustine's definition of reason as "opus eius magnum et admirabile" and with St. Bernard's description of reason as "celsa creatura in capacitate majestatis."

In the Disputatio de homine (1536) Luther offered his most

succinct statement on the commanding place of human reason in the created universe. There are admittedly problems in using theses for disputation as definitive statements, but these clearly reflect Luther's overall position and express it well:

- 1. Philosophy or human wisdom defines man as an animal having reason, sensation, and body.
- 2. It is not necessary at this time to debate whether man is properly or improperly called an animal.
- 3. But this must be known, that this defintion describes man only as a mortal and in relation to this life.
- 4. And it is certainly true that reason is the most important and the highest in rank among all things and, in comparison with other things of this life, the best and something divine.
- 5. It is the inventor and mentor of all the arts, medicines, laws, and of whatever wisdom, power, virtue, and glory men possess in this life.
- 6. By virtue of this fact it ought to be named the essential difference by which man is distinguished from the animals and other things.
- 7. Holy Scripture also makes it lord over the earth, birds, fish, and cattle, saying, "Have dominion."
- 8. That is, that it is a sun and a kind of god appointed to administer these things in this life.
- 9. Nor did God after the fall of Adam take away the majesty of reason, but rather confirmed it.
- 10. In spite of the fact that it is of such majesty, it does not know itself a priori, but only a posteriori.
- 11. Therefore, if philosophy or reason itself is compared with theology, it will appear that we know almost nothing about man.

The delimiting qualification imposed upon Luther's rationalism, then, was theological. He was not an unrestrained rationalist but a Christian rationalist. Luther distinguished between three uses of the word reason, natural, regenerate, and arrogant reason. Natural reason is the crowning glory of God's creation, his loftiest gift to man, which even after the fall of man retained its majesty. Regenerate reason is the reason of the man who has come to faith in Christ. Such a man's positive understanding of life frees his reason for fully creative expression through a faith active in love. His raw intelligence is not one wit increased, but his outlook on life is fundamentally altered from his previous condition of unbelief or lack of trust in God. Thirdly, arrogant reason is that devil's harlot which refuses to accept God's revelation and the way of salvation upon God's terms, but

insists upon interpreting His Word and achieving salvation in his own way. It is clear that Luther regularly uses the word reason by synecdoche as a term for the whole man in different spiritual conditions, the reason of natural man, of regenerate man, reprobate man.⁸

Because of its dramatic appeal, Luther's speech at Worms has been cited more often than any other word of his regarding reason and conscience. His stand at Worms was, as James Froude put it,

perhaps the finest scene in human history.

Since, then, your serene majesty and your lordship seek a simple answer, I will give it in this manner, neither horned nor toothed: Unless I am convinced by the testimony of the Scriptures or by clear reason (for I do not trust either in the pope or in councils alone, since it is well known that they have often erred and contradicted themselves), I am bound by the Scriptures I have quoted and my conscience is captive to the Word of God. I cannot and I will not retract anything, since it is neither safe nor right to go against conscience. I cannot do otherwise, here I stand, may God help me. Amen.⁹

In this famous quotation certain ideas leap out from the page, the heroic stand of an isolated individual, the appeal to ratio evidens, and the crucial importance of conscience. All three elements appealed to the men of the Enlightenment. The leading French philosophes and English rationalists were, however, generally critical of Luther. Voltaire despised the Reformation as little more than a "quarrel of monks." While he approved of Luther's attack on the pope, he was contemptuous of preoccupation with religion. Gibbon and Hume shared this general disdain for Luther's theological concerns. In the German Enlightenment by way of contrast there was a much more positive assessement of Luther. Although the men Aufklärung regretted Luther's medieval vestigial remains, they appreciated his battle for the freedom of conscience, a struggle which they believed to be the real essence of the Reformation. But, in their assessment, the gold of religious and ethical autonomy was in Luther's thought still mixed with medieval religious slag. Luther had stopped at a half-way house on the path to Enlightened religion. The idea of Reformation was very much alive during the centuries after Luther, in the Lutheran Church in the age of orthodoxy, to be sure, but also during the age of Enlightenment.10 The Aufklärv ig reformers were sincere in appealing to Luther as the shield-bearer of their own reform movements. Reformation understood as freedom degenerate tradition and as a cultural phenomenon was associated in their minds with Luther as the reformer who broke the bonds of

medieval servitude. 11 Goethe's familiar quotation is typical of this level of Enlightened appreciation of Luther:

We do not really understand all that we owe to Luther and the Reformation in general. We have been freed from the shackles of spiritual narrow-mindedness, we have become capable as a result of our developed culture of returning to the fountain and of grasping Christianity in its purity. We possess the courage once again to stand with sure feet upon the earth and to feel ourselves in our divinely endowed human nature. May intellectual culture now continually make progress, and let the natural sciences continue to grow in ever broader outreach and depth and the human spirit expand as it will, it will not come out above the nobility and ethical culture of Christianity as it shines and glows in the Gospels! 12

In the nineteenth century the opinio communis held that the Reformation marked the overcoming of the Middle Ages and the breakthrough of modernity. Novalis drew a direct line from Luther to the Enlightenment. The spirit of the Enlightenment metamorphosed into the soul of the German transcendental idealists. Heinrich Heine described the royal road from Luther to idealism in his liberal history of religion and philosophy in German, devoting book one to the great religious revolution and book two to the great philosophical revolution led by Immanuel Kant. This philosophical revolution, he declared, was nothing else than the final consequence of Protestantism. 14

Kant was not a real Luther scholar and seems to have known only the Small Catechism. Moreover, on one level of comparison he seems diametrically opposed to Luther's theology, turning his sharp critique of the limitations of reason against traditional metaphysical supports for religion. And yet, on a deeper level there is a generic relation between Kant's agnostic position regarding the human capacity for theological knowledge based upon a priori synthetic judgments and Luther's assertion that man cannot even know himself a priori but only a posteriori, as expressed in theses 10 and 11 in the Disputation Concerning Man cited above. Similarly there is a striking affinity between that premise for moral action restored by Kant in his Critique of Practical Reason and Luther's linking of experience and conscience. Luther, it has been argued, drawing upon the mystical tradition of inwardness, broke through the traditional formal and prepared the way for Kantian critical anthropology philosophy.

While a further exploration of the interior ties of Luther and Kant's thought would be of the essence, in terms of intellectual history what the Kantians believed to be true of their affinity was of greater significance than what in actual fact was true.¹⁵ The

younger idealists linked Kant with Luther as protagonists of the spirit of deepest inwardness, the sovereignty of conscience, the spirit of true freedom, and of all the cultural good derived from this heritage, education and learning, progress and liberalism. Thus the central contention of Johann Gottlieb Fichte's anthropology was that through an act of will man transcends the limitation of natural determination to the sphere of true freedom. When Fichte said, "One decision and I rise above nature," he was thought to be expressing the same confidence as Luther in personal liberty and the right to choose. For Fichte, "Luther ist der deutsche Mann," who stirred up the primitive German conscience against corruption. Similarly it was thought that Schiller's famous dictum, "Du kannst, denn du sollst," reflected Luther's view of man's moral essence. The idealists were said in the spirit of Luther to have deepened the Leibnitzian idea of personality. Under the influence of the Lutheran Jacob Boehme the philosopher Friedrich von Schelling came to understand the absolute as transcending the contradiction that controls the world and this absolute as in turn giving birth to contradiction.

Luther's conception of God working not in a straight line but *e contrario* was an important ingredient in the dialectic of Hegel. He considered the key to the Reformation to be man's determination to be free. He made of Luther the discoverer of the central idealistic truth and thereby came to pronounce the Reformation as the final step in the historical self-unfolding of the absolute spirit.

What the idealists defined as Luther's main contributions to anthropology, the nineteenth and twentieth century liberals emphasized in turn and gave to them socio-political as well as cultural significance. Luther's great importance for higher culture lay in his contribution to the full development of individual personality, the critical role of private conscience, and the advancement of liberty. Such a stress upon the genial by-products of Luther's view of man and of the Reformation is reflected in Adolph Harnack's quadricentennial address of 1883, Martin Luther und seine Bedeutung für die Geschichte der Wissenschaft und Bildung, and in Karl Holl's essay, Die Kulturbedeutung der Reformation, in which he discussed Luther's importance for education, history, philosophy, poetry, art and other aspects of higher culture. The idea of Luther as the liberator also trickled down to the masses. The nineteenth century poet Bridges, for example, wrote:

Luther and Calvin whatever else they taught Led people from superstitition to free thought.

A strange but widely help opinion.

ANTHROPOLOGICAL REALISM

"They are trying to make me into a fixed star," Luther once observed. "I am an irregular planet." The thought of few intellectual leaders in the Western world has been subjected to such varying modalities as has that of Luther. In the nineteenth and twentieth century another dimension of Luther's thought came into play with the development of anthropological realism in its varied forms, a way of viewing man more dominant in the late twentieth century than the rationalist, idealist, and liberal view of earlier centuries. Once again Luther is an influence and is used in turn. Aldous Huxley once referred to the reformers as "sweaty realists" and it is this side of Luther's anthropology that has come into play in these more recent and post-modern times.

Luther's theology is characterized by a strange dynamic concreteness and by a striking existential immediacy. "If you do not understand," he once wrote, "that your cause is occurring, the knowledge of history is in vain." "As a man believes, so he has," Luther declared. "Wer glaubt, der hat!" "Quia sicut credit, sic habet!" "Atque ut credunt, ita habent!" "Tantum habes, quantum credis!" Such phrases stud his pages and sometimes his expressions read, "He who believes that God is angry has an angry God, but he who believes that God is loving has a loving God!"

Moreover, Luther stressed the elemental importance of experience and especially of the experience of spiritual struggle, the "Oratio, meditatio, et lectio faciunt tentatio or Anfechtung. theologum," Gabriel Biel, his Occamist master had said, prayer, meditation, and reading or study make the theologian. "Oratio, meditatio, et tentatio faciunt theologum," countered Luther. "Vivendo, immo moriendo et damnando, fit theologus, non intelligendo, legendo, aut speculando," he declared, one becomes a theologian by living, yes, by dying and being damned, not by understanding, reading, or speculating.16 Luther was concerned with the analogia fidei, rather than with ontological problems of the analogia entis. Faith was for Luther a matter of life and death. While he waited impatiently in the Koburg fortress for word from the imperial diet in Augsburg he wrote in large letters on the wall the words of the psalmist, "Non morior sed vivam et narrabo opera Dei," I shall not die but live and declare the works of the Lord.

Luther's understanding of man was more "realistic" than that of the received theological tradition or of Renaissance humanism in its more luminous phase. Man is born into a state of sin, of estrangement, infidelity, alienation from God. 17 He is *incurvatus in se*, turned in toward himself. 18 His bound will remains willingly in this spiritual bondage. Luther distinguished between

necessitas and coactus, between a necessary condition and a compulsory action. Man's will, the servum arbitrium, remains genuine voluntas, will. Man remains a person with a passiva aptitudo for regeneration. Man is not a goose or a stone. Luther's omni necessitate fieri is a religious description, not a philosophical determinism. Luther's criticism of all "religions" is twofold; they do not take sin seriously, and they therefore do not understand the necessity of Christ's incarnation, fulfilling of the law for us, suffering, death, and resurrection. Luther linked the cognitio Dei et hominis, the knowledge of God and of man. 19

If humanism, enlightenment, idealism, and liberalism found Luther's view of man too dark and unappreciative, modern realism is sure to judge his anthropology to be too sanguine so far as man's nature and ability to control his life is concerned. The Italian sociologist Pareto in his monumental Mind Society described man's action as controlled not by reason and will but by derivations and residues, that is, rationalization and inherited attitudes. Contemporary psychology has moved beyond the classical faculties of the soul, as the behaviorists have reduced them to a branch of physiology. Freud's mental topography with its exaltation of instincts, experimental animal psychology and social psychology have annihilated the soul which was the common philosophical assumption of Luther and Kant. Reason, will, memory, and feelings have become empty phrases. The idea of natural law, a universal order harmonized by reason, has been undermined by materialism, empiricism, societal and historical relativism.20 The biological sciences which promise genetic control and are working on clonal reproduction pose further moral dilemmas for man. In such a context Luther's anthropology in its idealistic dimension seems angelic indeed. But the realistic depth of his doctrine of man provides a more solid footing for approaching the modern or post-modern view of man. Thus Luther saw the limits of subjective self-knowledge and came close to the concept of a collective subconscience. In his soul struggles he is aware of dread, the concept of "thrownedness," of living toward death (sein zum Tode). In facing up to spiritual defeat he confessed, "and so I came to despair." He was acutely aware of human life as a border situation, a Sein zum Tode. And even faith remains a getrostete Verzweiflung, a comforted doubting, or a fiducialis desperatio, a trusting despair. Certain elements in Luther's thought were of basic importance to the development of anthropological realism in these past two centuries.

Luther had a holistic view of man. Within a philosophical context Luther kept the traditional trichotomy of body, soul, and spirit. But in a theological context Luther said that "in my temerity I do not distinguish body, soul, and spirit but present

the totus homo, the whole man, unto God." In the Romans and both Galatian commentaries he spells out the theological reason for viewing man in his entire being as either flesh or spirit, trusting in self or trusting in God. There is an immediacy and personal involvement in explicit religious faith. God cannot be fully expressed but only addressed. The most important things in religion, he held, are the personal pronouns, the I, the Thou, and the He, my brother (birth of I-Thouism?). He was unblinkingly realistic about death, living toward death, and acutely aware of the fact that human death with its apprehension and anxieties bred by conscience is unique among animal deaths. In the Invocavit sermons, which he preached after his return from the Wartburg, he emphasized the certainty and universality of death. Life is like a besieged city with the enemies-sin, death, and the devil-drawing closer and closer on all sides. Each of us has a place on the wall to defend. I cannot stand where you stand and you cannot stand where I stand, but nothing, Luther says, prevents us from whispering encouragement to one another. Luther's stress upon the centrality of the Incarnation authenticated the validity of the material. It is in that sense, as well as because of the creation story, that Dean Inge was justified in calling Christianity the most materialistic of all religions. In the poetic words of Robert Frost, God's descent into flesh was meant as a demonstration of the merit of risking spirit in substantiation. Finally. Luther's stress upon the priority of experience to being and of being to thought and action marked a critical breakthrough of a very essential realistic element which had a tremendous influence upon later thinkers. This final point is a rather difficult one. but so important for the realist tradition that it calls for some elaboration.

In his Romans commentary, in gloss 6 to chapter 12:1, Luther wrote: "Prius est autem esse quam operari, prius autem pati quam esse. Ergo fieri, esse, operari se seguuntur." "Being. however, comes before work, but suffering (being acted upon) comes before being. Therefore becoming, being, and working follow each other." Luther was not here involving himself in ontological speculation about the problem of becoming and being. Rather his statement was made in a concrete theological context. In the commentary on Romans it is set into the context of justification by faith. "Non enim justa operando justi efficimur, sed justi essendo justa operamur." "For we are made just not therein that we do the just things, but in that, insofar as we are just we do the just things."21 This same thought is central to his Sermon on Good Works and his Freedom of the Christian Man. The basis of being can only be a passive suffering, a becoming, being acted upon by the power of the Holy Spirit. The fieri is effected by God as Spiritus Sanctus. Luther holds this truth on authority higher

than his own. In the words of Jesus, "The good tree brings forth good fruit." 'I do not have vision," Luther declared, "because I see, but because I have vision therefore I see." Luther's own experiences underlined for him the truth of this order of things. In 1530 he wrote: "The miracles of my teaching are experiences which I prefer to the resurrection of the dead. . . . Since this experience is more certain than life itself, it is not a deceiving sign for me, but serves instead of many thousands of miracles, since it agrees with the Scriptures in all things. You have two most faithful and invincible witnesses, namely, Scripture and conscience, which is experience. For conscience is a thousand witnesses, Scripture an infinite number of witnesses." The same Holy Spirit is active in both the Scriptures and in conscience and reveals this basic truth.

Just as Immanuel Kant was a key figure in transcendental idealism, so he also triggered a new development in religious thought by pointing toward anthropological realism. In one of his later treatises *Religion Within the Limits of Reason Alone* (1793) Kant propounded a key text for religious illusionism:

Anthropomorphism scarcely to be avoided by me in the theoretical representation of God and His being, but yet harmless enough (so long as it does not influence concepts of duty), is highly dangerous in connection with our practical relation to His will, and even for our morality; for here we create a God for ourselves, and we create Him in a form in which we believe we shall be able most easily to win Him over to our advantage and ourselves escape from the wearisome uninterrupted effort of working upon the innermost part of our moral disposition.²⁴

Kant went on to explain that this creating of a God is not reprehensible, for a man must compare a revealed God with his own ideal in order to be able to judge whether he is justified in regarding and honoring it as God. In his *Ideas* (1784) Johann Gottfried Herder put this thought in epigrammatic form: "Religion is man's humanity in its highest form." In writing on the Incarnation the great Hegel pronounced that it is man's destiny to know the identity of his own nature with God.

From the left-wing Hegelian school came Ludwig Feuerbach who shocked the world with the radical assertion in his The Essence of Christianity (1841) that all religion is anthropology. In his subsequent work, The Essence of Faith According to Luther (1844), which though published later was a necessary premise to the earlier work, Feuerbach explained that it was Luther who had led him to this astonishing insight that man creates God as he would have him rather than that God creates man in his image. Feuerbach often said of himself in good humor, "Ich bin Luther II." Luther was very vulnerable to that kind of

exploitation, but only by omitting Luther's important qualifications. Luther did indeed say: "Fides est creatrix divinitatis," faith is the creator of divinity. But the whole statement reads: "Fides est creatrix divinitatis, non in persona, sed in nobis," not in God's person, but in us. 26 For Luther "the antithesis of divine and human is not illusory"! In the commentary on the *Magnificat* and in many other places Luther stressed that the form which God's self-disclosure in Christ took is precisely the opposite of any form which man would have anticipated or desired. Luther always stressed that the Scriptures are not a depository for human notions about God, but the vehicle which God uses in order to address man.

A brilliant materialistic realist who largely shaped the twentieth century world, Karl Marx, saw as soon as Feuerbach's The Essence of Christianity reached the public that Feuerbach could easily use Luther to support his thesis. In January, 1842, Marx wrote a brief comment on Luther als Schiedsrichter zwischen Strauss und Feuerbach, Luther as umpire between the liberal theologian David Friedrich Strauss and the realist Ludwig Feuerbach. Strauss had argued like a rationalistic skeptic against the reality and utility of miracles. Feuerbach had countered that Luther understood that miracles tell us something profound about man. At this point in the debate Marx pronounced in favor of Feuerbach. He cited a lengthy passage from Luther's commentary on Luke 7 in which he discussed the miracle of resurrection from the dead and declared:

In these few words you have an apology for the whole Feuerbach writing—an apology for the definitions of providence, omnipotence, creation, miracle, faith as they are presented in this writing. Oh, shame yourselves, you Christians, shame yourselves that an anti-Christ had to show you the essence of Christianity in its true unconcealed form! And you speculative theologians and philosophers, I advise you: free yourselves from the concepts and prejudices of speculative philosophy, if you wish to come in another way to things as they are, that is, to the truth. And there is no other way for you to truth and freedom except through the Feuerbach [stream of fire]. Feuerbach is the purgatory of these times.²⁷

Marx and Engels soon moved beyond Feuerbach in *The German Ideology* (1846), and later Engels criticized him in his *Ludwig Feuerbach and the Outcome of Classical German Philosophy* for not moving along with what the modern empirical sciences had to say about man and for not accepting the implications of materialism. Marx blasted Feuerbach's "half-way" ideology in his

famous thesis xi in the *Theses on Feuerbach*: "The philosophers have *interpreted* the world in various ways; the point, however, is to *change* it." Feuerbach had sowed the wind and reaped the whirlwind.

A second development in nineteenth century anthropological realism may be labelled voluntarism. The pessimistic philosopher Arthur Schopenhauer and the rambunctious, though brilliant, Friedrich Nietzsche in stressing the priority of will and the dominance of the will to power as the mainsprings of human action cited Luther as their predecessor on the way to this great insight. In his most important work, Die Welt als Wille und Vorstellung, the world as will and idea, Schopenhauer repeatedly cites Luther to support the idea of will as being prior to reason and determinism dominant over freedom. "I call especially upon the authority of Luther," he wrote, "who in a book devoted specifically to the question, the De servo arbitrio, argued with all his strength against the freedom of the will."29 Schopenhauer quotes the key Luther phrases on the priority of being to thought and action, "operari sequitur esse," to work follows being, and "non enim habeo visum quia video sed vides quia habeo visum," I do not have vision because I see but I see because I have vision.

Nietzsche moved on from will to the will to power. His famous lines on man read:

I teach you beyond man

Man is something that shall be surpassed.

What have you done to surpass him?

Nietzsche, who as a young man knew and admired Luther as a great religious and cultural German, in his later years became a bitter critic of Luther as the man who had revitalized Christianity and reimposed its slave morality. Luther had deprived the world of the most beautifully ironic scene history could ever offer, Cesare Borgia as pope! Nietzsche's chronology was off but his thought was clear enough. Nietzsche could never free himself of Luther, for he was plagued by some of Luther's very questions. beyond moralism-not whether God exists, but whether God is kindly disposed or hostile toward me. For despite his Gott ist tod, Nietzsche agonized. He saw from Luther the priority of will over reason and of experience and being over thought and action. 30 In his Wille zur Macht, will to power, Nietzsche argues that thought and action are secondary manifestations of what man is, for, as Luther says, "Tun wir immer noch was wir sind." in the final analysis we still always do what we are. For Nietzsche Luther always represented "the most recent German event."

A third line of Luther's impact upon anthropological realism is his influence through Kierkegaard upon modern existentialism in its atheistic and its theistic forms. That line of intellectual descent in philosophy, philosophy of history, and theology has been so thoroughly explored and is so familiar to a theological audience that it hardly requires elaboration here.³¹

Luther's impact on modern views of man has, then, been tremendous, though strangely bifurcated.32 This schism in Western thought which alternately climed and exploited disjunctive aspects of Luther's thought was, of course, only in small part of his making. The dual nature of his influence was due in part to his incautious utterance and even due to the fact that he playfully at times took a malicious joy in giving the "contradictionists" something on which to exercise their misguided ingenuity. But the real reason for the seemingly antithetical direction of his influence lay in the paradoxical nature of his theology and the uncommon depth of his thought. The key operative word in his theology was not the smooth ergo or "therefore" of the scholastics but rather the agonized dennoch or "nevertheless," in spite of everything, of faith. Moreover, by making a philosophical application of his theological thought without distinguishing carefully as to his categories of natural man and regenerate man, later thinkers misapprehended and only partially understood him. Beyond that, some clearly consciously exploited Luther's authority to support their own deviating or revolutionary positions. It was a case, as Lord Chesterton put it. of the tyranny which the living exercise over the dead. Luther contributed to, but was also used by idealists and realists alike. Neither group was able to appreciate Luther's deepest concerns, the primal anxiety, the dread (Urgrauen), the guilt, the sense of finitude which oppresses mortal man, the concern to find gracious and loving the God who is the final ground of being, nor the conviction that the Holy Spirit can change man's being, makes of him a new creation, offers light and life everlasting, conveys hope and joy. The existentialists and post-liberal theologians have been able to wrestle more seriously with Luther's thought in its third and fourth dimensions.

Ever since Copernicus, Nietzsche observed, man has been falling from the center of the universe toward an X. Lacking a precisely defined cosmology, religious thinkers, idealists such as Kant and realists such as Feuerbach, were forced to retreat to the domain of man's inwardness. The principle of analogy between heaven and earth has been supplanted by a dialectic of identity or alienation between Creator and creation. Evidence of Luther's precocity and an important clue to his impact on post-Reformation thought is the fact that while the Ptolemaic cosmology was still intact he replaced a synthetic with an antithetical dialectic and called it the theologia crucis et passionis.

"Before one seeks man," wrote Nietzsche, "one must have found the lantern—must it be the lantern of the cynic?" He

thereby posed the ultimate question for twentieth century man. Understanding how Western anthropology became bifurcated into two antithetical intellectual forces should help in diagnosing the problem. It is because Luther's Biblical anthropology sees man whole that it remains disconcertingly relevant down to the present day. A reemphasis upon Luther's Biblical idealism and realism, his understanding of man as *Homo Aeviternus* can contribute to a solid base for humanistic culture as well as to evangelical renewal. Happily such a development depends upon a power greater than our own. In Luther's words: Summa summarum: res non sunt in manu nostra, sed Dei.³⁴

FOOTNOTES

- Friedrich Roth, ed., Hamanns Schriften (1821-1843), I, 343f., about 1759, cited in Fritz Blanke, "Hamann und Luther," Lutherjahrbuch, X (1928), p. 46.
- Vilmos Vajta, ed., Lutherforschung Heute (Berlin, 1958), pp. 150-171,
 Walther von Loewenich. "Lutherforschung in Deutschland."
- 3. By way of a small smaple of such volumes one might cite Heinrich Bornkamm, Luther im Spiegel der deutschen Geistesgeschichte (Heidelberg, 1955); Jaroslav Pelikan, ed., Interpreters of Luther. Essays in Honor of Wilhelm Pauck (Philadelphia, 1968); Ernst Zeeden, Martin Luther und die Reformation im Urteil des deutschen Luthertums, 2 vols. (Freiburg, 1950); Gerhard Wolf, Das neuere Französische Lutherbild (Wiesbaden, 1974); Hans Leube, Deutschlandbild und Lutherauffasung in Frankreich (Stuttgart/Berlin, 1941); Kurt Aland, Martin Luther in der modernen Literatur (Witten/Berlin, 1973); Hartmann Grisar, S. J., Der Deutsche Luther im Weltkrieg und in der Gegenwart (Augsburg, 1924); Lewis W. Spitz, ed., The Reformation—Basic Interpretations (Lexington, Mass., 1972).
- 4. In recent years, for example, the bibliography on the Marxist interpretation of Luther and the Reformation has mushroomed. See Abraham Friesen, *Reformation and Utopia* (Mainz, 1974) and Lewis W. Spitz, "Reformation and Humanity in Marxist Historical Research," *Lutheran World*, XVI (1969), no. 2, pp. 124-139.

5. Jacob Burckhardt, Force and Freedom. Reflections on History (Bosont, 1964), pp. 80.81

1964), pp. 80-81.

6. A few titles representative of a vast new literature are Walter Ong, S. J., ed., Knowledge and the Future of Man (New York, 1968); William Barrett, Irrational Man. A Study in Existential Philosophy (Garden City, N. J., 1962); Crane Brinton, ed., The Fate of Man (New York, 1961); Joseph K. Davis, Man in Crisis. Perspectives on the Individual and His World (Glenview, Ill., 1970).

7. WA 39 I, 175-180, cited here from the American edition of *Luther's Works*, XXXIV, Lewis W. Spitz, ed. (Philadelphia, 1960), p. 137. The disputation theses go on to define the theological understanding of man.

8. There is substantial agreement on this analysis between the two brilliant works by Brain Gerrish, Grace and Reason (Oxford, 1962) and Bernhard Lohse, Ratio und Fides: Eine Untersuchung iiber die ratio in der Theologie Luthers (Göttingen, 1958). Early in our century Hans Preusz distinguished Luther's three uses of the word reason, "Was bedeutet die Formel 'convictus testimoniis scripturarum aut ratione evidente' in Luthers ungehörnter Antwort zu Worms?" Theologische Studien und Kritiken, 81 (1908), p. 62ff.

9. Luther's Works, XXXII, George Forell, ed. (Philadelphia, 1958), p. 113.

10. Hans Leube, Die Reformideen in der deutschen Lutherischen Kirche zur Zeit der Orthodoxie (Leipzig, 1924). The theology of the age of orthodoxy is admirably analyzed with special reference to the articles of the doctrine of God and the doctrine of creation in Robert D. Preus, The Theology of Post-Reformation Lutheranism, 2 vols. (St. Louis, 1970, 1972). One is struck by the fact that the ipse dixit of the orthodox theologians was the authority of the Holy Scriptures rather than the authority of father Luther, which accorded with the wish expressed by Luther that his works perish so that men might read the Scriptures themselves, "Preface to the Wittenberg Edition of Luther's German Writings," Luther's Works, XXXIV (Philadelphia, 1960), pp. 283-284. A fascinating spectrum of selections from the religious thinkers of the age has been edited by Winfried Zeller, Der Protestantismus des 17. Jahrhunderts (Bremen, 1962). See also Herman Preus and Edmund Smits, eds., The Doctrine of Man in Classical Lutheran Theology (Minneapolis, 1962).

11. See Lewis W. Spitz, "Reformation," Dictionary of the History of Ideas. Studies of Selected Pivotal Ideas, Philip Wiener, ed., IV (New York,

1973), cols. 60-69.

12. Gespr. mit Eckermann, 17. Febr. 1832, cited in Heinrich Bornkamm, Luther im Spiegel der deutschen Geistesgeschichte (Heidelberg, 1955), pp.

13. Hanns Rückert, "Die geistesgeschichtliche Einordnung der Reformation," Zeitschrift für Theologie und Kirche, 52 (1955), pp. 43-64, here, 43, 44.

14. Heinrich Heine, "Zur Geschichte der Religion and Philosophie in Deutschland," Werke, IV (Frankfurt am Main, 1968), pp. 44-165, 85.

15. The older monographs such as Bruno Bauch, Luther und Kant (Berlin, 1904) and Ernst Katzer, Luther und Kant (Gieszen, 1910), have been improved upon by more recent studies which have added new depth to the analysis. A particularly brilliant essay, except for its concluding mythology about the Nordic soul, is Robert Winkler, "Der Transzendentalismus bei Luther," Luther, Kant, Schleiermacher in ihrer Bedeutung fur den Protestantismus (Berlin, 1939), pp. 20-47, 34: "Luther setzt zwischen der Wirklichkeit Gottes und der Gotteserkenntnis des Menschen dasselbe tranzendentale Verhaltnis, das Kant allgemein zwischen Erkenntnis und Gegenstand setzt. Deshalb ist Kant der Philosoph des Protestantismus." Werner Elert, Morphologie des Luthertums, I (Munich, 1958), pp. 69-71, lends support to the linkage of Luther with the later critical philosophy: "Hier stőszt Luther durch die gesamte mittelalterliche Anthropologie hindurch und schafft mit seiner Rechtfertigungslehre die Voraussetzung der späteren kritischen Philosophie. Deshalb ist seine "Justifikationslehre" eben nicht nur eine blosze Variation der mittelalterlichen, sondern sie eroffnet eine neue Epoche." The Neo-Kantian founder of the modern Geisteswissenschaften, Wilhelm Dilthey, also saw Luther as the bridge between mysticism and transcendental idealism. Dilthey, "The Interpretation and Analysis of Man in the 15th and 16th Centuries," The Reformation-Basic Interpretations, Lewis W. Spitz, ed. (Lexington, Mass., 1972), pp. 11-24, 17: "I wish to discuss that which allies Luther with the German mystics before him and with our transcendental idealism after him, that through which at the same time he was for his contemporaries the renovator of society in the deepest religious-moral foundations." A sensitive appreciation for Kant's place in the humanistic tradition is expressed by the historian Karl F. Morrison, "A Feeling for Humanity," Criterion, XII, no. 2 (Winter, 1973), p. 12, and the undermining of his position by the social sciences.

16. WA 5, p. 163, 28-29. For statements on having as one believes see WA 40I, p. 444, 14; WA 18, p. 769, 17-18; WA 18, p. 778, 13-14; WA 40I, p.

360; WA 4, p. 511, 13, and countless others.

- 17. WA 10I, 508, 20.
- 18. WA 56, p. 356, 5.
- 19. While this is not the place to debate the issues raised by Paul Althaus, Paulus und Luther über den Menschen. Ein Vergleich, 4th ed. (Gütersloh, 1963), focusing upon Luther's exegesis of Rom. 7:14ff. and 1 Cor. 15, he seems to have isolated Romans 7 too much from the total argument (in chapters one through five St. Paul is speaking of justification by faith, from chapter six to twelve, exclusive of the digression in nine to eleven, he is speaking of the justification of the believer), to interpret Luther's fallen man too unhumanly, and to have found disjunction where there is in fact harmony between Paul and Luther. On Luther and Paul on the sinful nature of man, see Heinz Bluhm, "Luther's View of Man in His Early German Writings," Concordia Theological Monthly, 34 (1963), pp. 583-593, especially 585-586. Hans-Georg Geyer, Von der Geburt des wahren Menschen (Neukirchen, 1965), discusses the problem of Pauline and humanist anthropology for Melanchthon, pp. 13-122.
- 20. Karl F. Morrison, op. cit., p. 12.
- 21. WA 56, p. 255, 18. In a letter which is contemporary with Luther's work on Romans Luther explained to Spaalatin: "The 'righteousness based upon the Law' or 'upon deeds' is, therefore, in no way merely a matter of [religious] ceremonial but rather of the fulfillment of the entire Decalogue. Fulfillment without faith in Christ—even if it creates men like Fabricius, Regulus, and others who are wholly irreproachable in the sight of man—no more resembles righteousness than sorb-apples resemble figs. For we are not, as Aristotle believes, made righteous by the doing of just deeds, unless we deceive ourselves; but rather—if I may say so—in becoming and being rightous people we do just deeds. For it is necessary that the person be changed, then the deeds [will follow]. Abel pleases [God] before his gift does." WA Br. 1, pp. 70-71; Luther's Works, XLVIII, Letters I, ed. and tr. by Gottfried G. Krodel (Philadelphia, 1963), Letter to Georg Spalatin, Wittenberg, Oct. 19, 1516, P. 25.
- 22. WA 4, p. 19, 21-24.
- 23. WA 30II , p. 672, 37; WA 37, p. 673, 13-17.
- Immanuel Kant, Religion Within the Limits of Reason Alone (Chicago, 1934), pp. 156-157.
- 25. J. G. Herder, Ideen zur Philosophie der Geschichte der Menschheit (2nd edition., Leipzig, 1921), p. 153.
- 26. WA 40 I , p. 360.
- 27. Marx-Engels, Werke, I :Berlin, 1961), pp. 26-27.
- 28. Engels, Ludwig Feuerbach, Appendix A, pp. 73-75. The literature on Feuerbach is very extensive, but the following titles are of special relevance to the question under discussion here: Uwe Schott, Die Jugendentwicklung Ludwig Feuerbachs bis zum Fakultätswechsel 1825 (Göttingen, 1973); Erich Schneider, Die Theologie und Feuerbachs Religionskritik. Die Reaktion der Theologie des 19. Jahrhunderts auf Ludwig Feuerbachs Religionskritik, mit Ausblicken auf das 20. Jahrhundert und einem Anhang über Feuerbach (Göttingen, 1972); J. Wallmann, "Lugwig Feuerbach und die theologische Tradition," Zeitschrift für Theologie und Kirche, 67 (1970), pp. 56-86; Oswald Bayer, "Gegen Gott für den Menschen. Zu Feuerbachs Lutherrezeption," Zeitschrift für Theologie und Kirche, 69 (1972), pp. 34-71; Carter Lindberg, "Luther and Feuerbach," in Carl S. Meyer, ed., Sixteenth Century Essays and Studies, I (St. Louis, 1970). Bayer, p. 70, sees a parallel with Luther's charge that the scholastics saw faith as a latent quality of the soul. An interesting theological counterpoint is Karl Barth's reaction to Feuerbach and its implication for Barth's misgivings about Luther's concept of God and insistence upon the "Calvinist corrective" to his Christology, early preference for Anselm's conceptualization of God, but final appreciation of

the utility of Luther's concreteness in making thought about God accesible to modern man. Two articles of special interest are John Glasse, "Barth on Feuerbach," Harvard Theological Review, 57 (1964), pp. 69-96 and Manfred H. Vogel, "The Barth-Feuerbach Confrontation," Harvard Theological Review, 59 (1966), pp. 27-52.

Panerga. Sämmtliche Werke, III (Frankfurt a. Ma., 1962), pp. 583-584.
 See also Die Welt als Wille und Vorstellung, I (Wiesbaden, 1965), pp. 480, 482, 621; II (Wiesbaden, 1961), p. 693.

30. Rudolf Homann, "Luther und Nietzsche," Luther. Zeitschrift der Luthergesellschaft, 1973, no. 2, pp. 86-95, explores Nietzsche's road to nihilism, his affinities to Luther, and draws lessons for contemporary man. See also Emmanuel Hirsch, "Nietzsche und Luther," Lutherjahrbuch, II-III (1920/21), pp. 61-106. Heinz Bluhm has a series of excellent probing articles on the relation of Nietzsche to Luther, "Das Lutherbild des jungen Nietzsche," PMLA, 58 (1943), pp. 246-288; "Nietzsche's Idea of Luther in Manschliches Allzumenschliches," PMLA, 65 (1950), pp. 1053-1068; "Nietzsche's View of Luther and the Reformation in Morgenröthe and Die Fröhliche Wissenschaft," PMLA, 68 (1953), pp. 111-127. See also Jean-Edouard Spenle, La Pensee Allemande de Luther a Nietzsche (Paris, 1967), who says, on p. 20, that Luther's miracle of faith in opposition or transcendence of moralism is like Nietzsche's transvaluation of values.

31. A key article is that by Eduard Geisman, "Wie urteilte Kierkegaard über Luther?" Luther Jahrbuch, 10 (1920), pp. 1-27.

32. A plethora of recent articles and volumes are concerned with Luther and the modern world. Among the more noteworthy may be cited: Heiko Oberman, ed., Luther and the Dawn of the Modern Era (Leiden, 1974); Erwin Mühlhaupt, "Fragen Luthers an die modernen Welt," Luther. Zeitschrift (1972), no. 1, pp. 20-29; Gerhart Ebeling, "Luther und der Anbruch der Neuzeit," Zeitschrift für Theologie und Kirche, 69 (1972), pp. 185-213 (in English in Oberman, Luther and the Dawn of the Modern Era, pp. 11-39); Roland Bainton, Warren Quanbeck, and E. Gordon Rupp, Luther Today (Decorah, Iowa, 1957); Georg Wunsch, Luther und die Gegenwart (Stuttgart, 1961); Kurt Aland, Martin Luther in der modernen Literatur (Witten-Berlin, 1973); and a much discussed book not on Luther but on the modern world, Hans Blumenberg, Die Legitimität der Neuzeit (Frankfurt a. M., 1966).

33. Friedrich Nietzsche, Menschliches, Allzumenschliches, II, Nietzsches Werke (Leipzig, 1900), III, p. 205; Zweite Abteilung: "Der Wanderer und seine Schatten," no. 18: Der Moderne Diogenes.

34. WA 20, p. 47, 16.

Killing with Kindness

K. MARQUART

A Review of Eldon Weisheit, Should I Have An Abortion? (Concordia Publishing House, 1976, 101 pages) and Abortion? Resources For Pastoral Counseling (Concordia Publishing House, 1976, 173 pages).

Compassion is absolutely central to the practice of Christianity. Cruel, legalistic moralism ill befits a servant of the Good Shepherd—least of all a Lutheran pastor. He is, after all, the administrator not of justice and death, nor of social crusades, but of mercy and divine, eternal life. This evangelical compassion is clearly the approach which Pastor Weisheit intended should shape his whole treatment of the abortion question. His pastoral practice has made him deeply aware of the agonies of individuals actually faced with the problem. But the pastor, above all, dare not be dominated by mere feeling. We must not lose our pastoral heads over our pastoral hearts. Mere fleshly sentiment helps no one.

Weisheit is aware of, even disturbed by this tension. He states in the preface to the longer book—which incorporates the text of the shorter one plus added materials for counselors—that during his year of research away from "frontline counseling" he became "much more antiabortion." Unfortunately this sobering impact of a more objective look at the nature of abortion was not allowed to prevail at the crucial points of the discussion. Indeed, the author seems so exclusively preoccupied with the woman's distress, and therefore so determined to treat abortion as an open question, that he can no longer deal objectively with the basic facts.

For example, Weisheit repeatedly sets up spurious alternatives, which create the illusion of a responsible middle ground between the two "extremes." It is simply a fiction to suggest that the choice is between "no abortion for any reason" and "any abortion for no reason" (p. 70). To discredit the pro-life movement by identifying it, as Weisheit does here, with the first of these alternatives, is irresponsible. The whole point is that, unlike the abortionists, the pro-lifers distinguish sharply between serious grounds for considering abortion (to save another human life) and frivolous ones (avoidance of embarrassment, inconvenience, etc.). The Human Life Amendment proposed by the National Right to Life organization after a year of painstaking legal work explicitly provides "that nothing in this article shall prohibit a law permitting only those medical procedures required to prevent the death of the mother."

Rendering "no abortion except to prevent the mother's death" as "no abortion for any reason" indicates either gross negligence in reading or else propagandistic intent. Something similar occurs on page 171. Among the books suggested for further reading Weisheit lists the *Handbook on Abortion* by Dr. and Mrs. J. C. Wilke. But then he describes this excellent book as a "hard-hitting, emotional . . . attack against abortion under any circumstances." Actually the book is very factual and much less emotional than Weisheit's. And it reprints with full endorsement the Human Life Amendment, including the provision for abortion to save the mother's life! Yet Weisheit sees it as "an extreme position" and says that "the book should not be given to a person who has had or who is considering an abortion"! No such warning is issued against any of the other books listed, the majority of which defend looser views.

The whole sixth chapter, dealing with the divine will, is a disaster. After some preliminaries suggesting that no one can claim to know God's mind on the subject, we read: "The Bible does not say, 'Thou shalt not commit abortion'... Some want to make the commandment 'Thou shalt not kill' also read, 'Thou shalt not have an abortion'" (p. 68). (One can hear Hitler cavilling: "It does not say, 'Thou shalt not gas Jews'"!) Yet on the same page Weisheit admits quite correctly: "God does speak of life in the womb as being a person"! How then can one honestly avoid the conclusion that abortion is killing? Left without a clear word from God, Weisheit is reduced to waffling vaguely about "love" in the manner of the situationists. And what serious ethic could possibly be built on a concept like "God's advice" (p. 71)? Here the thunder of the Law has been muted into a pitiful psychiatric whimper.

But it is in the next chapter that the book's perversity becomes fully apparent. If an abortionist had set out deliberately to confuse the issues, he could not have done much better than Weisheit's chapter seven. Everything here is in the service of the predetermined conclusion that abortion must remain an open question. "Is the fetus another state of human life similar to the categories baby, child, adolescent, and adult? Or is it a term for perhuman existence, such as male sperm or female egg?" asks Weisheit. But then comes the incredible reply: "There are no simple answers to such questions"! There follow all sorts of red herrings and half-truths designed to insure that by hook or by crook the question shall remain open. If indeed, on Weisheit's own admission, "God does speak of life in the womb as being a person." one would have thought that the issue was settled, finally and categorically. Instead, God's attitude is fleetingly acknowledged and then blithely ignored. Perhaps it was too "theological" to be intruded into a medical chapter. But then at least the known scientific facts should have been objectively stated and honestly faced.

It is simply not true that medically speaking, there are a number of points in human development that could be regarded as the beginning of life" (p. 77). Particularly since the discovery of DNA there is no excuse for any equivocation on the point that biologically speaking, the fetus is from conception a distinct and unique human life in its own right. Modern knowledge here corrects primitive folklore about "quickening" or about each sperm containing a miniature boy, etc., as well as Darwinian superstitions about "prehuman" stages of development. Weisheit introduces such notions, refutes each of them, also the irrelevant criterion of "viability," but then still treats them as though they were genuine medical grounds for doubting that the foetus is a human being! To inflict such wilful confusions on possibly illinformed and certainly emotionally distressed women considering abortions borders on the cynical. In view of Weisheit's glib assumption that the foetus is not a psychological person (p. 79), it is instructive to note that the distinguished Professor A. W. Liley of the University of Auckland's Postgraduate School of Obstetrics and Gynaecology has explicitly described "The Foetus as a Personality" in a fascinating article under that title in the Australia and New Zealand Journal of Psychiatry (1972;6:p. 99).

We have a right to expect more candour and greater perception from Christian counselors than from secular pro-abortionists. Yet in these very respects Weisheit's book contrasts unfavourably with an editorial in the pro-abortion *Journal* of the California State Medical Association (Sept., 1970):

Since the old ethic has not yet been fully displaced, it has been necessary to separate the idea of abortion from the idea of killing which continues to be socially abhorrent. The result has been a curious avoidance of the scientific fact, which everyone really knows, that human life begins at conception, and is continuous, whether intra- or extrauterine, until death. The very considerable semantic gymnastics which are required to rationalise abortion as anything but taking a human life would be ludicrous if they were not often put forth under socially impeccable auspices. It is suggested that this schizophrenic sort of subterfuge is necessary because, while a new ethic is being accepted, the old one has not yet been rejected.

Pro-abortion propagandists rely on the sort of confusions fostered by Weisheit's book. They fear and resent—and with good reason!—photographic documentation which cuts through the soothing verbiage to confront people with the startling realities of abortion. For when the average person sees a tiny but perfectly

recognisable human being, he will no longer be able to think of it as a shapeless blob or as impersonal "cells" (cf. Weisheit, p. 75). Not surprisingly Weisheit shares the abortionists' disdain of "full-colour pictures" (p. 171), suggests that open-heart surgery would be equally upsetting to watch, and declares: "The gory details are not valid reasons to be opposed to abortion" (p. 16). But unlike a severed finger or an excised appendix the sight of babies and parts of babies in disposal bags outrages not our aesthetic sensibilities, but our deepest moral sense. We find the wanton killing of helpless humans abhorrent not because our nerves are failing, but precisely because our conscience is functioning. The only alternative is the cool, scientific objectivity of those terrible Nazi "doctors."

At Nuremberg the legal implications were still clear. Hence Nazi defendants were convicted by American judges on the charge that "protection of the law was denied to unborn children." This attitude has been self-evident in America ever since the enactment, over a hundred years ago, of abortion law reform, which was spearheaded by the American Medical Association and reflected the growing scientific understanding of human reproduction. This too is the background against which the Fourteenth Amendment must be understood. Yet in 1973 the U.S. Supreme Court formally withdrew the protection of the law from the unborn ("legal personhood does not exist prenatally"). As a result of this relapse into pagan barbarity (Roman law saw the foetus simply as a part of the mother's "viscera"), we now have a topsy-turvy legal system in which it is "unconstitutional" to protect unborn innocents by law from summary execution, while gangsters and murderers are guaranteed "due process." The secular humanism which justifies and motivates this horror is precisely the same sort of "scientific" inhumanity which in the case of Nazi Germany we profess to abhor.

Weisheit, in his sentimental "know-nothingism," sees none of this. In language reminiscent of the worst liberationist claptrap, he speaks of the "right" to kill the unborn as "the freedom that many have struggled for all women to have" (p. 21). Caricaturing the public debate about abortion, Weisheit announces loftily: "I hope that neither side 'wins'" (p. 70)—as if there could be middle ground between affirmation and denial of the legal personhood of the unborn! If even a trained counselor can be as confused about abortion as Weisheit evidently is, how can the individual woman be expected to reach a responsible decision? If respect for life is the cornerstone of civilised law, then the taking of human life cannot be left to the whim of private individuals—least of all to those whose self-interest is most directly involved. We are all only too prone to self-deception, particularly under strong emotional pressure. How many tormented women, desperate for a way out,

will find in Weisheit's "compassionate" blurring of moral, medical, and legal absolutes sufficient justification for abortion?

The sad fact is that the controlling ideas of the Weisheit books simply do not represent Christian ethics. Nowhere is there a real sense of horror of abortion as killing, such as has from the beginning characterised the Christian view of life. As Bishop Per Lonning comments on Isaiah 13:18: "What is remarkable in this statement is that the atrocity against the unborn is regarded as even more serious than that perpetrated against the mother. To deny the human being even the right to be born is regarded as the height of barbarity." Such was the respect for the sanctity of unborn life at the time of Christ that entering a Gentile house was considered as defiling one with the seven-day uncleanness contracted by touching a corpse, for the reason that Gentiles practised abortion, and threw their aborted babies into the drains (Strack-Billerbeck, Kommentar, II, p. 832)! The late Dr. H. Sasse has pointed out that "we may assume that murder in the ordinary sense of the word did not occur in the Christian Church. In almost all cases where we hear of murder, abortion is meant" (The Lutheran, Australia, 7 Sept. 1970). This is especially convincing when the deadly sin of murder is named together with that of fornication (cf. Rev. 9:21). And the practice of inducing abortions by means of poisons (denounced in the Oath of Hippocrates) must fall under the condemnations of "pharmakeia" (Gal. 5:20).

Weisheit's abortion ethic springs from different sources. He speaks of giving "moral and spiritual guidance" (p. 111). But there is no authoritative word from God on the subject. From this proton pseudos it follows that the point is to present to the individual a potpourri of "some say this and some say that" in the hope that a responsible selection will be made: "Theological statements need to be applied in practical language so the counselee can understand why some people object to abortion and others approve" (p.111)! Indeed, "she should realise that some will criticise her for having an abortion, others will criticise her for having a baby." Are both criticisms equally valid? "Help her find what she wants to do," the counselor is told. He should also be prepared with the "objective facts"-including addresses, "cost," and "method" of available abortion services! This is a shocking reminder of Dr. and Mrs. Willke's claim that "almost all 'Clergy Counselling Service' groups and, with few exceptions, also most Planned Parenthood agencies are truly abortion referral groups" (p. 191). Some of them even profiteer financially from this death business; one Planned Parenthood Clergy Counselling group made \$300,000 annually from 12,000 "patients" at "\$25.00 a throw"!

That many clergy in secularised denominations cannot distinguish between compassion and permissiveness is not surprising. Their outlook is simply that of the "psychiatric ideology" (Szasz), which has so deeply infected the "counselling" movement. As the inimitable Malcolm Muggeridge has put it: "Nietzsche, no Liberal, announced that God was dead; the same Deity's Liberal ministrants today seek to confute Nietzsche by stuffing an empty skin with Freudian entrails." The same destructive ideology is in large measure responsible for that deadly cancer which Solzhenitsyn sees gnawing at the vitals of our civilisation: the pragmatic habit of treating the distinction between good and evil as a matter of indifference.

The basic facts of life and death, as regards the unborn, are really crystal clear. And they would never be in controversy were it not for a blinding obsession with sexual "liberation." Reason, science, morality, religion, law-all must yield before the squeals and grunts of the Gadarene stampede: "I'll have my fun, and to hell with anything that gets in the way!" This neo-paganism is, no doubt, as hateful to Pastor Weisheit as it is to this reviewer. The tragedy is that he has become the unwitting victim of perspectives and premises utterly at variance with Christian truth. His priorities have become subtly secularised. Thus, he can be emphatic about the evil of "sexual maladjustment" (pp. 35-44), but not about the evil of abortion. He concludes: "I have tried not to demand or plead in this book. But I would do either if it would discourage you from a medically unsafe abortion" (p. 95). Again, unsanitary surgical procedures are worth warning against; the application of "meat processing" techniques (McLuhan) to the unborn is not! Already the book has been commended as "openended" in the Lutheran Women's Quarterly (Fall, 1976, p. 24). Unsuspecting Christian women naturally trust that no deadly poison will be dispensed through church-related publications. The "open-ended" Weisheit books constitute in the deepest, biblical sense of that word, a skandalon. Good Lord, deliver us!

Theological Observer

THE DEEPENING LITURGICAL CRISIS

During the past year the theological journals of both seminaries have raised reasoned protests against the products of the Inter-Lutheran Commission on Worship. Some districts of the Synod have joined their voices to this cry of alarm. The South Wisconsin District, indeed, has said what really must be said; at its June convention it urged the Synod to withdraw from plans for an inter-Lutheran hymnal and to concentrate on developing a new hymnal for our Synod (Reporter, July 5, 1976, p. 8; The Lutheran Witness, August 1, 1976, p.22). There is unfortunately no alternative for an orthodox Lutheran church. The Synod, indeed, will violate its own constitution if it continues to use the ILCW products. For one of the conditions of membership in Synod is the "exclusive use of doctrinally pure agenda, hymnbooks, and catechisms in church and school" (Constitution, VI, 4).

Yet the products of the ILCW are doctrinally impure in every case. We give but a few of the many possible examples:

- (1) They presuppose the validity of modern higher criticism and the so-called ecumenical movement (*Contemporary Worship* 6, pp. 4, 13-14, and *passim*).
- (2) They correspondingly reject what they call a "narrowly defined orthodoxy" (CW 6, p. 12).
- (3) They assert or imply that some of the traditional Scripture lessons are incongruous with the Gospel, are irrelevant to modern man, are no longer "exegetically defensible," or are socially hazardous (CW 6, pp. 16-17).
- (4) They do not distinguish properly between the apocrypha and the canonical books of the Old Testament (CW 6, p.23).
- (5) They commemorate as saints, not only unitarians and enthusiasts, but even the Antichrist himself (CW 6, pp.43, 46, 40).
- (6) They teach the brotherhood of all mankind without respect to state of grace (CW 1, hymn 4).
- (7) They misrepresent the doctrine of Christ's descent into hell as a mere descent to the dead (CW 5, p. 13, and passim).
- (8) They turn the Sacrament into a sacrifice by reintroducing the Eucharistic Prayer rejected by Luther (CW 2, pp. 15-17; The Great Thanksgiving, passim). And it is no use making a proper proclamation of the Words of Institution an alternate track to the Eucharistic Prayer, as the ILCW

has now evidently decided to do (Reporter, July 5, 1976, p. 1). The Commission may thereby meet the needs of the pastor who wants a hymnal in which he could choose orthodoxy for ordinary Sundays and heterodoxy for special feast days. But we hope that few in Synod will settle for seeing pure doctrine and impure side by side in their hymnal.

In other matters, moreover, which of themselves are adiaphorous, undesirable tendencies which have usually been indicative of doctrinal impurity abound in the products of the ILCW. Again, this case is clear from but a few instances:

- (1) They prefer agreement with Rome to "loyalty to our heritage" and "reverence for the Western lectionary tradition" (CW 6, p.14). This preference is understandable in view of the presuppositions noted above.
- (2) They omit from the marriage service any suggestion of the obedience which the wife owes to the husband (CW 3). This omission is a pathetic capitulation to the demands of the women's liberation movement. The church of our day must counter those demands more vigorously than ever before by emphasizing the proper role of husband and wife according to Scripture.
- (3) They direct that the bread and wine for the Eucharist be brought to the altar with the offering, thereby emphasizing the change from Sacrament to sacrifice (CW 2, p.31).
- (4) They have renamed the Sundays "after Trinity" Sundays "after Pentecost" (CW 6, p. 10) and they have dropped the Trinitarian conclusion to the collects (CW 6, p. 6). These actions are worrisome in view of the apparent erosion of the doctrine of the Trinity in American Lutheran circles. A recent issue of The Lutheran, the official organ of the Lutheran Church in America, advocated the ancient heresy of modal monarchianism (June 2, 1976, p. 29).

The important point which we must all grasp is that the ILCW materials are not generally sound productions which must now be cleansed of some unfortunate faults in order to produce a new hymnal. Quite to the contrary, the endeavours of the ILCW were from the start founded upon woefully unsound presuppositions. Hence, any resemblance between its products and authentic Lutheran theology is purely coincidental. If, then, the Synod is convinced that it needs a new hymnal, it will have to begin its preparation all over again. And the Synod will have to commit this task to orthodox Lutheran theologians with a deep appreciation for the tried and tested forms of worship, lessons, and

hymns whereby we have joyfully offered up our praises to God in the manner of our fathers and of their fathers before them. But the bad ship ILCW we must abandon as quickly as possible. It is no use trying to plug the holes; the hull is built of cheese-cloth.

Judicius

Homiletical Studies

THE FIRST SUNDAY IN ADVENT: LUKE 21:25-36

Advent is thought of by most Christians as a part of the Christmas cycle, leading to the Christmas celebration. Actually it alerts Christians to be prepared far more for Christ's second coming than for a celebration of His first coming. Only those fully prepared for His second coming can fully enjoy the celebration of Christmas. This text is, therefore, very appropriate for the First Sunday in Advent. It points out the need of another year of grace, the need of Christ's constant Advent into our hearts and lives.

Luke tells us that when the times of the Gentiles are fulfilled there will be signs, terrible signs. These signs will usher in the last day and the Advent of Christ our Savior King. When he comes he will carry out the judgment of the world and receive his saints, the living and those raised from the dead, into heaven. This will be the completion of our redemption. The price was paid long ago. The enjoyment is still to be realized.

Christ is coming soon. This is the greatest Advent theme. To make it possible there had to be other Advents of our Lord: His coming in the flesh to die for the sins of the world and His coming through Word and Sacrament to impart the fruits of His redemption to all whom the Spirit brings to saving faith. Luke tells us, quoting Christ Himself, that it will be a terrible day for all who do not know Christ as Savior. It must be so. God will not be mocked. But lift up your heads, you saints of the Lord. The fire of judgment will leave us untouched. The cords that bind us now will fall from our hands and feet and we will walk all over God's heaven.

Only the saints will be there. Only those in Christ will be his saints. So take heed to yourselves. That is Christ's warning to each of us. We would never choose to leave Christ. No Christian can or will. But the devil, the world, and the evil flesh will lead many away from the saving faith as they have in the past. It could happen to any of us. But it will not happen if we keep on praying to God to keep us watchful. So stay sober in this happy season, stay close to Him who loves you most. Get the full joy of Christmas, known only to God's children. He came for us. He is coming again for each of us.

The Final Coming of Christ Our Savior

- I. No longer to seek and to save the lost.
 - A. He did that long ago.
 - B. Those lost when He comes again will taste His wrath forever.

II. He will come to give us the full fruits of His redemption.

A. They are waiting for us now.

B. It is imperative that we also wait for them and for Him who will lead us to enjoy them.

The Signs of the Last Day Have A Message For Us

I. They tell us that the days of grace will not go on forever.

A. We need this warning to put down the flesh within us.

B. We need this warning to make us true messengers to those who are in danger of the judgment.

II. They tell us that Christ's promises will all be fulfilled.

A. His promise to free us from this evil world.

B. His promise to give us the full fruits of His redemption.

THE SECOND SUNDAY IN ADVENT: LUKE 3:1-6

Lenski "credits" Luke with piling up the items in the first two verses of chapter 3 of his gospel solely for the purpose of dating. not, as some think, for the purpose of describing the political and the ecclesiastical situation that prevailed at this time. This, however, seems unreasonable. If dating had been his only concern, the reference to Tiberius Caesar would have been sufficient. Would a historian as great as Luke, the well-versed Gentile of the apostolic age, be satisfied with a mere dating of the beginning of Christ's ministry? Historians are among the greatest proponents of the thought that there are messages for us in the lives of those who have gone before us. Certainly you will then have something to say to your hearers about John the Baptist ministering to and preaching to people in the days of such persons as Pontius Pilate and Herod the Tetrarch and Annas and Caiaphas. We need only think of the effect of government on the lives of people today and the effect church leaders are having on people today. I would therefore consider it worthwhile to spend time studying what it was like to preach in the days of Pontius Pilate and Caiaphas, to mention only two. The message of John the Baptist is so clearly stated both by the prophets who foretold his coming and by the evangelists, that they require no comment here.

The Message of the Baptist Is Important For Our Day

- I. When, if ever, were there more roads leading away from God?
- II. When, if ever, did the church have a greater task to tear up the false roads and to build safe ones?

III. When, if ever, will the message of salvation mean more to the people of our day than now?

All Flesh Shall See The Salvation of God

I. It is not just the will of God that it should be so.

II. God is still carrying out His plans to make it so.

It Is God's Voice You Are Hearing Today

I. He is still calling us away from the sins of our times.

II. He is still assuring us of His loving concern.

A. Concern for our faith in His Son.

B. Concern for a life that is "straight" and "smooth."

Are You Ready for the Word of Christ Your Lord?

I. He wants to come to you with assurance of forgiveness and salvation. Are you always ready to listen?

II. Do you not first need the Baptist's cry to make it im-

portant for you?

Note that in this last outline the gospel seems to precede the law. Actually, however, the truth of the gospel would be presented in Part I and the application of both law and gospel to the individual would follow in II, where the gospel would become more meaningful to us in the light of our need of it. That is the way Luther put it: "He has redeemed me, a lost and condemned creature."

MJS

THE THIRD SUNDAY IN ADVENT: LUKE 3:7-18

The days of fire and brimstone preaching are past. Is that true? Do you ever think of yourself as a fire and brimstone preacher? Do you ever wish you could lay the sins of people on their conscience as did John the Baptist? It is important, of course, to ask ourselves how our congregations today compare with John's audience. In the days of Annas and Caiaphas you would not expect too many to have had the true knowledge of salvation. For the most part, they were a generation of vipers, as John described them. His preaching had an effect on thousands, but it left tens of thousands untouched. Christ later came unto His own and they did not receive Him.

It is quite different for most Lutheran pastors. congregations are composed of those who have received Christ. They have been warned to flee from the wrath to come. They have been invited by Christ to come to Him. Outwardly, at least, they have all come. As we address them, we certainly will not call them a generation of vipers. Yet we must urge them to search their hearts and minds and lives for any evidence of hypocrisy or lukewarmness. Many will boast of having been Lutherans all their

lives. Just as many will not be clear about the need to show in their lives that they have the true saving faith. Many are not sure whether Christ will call them wheat or chaff when He purges His threshing floor. There is need then for an honest appraisal of those who "come forth" today when the Word is preached. The call to repentance should not be neglected. Clear direction must still be given regarding the life that is pleasing to God. Here it is important for the preacher to remember that he has been baptized with the Holy Ghost, who enables him to speak for Christ, not with fleshly anger against people, but with loving concern for all, and that means for each one.

Are You Convinced?

I. Convinced of your sins?

- II. Convinced that you need to be reminded of your sins?
- III. Convinced that your life is being judged by God?

IV. Convinced that Christ alone can save you?

V. Convinced that you will be gathered with the saints on Christ's great harvest day?

Note to the preacher: As you develop each question in turn, be sure to direct your hearers to the Holy Spirit who will enable them to give an honest answer.

TRUE Repentance WILL Show Up In Our Lives

I. In our willingness to admit that we are sinners.

II. In our unflinching stand with Christ.

III. In works that will give evidence that we have been baptized with the Holy Spirit.

MJS

THE FOURTH SUNDAY IN ADVENT: LUKE 1:39-45

On this Sunday before Christmas, our people have the right to expect us to leave the Advent themes dealing with Christ's second coming and to speak a clear word about His first coming to earth. We all need help with our Christmas preparations. As Christians we want to celebrate the birthday of our Savior as His birthday ought to be celebrated. For this purpose our text takes us to the hill country of southern Palestine, where Elizabeth, the wife of Zacharias, filled with the Holy Spirit, broke forth in a pre-Christmas hymn of praise that was exactly what Mary, the mother of Jesus, needed and may be exactly what we need today—the assurance of God the Holy Spirit that all that had happened and was to happen to Mary was planned by God Himself.

Mary needed this assurance. At this point in time, Joseph had not yet become aware of Mary's pregnancy. She could not talk to

him about it. He had not yet been instructed by the angel to take her to his home to be his wife. She, of course, trusted the word of the angel. She also knew from the first - a not uncommon thing even for a normal conception - that she was pregnant. But what about other people? How would they find out? She just had to talk to someone. And the Lord directed her to the right person.

The angel who had announced to Mary that she was to be the mother of the Christ also told her about her cousin Elizabeth, already six months pregnant, with the son that would become the forerunner of Christ. Mary, taking the hint that the angel seemed to have given her, proceeded at once to the hill country where Elizabeth lived, and there her need of the moment was fully supplied, and that through the guidance of the Holy Spirit. That is the point I would stress in preaching on this text. The Holy Spirit is our guide and counselor who has the answer to our every question, the solution to our every problem.

If you or your people have problems with anything in connection with the first Christmas, or with your preparation for a God-pleasing celebration of Christ's birth, with the virgin birth, with the honor bestowed on Mary - so often lacking among Lutherans because of an over-reaction to Roman theology - the Holy Spirit will hear and answer your prayer. He will do that also for your hearers if you direct them to Him for guidance and help.

Even The Most Faithful Children of God Need the Guidance of His Spirit

- I. Mary, honored to be the mother of Christ, received His guidance and help, as did Elizabeth, the mother of Christ's forerunner.
- II. Learn, then, that in Him there is an answer to your questions, a solution for your problems.
- III. Listen especially as He speaks to you of Christ you Savior.

Christmas Joys Are For Sharing

- What a privilege it was for Mary to seek out her cousin Elizabeth in her joy at the coming of the birth of Christ.
- II. God is showing us through such narratives that we also have joys to share.
 - A. The joy that we have in knowing Christ as our Savior.
 - B. The joy that we have when celebrating His birthday as only Christians can.
 - C. The joy we have that God uses people like ourselves to carry out His wonderful works.

CHRISTMAS DAY: John 1: 1-18

Vs 1-5 a profound statement regarding the Person of Christ. "The Word" (v 1): Jesus is one with the very being and mind of God and also the expression of the intelligence, will, and power of God. His person is identified with God. His office is to reveal God. Eternity, personality, and deity of Christ affirmed. "Darkness" (v 4): men unable by their own reason or strength to understand Christ. John called "a man" (v 6) to contrast him to Christ who is God. "Children" (v 12) is distinct from term "sons" more commonly used by Paul. Latter suggests position and legal rights secured by adoption; former indicates likeness, nature, life, resulting from birth. Believers "born" (v 13) by the supernatural exercise of divine power. Christian life imparted by Spirit of God. "Only begotten" (v 18) is absolutely distinct from those who are called the "children of God" by faith in Him.

The text stresses the reality of the incarnation. The goal of the sermon is that the hearers would grasp more fully the implications of God becoming a man. Introductory thought: Celebrating a unique birthday today. Without Jesus' birth, no birthday could give promise of future good. Text gives the reason for the joy to all men of which the angels

sang.

THE WORD BECAME FLESH

I. What a profound mystery!

A. Jesus is God (vs 1-2).

1. Not merely in God or an emanation from God.

2. One who reveals God so that no one can know God except through Jesus (v 18).

B. Jesus is the Creator (v 3).

- 1. His wisdom and might displayed: in the depths of the seas, in the heights of outer space, in the way in which we hear and see and think.
- 2. He is Lord of the universe.

C. Yet Jesus is also a man (v 14).

- 1. A helpless infant who developed and grew up in human fashion.
- 2. A friend of sinners who was numbered with the transgressors. Confronted with temptations, acquainted with sorrow. He suffered and died. He became like us, except that he was without sin. Partook of our humanity in the fullest sense. A mystery indeed: The Word became flesh.

Through this Word become flesh God has

something of eternal import to say to us. Here in the incarnation is God's own testimony.

II. What a unique testimony!

A. God uses men to bring His testimony to the world.

1. He used John the Baptist (vs 6-8).

- a. John was a fine witness.
- b. But many nevertheless rejected his testimony (vs 9-11).
- 2. Today God uses pastors as well as lay Christians.

3. Are our ears open to God's testimony?

- B. The testimony is that Jesus Christ is full of grace and truth.
 - 1. Full of grace toward you—you can leave with Him your sins and burdens.
 - 2. Full of truth toward you—in a deceitful world you can still rely on Him.
- C. God enables us to receive the testimony.
 - 1. No man can receive it by his own powers (vs 5a,10).
 - 2. The Spirit creates faith through the testimony concerning Jesus (vs 9,13).

3. To believe in Jesus is to be born of God.

Concluding thought: Nothing more unique than the Word becoming flesh, for in the assuming of our humanity by the Son of God we see a mighty wonder and receive a saving testimony. Our birthday was the prelude to our rebirth in baptism through which we have the joy of salvation. That joy is a reality because the Word became flesh.

THE FIRST SUNDAY AFTER CHRISTMAS: LUKE 2:25-38

When dealing with a lengthy text like this one, try looking at the whole text from a distance, as you would do if you tried to get a picture of a towering mountain or a castle by the sea. With such an approach you could not do justice to each verse of the text in turn. The sermon would become a rambling homily if you were to speak in turn of the baby Jesus, His mother Mary, the aged (?) Simeon, and the aged (!) Anna. On the other hand, to break up the text, dealing only with verses 25-32 or 29-32, would result in a loss of important truths: the blessing of Joseph and Mary, the message of Simeon, the service of love of Anna.

Imagine yourself in the temple that day, inspired by the common faith of all that are mentioned in the text. We share that faith today. Note the different ways in which these people served the Lord according to the grace given to them by the Lord. He still imparts His grace to us today to serve Him in one or many ways. The text clearly demonstrates that Christ was born under

the Law to redeem us who were under the Law; that His redemption which is for all will not save all; but that He is set for the rising of many (the text shows at least a few) who will enjoy abiding peace through Him. On this Sunday after Christmas you will want to show your people what Christmas can mean to them for their daily lives — what it certainly does mean to most of them, though they may not be aware of it.

THANK GOD, OUR EYES HAVE SEEN HIS SALVATION

- I. We were enlightened by the Spirit to see it.
- II. We have pressed the Savior to our hearts.
- III. We can pass on to others what we have experienced ourselves.
- IV. We can look for a peaceful departure from this life to join the saints who have gone before us.

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THE SECOND SUNDAY AFTER CHRISTMAS: JOHN 1:1-18

Here at the beginning of his gospel John tells us what Jesus meant to him and what he can mean to us. He uses comparisons. John points to the best, the greatest of mere men, among whom he also has a rightful place, and gives full recognition to what they accomplished with power from on high. Then he puts Christ alongside of them and shows Him towering over them as the Himalayas would tower over the Mount of Olives. Note how ably John introduces each of these men. First there was a man sent from God whose name was John. He was the forerunner of the Christ. Secondly he alludes to himself, who, in the company of others, beheld Christ's glory, as he did especially on the Mount of Transfiguration. Then John the Baptist comes in again. Finally, Moses, the great lawgiver. These were great men. Jesus Himself said of the Baptist that he was the greatest of the Old Testament prophets. John, the Evangelist, speaks of himself as the one whom Jesus loved. Moses, long ago, had said that the Lord would raise up a prophet like unto him.

Yet great as these men were, the Lord was far greater than any. The law came by Moses, but grace and truth came by Jesus Christ. John the Baptist was the greatest of the Old Testament prophets, but said of Christ, "I am not worthy to untie his sandals." The evangelist John gives us the reason. Christ was in the beginning. He created the world. As Creator, he also made

Moses and John the Baptist and John the Evangelist, the writer of our text. Moreover, in Him was life and the life was the light of men. Whoever heard Moses was actually hearing the Word, the Son of God. He also enlightened John the Baptist for his work through His Holy Spirit. He prepared John the Evangelist for his important work. He is truly the greatest. That is why even unbelievers, in a measure at least, observe His birthday. That is why Christians teach their children to think of Christmas as Jesus' birthday. He is the greatest.

OF CHRIST'S FULLNESS WE HAVE RECEIVED AND MUST EVER RECEIVE

- I. He gives us His truth.
 - A. Which He was able to give because He was with the Father from the beginning
 - B. Which our human powers, without His help, would never be able to grasp
 - C. Which clearly portrays the life we can live in Him
- II. He gives us His grace.
 - A. Moses helps us to see our need of it.
 - B. John the Baptist preached repentance that we might see the greatness of Christ.
 - C. That will be our message until the end of time.

DO NOT BLAME OTHERS IF YOU CANNOT CLEARLY SEE YOUR LOVING GOD

- I. The enemies of the truth are there to try to hide him from your view.
 - A. Darkness is all about us in the world.
 - B. Most men have not yet come to Christ.
 - C. The devil will do his best to try to draw you away.
- II. But Christ is greater than any power of darkness.
 - A. He is Himself the light.
 - B. He has revealed God from the beginning of time, having been with God.
 - C. His message shines bright and clear.
 - D. Keep your eyes on Christ the light and no one can lead you into darkness again.

THE TRUE GLORY OF THE SAVIOR WHOSE BIRTH WE CELEBRATE

- I. He is the only begotten Son of God.
 - A. Moses pointed to His glory long ago.
 - B. John the Baptist showed his greatness in comparison with Himself.

- C. John, the one whom Jesus loved, is a eye-witness of His glory.
- II. He is the everlasting fountain of the love of God.
 - A. He has brought us out of darkness into His marvelous light.
 - B. In that marvelous light we see God.
 - Not full of wrath toward us, as we would deserve.
 - 2. But full of forgiving love in His Son.
 - 3. Giving us all of the blessings which He has created for us.

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EPIPHANY-MATTHEW 2:1-11

The story of the coming of the magi is both fulfillment of prophecy and itself a prophecy. Both Matthew here and Paul (Ro. 15:9-13) cite prophecies touching the coming of the Gentile nations to the Christ. There was a widespread consciousness throughout the then known world that some day in Israel there would appear a great leader called the Messiah. The magi undoubtedly drew on this knowledge when, through the agency of a star which God had caused to shine, they came seeking Him who was born King of the Jews. The faulty messianic expectations of the Jewish people is nowhere better illustrated than in the indifference indicated at his birth and the hostility generated both in Herod and in the whole of Jerusalem at its revelation. Israel remains indifferent to her King and rejects him. The good news of his reign goes to the Gentiles. In this latter point the magi's coming becomes itself a prophecy. For in this coming there is sign and symbol of the world conquest of the Christ (Is. 60:3).

It is apparent that the nature of the Messiah's kingdom and reign was at variance with commonly held opinion, even though the prophecy describing the nature of Christ's reign was described by Micah. He is described by the use of the words "govern" and "ruler." The term "govern" is literally "to be shepherd." The word involves the whole office of the shepherd - guiding, guarding, folding, as well as feeding. It was often applied to the guides and guardians of others. It was applied to himself by Jesus (Jo. 10;11) and to the Christ by others (1 Pet. 2:4-5; 1 Pet. 5:4; He. 13:20; Re. 7:17). So also the term "ruler" is in harmony with the idea of shepherding, since it originally meant one who "goes before" or "leads the way" and suggests Christ's word about the Good Shepherd in John 10:3, 4. This he does for God's people (genitive of possession), the people whom God has chosen for himself, selected and made peculiarly his own.

The gifts, three in number, have no bearing on the number of magi. Their number remains unknown to us. The nature of the gifts does, however, point to the office and ministry of Jesus: "gold" for a king; "frankincense" for a priest; "myrrh" for one who is about to die. It is foretold that he is to be the true king, the perfect high priest, and in the end the Saviour of men. It is implied, if nowhere expressed, that it was in this wise that the magi accepted Jesus the Christ. The king to whom they were led was indeed their "Saviour-King." This relationship with God is indicated also in the use of the word translated "being warned." In the active it means "to give response to one who asks or consults"—hence in the passive, as here, "to receive an answer." The word therefore implies that the magi had sought counsel of God. Responsive to His will, they returned home another way.

GOD LEADS THE GENTILES TO THE SHEPHERD-KING

In the leading of the magi God demonstrates the sincerity of his promise that he would have all men to be saved. We rejoice in the visit of the magi to Christ, for by it God enables all mankind to be included as "the people of his pasture and the sheep of his hand."

I. God Leads the Gentiles

A. He led the magi.

1. They shared a common expectancy.

- 2. In faith they "knew" when they saw the star.
- 3. They came seeking Christ to pay homage.

B. In them God keeps his promises to us.

- 1. All nations shall come to God's light (Is. 60:3).
- 2. In Him shall all the Gentiles hope (Ro. 15:12).
- 3. He is a light to lighten the Gentiles (Lk. 2:32).

II. To their Shepherd-King

- A. He who rules and governs
 - 1. As shepherd guiding, guarding, folding, feeding (v. 6)

2. As ruler, one who "leads the way" (v. 6)

- 3. To a people God has chosen for Himself (v. 6)
- B. He who lays down His life
 - 1. As the true King
 - 2. As the perfect high priest
 - 3. As the Saviour of men
- C. He who enables a response of faith and obedience
 - 1. By the magi
 - 2. By us in the totality of life

FIRST SUNDAY AFTER THE EPIPHANY: LUKE 3:15-17 and 21-22

The approximately eighteen years of silence had left Jesus shrouded in anonymity. The people's Messianic expectancy as it began to take focus on John had to be directed away from himself and toward Christ. John confesses, "He is even now engaged in coming" (v 16). Although still unknown to him, John proclaimed the Messiah's presence in Palestine at the very time of his preaching. Declaring himself unworthy in contrast with the Messiah's surpassing dignity to render him the humblest service. John pictures the Messiah both as bestower of the greatest blessings and as the great judge (v 16,17). The Christ will baptize with "the Holy Spirit and with fire" (v 16). Some see in this verse a reference to the Pentecost miracle. Others interpret these word as saying that the Messiah will bestow the Holy Spirit in baptism and otherwise on all those who receive His message, but to those who refuse to accept it He will come with the fire of iudgement, punishing them in hell. In view of v. 17 preference is here given to the latter view. The en is construed as an "instrumental dative"; thus, baptism is spoken of as a means of grace inasmuch as in it the Holy Spirit is bestowed. Reference to Christ's role of judge is expressed by John (v 17). He will on the last day separate the believers from the unbelievers. The latter are cast into the place of judgement. The "unquenchable" has the force of "everlasting."

Jesus underwent baptism not out of personal need, for He was the sinless son of God, but rather as the fulfillment of all righteousness, and as our substitute to fulfill the law for us. "You are my beloved son," a reference drawn from Psalm 2:7, has always been accepted as a description of the Messianic King. "In whom I am well pleased" is part of Isaiah 42:1 and part of the description of the Servant of the Lord whose portrait culminates in the sufferings of Isaiah 53. Therefore, in His baptism Jesus is proclaimed the Messiah, God's annointed King, and secondly sets His feet firmly on the path of suffering that leads to the cross. By the visible appearance of the Holy Spirit it was made evident that Jesus was being anointed and thus made ready for the beginning of his holy ministry. He is the one upon whom the Spirit would rest. With the descent of the Holy Spirit Jesus was singled out as that promised Messiah upon whom the fullness of God's Spirit would be poured (Isa. 61:1).

A REMARKABLE CONFESSION RECEIVES DIVINE ATTESTATION

Introduction: We are urged to make a good confession of Jesus Christ. What does this involve and how do we best express it?

- I. John's Confession of Christ
 - A. Indicates true understanding
 - 1. Of self
 - 2. Of the human condition
 - B. Acknowledges Jesus
 - 1. As Messiah-King
 - 2. As judge
 - C. Directs people away from self to Jesus
- II. Receives Divine Attestation
 - A. From the Father
 - 1. "My beloved son" (Ps. 2:7)
 - 2. "In whom I am well pleased" (Is. 42:1).
 - 3. God's anointed King sets His feet firmly on the path to the cross
 - B. From the Holy Spirit
 - 1. The visible manifestation
 - 2. The fulfillment of promise (Is. 61:1).
- III. Reminds Us That God Awaints our Confession in Word and Life

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SECOND SUNDAY AFTER EPIPHANY: JOHN 2:1-22

There is speculation and even tradition which suggests that the wedding to which Mary, Jesus, and his disciples were invited was that of John the apostle whose mother Salome was Mary's sister. This may account, at least in part, for her authority over the servants. We can picture the great source of embarrassment it would be to the young couple to have provisions run out. Given the importance of wine to a wedding feast-the rabbis said, "Without wine there is no joy" - a potential heartache was in the making when the wine failed. Mary came to Jesus and reported that "they had no wine." Something more than an appeal by Mary to Christ's resourcefulness is indicated here; since Jesus for the first time had gathered disciples around him, Mary may well have thought that the time had come for Him to show Himself for what she knew Him to be (cf. Lk. 2:19). In the ensuing dialogue our Lord may appear as a somewhat less than a loving, respectful son. But His word of address, "woman," implies no severity or disrespect (cf. Jo. 20:13, 15). It was a highly respectful and affectionate word of address for which there is no adequate equivalent in English. Yet, at the same time, that Jesus addressed Mary as "woman" rather than "mother," as would be normal, indicates that the time had passed for the exercise of any maternal authority on her part. Then, though in a gentle and affectionate manner, Jesus rejected Mary's interference: "what is there to me and to you." Yet this commonly used phrase is always suggestive of diversity in opinion or in interest. It does not always imply reproach, but it may suggest it, depending on the tone or mode of expression. Here it seems to be a gentle suggestion of misunderstanding; Jesus implied, "I shall see to that; it would be better that you should leave it to me." As to the phrase, "Mine hour has not yet come," in every case the coming of the hour indicates some crisis in the personal life of our Lord. Although more commonly it is His passion, here it is the hour of His Messianic manifestation. Mary's instruction to the servants indicated her certainty that Jesus would intervene. "When men have drunk freely" is a weak translation; the word in the original means "to be drunk." In every instance of its use in the New Testament the word refers to "intoxication." The ruler of the feast, one of the guests elected to preside at the banquet, means that when the palates of the guests have become less sensitive through indulgence, an inferior quality of wine is generally offered.

The changing the water into wine was essentially a sign, a mark of the doer's power, grace, and divine character. Thus, it corresponds perfectly to the words "manifested His glory"; it was an epiphany of our Lord in the truest sense.

LORD TEACH US TO PRAY

Introduction: In Christ God is our Father and we His children. Because He has answered our most basic needs, we instinctively turn to Him in time of need. Yet we often need to pray, "Lord teach us to pray."

- I. For We Often Pray in Ignorance
 - A. We do not know what to pray for.
 - 1. Mary did not understand (v 4).
 - 2. We do not know what our true needs are.
 - 3. God helps us in our weakness (Ro. 8:26ff).
 - B. We do not realize the implications of our prayers.
 - "Thy will be done" is a most difficult prayer.
 We are often unwilling to make the changes
 - 2. We are often unwilling to make the changes necessary required by what we request.
- II. So That We Can Cope With God's Seeming Rejection and Silence
 - A. Jesus seeming rejection
 - 1. Of Mary's request (v 3), a simple statement of need
 - 2. Of our petitions—"I've prayed and prayed and don't seem to get an answer."
 - B. The Silence of God when He seems so remote
 - C. The Fallacy of our prayers we insist on prescribing the answer.

- III. So That We May Realize That Our Prayers Will Be Answered and Our Faith Vindicated
 - A. Mary left it in the hands of Jesus (v 5).
 - B. God in His own time and in His own good way will answer our prayers.
 - 1. He knows our needs.
 - 2. He will not withold from us any good things.
 - C. All this finds focus in the cross (Ro. 8:3,2).

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THIRD SUNDAY AFTER EPIPHANY: LUKE 4:14-21

In the power of the Holy Spirit poured out upon Him at His baptism Jesus begins his ministry. By word and act Jesus demonstrates that God indeed has intervened in our world. wresting control of man and his destiny from the grip of Satan. If was on the Sabbath that Jesus arrived in Nazareth. In accord with His regular practice He went to the synagogue. This was the first of two visits that Jesus made to Nazareth (cf. Mt. 13:55 and Mk. 6:1). Customarily the synagogue worship was divided into three main parts: In the worship part prayers were offered. The reading of the Scriptures consisted in lessons from the Law, usually read verse by verse by seven persons and lessons from the prophets read three verses at a time. The teaching part was the third part of the service. On this occasion Jesus was both reader and preacher. We do not know whether or not the selection that Jesus read and which formed the basis of His sermon was the pericope for that day. In any event, the quotation from Isaiah is a beautiful Messianic prophecy. Jesus speaks of His endowment and of the purpose for which He came. "Because" He was anointed by God with the Holy Spirit. He is filled with the Spirit and thus set apart for His holy office. Indeed, the ancient synagogue regarded Isaiah 61:1, 2 as one of three passages in which the mention of the Holy Spirit was connected with the promised Messiah. "To the pure" (those in utter spiritual destitution, that consciousness which precedes the entrance into the kingdom of God and which cannot be relieved by one's own efforts, but only by the free mercy of God) He preaches the good news of that free mercy. "To the prisoner" (properly, to the prisoners of war [cf. Is. 42:7], to Israel both as captive and as exile, as prisoners of Satan's spiritual bondage) He proclaims release. "To the oppressed" (literally to those "broken in pieces" [cf. Is. 42:3]) He proclaims freedom. To one and all in spiritual bondage, blindness, poverty, oppression He announces the advent of that era in human history which God looks upon with favor and in which He grants His blessings in

abundance, when salvation and the free favor of God abound. It is the first day of the "year" of Jubilee, a fixed period of time wherein throughout the whole land liberty is proclaimed.

GOD'S NEW YEAR OF JUBILEE

I. In the Person of His Son Jesus Christ

A. Upon whom the Spirit of the Lord was (v 18)

- B. Who at His baptism was set apart and endowed for His work in ministry (Lk. 3:21-22)
- C. Who was sent by God in fulfillment of promise (Is. 61:1 ff)

D. Who came with power and compassion

- 1. The power and compassion of His healing signs (v 23)
- 2. The power and compassion of His atoning death and resurrection
- II. God Heralds the Dawn of the New Year of Jubilee (Lv. 25:8-17).
 - A. It is the acceptable time of the Lord (v 19).

1. The year of Jubilee (Lv. 25:8-17)

2. A fixed time - Incarnation to the Second Coming

B. In it God's grace and love abound (v 18).

- 1. To the poor He proclaims the good news, God's free mercy.
- 2. To the "prisoner of war" He proclaims release.
- 3. To the oppressed He proclaims freedom.
- C. It is fulfilled today in your hearing (v 21).
 - 1. All finds focus in Jesus Christ.
 - 2. It is the day of opportunity for us.
 - 3. Rejoice in our "year of Jubilee."

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FOURTH SUNDAY AFTER EPIPHANY: LUKE 4:21-30

The visit to Nazareth was in many respects decisive. It foreshadowed the ultimate rejection of the Christ by His own people: "He came unto His own and His own received Him not." Jesus' fellow-townsmen had received word that Jesus was truly a remarkable preacher. When they "marveled at the words of grace," they bore witness to the fact that this report was true. These words of grace possessed that property which caused them to give joy to the hearers. The enthusiasm of the crowd, however, waned quickly. Rather than hearing the word, they became more concerned with the pedigree of the preacher. Instead of believing that He was the Messiah and that now He was fully fulfilling the promises touching the Messiah which God had given His people, they manifested an attitude of skepticism. They demanded that

Jesus furnish proof. Anybody who makes claims must be able to back up those claims. They demanded a performance of the same great deeds of which they gained report from other places (v. 22, 23).

The antagonism of the Nazarenes was aroused when Jesus, through the relating of two incidents from the Old Testament, indicated to them that belonging to Israel is no sure sign of divine favor. In spite of a person's physical connection with Israel, he may be lost. Not those who were "their own," but those who were most receptive in faith, not Israel, but Gentiles—were those favored by the ministries of Elijah and Elisha. If the people of Nazareth did not accept Christ, they would likewise be rejected. This point stung them so severely that they tried to take his life. His passing unharmed through their midst was a manifestation of His diety. Their attempt does, however, point to His ultimate rejection, persecution, and death.

NAZARENES OLD AND NEW

Modern man considers himself different. He is more sophisticated. Yet the reaction of the Nazarenes to Jesus is typical of how modern man also receives the witness of Jesus Christ. All of us, to one degree or another, fall under the same indictment.

- I. They show Shallow Enthusiasm.
 - A. Jesus' coming is met with enthusiasm (v. 22).
 - B. The enthusiasm shifts to skepticism (v. 22).
- II. They Demand Proof.
 - A. People then and now demand signs and wonders (v. 23).
 - B. They place more reliance on their own senses than on the Word of God.
- III. Receive Ultimate Rejection.
 - A. They reject Christ (v. 28).
 - 1. Become angry.
 - 2. Try to do away with him.
 - B. They forfeit the chance for life.
 - 1. As their ancestors before them (v. 25).
 - 2. As all those who shift their reliance to any but the Christ of God.

NHM

FIFTH SUNDAY AFTER EPIPHANY: LUKE 5:1-11

The call of Peter and the others came after the open break with and the initial persecution by the Jewish authorities. In spite of the reaction by their leaders to the ministry of Jesus, the people in ever increasing numbers went out to hear Him. The press of the

crowd was such that Jesus stepped into a fishing boat and had Peter launch out from the shore and from the boat continued His teaching. Even though it was contrary to all that he knew, drawn from a lifetime of fishing experience, Peter followed the instructions of Jesus to go out to the deep water in the heat of the day and drop down his nets. The miraculous draught of fish ensued. The nets began to break. Help was summoned and both vessels began to sink. Amazement encompassed Peter. In response to his request that Christ depart from him because of his sinfulness, Jesus spoke the great "Fear not" and summoned Peter to follow Him to become one who was to "catch men" or "take men alive." The disciple of Jesus Christ is characterized as one who takes men alive, out of the power of Satan, to be preserved for doing the will of God. The call required abandonment of former occupations and, indeed, of all earthly ties. Nevertheless, Peter and the other forsook all and followed Him.

PETER'S "YES" TO JESUS' SUMMONS TO DISCIPLESHIP

The summons to discipleship is ever and always a summons to faith and to labor in the Lord. Faith establishes that new relationship that exhibits itself in our willingness to commit all that we are and have to the service of our Lord. The highest service is the catching of men alive for the kingdom.

- I. Peter's "Yes" to the Summons to Faith
 - A. In his obedience to Christ's directives (v. 5)
 - 1. The seemingly inappropriate time
 - 2. The seemingly inappropriate place
 - 3. Peter's "nevertheless"
 - B. In his realization that Jesus was the Divine Messiah (v. 8)
 - 1. Peter was confident that a great work had been performed.
 - 2. Peter acknowledged his own sinfulness and unworthiness.
 - 3. Peter saw Jesus as the Messiah sent from God (Jo. 1:41).
- II. Peter's "Yes" to the Summons to Labor
 - A. In his forsaking all (v. 11)
 - 1. The abandonment of all that he had
 - 2. The severing of earthly ties
 - B. To Follow Jesus (v. 11)
 - 1. What had been temporary now was to become constant.
 - 2. He acted in the face of the mounting opposition and persecution of Jesus.
 - C. To Catch Men Alive (v. 10)
 - 1. He was still to be a fisherman,
 - 2. But with a difference—He was to catch men alive (2 Tim. 2:26).
- III. The Lord Awaits our Response to the Same Summons to Discipleship.

THE SIXTH SUNDAY AFTER EPIPHANY: LUKE 6:17-26

Vv. 17-19: The popularity of Jesus had reached its height. Throngs came from Jordan and Tyre and Sidon. Mt. 4:25 adds Galilee, Decapolis, and the region beyond Jordan. Christ performed many miracles and power kept going out of Him. The Sermon on the Mount was spoken from a plateau in the mountains between the horns of Hattin in Galilee. V.20: The theme of the sermon is the blessedness of the children of the kingdom. "Blessed" reflects Psalm 1. "Oh, the blessedness of the man who is poor." Mt. adds "in spirit." "The poor," "the hungry," and "the weeping" all describe the pentitent sinner. "The kingdom of God" is the gracious rule of God in the heart, bringing the forgiveness of sins and eternal life. V.21 (Mt. 5:6): The hungry are those who hunger and thirst after righteousness. Note the durative present: "are hungering." The hungry shall be filled with the righteousness of Christ. The weeping shall laugh for joy in the Redeemer. V.22: Because of their allegiance to Christ, they would be separated from the Jewish synagogues, reviled, and rejected for bearing the name of Christian (cf. Ac. 11:26; 24:15). V.23: The reward is always one of grace, Mt. 19:29. Prophets were persecuted, 1 Kgs. 19:14; Mt. 19:29. V. 24: The rich, the full, and the laughing ones are impenitent sinners who feel no need for God's grace. The rich have now the only consolation they shall have. $oxdot{V}.25$: The full shall experience hunger and the laughing ones shall weep in the judgment of God. V.26: The world loves its own. Cf. 1 Kgs. 18:19; Jer. 5:31.

Introduction: Happiness eludes so many people. Many look for it in the wrong places. Some despair of finding it.

GOD'S PRESCRIPTION FOR HAPPINESS

I. Know Yourself.

A. Children of the world described

1. Rich: they feel they lack nothing. The Pharisee, Lk. 5:31; the rich young ruler, Mt. 19:20.

2. Full of their own imagined righteousness, Lk. 5:31; Mt. 9:13.

3. Laughing, Ps. 73.

4. Spoken well of by all men-the world loves its own.

B. Children of Christ's kingdom described

1. Poor in spirit: Ps. 32:51

2. Hungry after a righteousness which they do not have: Luther; the dying thief; the prodigal son.

3. Weeping: Peter, Mt. 26:75.

4. Bearing cross, Mt. 23:34. 37; Ac. 4; 7; 12:1-2

The road to happiness begins with unhappiness over ourselves and our waywardness. The Law condemns us all. In its mirror we are daily to see our sin and to turn to God in repentance. God responds in grace, Is. 66:2; Ps. 51:17; 1 Jn. 1:9.

II. Know God's Grace

A. Unbelievers do not find it.

1. The rich become paupers:Dives, Lk. 16:23.

2. The full end hungry, Mt. 19:20.

3. Those who laugh now weep and mourn. Mt. 8:12.

4. Those who deny Christ are denied, Mt. 10:34.

B. Children of the kingdom know God's grace.

1. The poor have the riches of the kingdom, Lk. 12:32

2. The hungry are filled with the righteousness of Christ. a. Christ won righteousness for all, Is. 53.

b. God gives righteousness to all who believe, Ro. 4:5; 3:21-22; 4:16; Gal 2:16.

3. Those who weep shall laugh, Ps. 126:5; Mt. 25:21; Is. 61:2-3; Jn 15:11; 1 Jn. 1:4.

4. Those who bear the cross shall be glorified, Ps. 17:15; Mt. 10:32; 1 Cor. 15:49; 1 Pt. 1:3-5.

"Rejoice in the Lord alway, and again I say rejoice." God's grace turns your poverty into riches, your hunger into satisfaction, your weeping into laughter, your suffering into a crown of glory that fadeth not away.

HJE

THE SEVENTH SUNDAY AFTER EPIPHANY: LUKE 6:27-38

This text accents the idea that the lives of the children of the Kingdom should shine with distinctive love. Vv. 27-28: The imperatives here are all in the durative present tense: "Keep on loving," etc. The demands overturn all popular notions. V. 29: Behind this verse is the law of criminal justice: "An eye for an eye and a tooth for a tooth" (Ex. 21:24; Lev. 24:19ff.). The Pharisees concluded that this principle could be applied also in private morality. Jesus enunciates the principle: Rather suffer injustice than to take justice into your own hands. If applied carelessly, these words would only encourage the ruffian and the thief. The cloak is the outer garment; the coat, the inner. V. 30: Indiscriminate giving would foster shiftlessness. However, it is better to suffer in body and goods than to let passions rule. V. 31 is the Golden Rule. Vv. 32-34: These verses inveigh against popular selfish morality. V. 35: Love does not make us children of the Highest, but it does deomnstrate that we are such. V. 36: Here is the principle found already in the covenant of the Old Testament V. 37: Jesus says: "Do not pass judgement without sufficient evidence. Do not condemn by voicing your judgment to others. Rather, forgive." V. 38: "Your bosom": the loose part of the Oriental garment just above the belt. "It shall be measured to

you again": This is both judgment and mercy -judgment against

the niggardly, grace to the generous.

Introduction: "Be merciful as your Father is merciful." It is impossible for us to attain to God's perfection, but we should strive to be imitators of God, Eph. 5:1. Furthermore, the mercy of God we experience ought to motivate us to practice mercy.

BE MERCIFUL AS OUR FATHER IS MERCIFUL I. Love Your Enemies

A. That is what God does.

1. Mankind is at enmity with God because of sin, Ro. 8:7.

- 2. This world God loved in Christ, Jn. 3:16; Ro. 5:8; 1 Jn. 4:9-10; 2 Cor. 5:19.
- B. Like God, we are to love our enemies.

1. Popular attitudes

a, An eye for an eye and a tooth for a tooth, Ro. 12:19.

b. Love those who love you, V. 32.

2. Jesus' ethic: Love as God loves.

- a. Do good to those who hate you, Lk 10:30ff; Pr. 25:21-22; Rom 12: 20-21.
- b. Bless them that curse you, 1 Cor. 4:12; 1 Pt. 2:23.
- c. Pray for them which despitefully use you and persecute you, Ac. 7:60; Lk. 23:34.

d. Rather suffer wrong than do wrong, v.29; Is. 53:7.

3. Then you will show yourselves to be children of the Highest, v. 35; Eph. 5:1; Jn. 15:9.

II. Give

A. God gives liberally to all, Ja. 1:17; Ps 103; 65:11; Mt 5:4-5; Explanation to First Article.

B. Be like God in your giving.

1. Do not give selfishly, V. 34; Mt. 19:27

2. Give generously, V. 30, 35.

3. God's promise to the cheerful giver, V. 38; Heb. 13:16; Mal 3:10; 2 Cor. 9:7.

III.Forgive

A. God forgives.

1. He does this for Jesus' sake, 2 Cor. 5:21; Is 53:6.

2. He forgives all penitent sinners, Lk 7:47; Ro 8:33; Mt 9:2; Ps 130:4; Lk. 15:21-24; Ps. 51:17.

B. We are to forgive.

- 1. Guard against judging and condemning, Lk 15:25-32; Jn
- 2. Forgive, Mt 18:21-35; Eph 4:32. Motivated by the great mercy of our Heavenly Father, let us show mercy by loving our enemies, by giving, and by forgiving.

ASH WEDNESDAY: MATTHEW 6:1-6, 16-18, 19-21

V. 1: Chapter 6 deals with false piety. Three cases of hypocrisy are cited. The fourth is similar, pretending to trust God while trusting in riches. The word "Father" runs throughout this chapter. Christians are to have the Father in their hearts. "Take heed" and that constantly. "Your righteousness" refers to the whole range of good works. "Reward": one must choose between two rewards; the empty praise of men and the reward laid up at the Father's side. V. 2: "Hypocrite": an actor who wears a mask. Hypocrisy deceives others, but oneself most of all. "They have their reward in full." V. 3: If hands could see, the left hand should not know what the right hand is doing as it gives alms. God will reward even a cup of water given in His name. God gives rewards to those who seek no reward. The emphasis is not on the standing because the Jews regularly stood for prayer; the emphasis is on the places. Pharisees liked to pray on corners of wide streets at the appointed hours of prayer. V. 6: Not to pray is to reject both the command and promise of God. V. 16: Fasting often accompanied prayer. Pharisees fasted on Thursday (when Moses went up into the mountain) and on Monday (when he came down), also on the Day of Atonement (Lev 23:37). "Disfigure their faces" with ashes. V. 17: "Oil your head and wash": ordinary forms of cleanliness. V. 19: Jesus turns to the subject of self-deception. The word rendered "rust" in the KJV means "eating." "Doth corrupt" means to cause to disappear. Eating and moths cause food and clothes to disappear. All earthly treasures are transient. V. 20: "Treasures in heaven": the Kingdom of God and His righteousness, Mt. 6:33. V. 21: Heaven alone abides forever. The heart whose treasures are there will never lose them.

Introduction: Lent calls upon us to examine the sincerity of our faith. There is nothing quite as bad as doing the right thing for the wrong reason. Everything depends upon our motives in our Christian living.

GUARD AGAINST HYPOCRISY

I. In Giving

A. Giving is a good work, Mt. 5:42.

B. Those who give to be praised by men have the only reward they will get.

C. Give in a God-pleasing way.

1. Give because God gives you so much, 2 Cor. 8:9.

2. Give unostentatiously, Mk. 12:44.

- 3. Your Father will reward you openly, Lk. 6:38; Mt. 3:40. II. In Prayer
 - A. Prayer has both God's command and promise, Mt. 7:7-11.

B. Those who pray to be seen of men have their reward.

C. Pray as God encourages you.

1. Pray privately, Lk. 6:12; Mt. 26:38.

2. Your Father sees in secret and will reward you, Ps. 139: 7-8.

III. In Fasting

A. Luther calls fasting a fine outward training.

1. The Jews fasted on the Day of Atonement, days of national calamity, and seasons of drought.

2. Today some people fast or otherwise deny themselves

during Lent.

- B. The Pharisees fasted to be seen of men and received the reward.
- C. If we fast, let us do it in the right manner.

Unostentatiously.

2. To the glory of God, 1 Cor. 10:31.

IV. In Our Attitude Toward Our Possessions

A. We pray for them and God gives them.

B. To set one's heart on possessions is self-deception.

1. Money-mad people have dollar signs in their eyes. Their heart is where their money is, Mt. 19:22.

2. To trust in riches is self-deceiving.

a. Eating and moth consume and thieves steal.

b. Example: the rich fool, Lk. 12:16-21.

C. Lay up for yourselves treasures in heaven.

1. God has prepared these treasures in Christ, 2 Cor. 5:19-21; Jn. 3:16.

2. We are to seek first the kingdom of God and His righteousness, Mt. 6:33.

3. Then all these things will be added unto us.

HJE

THE FIRST SUNDAY IN LENT: LUKE 4:1-13

V. 1: Cf. Mt 4:1-11; Mk 1:12-12. V.3: This was Christ's first attack on the devil and his kingdom. The complete victory came on the cross. Christ is the second Adam doing battle with the foe who conquered the first Adam. The Prince of life meets the prince of darkness. The first temptation is a temptation to doubt and to a misuse of His divine power. Had Christ yielded, He would have faltered in His obedience to the will of His Father. V. 4: Jesus counters the first temptation by clinging to the Word of God, "Thou art my beloved Son." Cf. Duet 9:3. The power to sustain life does not lie in bread, but in the Word and promises of God. Vv.5-7: Mt has this as the third temptation. This is a temptation to win the world without suffering and dying. V.8: "It is written": cf. Dt. 6:13; 10:20. V.9: The final temptation is a temptation to

tempt God. The devil implies that if Christ would cast Himself down, He would be sustained by angels. and would win instant acclaim among the people. Vv. 10-11: The devil quotes a garbled version of Ps 91:11-12. V.12: Dt 6:16 is the passage which Jesus quotes against the devil. V. 13: "for a season": Jesus' whole life was beset by temptation. Cf. Heb 4:15. For us and for our salvation. Christ kept God's Law perfectly.

Introduction: Today we want to talk about every man's problem, the problem of temptation. This is both a perplexing and a serious problem. Jesus deals with it both as Victor for us and as our example.

CHRIST CONQUERS TEMPTATION

I. As Conqueror For Us

A. Each temptation of the devil was designed to thwart Jesus' mission as the Savior of the world.

1. The temptation to turn stones into bread was temptation to doubt the Father's care and Christ's relationship to the Father as His beloved Son.

2. The second was a temptation to gain the world without

the cross.

3. The third temptation was designed to get Jesus to think that He could win instant acclaim and so avoid the cross.

B. Jesus emerges the Victor

1. He turns aside the first temptation by reminding the devil that we live by the Word and promises of God.

2. He parries the second temptation by reminding the devil that God alone is to be worshipped.

3. He thwarts the third temptation by telling the devil

that we are not to tempt the Lord.

4. How important for us that Christ emerged the Victor. a. Had Christ failed, He would have been a sinner like

us, not our Savior.

b. But Christ kept the Law of God perfectly for us as our Savior, Heb. 4:15.

Thanks be to God who gives us the victory through our Lord Jesus Christ.

II. As Our Example.

A. As the devil attempted to foil Christ in His saving work, so he attempts to win us again as his own.

1. By faith we are all the children of God, Ro 8:16-17.

2. However, we are daily subject to the temptations of the devil, 1 Pt. 5:8; Eph 6:12.

B. The devil uses the same tactics against us as he did against Christ.

He tempts us to doubt God's promises.

2. The devil tempts us to worship him.

3. He tempts us to presume on God's grace.

C. To overcome Satan we must use the tactics Jesus used.

1. To overcome the temptation to doubt, we need to quote promises of God, Mt 28:20; Heb 13:5; Ro 8:32.

2. To overcome the temptation to worship Satan, we are to remember who we are by God's grace, children of God and heirs of heaven, Phil 1:21; Gal 2:20; Ro 14:8.

3. To overcome the temptation to presumption we are to follow God's clear directions for Christian living, Eph 4:1; Gal 5:16; Eph 5:8; Ro 6: lff.

By looking to God's grace in Christ, we can be more than

conquerors.

HJE

THE SECOND SUNDAY IN LENT: LUKE 13:31-35

V.31: The Pharisees want to scare Jesus out of Herod's territory, Galilee and Perea, to get Him to Jerusalem. V.32: He who is Master of demons and diseases is not afraid of Herod's bark. "I shall be perfected": Jesus refers to His life's goal, namely, His death in Jerusalem. Reference to the three days indicates a short time. V.33: Let Herod threaten, says Jesus, I must continue my work. "It cannot be," etc.: This is irony. At no other place were so many prophets put to death as at Jerusalem. V. 34: Cf. Mt 23:27-39. Jesus uttered these words both in Perea and on the Mount of Olives. Jerusalem's guilt was that of stoning the prophets. How often Jesus tried to save the nation, as a bird seeks to gather her brood. V.35: Besser: "Jerusalem scorned the wings of the hen and fell into the talons of the eagle," Mt 24:28. Jerusalem shall be a city of desolation, Lk 19:43-44. Titus leveled Jerusalem in 70 A.D. "Ye shall not see Me," etc.: They will not see Christ again until the day when He returns in His glory, and when even His enemies will have to confess that Jesus is Lord.

Introduction: An opportunity missed is often followed by disappointment and tragedy. (Example: waiting too long to see a doctor.) In the spiritual realm there is a day of grace and a day of retribution. If one spurns the first, he will surely meet the second.

LET NO ONE MISS THE OPPORTUNITY TO BE SAVED

I. Today Christ Comes In Mercy.

A. Christ came in mercy in His earthly life.

1. The Pharisees try to lure Jesus to Jerusalem to condemn Him to death. Herod is their foil.

2. Jesus replies:

a. "I cast out devils; I do cures"—manifestations of His mercy.

- b. "The third day I will reach My goal of suffering and dying for the sins of the world"—the greatest evidence of His mercy.
- B. Christ still comes in mercy.
 - 1. He invites all to pray to Him in need and promises to hear, Mt 7:7.
 - 2. He Proclaims Himself the Savior in the Gospel.
 - a. Every man needs this Savior, Ps 51:3; Ro 5:12.
 - b. Christ is the perfect Savior, Mt 1:21; Mt 18:11.
 - a. He kept God's Law.
 - b. He suffered and died for all, Is 53; 1 Pet 3:18.
 - c. He gives life to all who believe, Mt 11:28; 1 Jn 1:9;
 Jn 11:25; Rev 22:17.

What an opportunity for all! You would think that all men would accept it.

- II. The Day of Mercy Is Followed By a Day of Judgment.
 - A. Jerusalem represents love's labor lost.
 - 1. They killed the prophets, Is 5:1-7.
 - 2. Jesus tried to gather them together, but they would not, Jn 1:10-11; 5:18; 7:19.
 - B. Jerusalem's doom
 - 1. Jerusalem was destroyed in 70 A.D.
 - 2. It will not see Him again until He returns as judge.
 - C. The world is older but not much better.
 - 1. People still refuse God's grace.
 - a. The unbelieving world, 1 Jn 2:15.
 - b. One-time Christians who have fallen away, Rev. 2:14;Heb. 4:11
 - 2. How great is their loss, Mk 16:16; Mt 25:41.
 - 3. This is the reason for the repeated encouragement to steadfastness in God's Word, Heb 2:3; 3:13; 1 Tim 6:12; Mt 25:13.

HJE

THIRD SUNDAY IN LENT: LUKE 13:1-9

Pilate's massacre of the Galileans was brought to Jesus' attention presumably in the hope that he would be incensed at this outrage and take sides with the nationalists against the hated Romans. Refusing to choose sides, Jesus talks instead about the necessity of repentance. His reference to another calamity in Jerusalem emphasizes that, while certain punishments may result from particular sins, every untoward incident should not occasion a why on our part. We do not always know God's purposes. All misery is the result of sin, but the circumstance that one individual has a heavier load than another is a part of God's unfathomable ways. The

question we ought to be asking is: What does a particular tragic occurrence impel us to do? The necessity of repentance is firmly established by the parable. Vineyard: God's order of salvation. Fig tree: Israel. Owner: God. Vine dresser: Jesus. Three years: era of grace granted Israel then and us now.

The central thought of the text is the urgency of repentance. The goal of the sermon is that the hearers would make their lives a daily repentance. The problem is that Christians become careless about producing the fruits of repentance—confessing their sins, relying on mercy, and doing good deeds. Yet the Lord in his grace gives us time to repent.

Introductory thought: God gives us time for living. How we utilize it is of crucial importance for the present and the future. That is why we need to take to heart Christ's words: "LET IT ALONE THIS YEAR ALSO."

I. These words tell us that God's patience will end.

A. God's patience ended for Israel.

1. The vine dresser does not ask that the tree would never be cut down.

a. The request is only for an extension of time.

- b. Despite the extension of time, Israel repudiated God's love—resembled the tree by the road-side (Mt. 21:9).
- 2. Unrepentant Jerusalem was destroyed and the people dispersed (vs 3, 5, 7b, 9b; Lk 19:41-44).
- B. God's patience with the unrepentant ends also today.

1. Cannot sin with impunity, excusing our failures.

2. Are we playing with Christianity? Saying, "Lord," but our hearts are far from Him? Substituting ritual for repentance?

"Let it alone this year also." A warning for us. We are in a probationary period. God's patience has an end. "Cut it down."

II. These words also tell us that God deeply desires our repentance.

A. God gives opportunities to repent.

1. He gave Israel opportunities not only throughout the Old Testament period (vs 6, 7a), but especially during the ministry of Jesus and the apostles (v8a).

He gives us opportunities.a. He has planted us in His church.

- b. We have unrestricted access to His Word in printed form and through the media, also in the Sacraments of baptism and holy communion, and through fellowship with other Christians.
- B. God himself makes repentance possible (v 8b).

 1. With the Law He "digs"—laying bare our sin.

- 2. With the Gospel He "fertilizes"—strengthening our grasp on Jesus and producing the fruit of good deeds.
 - 3. Our life becomes a daily repentance in which we confess our sin, trust in His mercy, and bear the fruit of good works.

"Let it alone this year also." What a comfort! God grants us time, for He deeply desires our repentance.

Concluding Thought: Now is the accepted time (Hb 3:7-8). Bring forth fruit (Mt 3:8). God will make you like a tree (Ps 1:3).

GA

FOURTH SUNDAY IN LENT: LUKE 15:1-3, 11-32

The self-righteous complaint of the Pharisees and the scribes occasioned the parable of the text as well as the two immediately preceding parables of the lost sheep and the lost coin.

The younger son (v12) demanded property that normally would not have come into his possession until the death of his father. But he wanted to cast off restraints, assert himself, do his own thing, and do it now. He could not keep on doing it forever (v16); everything went stale. His attitude toward sin and toward his father changed (vs17-19). The impelling motive in the return was the remembrance of a benevolent father. If there had been any thought of redeeming himself in the father's eyes by offering to be a hired servant, the unexpected outpouring of love by the father so overwhelmed him that he offered no solution to the estrangement. He could only put himself completely at the father's mercy (vs 20-21).

The elder son is a picture of the Pharisees who refused to rejoice over a sinner's return to God and who expected rewards for their labor. Yet the father loved both sons indiscriminately (v28). He does not reject the elder son (v31) but takes the trouble to defend the joy that accompanies love (v32).

The central thought of the text is that God loves every sinner, no matter who he is or what his sin. The goal of the sermon is that the hearers would be certain of God's love for them. The problem is that we often set up conditions for the love of God toward us and toward others.

Introductory thought: Human love tends to be conditional. Do this and I will love you. Be like that, and you can count on my love. I can see why God might find it

easier to love certain others but not me, or me but not certain others. The text emphasizes that God's love is unconditional. It points up THE INCREDIBLE LOVE OF THE HEAVENLY FATHER.

- I. He receives us as sons.
 - A. Even though we have rebelled against him (v 12a).
 - 1. We have not always appreciated being His son or daughter and have wanted to be independent from Him.
 - 2. We have pandered to our sinful nature by using money and other gifts God has given us solely for personal pleasure (v 17).
 - B. God takes the initiative in taking us back.
 - 1. In Christ, God came down to meet us and humiliated Himself to reconcile us to Himself (2 Cor. 5:19).
 - 2. God's action moves us to confess our sins and to cast ourselves on His mercy (v 21). Not disgust with ourselves but remembrance of the Father's love moves to repentance.
- II. He treats us as sons.
 - A. Even when we act self-righteously.
 - 1. When we insist on a penalty before the restoration of a relationship (v 28).
 - 2. When we regard God as a master whom we are to obey for a reward (v 29).
 - 3. When we refuse to share in the salvation joy of another (v 30).
 - B. God continues to pour out love.
 - 1. Addresses us affectionately ("Son," v 31a).
 - 2. Regards us as possessors of all His treasures (v. 31b).
 - 3. Shows us how unnatural is the complaint of the self-righteous (vs 32, 1).

Concluding thought: What is incredible love! The Father alone is able to restore us, and that through grace alone. He not only accepts us but welcomes us with open arms. And He never stops pouring out love upon us as sons.

GA

FIFTH SUNDAY IN LENT: LUKE 20:9-19

This parable is a graphic portrayal of the rising wave of enmity on the part of Israel, especially of its leaders. God had done everything possible—planted Israel as His vineyard and cared for it. Israel's leaders acted as if they owed God nothing. They treated the prophets shamefully and finally

killed even God's own Son. Yet their wicked action gave Christ the significance God had ordained, for He became the head of the corner in the temple of the new covenant (Ac 4:11). Those who continued to reject God's grace would be destroyed. Christ speaks of Himself metaphorically as a stone on whom men are broken and by whom they will eventually be crushed.

The central thought of the text is that Christ is both a rock of offense and of salvation. The goal of the sermon is that the hearers would renew their grasp on Christ as their rock of salvation. The problem is that Christians sometimes become indifferent to God's overtures of grace.

Introductory thought: A large insurance company whose symbol is the rock of Gibraltar advertises its benefits by pushing the slogan: "I own a piece of the rock." In the text Jesus quotes Ps. 118 and Is. 8 to remind us that He is a spiritual rock. The parable reveals that the leaders of Israel did not possess Christ as their spiritual rock. Their negative response to God's seeking love leads us to ask the question:

DO I OWN A PIECE OF THE ROCK THAT IS CHRIST?

- I. The tragic results of denying one's self a piece of the rock.
 - A. The denier will be broken into pieces (v 18a). Picture of a stone lying on the road upon which a person falls and is badly hurt.
 - 1. The leaders of Israel had their vineyard taken away (v. 16b; Mt. 21:43) and given to a spiritual Israel gathered from all peoples.
 - 2. Everyone today who rejects Christ will be broken (1 Pe. 2:8a).
 - a. With respect to his relationships with others—seeking to destroy anyone who gets in his way (v 14).
 - b. With respect to life's purpose—deepest needs unfulfilled, meaning gone.
 - B. The denier will finally be crushed (v 18b). Picture of a stone falling from a building or a mountain and utterly destroying all in its path.
 - 1. Jewish leaders destroyed together with the people (v 16a). Allusion here also to final destruction on Judgment Day.
 - 2. Eternal destruction in hell the lot of those who are hostile to Christ.
 - C. These results are just in view of the continuing rejection of God's grace.
 - 1. God not only planted the vineyard, making Israel His own, but sent prophets in waves (1st, 2nd,

3rd servant) from Moses to John the Baptist, and finally His own Son.

2. We have the ongoing testimony of the prophets and of Jesus in the Scriptures. What more can God do?

a. Do we recognize that God is lovingly seeking our trust and dedication?

b. Do we tend to become indifferent to His approaches?

It is not only wicked but eternally tragic to be careless in our attitude toward the rock that is Christ.

II. The blessed results of owning a piece of the rock.

A. Christ is our cornerstone.

God used men's rejection to make Christ the cornerstone (v 17; 1 Pe. 2:6).

a. Engraved on Christ, the living stone (Zph. 3:9), important words (Jn. 1:29).

b. Turned blackest evil to inestimable good for all

2. Christ the cornerstone of the spiritual building, the church (Eph. 2:20), governing every angle in the whole building.

B. We are lively stones.

1. Stones that revel in His continuing overtures of grace toward us (1 Pe. 2:5).

2. Stones that reflect His rich grace to others (Eph. 2:21-22).

We have security now and forever when we own a piece of the rock.

Concluding thought: How tragic that men then and now reject God's loving offer! Christ a rock of offense for many. But He is also a rock of salvation. Thank God, we own a piece of that rock!

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Book Reviews

I. Biblical Studies

INTRODUCTION TO THE OLD TESTAMENT. By Adam W. Miller. Warner Press, Anderson, Indiana, 1976. 224 pages. Paper. \$1.75.

The original title of this book was Brief Introduction to the Old Testament. This paperback version now appears in a series called "Portal Books." The publishers state that this book was prepared "in response to the requests for a book on the part of ministers and church school workers that would serve as a companion volume to the Brief Introduction to the New Testament. It was written to be used in courses on the Old Testament for church workers, although the publishers believe that it could serve for an elective course, or that it might be employed in "in-service ministerial training institutes, as well as for individual study."

The book surveys each of the thirty-nine books of the Old Testament and tries to show how each book fits into the total Testament, and treats especially such questions as these: Who wrote the book? When was it written? Under what circumstances? To whom? Why?

The publishers state that in order to make this a readable book critical discussions have been eliminated as much as possible. While Dr. Miller, dean emeritus of the graduate School of Theology of Anderson College, occasionally mentions the conservative stance on Biblical issues, his presentation mostly follows the typical higher critical position on most matters on which there has been and still is a sharp cleavage of opinion. The majority of references are to the critical literature and the student using this book and pursuing the suggested readings would most likely adopt the stance the writer appears to have embraced.

Raymond F. Surburg

SERPENT SYMBOLISM IN THE OLD TESTAMENT. By Karen Randolph Joines. Haddonfield House, Haddonfield, New Jersey, 1974. 127 pages. Paper. No price given.

This appears to be a doctoral dissertation and concerns itself with making a linguistic, archaelogical and literary study of the serpent motif in the Old Testament and correlating this data with the vast amount of raw material which Near Eastern Archaeology has presented to students of the history of religions.

In the preface of this work Joines explains mankind's fascination with serpents as follows:

The serpent has always fascinated mankind. Although unique in lacking visible motor organs, this limbless and cylindrical creature moves stealthily and mysteriously with marvelous and graceful ease. Simultaneously, antipathy and fear for the serpent have equalled respect for it. Its slender fangs can puncture the flesh of a strong man, and he is no more. Conversely, the serpent represented life. It glides from the earth—it is the living essence of the soil; it annually sloughs off old skin cells, an image of its former self-it represents recurring youthfulness; its

penetrating eyes sparkle with unusual lustre-it signifies superhuman wisdom. This is the serpent-a strange synthesis of life and death, an object of both intense animosity and reverence.

Archaeological finds show, as Joines points out, the use of serpent symbol in Egypt, Mesopotamia, and Canaanite Baalism. In the Near East the serpent was employed as the symbol of both life and fertility, of chaos and death. According to our author, in the Old Testament serpents are referred to in Genesis 3, Isaiah 6, Numbers 21, and II Kings 18, passages which allegedly "permit a glimpse of a rich cultic background behind the pages of the Old Testament" (p. 100). These four passages, Joines claims, permit "a few rays of light to form a vast area beyond." In this book Joines has attempted "to intensify these beams by describing the discoveries of archaeology from this vast area."

The manner in which the serpent has been used in the four Old Testament passages are summarized by Joines as follows: "At the very heart of the cultic serpent symbol was the significance of life, the basic element of the Old Testament passages listed above. This symbolic significance of the serpent was so familiar to Israelite culture that the Old Testament used it to objectify the sinful impulse of mankind (Genesis 3), to signify the sovereignty of its divine King (Isaiah 6), to assert the recurrence of life (Numbers 21), and to articulate the fecundizing power of Yahweh (II Kings 18)" (p. 100).

The conclusions of this study are possible because of the use of the historical-critical method with its anti-Scriptural presuppositions. According to the New Testament it was Satan, the Devil, who used the serpent to tempt Adam and Eve in the Garden of Eden. When in Numbers 21:4-9 the chapter is understood as dealing with historical facts, the meaning comes out radically different from that meaning offered by critical Old Testament scholarship. In John 3:14-15 Jesus said: "And just as Moses lifted high the serpent in the desert, so must the Son of Man be lifted up, in order that everyone who trusts in Him may have eternal life." The seraphim of Isaiah 6 are not recognized as an angelic order, and thus an erroneous interpretation is given to this Isaian passage.

The volume contains much valuable information about serpent usage and symbolism in the Near East; but it does not recognize the unique nature of the Old Testament and of the dealings of Israel's God, Yahweh, nor does it recognize that the New Testament frequently sheds important light on Old Testament passages.

Raymond F. Surburg

THE MESSIANIC HOPE. A DIVINE SOLUTION FOR THE HUMAN PROBLEM. By Arthur W. Kac. A Cannon Press Book. Grand Rapids, Baker Book House, 1975. 355 pages. Paper. \$3.95.

Arthur W. Kac, M.D., a Hebrew Christian, whose medical speciality is radiology and who is a member of several scientific societies, has authored a volume that honors Christ. It is the thesis of this volume that the solution to man's real problem lies outside the secular orientation which dominates and controls twentieth-century thinking in Western civilization. The Messianic Hope claims correctly that only God has the answer "and that he has persistently, over centuries, tried to pound that fact into the heads of a particular people—the Jews; and a particular book, the Bible is the record of that instructional process." From both the Old and New Testaments he presents and discusses the Messianic passages, which set forth the concept of the Messiah.

From the Pentateuch to the book of Revelation the author emphasizes the centrality of the Messiah, the Christ, foretold in many passages in different Old Testament books, and shows their fulfillment in the New Testament Scriptures. A valuable feature of this book is the listing on page 355 of references to the Messiah in various rabbinic writings which are cited in Dr. Kac's presentation.

Dr. Kac does not discuss the Messianic hope in the Intertestamental period; however, he calls the attention of the reader to its existence in a number of pseudepigraphical books. Thus he remarks: "The Messianic Hope holds a prominent place in many of these writings, especially in the Book of Enoch. the Assumption of Moses, the Apocalypse of Baruch and 4 Esra. It was observed by one of the great Jewish scholars that while these writings may have broadened, they have not deepened, the Messianic ideas of the prophets" (p. 117).

Here is a volume to be added to those volumes on Messianic prophecy written by Hebrew Christians like Delitzsch, Edersheim, Saphir, Kliegerman. Those individuals studying the subject of Messianic prophecy will find here a portrayal of the Messianic hope that differs radically from that produced by the outstanding Hebrew scholar Joseph Klausner in *The Messianic Idea in Israel* (The MacMillan Company, New York, 1955).

Raymond F. Surburg

NEW LIGHT ON THE GOSPELS, By Clifford A. Wilson. Foreword by F. F. Bruce. Baker Book House, Grand Rapids, 1975. 128 pages. Paper. \$1.25.

NEW LIGHT ON NEW TESTAMENT LETTERS. By Clifford A. Wilson. Baker Book House, Grand Rapids, 1975. 125 pages. Paper. \$1.25.

The author of these two "direction books" of Baker Book House was formerly director of the Australian Institute of Archaeology and is presently the director of Word of Truth Productions, Ballston Spa, New York. Both of these volumes are concerned with showing the light that Near Eastern Archaeology casts on the Gospel records and various of the New Testament epistles. The purpose of these two volumes is not to prove the truth of the Gospels or the New Testament Epistles but to show that the Gospels deal with real places and real events. Dr. Bruce in his foreword to New Light on the Gospels claims:

Even today too many readers of the Gospels cannot rid themselves easily of the idea that there is a certain unreality about their contents, that the characters whom they portray walk, as someone has said, with their feet six inches above the ground. The following pages show how perfectly the persons and incidents of the Gospels fit into the place and time to which they belong. It is precisely because they are so matter-of-fact and down-to-earth in their depiction of the ordinary ways of life that the Gospels make greater impression when they tell how, in a real human life spent amid those ordinary ways, God acted decisively and once for all for the redemption of mankind (pp. 5-6).

Dr. Wilson has drawn heavily on the Greek papyri uncovered in utilizing especially the works of Grenfell and Hunt, G. and J. Moulton, Deismann, and others. These two little books are excellent for Sunday school teachers and Bible class leaders. They would be good additions to any church library. Both Books were originally presented in the form of weekly broadcasts over the international radio station HCJB located in Quito, Ecuador.

Raymond Surburg

IN SEARCH OF GOD'S IDEAL WOMAN. By Dorothy R. Pape. Inter-Varsity Press, Downers Grove, Illinois. 370 pages. Paper. \$4.95.

Dorothy Pape has served with the China Inland Mission and The Evangelical Alliance Missions. At various times she has been a resident of England, China, Japan, and Canada, and at present is teaching along with her husband in Bibelschule Brake. The volume purports to be "A Personal Examination of the New Testament." While the author deals with the New Testament passages which touch upon women, she has referred to every verse and reference pertaining to the subject in the Old Testament, as may be seen from her introductory chapter and the listing on page 367 of Biblical passages discussed, citing some seventy passages from the Old Testament.

Mrs. Pape spent four years in researching and writing this thought-provoking volume. It is a book with which many associated with the Woman's Liberation Movement will be unhappy, and at the same time those who believe that women's ordination is not Scriptural will also find it unacceptable because of Mrs. Pape's handling of those Pauline passages that do not permit women to serve as pastors. Inasmuch as Mrs. Pape has been preaching to men for years, this book may be said to be an apologia pro vita sua for her own life

and ministry.

Listening to a Jewish chaplain speaking on "the virtuous woman in Proverbs 31" was the occasion for her determining to find God's Ideal Woman. She asked herself the following questions: Who is God's ideal woman? Does God really have such a concept? With these questions in mind she read through the entire New Testament and examined the concept of woman in the Gospels, Acts, and the Epistles. She carefully examined each text that in any way bore on these questions. She claims that she did not shirk any of the difficult passages, which would include the verses in I Corinthians and in I Timothy which prohibit women from functioning as teachers and preachers in the public church assembly.

Mrs. Pape's book is well researched and richly informative, and she has gathered much excellent material relative to the favorable position of woman as described in the New Testament, as well as acquainting the reader with the excellent achievements of twentieth century women in the areas of missionary endeavor and Bible teaching. Those who read and study Mrs. Pape's book will probably conclude that the author would leave all areas of church work, in-

cluding the pastorate, open to women.

Whether one agrees or disagrees with Mrs. Pape ultimately is a hermeneutical issue. In 1 Timothy, Paul in giving instruction about public prayer and worship wrote to his pastoral associate Timothy: "Let a woman learn quietly in entire submission. I allow no woman to teach, or to exercise authority over a man; but let her keep quiet' (2:11-12). The author argues that these restrictions are not meant for all time! That is the crux of the whole issue.

In her concluding chapter "Does God Have an Ideal Woman?" Mrs. Pape summarizes her findings about woman in the Old and New Testament Scriptures. She writes: "This book certainly is not meant as an authoritative statement on doctrine, but as useful data for those who are wrestling with the problem of the position of woman in the church in these days when she is no longer legally merely the 'property' of a man nor considered ceremonially unclean. We hope that real experts in the original languages of the Bible will study afresh the earliest manuscripts available and without prejudice or preconceived ideas state all the possible meanings of the text and that theologians will evaluate isolated principles in the light of God's known practices" (pp. 358-359).

This reviewer seriously doubts that this is a matter for the experts to settle. The Pauline texts are clear, not only in the original but in translation. There are only two alternatives: Either Paul was not recording the will of God and

was expressing his own Jewish prejudices about women, or he is setting forth God's position which is based on the reality of the orders of creation.

Raymond F. Surburg

CREATION, CHRIST AND CULTURE STUDIES IN HONOUR OF T. F. TORRANCE. Edited by Richard W. A. McKinney. T. & T. Clark, Edinburgh, 1976. 321 pages. Cloth. \$5.60.

This is a *Festschrift* in honor of T. F. Terrance, issued in the year that Professor Torrance of New College, Edinburgh, has been elected moderator of the Church of Scotland. For the past twenty-five years Torrance has taught and influenced students from all over the world at New College.

The editor of this Festschrift, Professor Richard W. A. McKinney of the Department of Theology, University of Nottingham, asserts about Professor

Torrance in his preface:

His influence during this period, on the successive generations of students who have come to study and do research at Edinburgh, has been considerable and more than matches that of his many famous predecessors and contemporaries at New College. Those who have entered into his lecture theatre, his seminar room or his study have benefited immensely from the experience. There they have encountered challenge and insight, encouragement and provocation. There, irrespective of their own particular views, they have learned to admire and respect an eminent and learned theologian.

Bryan Gray has furnished a bibliography of the published writings of Torrance (1941-75) on pages 307-321, which testifies to the fact that the New

College theologian is a prolific writer.

The Festschrift contains twenty essays by a group of theologians from different countries, confessions, disciplines, and interests. The inclusion of British, Scottish, Irish, German, and American scholars shows the influence of and respect for Professor Torrance. The editor informs his readers that the theme of the volume, Creation, Christ and Culture has endeavored to take into consideration concerns of Torrance but also at the same time permit international scholars to make positive contributions to the issues of contemporary critical theology.

The essays in this volume will be consulted by specialists in the areas of the Old Testament, the New Testament, systematic theology, philosophical theology and practical theology. It is a volume which the average pastor will not purchase, partly because of the price and partly because of its irrelevancy

to the pursuit of the practical ministry.

Raymond F. Surburg

II. Theological —Historical Studies

THE POLITICS OF HOPE. By Andre Bieler. Preface by Dom Helder Camera. Translated by Dennis Pardee. William B. Eerdmans, Grand Rapids, 1974. 152 pages. Paper. \$3.95.

This explicit defense and presentation of the theology of hope was written at the request of the Association of Evangelical Theological Seminaries of Brazil and offers nothing recognizably new. The theology of hope works on a number of basic tenets which more or less show up in the writings of its followers. Here are some that emerge in Bieler's presentation: history is the place of revelation; Christ's appearance in history as a model of what all humanity will be like; some type of glorification of society through scientific advancement; the breaking down of racial, ethnic, national, and religious boundaries to establish this society; the church as a catalyst in this process, especially through suffering; political involvement of the church; the church's influence on society so that even unbelievers benefit; some kind of world government and amalgamation working through the United Nations. All of these principles emerged at the Evian meeting of the Lutheran World Federation in 1970. (See my Lutheran World Federation Today, CPH, 1971.) Six years later they are still with us. The survival of the theology of hope is astounding since the history that it pretends to read is saying something diametrically opposite to what the theologians of hope claim. Where is this global unity fostered by the church's message? Equally astounding is that Eerdmans published this book. In my hope-filled opinion the theology of hope will hopefully come to an end soon.

dps

WRESTLING WITH LUTHER. An Introduction to the Study of His Thought. By John R. Loeschen. Concordia, St. Louis, 1976. 185 pages. Cloth. \$9.50.

Fortunately Luther himself was not as complicated, either in thought or in writing style, as his interpreters often are. He could take the profound things of God revealed in the Scriptural Word and put them in clear, unmistakable terms. This in fact was his strong suit, translating and interpreting precisely and idiomatically. As a result, the cognitive, substantive content of what he had to say, and the way he said it, managed to leave its lasting impact and imprint on the world.

But Luther's interpreters are something else again. Some, it is true, come closer than others in fair, objective treatment. Loeschen is among these. Many commendable things can be said of his work. For one thing there is little question that he has devoted many years of serious study to his subject. This is no superficial piece of work. He does not audaciously claim to have covered all of Luther's vast production, a task which but a handful of scholars have ever actually attained to. Probably the strongest temptation Luther scholars face is that of "using" Luther to further their own preconceived notions. Honesty and objectivity demand that Luther be allowed to speak for himself. One dare not set his own presuppositions into Luther's thinking. The Reformer simply was too clear, consistent, balanced, unambiguous for mistaking his dictums on any given area or subject. Loeschen scores well. His strong point unquestionably is that he, first of all, recognizes this consistent, harmonious beauty in Luther's theological thought, that his "theology is holistic and extraordinarily systematic" (in spite of the fact that he did not particularly devote himself to what might be called the systematic theological enterprise), and then, secondly, that Luther "almost invariably spoke in twos," using "dialectical pairs as a kind of linguistic or intellectual shorthand" (p. 16). The fact is, of course, that Luther discovered all of these characteristics in Scripture itself, out of whose content he literally lived as few men before or after him. The question, "In relation to what?," is always working is Luther's mind as he deals with the things of God revealed in God's Word, or the things of man, or the things around man. Thus Scripture - and so Luther - never speaks merely of man, but of man in relation to God, and vice versa. Coram Deo, "before God," is the way man must see himself, the sinner before God, his Creator and his Redeemer.

Some of the dialectical "twos" Loeschen feels especially accented by Luther are:

coram deo and coram mundo
regnum dei and regnum mundi
Law and Gospel (Lex et Fides, or Lex et promissio)
sinner and saint (simul justus et peccator)
incurvatus in se and ingressus in Christum
righteousness of the Law and righteousness of faith

God hidden and God revealed (Deus absconditus and Deus revelatus)
God in His unsearchable and unreachable majesty and God close at

hand in His own chosen masks or veils, the larvae Dei

Again drawing from Luther, Loeschen rightly notes that many of these braces or pairs are never just simply to be understood under all circumstances as disjunctive, but also at times properly conjunctive.

What is offered here is a distillation of Loeschen's doctoral thesis. By itself that is neither here nor there; but one could wish that the author might have lessened his own dialectic somewhat, so that Luther's razor-sharp dialectic might have stood forth more brilliantly and unencumbered. But all in all it is a very careful, thorough piece of work, generally fair and faithful to the Reformer's stance. Occasionally the author's own preconceptions seem to stand forth stark and naked, as in the flat and totally indefensible dictum - one that goes against the grain of everything that Luther ever stood for - that "as important as the appeal to the objectivity of God's Word is in Luther's theology, he never identifies that Word with the written text" (p. 105). Loeschen did not learn this from reading Luther! This is the dialectic of liberalism in neo-orthodoxy's cloak, the Yes - and - No theology which says, "Yes, the Bible is the Word of God; No, the Bible is not the Word of God," the result of which has been liberalism's total failure to locate the Word of God. Luther's sola Scriptura was never a formula which divested itself from the Biblical text as the de facto Word of God! Every Luther scholar, whether he agrees with Luther or not, has to admit this. Aside from this stricture the book has much to recommend itself to the student of Luther.

E.F. Klug

EXCEPT THE CORN DIE. By Robert J. Koenig. Published by Robert J. Koenig, 420 Sunrise Avenue, Giddings, Texas, 1975. 474 pages. Paper. \$4.75 plus postage.

I am constantly amazed at the enormous amount of creativity represented among the clergy of the Lutheran Church-Missouri Synod. An outstanding example that has just come to my attention is the Reverend Robert J. Koenig of Giddings, Texas. A graduate of Concordia Theological Seminary, Springfield, where he obviously was permanently infected with the history virus (or else re-infected), Koenig also holds an M.A. degree, has taught school, lectures and preaches widely, and has served congregations in Missouri and Texas. Fortunately, Koenig became fascinated with the story of the Saxon immigration to America. In part this interest was inspired by geneological concerns. Koenig has ancestors who made the great trek from the shores of the Elbe to those of the Mississippi for the sake of conscience. Coupled with this was a deep sense of dedication to his Church, and sense of the real uniqueness of the Missouri Synod. The courage of those Saxon forefathers who were

determined "to worship God according to the dictates of their conscience regardless of the sacrifice involved" appealed to the churchman in Koenig. Then there was the drama of the saga itself. Just try to imagine the Lutheran exodus! Hundreds of people were transported from a settled life in Central Germany to the near-wilderness conditions of the American Midwest. Surely that is a narrative that excites the imagination! Completing the picture was the author's search for meaning in the past, a love of writing, the ability to spin a good tale, and a message of theological import to share with his fellow-Lutherans. Koenig was a man under necessity-he quite literally had to tell the

story of the Saxon migration.

It all began in 1953. That year Dr. Walter Forster's book, Zion on the Mississippi, appeared. Koenig read it and "the conviction began to grow on me that there was a historical event that had all the makings of a plot for a most readable novel built into it." In minutes snatched from the busy routine of a parish pastor's life, Koenig began to collect his materials. Little did he realize what sacrifice was going to be involved. Extensive research (both in libraries as well as "down home among the folks" in Perry County), wide correspondence (including contacts in East Germany), constant writing and rewriting, the struggle to recreate for the reader the lost world of the last century (in two different cultures, Germany and America), the attempt to describe conditions quite alien to our own (a rural, not an urban society; a country that was agricultural, not industrial; a people of poverty, rather than affluence; a time of persecution, not toleration), and the presentation of realities of everyday life in the 1830's not merely in Dresden, Berlin, Bremen, New Orleans, and St. Louis, but also in a score of German and American villages, as Niederfrohna and Stephan's Landing (and not merely on the land, but on the high seas; in the age of Concorde, when Europe is but two hours removed, it is hard for us to understand a time when it took two or three months to go from New York to Bremen). Koenig diligently searched diaries and letters for those specific details that give the portrait of the past concreteness and credibility.

Even more challenging was the responsibility of giving accurate and insightful characterizations of a very colorful cast of pioneers. To begin with there is the ever enigmatic Martin Stephan. Here is the powerful and persuasive Dresden preacher who became the leader of "the Awakened" in their migration from Saxony to Missouri, whose episcopal pretensions, sexual irregularities, and financial follies nearly brought the whole company to temporal and eternal ruin. And then there is the astounding C. F. W. Walther, the theologian of the exiles, and Herman Walther, the poet-preacher of the pilgrims, and Heinrich Loeber, a Pastor's pastor, and many, many more from a Fuerbringer to a Buenger. Comprehending these personalities alone is a task

to dazzle the mind.

On top of this we have two fictional figures introduced into the plot. The intention is to democratize the novel, so that we see not merely the prominent, but the ordinary people, not only the preachers, teachers, and lawyers, but also the common folk. So two young people enter the tale-imaginary in name and career-but very representative of the ordeals and ideals of the average emigrant. Karl Rengsdorf is one of these. A miller, day laborer, china wares dealer, he struggles against disease, poverty, loneliness, the loss of his family on the sunken Amalia, finally to triumph over adversity by the grace of God. The other is the lovely dark-eyed Louise Neuhof, whose beauty was an inspiration to young Rengsdorf, a temptation to old Bishop Stephan, and whose fall into sin and restoration to grace illustrate the power of the Gospel to mend

Pastor Koenig is also a theologian. So he had more in mind than merely "a most fascinating and inspiring journey into the past." A text was needed, and it was provided by John 12:24, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." The theme of death and resurrection, central to Christianity itself, is at the heart of this

story—in the lives of the individuals involved and in their experience collectively as a Christian congregation. As the story moves from the inception of the idea of emigration in 1834 to the point where the Church seemed established in the New World after the Walther-Marbach debates in 1841, the message becomes increasingly evident until it is articulated in the words of one of the pilgrims on the day of the Altenburg Debates, this was "the Easter

Day of our sorely tried congregation."

Having produced a 474-page manuscript (which is good fiction, not bad history, and pretty good theology—and what more do you want?), Koenig soon faced his own ordeal. Nothing is so frustrating as to bring your offering to the Church and have it refused. For reasons not quite clear to me Concordia Publishing House rejected Koenig's gift. The apparent reason was that "it was impossible for CPH to publish it at a price that prospective buyers would want to pay." Koenig, however, like his Saxon forebears is a stubborn man who would rather fight than switch. He marched back to the old typewriter (there is a picture of it on the back cover), prepared his own copy, and published it himself by the offset method. As Koenig informed me, "Thus far the book can be obtained only from me, the author, publisher, and distributor, mailer, manufacturer, and stamp licker, or from the East Perry Lutheran Historical Society at Altenburg, Missouri and the Saxon Lutheran Memorial at Frohna, Missouri." Now that is determination!

I not only commend Brother Koenig for a work of supererogation, I recommend his book to you for a great number of possible uses (with Walther League, in the church library, the adult discussion group, the women's circle, a class on Synod history—use your imagination). Yes, I know there are typing errors, a few misprints, sometimes a ship's name not underlined, and other minor matters that one might mention. (But who of us is without sin and how many of us have typed copy for offset after a fourteen-hour day of parish responsibilities?) The author freely admits in a brief "Epilogue" that he has taken a few liberties with the past when necessary, but none that would distort the contours of history (after all, do you really want to read the full transcript

of the Altenburg Debates?) or confuse the reader.

All in all, I am amazed. I have never met Pastor Koenig, but I hope that I get to hear him preach sometime—and I look forward to another book from his typewriter. I suspect it too will be like the present volume, spellbinding. As Dr. Ellis Nieting of the Iowa District West wrote, "once I got started reading it, I had trouble putting it down." Not only was I enthralled, but I found the author's sense of the providential direction of history inspiring. The Saxons came, with "the Utopian dream of an isolated, cloistered colony in which ministers could watch over and carefully regulate the lives and thinking of their docile lambs. . . ." That died but in its place came "a dream of a lively, energetic church, reaching out, not only into St. Louis . . . but into every area of the country, yes, of the whole world where sinners saved by Jesus Christ could be found." That is good history, good theology, and as valid in the 1970's as in the 1840's.

C. George Fry

REINCARNATION, EDGAR CAYCE & THE BIBLE. By Philip J. Swihart. InterVarsity Press, Downers Grove, 1975. 58 pages. Paper. \$2.25.

The InterVarsity Fellowship of Great Britain and the United States has endeavored and continues to help college and university students to evaluate from a Christian perspective various religious, social, political, and sociological developments as they occur. Dr. Philip J. Swihart, chief psychologist at Midwestern Colorado Mental Health Center, compares the teachings of Edgar

Cayce with the Bible. Dr. Swihart deals with the following questions specifically: Does each soul live many lives? Does the soul return time and time again to take on new bodily forms? Does each soul have a thousand faces? Is Jesus Himself just one of many incarnations of the Christ Spirit? Will each of the readers of this book return in another body?

The belief in reincarnation is a part of the tremendous interest in the occult and the supernatural that has characterized recent years. The concept of reincarnation is an old one and has been traditionally associated with Eastern Indian religions. The reincarnation concept, completely foreign to Western Judeo-Christian beliefs, the author claims "has enjoyed increasing acceptance in America, even among those identifying themselves as Christian." The man most responsible for its popularization in America is Edgar Cayce, who claims that through trance-like states he received messages or "Readings" which were then stenographically recorded. The danger for poorly informed Christians has been that Cayce and his devotees have made serious efforts to accommodate Reincarnationism to Christianity, as well as to relate Asian ideas to the Christian nature of God and man.

After the presentation of a bit of history, Swihart compares the various Christian doctrines and the doctrines of the "Readings." The well-informed Christian reader will quickly realize the incompatibility of reincarnation and Christianity.

Raymond F. Surburg

FOUNDATIONS FOR CHRISTIAN EDUCATION IN AN ERA OF CHANGE. Edited by Marvin J. Taylor. Abingdon, Nashville, 1976. 288 pages. Paper. \$5.95.

The editor of this symposium on Christian education is Dr. Marvin Taylor, one of the associate directors of the Association of Theological Schools in the United States and Canada. This volume has been preceded by a long series of Abingdon publications. Studies in Religion appeared in 1931, and this was followed in 1950 by Orientation in Religious Education. Under Taylor's editorship there then appeared Religious Education: A Comprehensive Survey in 1960 and An Introduction to Christian Education in 1966. Ten years later the current volume endeavors to update the whole field for pastors, students, and religious specialists. The statement with which Taylor opened his 1966 volume, "One of the most significant characteristics of the contemporary Christian education movement is change," also holds true for current religious education in the United States and Canada.

In this symposium the reader will find contributions of men and women educators, some of whom are professors at Baptist, Methodist, Presbyterian, Church of Christ, Congregational, and Roman Catholic schools of theology or seminaries. The ecumenical movement is represented by a number of authors. Theologically speaking, the approach of the majority of the contributors is either neo-orthodox or liberal. One of the contributors is affiliated with a conservative seminary. Lutherans will find no article contributed by one of their own. The 21 articles deal with the past, the present, and the future of religious education. Dr. Taylor has supplied a bibliography of books dealing with some phase or other of religious education between 1966 and the present. Books by Lutherans are conspicuous by their absence.

Compared with the previous volumes in this series the reader will find "obvious change is represented in essays dealing with such current topics as education and women, black theology, simulation games, the Third World, and evangelicalism. Other chapters deal with the more traditional subjects, such as

religion, Roman Catholic education and ecumenism, and higher education." In the introduction Taylor correctly notes that, with so many different contributors, this symposium does not set forth a unified educational basis for education, but at best a number of different philosophies of education.

The editor calls the attention of the reader to a shift in terminology that has taken place in the various contributions, one which involves a shift from "Christian education" to "religious education," a term "made standard by the religious education movement in this century." During that span of time when there was a postwar theological renascence, inspired by neo-orthodoxy, there was an emphasis placed on a distinctly Christian heritage, wherein "certain theological themes assumed a new dominance in the church's educational thinking." Currently there has been a return to the term "religious education," which the symposium's authors use more frequently, indicating a return to the old theological modernism that has taken control of the Department of Christian Education of the National Council of Churches.

The title of this book is Foundations for Christian Education in an Era of Change. That change must constantly be faced by the church no person will deny. But not only are we living in a constantly changing world, but unfortunately the theologians are also constantly changing their minds. This practice, in the final analysis, ends up in a frustrating situation where that which the Bible says is unchangeable is subjected to change. Thus uncertainty replaces the teachings that are certain.

Raymond F. Surburg

BIBLICAL APPROACH TO THE MUSLIM. By J. Elder, International Headquarters, Houston, Texas, 1975. 95 pages. Cardboard. \$2.00.

A CHRISTIAN'S RESPONSE TO ISLAM. By William M. Miller. Presbyterian and Reformed Publishing Company, Nutley, New Jersey, 1976. 178 pages. Paper. \$2.00.

These two volumes dealing with the Christian approach to Islam have many features in common. Both wish to help Christians to be interested and concerned about missionary work to the world of Islam. Those who have labored in the area of Muslim missions know that the response to the Christian message has not been blessed by God with great numerical success. And yet both Elder and Miller, who have given many years of service to missionary endeavors among the devotees of Muhammed's religion, are convinced that the Christian church has the obligation as a part of the Great Commission to try to evangelize among the 450,000,000 followers found in Asia, Africa, America, and the Malayan Archipelago.

The volume by Elder was prepared for Leadership Instruction and Training International, whose headquarters are in Houston, Texas. Elder's volume is specifically designed to be used by would-be missionaries and evangelists to the Muslim world. Its main purpose is to enable one to witness more effectively to Muslims for whom Christ died. The followers of Islam constitute one of the largest groups to reject Jesus Christ. Elder claims that "many Muslims are fanatically anti-Christian, an attitude which stems more from popular feeling during the Crusades than from Muhammed's teachings." Those who wish to do missionary work among Muslims must break down the walls of hatred and misunderstanding which have been erected over the centuries. To work effectively among Muslims, it will be necessary to be acquainted with Muslim beliefs, practices, and misconceptions about the Lord Jesus Christ and Christianity.

Both volumes give a brief history of Islam and present an account of the doctrines and practices of Islam. Both volumes show the inadequacy of

Quranic teachings to meet man's deepest needs. The majority of chapters in Elder's apologetic volume set forth those doctrines in the Quran in which Muhammed's Bible differs from the teachings of the Old and New Testaments (chapters 3-8, pp. 24-88). By contrast, Miller takes up the difficulties as well which the Christian missionary or evangelist faces when dealing with Muslims (chapter 5, pp. 87-106). In chapter 6 of his book Miller, who was a Presbyterian missionary in Iran from 1919 to 1962, shares with his readers some of his successes among Muslims in Iran and Afghanistan. In chapter 7 Miller suggests a methodology for presenting the Gospel to Muslims. Miller's last chapter argues that despite meager results thus far, still it is the duty of the Christian Church to evangelize the Muslim world, leaving the results to God. Miller gives a short two-page bibliography; the book by Elder contains no bibliography. Those interested in missions will find both volumes useful; so will students interested in the study of comparative religions.

Raymond F. Surburg

III. Practical Studies

PASTORAL COUNSELING. By Jay E. Adams. Baker Book House, Grand Rapids, 1976. 155 pages. Paper. \$3.75.

One should not be deceived by the title. This is a book on what Lutherans call Pastoral Theology. Written from an evangelical posture the author stresses the necessity for the Christian pastor truly to exercise in his ministry a care of souls. He goes a long way to refresh the attitudes of the pastor and enables him in a programatic way to sharpen old skills, while at the same time supplying him with some new ones.

Adams encourages the practice of evangelical discipline within the Christian congregation. He demonstrates the effective application of law and Gospel in a variety of counseling situations. He also suggests techniques and provides a vareity of approaches in a number of counseling situations typical of the parish ministry.

The author writes from the presupposition that God in His Word has provided the pastor with all that he needs to shepherd-"counsel"-his flock effectively. He cautions strenuously against an ecclectic approach in which the pastor would adapt Rogerian, Freudian, or Skinnerian methodology to the methodology set down in Scripture. He defines this scriptural methodology as "nouthetic," that is, a direct confrontation with and application of Law and Gospel. In his introduction Adams gives his analysis of the Rogerian, Freudian, and Skinnerian schools, pointing out their unscriptural principles and declaring them in method and theory antithetical to Christianity.

Perhaps this reviewer is misreading the author on the following point, but I do not think that we can so glibly dispose of the "professionals" (psychologists and psychiatrists) who deal with, for instance, deviant behavior. In other words, this reviewer believes that there are times when the situation demands operating at a psychological depth requiring a competence beyond that of the average parish pastor. In such cases, in my opinion, referral must be made. Discretion is obviously imperative in the referral process. Know the professional to whom you refer your people.

The parish pastor will find much in this book of practical help and value. Although the book walks on its own feet, it does build on two former publications of the author, Competent to Counsel and The Christian Coun-

selor's Manual. Since the price of these materials is modest, you may wish to read and use them in conjunction with the book under review.

Norbert H. Mueller

THE IRRITATED OYSTER AND OTHER OBJECT LESSONS FOR CHILDREN. By Harvey D. and Patsie A. Moore. Abingdon Press, Nashville, 1976, 79 pages. \$3.95.

The parish pastor is always on the lookout for source material for sermon ideas and insights. This is no less true of what is commonly referred to as a "children's sermon" or "object lesson," which has become an integral part of the worship program in many congregations. Included in this volume are 37 different "object lessons" touching on such subjects as irritations, race relations, faith, resisting temptation, the need for Bible study, and living out what we confess. The material is treated simply, concretely, and succinctly. However, for the evangelical preacher, there are some severe limitations to this book. Although each lesson begins with a scriptural citation, this in no way assures that the material is textual. The authors use a purely topical approach. Even more to be regretted is a complete absence of the kerygma. The authors have avoided any gospel thrust. It is even devoid of "implied" gospel (which is no gospel at all). In such presentations as "Dead or Alive," "The Unseen Power," and "Complete Trust" where the renewing power of the redemptive act of Christ seemingly is demanded, the gospel is studiously avoided. Because of this fact the volume consists in little more than moralizing and exhorting to ethical living. The pastor will find a storehouse of ideas here; but if he wants to use this material, he will have to rework it so that it comes out of the gospel orientation typical of Lutheran theology and practice and which must stand at the heart of a Lutheran pastor's preaching and teaching.

Norbert H. Mueller

Books Received

EVERYTHING YOU WANT TO KNOW ABOUT THE MISSION FIELD, BUT ARE AFRAID YOU WON'T LEARN UNTIL YOU GET THERE. Letters to a Prospective Missionary. By Charles Troutman. InterVarsity Press, Downers Grove, 1976, 114 pages, Paper, \$2.95.

PREACHING FOR THE PEOPLE. By Lowell O. Erdahl. Abingdon, Nashville,

1976. 127 pages. Cloth. \$5.95.

WE KNEW HIS POWER. Nine Whose Lives Were Touched by Jesus. By G.

Curtis Jones. Abingdon, Nashville, 1975. 127 pages. Cloth. \$5.95.

THE DAY THE KING'S SON DIED. HOW TO BE BORN AGAIN. By Clinton White. Cathedral Hill Publishing House, Lancaster, N.H. 1970. 26 pages. Paper. 25¢.

CHRISTIAN RESPONSIBILITY IN A HUNGRY WORLD. By C. Dean Freudenberger and Paul M. Minus, Jr., Abingdon, Nashville, 1976. 128 pages.

Paper. \$2.50.

BLESS THIS DESK. By Ken Thompson. Abingdon, Nashville, 1976. 75 pages. Cloth. \$3.95.

EMIL BRUNNER. By J. Edward Humphrey. "Makers of the Modern Theological Mind." Edited by Bob E. Patterson. Word Books, Waco, Texas, 1976. 183 pages. Cloth. \$6.95.

TEILHARD De CHARDIN. By Doran McCarty. "Makers of the Modern Theological Mind." Word Books, Waco, Texas, 1976. 149 pages. Cloth. \$5.95.

THE ACT OF MARRIAGE. The Beauty of Sexual Love. By Tim and Beverly LaHaye. Zondervan, Grand Rapids, 1976. 294 pages. Paper. \$3.95.

UNDERSTANDING TOMORROW. By Lyle E. Schaller. Abingdon, Nashville, 1976. 144 pages. Paper. \$3.95.

A NEW CLIMATE FOR STEWARDSHIP. By Wallace E. Fisher. Abingdon, Nashville, 1976. 127 pages. Paper. \$3.95.

CREATIVE FAMILY ACTIVITIES. By Valerie Sloane. Abingdon, Nashville, 1976. 128 pages. Cloth. \$4.95.

CREATING AN INTENTIONAL MINISTRY. John Biersdorf, editor, Abingdon, Nashville, 1976. 237 pages. Paper. \$5.75.

PRAYER POWER. By J. Moulton Thomas. Word Books, Waco, Texas, 1976. 146 pages. Paper. \$3.50.

ACTS. THE EXPANDING CHURCH. By Everett F. Harrison. Moody Press, Chicago, 1975. 419 pages. Cloth. \$7.95.

SHARING GOD'S LOVE. By Rosalind Rinker and Harry C. Griffith. Zondervan, Grand Rapids, 1976. 152 pages. Paper. \$2.95.

THE JESUS HOPE. By Stephen Travis. InterVarsity Press, Downers Grove, 1974. 128 pages. Paper. \$2.25.

MY LOVE MUST WAIT. By David Bentley Taylor. InterVarsity Press, Downers Grove, 1975. 160 pages. Paper. \$2.50.

FOUNDATIONS FOR CHRISTIAN EDUCATION IN AN ERA OF CHANGE. Marvin J. Taylor, editor. Abingdon, Nashville, 1976. 288 pages. Paper. \$5.95.

SOMETIMES THE STONES ARE VERY LIVELY. By Jean Shaw. Zondervan Publishing House, Grand Rapids, Mich., 1976. 121 pages. Paper. \$1.50.

A THIRST FOR MEANING. By Calvin Miller. Zondervan Publishing House, Grand Rapids, 1976. 128 pages. Paper. \$1.75.

IDENTITY. An Adventure in Zest-Filled Living. By Mini Jane Johnston. Zondervan Publishing House, Grand Rapids, 1976. 119 pages. Paper. \$1.95.

POLITICS, AMERICANISM, AND CHRISTIANITY. By Perry C. Cotham. Baker Book House, Grand Rapids, 1976. 335 pages. Cloth. \$8.95.

THEOLOGY IN RECONCILIATION: Essays Towards Evangelical and Catholic Unity in East and West. By T. F. Torrance. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1975. 302 pages, Cloth. \$9.50.

GRIEF. By Haddon W. Robinson. Zondervan Publishing House, Grand Rapids, 1976. 23 pages. Paper. \$1.50.

WELCOME TO A NEW LIFE. By O. J. Klinkerman. Concordia Publishing House, St. Louis, 1976. 63 pages. Paper. \$1.00.

SHOULD I HAVE AN ABORTION? By Eldon Weisheit. Concordia Publishing House, St. Louis, 1976. 101 pages. Paper. \$1.75.

ABINGDON FUNERAL MANUAL. By Perry H. Biddle, Jr. Abingdon, Nashville, 1976. 252 pages. Cloth. \$4.95.

SACRIFICE. By Howard Guinness. InterVarsity Press, Downers Grove, 1975. 84 pages plus notes. Paper. \$1.95.

SEVENTY TIMES SEVEN. By Robert Hoyer. Abingdon, Nashville, 1976. Paper. 112 pages. \$3.25.

THE UNIVERSE NEXT DOOR. A Basic World View Catalog. By James W. Sire. InterVarsity Press, Downers Grove, Illinois, 1976. 236 pages. Paper. \$4.25.

WHEN GOD ŠAYS YOU'RE O.K. By Jon Tal Murphree. InterVarsity Press, Downers Grove, 1975. 130 pages. Paper. \$2.95.

THE SIXTH AND SEVENTH BOOKS OF MOSES. Wehman Brothers, Publishers, Hackensack, N.J. 190 pages. Paper. \$1.00.

CHRISTINA MISSION IN THE MODERN WORLD. By John R. W. Stott. InterVarsity Press, Downers Grove, 1975. 128 pages. Paper. \$2.95.

YOUTH SERVICES LUTHERAN STYLE. By Harry D. Reed. Youth Services, San Jose, California, 1976. 54 pages. Paper. \$4.50.

KNOWING GOD'S WILL AND DOING IT. By J. Grant Howard. Zondervan, Grand Rapids, 1976. 126 pages. Paper. \$1.75.

THE DYNAMICS OF SPIRITUAL GIFTS. By William McRae. Zondervan, Grand Rapids, 1976. 141 pages. Paper. \$1.75.

WHO IS MY NEIGHBOR? By John R. W. Stott. InterVarsity Press, Downers Grove, 1975. 24 pages. Paper. 25¢

I CAME TO SET THE EARTH ON FIRE: A PORTRAIT OF JESUS. By R. T. France. InterVarsity Press, Downers Grove, 1975. 190 pages. Paper. \$2.50.

THE GOSPEL OF JOHN. By W. Graham Scroggie. Zondervan, Grand Rapids, 1976. 132 pages. Paper. \$3.95.

THE ACTS OF THE APOSTLES. By W. Graham Scroggie. Zondervan, Grand Rapids, 1976. 187 pages. Paper. \$3.95.

HOW TO DO A BETTER JOB OF MANAGING YOUR OWN LIFE. . . MANAGEMENT PLUS. By Richard LeTourneau. Zondervan, Grand Rapids, 127 pages. Paper. \$1.75.

BREAD FOR THE WILDERNESS: WINE FOR THE JOURNEY. By John Killinger. Word Books, Waco, Texas, 1976. 133 pages. Cloth. \$5.95.

THE GOSPEL OF MARK. By W. Graham Scroggie. Zondervan, Grand Rapids, 1976. 285 pages. Paper. \$3.95.

POWER FOR THE DAY. By John T. Seamands. Abingdon, Nashville, 1976. 112 pages. Paper. \$3.50.

TELEVISION: A GUIDE FOR CHRISTIANS. By Edward N. McNulty. Abingdon, Nashville, 1976. 95 pages. Paper. \$3.50.

SERMONS FOR CHRISTIAN SEASONS. By Merle Allison Johnson. Abingdon, Nashville, 1976. 111 pages. Paper. \$3.50.

INSTITUTION OF THE CHRISTIAN RELIGION. By John Calvin. Translated by Ford Lewis Battles. John Knox Press, Atlanta. 1975. 490 pages. Paper.

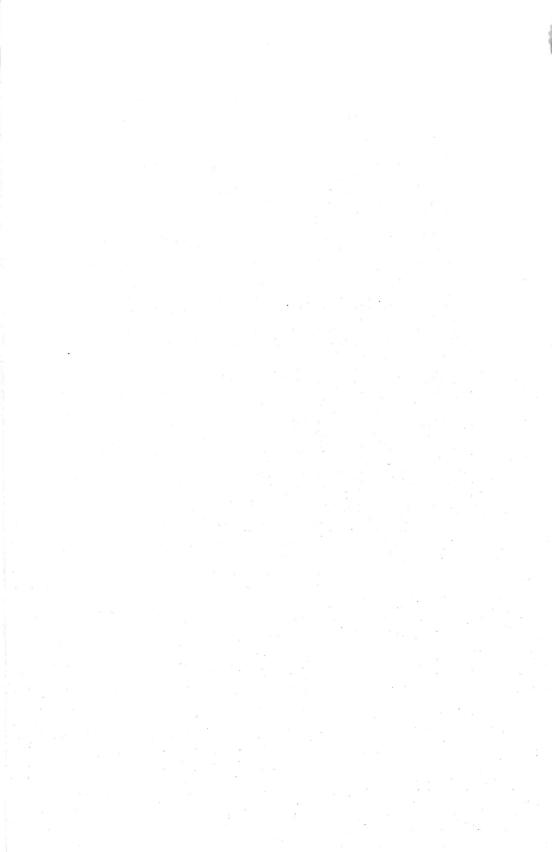
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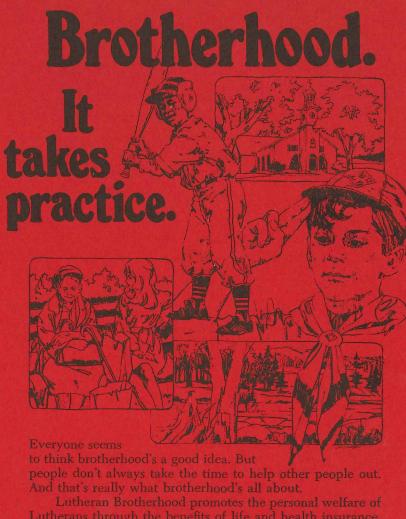
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MAKE IT HAPPEN! Turning Problems Into Opportunities. By Ernst G. Schmidt. Introduction by Robert H. Schuller. Abingdon, Nashville, 1976. 111 pages. Cloth. \$5.95.

GOSLAR UND DER SCHMALKALDISCHE BUND 1527/31-1547. By Gundmar Blume. Im Auftrag der Stadt Goslar und des Geschichts-und Heimatschutzvereins Goslar e.V. Heft 26.

- HOW COME WE'RE ALIVE? By Curtis Jones. Word Books, Waco, Texas, 1976. 124 pages. Paper. \$3.25.
- AMERICA IN THEOLOGICAL PERSPECTIVE. Thomas M. McFadden editor. The Seabury Press, New York. 1976. 248 pages. Cloth. \$9.95.
- BODY AS SPIRIT: The Nature of Religious Feeling. By Charles Davis. The Seabury Press, 1976. 181 pages. Cloth. \$8.95.
- TO BARUCH A RESPONSUM. By Paul Dobbs. Philosophical Library, New York, 1976. 117 pages. Cloth. \$6.00.
- A NEW CLIMATE FOR STEWARDSHIP. By Wallace E. Fisher. Abingdon, Nashville, 1976. 127 pages. Paper. \$3.95.
- TO HEAL AND TO REVEAL. The Prophetic Vocation According to Luke. By Paul S. Minear. The Seabury Press, New York. 1976. 177 pages. Cloth. \$8.95.
- CONVERSATIONS WITH SHELDON. By John MacPartland. Philosophical Library, New York. 1976. 90 pages. Cloth. \$6.00.
- THE BIRTH, CARE, AND FEEDING OF A LOCAL CHURCH. By Donald J. MacNair. Baker Book House, Grand Rapids. 1976. 211 pages. Paper. \$3.95.
- GENERAL PHILOSOPHY. By D. Elton Trueblood. Baker Book House, Grand Rapids, 1976. 370 pages. Paper. \$4.95.
- CHRISTIANS AND MARXISTS. THE MUTUAL CHALLENGE TO REVOLUTION. By Jose Miquez Bonino. Wm. B. Erdmans, Grand Rapids, 1976. 157 pages. Cloth. \$6.95.
- BONHOEFFER: EXILE AND MARTYR. By Eberhard Bethge. The Seabury Press, New York, 1976. 191 pages. Cloth. \$7.95.
- THE ETHICS OF FREEDOM. By Jacques Ellul. Translated and edited by Geoffrey W. Bromiley. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1976. 517 pages. Cloth. \$13.50.
- LOVE MAKES THE WORLD GO ROUND. By Keith Huttenlocker. Warner Press, Anderson Indiana, 127 pages, Paper, \$1.50. (1976)
- I JUST WANT TO SHARE. By Dave Beam. Warner Press, Anderson, Indiana, 1976. 95 pages. Paper, \$3.50.
- THANK YOU GOD, FOR NINETY-FIVE POUNDS OF PEANUT BUTTER. By Dotsey Welliver. Warner Press, Anderson, Indiana, 1976. 195 pages. Paper. \$3.50.
- I NEED YOU NOW, GOD, WHILE THE GRAPE JUICE IS RUNNING ALL OVER THE FLOOR. By Dotsey Welliver. Warner Press, Anderson, Indiana, 1975. 82 pages. Paper. \$2.95.
- INTRODUCTION TO THE OLD TESTAMENT. By Adam W. Miller. Warner Press, Anderson, Indiana, 1976. 224 pages. Paper. \$1.75.





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